

# The Living Church.

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

TWELVE PAGES.

CHICAGO,  
162 Washington St.

SATURDAY, APRIL 16, 1881.

NEW YORK,  
No. 40 Bible House.

WHOLE No. 128.



An Easter Hymn.

BY THE REV. H. G. BATTERSON, D. D.

Written for the Living Church.

ALLELUIA! ALLELUIA!  
ALLELUIA sing to-day!  
Christ has opened death's dark prison,  
Bright the tomb wherein He lay,  
Sing with gladness, Alleluia,  
He has brought Eternal Day.  
Sing ye Christians Alleluia!  
Darkness from the grave has fled:  
Sing the joyous Alleluia!  
Christ is now our King and Head:  
Lift your song with thankful voices,  
He is risen from the dead!  
Sing all nations, Alleluia!  
Christ is Victor o'er the grave:  
Sing again loud Alleluia!  
He has passed through Jordan's wave;  
O how glorious is the triumph,  
He is mighty now to save!  
Sing once more the Alleluia!  
In this happy Easter-tide:  
Sing undaunted, Alleluia!  
Now is healed the Wounded Side:  
Christ, of death the First-Begotten,  
Is our Brother, Friend, and Guide.  
Bring the lilies, bring the roses,  
Let the altar gleam with light:  
Shout with rapture, Alleluia!  
Christ has conquered death and night,  
He our Paschal Lamb will feed us,  
Guard us, keep us, in His might!

## THE EARLY AMERICAN BISHOPS.

A Series of Biographical Sketches.

BY THE BISHOP OF IOWA.

[Copyright by William Stevens Perry, 1881.]

### CHAPTER II.

EARLY LIFE AND EXPERIENCES.

The young Seabury was nearly fitted for college, when, in the midst of the Whitefield excitement, known in ecclesiastical history as "The Great Awakening," his father removed from New London to Hempstead, Long Island. Shortly after, in the year 1744, he was admitted to the Freshman Class at Yale College. Four years later the good Dr. Johnson, in writing to the Secretary of the venerable Society for the Propagation of the Gospel in Foreign Parts, thus refers to the subject of this sketch:

"There were nine of our clergy together at the Commencement, at New Haven, about a fortnight ago, among which the worthy Mr. Commissary Barclay favored us with his company. We all consulted the best things we could for the Church's interest. Among the candidates for their degrees, there were no less than ten belonging to our Church, five Masters and five Bachelors; among the former, two in orders, Messrs. Sturgeon and Leaming, and two candidates, Chandler and Colton. Of the Bachelors, beside my youngest son and Mr. Ogilvie, Seabury had a promising son, and as he designs him for the Society's service, he desires me to mention what I know of him; and as he had lived four years much under my eye, I can truly testify of him, that he is a solid, sensible, virtuous youth, and I doubt not may, in good time, do good service." (Hawks and Perry's Connecticut i. 245.)

There was need of good Dr. Johnson's supervision of the young Churchman at Yale. Compelled, as we shall see, to attend the Congregationalist "meeting" save when with the younger Johnson, he traversed the fourteen weary miles between New Haven and Stratford, "once in three weeks or a month, at least, at the Communion"; or else, on occasional Sundays when service was held at West Haven, Seabury must have gone at least 4 miles to "worship God in the beauty of holiness". By special indulgence he might sometimes stay at home in his chamber, and read the Church prayers, with a little band of fellow Churchmen, suffering the same privations, and looking forward to the same life work. (Compare an interesting letter of Dr. Johnson, in Hawks and Perry's Connecticut i. 204, 205.) It is not drawing on one's imagination to picture the young student as not only "solid, sensible, and virtuous", but also as scholarly and enthusiastic in his work, and showing, even in his youth, the earnestness and zeal that marked his manhood and later years.

Among the classmates of the young Seabury, other than William Johnson, and John Ogilvie, afterwards "S. T. D.", of Aberdeen, Scotland, and King's College, New York, who both took Orders, was the celebrated Naphthali Daggett, subsequently Theological Professor and President of the College; Richard Morris, who became Chief Justice of the State of New York, and General James Wadsworth, who was a member of Congress. Twelve, besides the three clergymen of this Church, are italicized as "ministers". Of the thirty-six members of the class, all but six took their Master's degree, and of these six, four died before the time of conferring it. In College with the young Seabury, during more or less of his residence, were several who became noted in Church or State, in after years. Among these were the able and excellent Thomas Bradbury Chandler, S. T. D., first Bishop-designate of Nova Scotia; the pious and learned Jeremiah Leaming, S. T. D., who was from his years and devotion the first choice of the Connecticut clergy, among whom his ministerial life had been spent for the Episcopate; the celebrated Ezra Stiles, S. T. D., LL. D., President of the College; Oliver Wolcott, D. D., Governor of Connecticut, and Lyman Hall, Governor of Georgia, both signers of the Declaration of Independence.

It requires but little exercise of the imagination to picture the daily walks and conversation, the studies and the pastimes of these young men of a century and a half ago. The College was now rapidly growing in numbers and dignity. Half of the students were forced to live out of the College building, for lack of accommodation, and during Seabury's junior year the energetic President, who had compiled a new body of laws based on those of Harvard and the University of Oxford, and had digested into a concise form the College "customs", which had from time to time obtained, secured the privilege of having a lottery, which netted £500 towards a new building for dormitories and studies, afterwards called "Connecticut Hall". In the Library was contained, "at one end", the Berkeley gift of nearly a thousand volumes, costing at least £400, which was, as the historian of Connecticut tells us (Trumbull, ii. 302), "the finest collection of books ever sent into America". Among these treasures were two hundred and sixty folios, and here at the option of the young readers were the Anglican fathers with the choicest divinity of the Church's past and present, mingled with the volumes of metaphysical philosophy, which were so dear to the worthy Dean, who wrote the "Minute Philosopher", while in the neighboring colony of Rhode Island, but a short time before. Days and years were these which left their impress on the mind and heart of Seabury. Compelled to attend the uncomfortable and unsatisfying "meeting", save when he could steal away to the West Haven or the Stratford Service and Sacrament, he was doubtless strengthened in his Churchmanship by the very restrictions intended to prevent its growth; while the wild enthusiasm enkindled by the evangelistic labors of Whitefield, Davenport, Teunant, and their followers, which during these eventful years swept over the Colony and College, deepened within him that sober, reasonable and religious hope, which characterized his personal character, and bore fruit in earnest and complete consecration to the Master's cause and Church, all through his life.

Seabury, with the natural curiosity of a boy, had doubtless been a witness of that remarkable display of fanaticism recorded in his father's letter to the Venerable Society (Hawks and Perry's Documentary History of the Church in Connecticut, ii. 119, 120), when, on Sunday, the 6th of March, 1743, in the public street of New London, a large gathering of "New Lights", as they were styled, burned a great number of books of divinity, and among others Bishop Beveridge's "Thoughts about Religion". The enactments of the Assembly against the intrusion of these itinerant evangelists into the parishes of the established (Congregational) order, and the formation of separate congregations, resulted in an intense excitement. The arrest and imprisonment of the "New Lights", and the summary punishment visited upon their preachers, could not fail to arouse a wide-spread indignation, when so excellent and exemplary a man as Samuel Finley, a distinguished Presbyterian minister, afterwards President of Nassau Hall, now Princeton College, New Jersey, was transported out of the Colony as a vagrant for preaching the Gospel. The studies of Seabury's Freshman year were but begun, when one of his classmates, Ebenezer Cleveland, and an older brother, were brought up before Rector Clap and the three Tutors, Whittlesey, Whiting, and Darling, who constituted the Faculty, on the charge of having attended a Separatist meeting at their home in Canterbury a couple of months before. This act being formally adjudged "contrary to the rules of the Gospel, the laws of the Colony and the College" (Trumbull ii. 181), they were, in consequence expelled, as the Indian Missionary, David Brainerd, "whose praise is in all the Churches", had been a few years before. Although the President and Tutors were accused though of having "allowed young men of the Church of England to be in College without renouncing their principles" (!) (Ibid ii. 183), the law of the

Institution, which was put in force against the Cavaliers, remained unchanged. That law was, "That no scholar, upon the Lord's, or another day, under pretence of religion, shall go to any public or private meeting, not established or allowed by public authority, or approved by the President, under penalty of a fine, confession, public admonition, or otherwise according to the state and demerit of the offence." (Ibid ii. 182.) Under this rule, the infraction of which was occasionally winked at by the Faculty, if at all kindly disposed towards the Church students, but which was maintained to the letter as a general thing, the clergy and Churchmen of Connecticut were compelled to see their parishioners and sons go unwillingly to "meeting", or else deprive them of the only opportunity to obtain a liberal education within their own borders.\* We need not wonder that under these influences, and with these hindrances to overcome, there was a definiteness and intensity to Connecticut Churchmanship, which has marked it to the present day. To Seabury and his fellow-students the Church was endeared by the very assaults made upon it, and the persecutions its members were forced to endure, and they became, during their year of study, earnest, intelligent, and devoted Churchmen, able and ready to give a reason for the faith they cherished, and seeking to spend and be spent for Christ and His Church.

Immediately after graduation, Mr. Seabury devoted himself to the study of medicine, with a view of increasing his future influence. While he was thus engaged, the people of Huntington, eighteen miles from his father's home, conformed in considerable numbers to the Church, and erected a house of worship. They prayed the Venerable Society for the Propagation of the Gospel, that "Mr. Samuel Seabury, a young gentleman (lately educated and graduated at Yale College), of a good character, and excellent hopes" (Hawks and Perry's Conn. Church, i. 248), might be appointed Catechist and Lay Reader. The Missionary at Hempstead, in a letter to the Secretary of the Venerable Society, under date of Sept. 30, 1748, thus refers to his son:

"My son is now studying Physic, and before he be of age to present himself to the Society in person, I intend, God willing, that he shall spend one or two years at Edinburgh in the study of Physic. I have been led into this manner of educating him, from an hint taken from one of the Honorable Society's Abstracts concerning their designed economy of their College at Barbadoes. I shall, therefore, esteem it a great favor if the Society will be pleased to approve this method, and give him a place on their books, and grant what may be recommended in his favor by our Rev. Commissary, in regard to Huntington." (New York MSS., in the writer's keeping.)

The worthy Missionary's request was granted, and as Catechist and Reader, in this Mission, the young student received a salary of £10 per annum. Here he remained in the quiet discharge of the duty assigned him until July, 1752, when he resigned his post, and in August embarked from New York for Edinburgh for the purpose of pursuing the study of Physic and Anatomy for a year, ere he should "make a tender of his future life to the service of his great Master" (Ibid), under the direction of the Venerable Society. Here he appears to have remained for nearly or quite a year, as was his original purpose.

The story is told by the Rev. Dr. Beardsley, in his recent Life and Correspondence of Bishop Seabury, "that on the Sunday after his arrival, he inquired of his host where he might find an Episcopal Service. The penal laws were then in force which prohibited the Episcopal clergy in Scotland from officiating, except in private houses for four persons only, besides the family; or, if in an uninhabited building, for a number not exceeding four. His host replied, 'I will show you; take your hat and follow me, but keep barely in my sight, for we are watched with jealousy by the Presbyterians.' He led him through winding, narrow lanes, and unfrequented streets, and finally disappeared suddenly into an old building several stories high, followed by Seabury, to an upper room, where a little band had gathered to worship God in the forms of the Liturgy, according to the dictates of their conscience."

A stained and somewhat faded parchment, in the keeping of the Rev. Professor Seabury, D. D., of New York, which has lately been reproduced in photo-lithography, by the Historical Club, (Fac Similes of Church Documents: Paper issued by the Historical Club of the American Church, 1874-79. Ep. Perry and the Rev. Dr. C. R. Hale, editors.) thus records the admission to Holy Orders of the future Bishop. We give it in full only regretting that we cannot reproduce the quaint and crabbed chirography, and the mas-

\* The persistent refusal of the Assembly to grant a charter for a Church College in Connecticut, was not overcome till, by a political coalition in 1817, the "toleration" party came into power, and the power of Congregationalism, as an established or State religion, was overthrown. The Charter of Washington, now Trinity College, was finally granted in May, 1823. A striking illustration of the intolerance of the authorities of Yale College is found in the Triennial Catalogue of 1798, the year of Bishop Seabury's decease. The Bishop's name appears fourth in order in the arrangement of the class, a position due to his social standing, or rather that of his family, when in College, as compared with that of his fellows, but although mention is made of the "S. T. D." conferred by the University of Oxford, no notice of his Episcopal office is found. In later days, the pitiful proscription has disappeared, and the modern "Triennial" gives with the *claram et venerabilem nomen* of Samuel Seabury the added, "*Recl. Anglic. Conn. et Ins. Kio. Episc.*"—Bishop of the Anglican Church of Connecticut and Rhode Island.

sive seal, which give to the original or the fac simile, so much of its antiquarian interest:

"JOHN, by divine permission Bishop of Lincoln. To all to whom these presents shall come or whom they may in any wise concern, Know Ye that at an Ordination holden by Us with the Aid and Assistance of Almighty God at the request and in the stead of the Right Reverend father in God Thomas by divine permission Lord Bishop of London in his Lordship's Palace at ffulham in the County of Middlesex on Friday the twenty-first day of December in the year of our Lord one thousand seven hundred and fifty-three We did admit and promote our beloved in Christ Samuel Seabury to the Holy Order of a Deacon according to the Rights and Ceremonies of the Church of England in that behalf published and provided he having been well recommended to his Lordship for his good Life and virtuous Attainments and proficiency in Learning with a sufficient Title and having been also first examined and approved by the Examiner of the said Lord Bishop. In Testimony whereof We have caused the Episcopal Seal of London to be hereto affixed. Dated the day and year above written and in the tenth year of our translation.

Pr W. SKELTON, Reg'r.

(Signed) JOHN LINCOLN  
The Seal of  
Thomas Sherlock  
Bishop of London  
A. D. 1748

Registered in the Registry of London."

## In Perils among Brethren.

From our English Correspondent.

LONDON, March 24, 1881.

You are aware that Mr. Enraght, of Bordesley, and Mr. Green, of Miles Platting, demur to the jurisdiction of Lord Penzance's Court, and refuse to acknowledge it. They have never appeared before the noble lord. Of course, the mere fact that an accused person chooses to ignore the tribunal which claims to have cognizance of his alleged offence, is no absolute reason why he should be allowed to go scot-free; but, when his objection to the court is endorsed by a very large number of the public, and when the rulers of Church and State alike admit that there is *prima facie* ground for enquiry, it does seem the *ne plus ultra* of spite to enforce a couple of judgments which the association happen to have on their hands.

I may state that according to the last account which has been published, namely, to the 16th inst., the Dean's Memorial against Persecution had received 4012 signatures; Bishop Perry's Counter-Memorial having on the 25th, received 3862. There is, however, a great difference between the two cases. There has been no canvassing for the Dean's Memorial. I hear that the English Church Union was requested to take it up, but declined to do so; and that Archdeacon Denison's Memorial has had nine hundred names appended to it. On the other hand, Bishop Perry's friends seem to have created a regular department for the purpose of touting for signatures. The fact that the Counter-Memorial is not likely to come within a thousand of the number of signatures which have been sent to Dean Church and Archdeacon Denison, is significant. Some years ago, a declaration of much the same character as Bishop Perry's present manifesto was got up by Canon Scott-Robertson; and, unless I am much mistaken, it received some fifteen hundred adhesions more than the Bishop's is likely to obtain. The falling-off is an important item in the consideration of the case.

Mr. Green is the gentleman who was favored with the famous Bill of Costs. You are aware that the Public Worship Regulation Act was passed for the purpose of facilitating and cheapening legal process; but although Mr. Green never appeared, and although the proceeding took place behind his back, he was charged considerably more than a thousand dollars, in the shape of costs. Many of the items were very curious. They included charges with reference to steps taken on behalf of an "Aggrieved-one," who, by reason of insufficient residence was not entitled by the Act to be aggrieved at all; charges for the loss of time incurred by the "Aggrieved" in expressing their sorrows; charges on account of the attorney's trouble in interviewing Lord Penzance at his private house; and many other items that caused much scandal. Mr. Green has refused to have anything to do with it; and, for the last three weeks he has had two bailiffs thrust into his house to seize and keep possession of his goods. As if this had not been enough, Mr. Green was arrested on Saturday, and dragged off to gaol. There is some hope that it will be possible to attack the Privy Council's judgment on its absurd ruling about the Elizabethan Advertisements. Admitting—which is indeed monstrous—that the said Advertisements could have any possible bearing upon the rubric of Charles II.; and admitting what has never yet been proved, that there were "other orders" taken under Elizabeth's Act of Uniformity, the fact remains, that the only authority alleged for them was a letter written to the Archbishop of Canterbury. There cannot, therefore be the smallest ground for asserting that the Advertisements extend to the Northern Province. But if not, it has been ruled by the Privy Council, that the Ornaments Rubric is undoubtedly the law which is binding upon the clergy. As regards Mr. Enraght, notice has been given of an application to re-commit him next Saturday, but as an appeal has been entered, it is thought that the motion may stand over.

## POLITICS AND PROGRESS.

### Legislation, Arbitration and Annihilation.

The new Land Bill for Ireland which Mr. Gladstone has introduced into Parliament is a measure which does great credit both to his intelligence and his magnanimity. It strikes a blow at entails, declaring that the landlord is the absolute owner during his life, and can make what leases he pleases. It also does away with the enormous fees which have hitherto blocked so many sales. They are generally one-third of the value of the property. The law, and not the landlord, is henceforth to control leases. Now, all leases are to run fifteen years; and during that term the tenant who pays his rent is independent of the landlord. If he build a house or outbuilding, it is part of his property, which he can sell with his lease, and the value of which he can demand when the lease expires. He can increase his stock, can employ machinery, can improve his cultivation, can provide proper drainage, can double the productive value of the farm, and all this without having his rent increased in consequence. This reformation will put an end to the squalid, poverty-stricken system of cultivation now in use. It will lead to better habitations than mud cabins, and it will add largely to the productions of the island, and to the general comforts of the people. It will give to every tenant a right of property during his occupancy, and that fixity of tenure which is now wholly wanting. The bill further provides a court of justice to which every tenant may appear to enforce the law, to restrain all acts of injustice and oppression, and to protect him in the rights and privileges granted him by this law. It will take some time, doubtless, to get this passed; but it meets with great favor, and is drawn up with masterly skill.

The Jesuit ghost is not yet laid in France. The law is that all the Jesuit schools retaining any Jesuit teachers, are to be closed at Easter; and one of the deputies has just called attention to it. M. Jules Ferry justified the warning given to the schools which had not already complied with the law. It was impossible to wink at the clandestine restoration of Jesuit communities, or the retention of Jesuits in all the higher posts, while the subordinate Jesuits were dismissed. The Supreme Educational Council had decided against such an evasion of the decrees in ten cases, and the remaining twenty could have no partiality shown them. M. Bocher complained that the law of 1850 was virtually annulled, and dwelt on the hardship of turning into the street, in the middle of the scholastic year, the 800 day pupils of the Rue de Madrid, whose teachers all lived and boarded outside the school.

One of the Bonapartists members gravely proposed the sale of life titles at the rate of 10,000f. a year for duke, 5,000f. for marquis, 4,000f. for count, 3,000f. for baron, and 2,000f. for the particle *de*. He calculated the receipts at 100,000,000, and considered this better than the present system of usurping titles, under which it was not easy to ascertain the spurious from the genuine. The proposal was referred, in the ordinary course, to the Bureaux. If it be passed, there will be a fine chance for some of our shoddy friends to make dukes of themselves.

We return to the weary Greece and Turkey business. Things have got on a little. That is to say, Turkey has made a definite offer of a good slice of Territory to Greece, and the Powers have virtually said: "Take it and stop your growling; and if you won't take it, we will not lift a finger to help you in any of your fights." But Greece is not so easily deterred. She says, in effect: "I will have my whole cake, or I will not have any." The Greeks still pin their faith on English aid, and an ominous rumor is current that they have better grounds for so doing than have been allowed to transpire. The honest, open, and aboveboard Ministry, which professed itself so shocked at secret negotiations and personal engagements, is believed to be more deeply committed than the country has been allowed to know.

The Nihilists have already begun to threaten the new Czar, he having found on his pillow a charming note from them. Thus it is shown that not merely a desire of vengeance against the late Czar personally, but a determination to annihilate Imperialism in Russia lies at the bottom of the movement, which has its most open manifestation in his murder. The voice of civilized Europe has denounced that crime, but a small portion of uncivilized Europe, including M. Rochefort, not only applauds but glories in it.

The new Czar is purging his house, which had got pretty dirty. Dolgorouki and her brood are packed off, and so are the Czar's very scaly uncle and his still scaller son, the diamond stealer; and it is evident that some liberal political measures will soon be inaugurated.

On Easter morning it is a pleasant custom in St. Mary's School for a chorus of girls to awaken the household with an Easter Carol. All then go together to the parish church for a choral Service and Celebration of the Holy Eucharist.



The Fund for Disabled Clergy and their Families.

MEDFORD, MASS., April 2, 1881. To the Editor of the Living Church:

May I be permitted to call the attention of your readers to the following report of a special committee of the late General Convention: "On Increasing the Fund for Disabled Clergy, and the Widows and Orphans of Deceased Clergymen?"

Your Committee feel the difficulty of fixing, at once, upon any method which shall be general and final, but prefer to submit such measures as shall be rather tentative, while proposing further investigation in the way of correspondence and the compilation of statistics.

Your Committee therefore beg to submit the following Resolutions for the approval of this House:

Resolved, That the Committee appointed to consider the subject of the increase of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen, be continued, with an increased membership, with instructions to act in the premises during the time intervening before the next General Convention, to the end that they may the better accomplish the objects for which the Committee was raised.

Resolved, That this House do earnestly request the several Diocesan Conventions or Councils that they duly consider, and, if they find it expedient, approve, commend, and endorse the eminent charity embraced in the purpose and effort of this Committee.

Resolved, That every minister in charge of a Congregation be requested to reserve, from this time forth, out of "the alms and other devotions" of the people, collected upon each and every occasion of the administration of the Lord's Supper, a percentage of the whole amount, not less than one nor more than ten per cent., at the discretion of the minister, the same to be forwarded and paid over to the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.

Resolved, That this Committee be instructed to correspond with the Authorities of each Diocese and Missionary Jurisdiction, for the purpose of collecting facts and statistics bearing upon the subject committed to them, such as the local provision now made in certain Dioceses for the relief of disabled Clergy and their families, the wants that now exist and that are unsupplied, the irregular and unorganized assistance that is now being extended, and all other information that shall contribute to a full exhibit of the present condition of this charity and its probable future; and that this Committee prepare and present to the next General Convention a digest of all the information thus gathered, with reference to further and more formal action.

Resolved, That this Committee be further instructed to inquire into the practicability of founding a Sustainment Fund, for supplementing the salaries of Clergymen who have not suitable support.

Resolved, That the Secretary of the House of Deputies be instructed to publish this Report in the Church Press, to send copies to the Bishops of the Church and to the Secretaries of the Conventions or Councils of the Dioceses and Missionary Jurisdictions, with the request that the Report be submitted to the consideration of the several Diocesan Conventions or Councils.

Resolved, That this Report be respectfully communicated to the House of Bishops, as the response of this body to their request that some action be taken upon the subject of the relief of disabled Clergy and their families, and that, in submitting this Report, it is hoped that it will meet the approval of our Rt. Rev. Fathers.

All which is duly submitted. (Signed,) NOAH HUNT SCHENCK, ALFRED B. BEACH, J. FETERIK, O. MEADS, CORTLANDT PARKER.

The foregoing Standing Committee was, by action of the General Convention, enlarged by the addition of the following members, viz: The Rev. A. M. Abernethy, D. D., the Rev. T. Stafford Drowne, D. D., and Mr. Henry E. Pierpont.

All contributions by way of percentage on the Communion Alms, etc., designed for the increase of the General Disabled Clergy Fund, should be remitted directly to Mr. Lloyd W. Wells, Treasurer, 22, Bible House, New York.

Winter Lenten Services.

Course of Sermons in Trinity Church, New Haven.

Correspondence of the Living Church.

The admirable sermons resulting from the combined Lenten Services in New Haven, drew large numbers to Trinity Church, on Wednesday evenings. The third discourse of the series was preached by the Rev. E. S. Lines of St. Paul's Church; his subject being "Christianity in Amusements." His text was from 1 Cor. x:31. "Whatever ye do, do all to the glory of God."

Whatever makes for the glory of God, is worthy of our regard. With whatever fails to accomplish this, we can have nothing to do. In so far as any course of action meets this requirement, in so far it may be adopted. We must recognize the fact that the desire for amusements or for some form of recreation is a natural one. It is not an evil desire to be crushed out, but like the natural appetites it is to be kept under restraint, and to be made to minister to good rather than to unworthy ends.

The Church of God has a message for all men as regards work and play. It is her duty to bid many busy men in this busy time to think more of play, to give place to rational amusements, to innocent recreation, that so their working power may be increased or prolonged. But it is more necessary, as men are made, to plead that men will take serious views of life, that they will think of the worth of work, that they will not allow the disposition to waste time, or to use it unworthily, to gain a strong hold upon them. A Christian man must not countenance impurity or dissipation. He has no right to be found in places associated with evil. The line as regards amusements which suggest evil thoughts, which break down reverence for holy things, which present low ideas of life, which lessen respects for family ties, and for what is pure and wholesome, is to be strictly drawn.

The fourth sermon in the series, was preached by the Rev. Joseph Brewster, Rector of Christ Church, on "Christianity in Public Life." His text was Matt. iii:1, 2, 3, 4, 5, 6: "In those days

came John the Baptist." Christianity as the mind of Christ carried out into human life, means a conscience in trade and business, a conscience in amusements and recreations, and in the conduct of public affairs. It bases the well being of society in the loyalty of every citizen to his conscience, witnessed in his piety and purity, duty and benevolence, justice and honesty.

Many who would not countenance a personal vice, wink at public wrongs, admire successful villainy, and uphold by their ballots, bad men whom wealth or political influence have made powerful with the party. The age's greatest criminal went down to his grave in a flood of flatteries and with something of the honors of a benefactor of mankind. But this is an age too of awakening conscience. A school of current convictions is coming to the front. It was a wise saying of the ancients that "the end of the State is not to live, but to live nobly," and the latest modern thought treats it as a moral person, subject to moral obligations, like an individual.

There is a false conservatism, a selfishness and supreme regard to one's ease, and an indifference to the general good, which is to-day as of old, undermining public strength and goodness. Do Christians realize that to withdraw from public affairs, may be a guilt like treason, in a day when the interests of liberty and honor call every citizen to the field? Shall we require the enactment of Solon's law, that no Athenian shall remain neutral on any great question of public life, under the penalty of death or disfranchisement? Mr. Gladstone thus writes to Bishop Skinner: "I am deeply convinced that all systems resting on a principle of absolutism, must be feeble and ineffective, and that methodically to enlist the members of a community, with due regard to their several capacities, in the performance of its public duties, is to make that community powerful and healthful, to give a firm seat to its rulers, and to engender a warm and intelligent devotion in those beneath their sway."

In suggesting opportunities of action and spheres, I might speak of politics, bad faith in the government, corruption in the legislature, partnership with crime, or indifference to it, abuse of the pardoning power, a traitorous conspiracy to defraud the country of its noblest inheritance, etc. Look at intemperance, the burning question of the hour. What sane person will deny that here lies the greatest shame and sin of the times? Akin to this, is the polarization of society, an increasing alienation of classes, which leads to the disintegration of patriotism. Mr. Baring Gould illustrates the mutual dependence of master and man, when he describes in his own inimitable way, how often his father, annoyed by his coachman's infirmity, would after expostulation, invariably announce his decision to let him go, but with evident pain. "And then old Richard's eye would fill and his tongue would stammer in telling what was wrong in his heart, and thereupon my father's anger and courage would melt away together, and all ended with well, I suppose we neither of us can bear to part with the other, so you must try to overcome your bad habits."

The fifth sermon of the series, by Dr. Beardley, upon Religion in the family, will be outlined in another letter. Though the Lenten season will be past before its appearance, the importance and interest of the theme will continue, and I hope you may be able to afford space for a more extended notice than I have ventured to make of those mentioned above.

All Saints' Cathedral, Milwaukee. Correspondence of the Living Church. The Mission held in All Saints' Cathedral, Milwaukee, last week, was one that created a lively interest; and, it is hoped, was conducive to spiritual growth. Services were held at 6:30 and 7 o'clock, A. M., for the Celebration of the Holy Communion; Morning Prayer at 8:45; an Instruction at 11 o'clock; a Meditation at 4 o'clock; Evening Prayer at 5 o'clock; Sermon at 8 o'clock. The Services were all well attended. The Instructions and Meditations were conducted by the Rev. T. M. Riley, of Minneapolis; and the sermons were preached by the Rev. Henry Kittson, of St. Paul. On Thursday evening, the sermon was exclusively for men, on the subject of "Christian Manliness." A greater degree of interest and a larger attendance than ever before, upon the Lenten Services, at the Cathedral, have been encouraging features. A daily Celebration at 7 A. M. has been maintained since Advent, with great success in point of attendance; while, of course, the "success" spiritually can only be known in the Hereafter.

The Clergy of the Bishop's staff at All Saints Cathedral have been singularly afflicted just in the midst of Lenten work. The Rev. Mr. Todd was called to Kansas by the death of a sister; the Rev. Mr. Breck was taken seriously ill just at the beginning of Lent, but is now convalescent, although not able to renew work; the Rev. Mr. Ward has not yet sufficiently recovered from his long prostration, to do much active work; but, under all these discouraging circumstances, Services have been kept up without failure, by the remaining members of the staff.

The congregations of All Saints Cathedral and of St. Paul's Church, Milwaukee, have each prepared a box of fancy and useful articles to be sent to the Church in Hudson, Wis., for a sale to be held after Easter, for the benefit of the mission.

A horrible story comes from Guatemala, of the public execution of a Roman Catholic Priest, Father Henry Gillett, for no other crime than being a Jesuit. It seems that there is a law in force in the Republic banishing Jesuits, under penalty of death. Father Gillett, who was an Englishman, entered the country, not as a Priest or Missionary, but simply for the benefit of his health. As soon as it was discovered that he was a Jesuit, he was arrested, compelled to march barefoot a hundred miles over mountains, and publicly shot, after three days.

The Clergy in the Parishes.

IX. Written for the Living Church. CAPE LOOKOUT, MARCH 17th, 1881.

Hon. Godly Layman, Warden of St. Lawrence's, Goldston; Deputy, etc., from the Diocese of Rutledge.

MY DEAR SIR:—There was present at our Litany Service this morning, a worthy sailor who, unable longer to follow the sea, makes a scanty living by fishing and such miscellaneous off-shore duty as he is fit for. I walked homewards with him along the sandy beach, to talk with him and to give him some Lenten counsel and encouragement of which he stood much in need.

"It's blowing up a gale, sir," said he as our talk slackened, pointing at the same time to the white caps on the waters in the offing; and then, listening to the winds sighing through the pines, he added "God help the mariners that are coming round Hatteras to-night!"

"Amen!" said I, for those who might soon be thus in danger; and then my thoughts returned to him, for it was coming round Hatteras five years ago that he was himself shipwrecked and so injured by the rocks upon which he was dashed by the waves, that he could never after either go up a mast or reef a sail.

"Secular governments," thought I, as I walked slowly back again alone, the while watching the waves and the distant gathering gloom, "secular governments erect beacons, and light-houses, to warn sailors off dangerous coasts and rocky shores. The Church ought no less to give warning to her clergy of her dangerous parishes and rocky retortships. Many a true Christian minister is as utterly unfitted for future service, on some of these, as poor Jack Surge was on Hatteras.

There is that Christ Church, Selfwilton, where Trustall was wrecked. There should be a beacon out to give every clergyman warning of that parish, for many a ministerial reputation has gone to pieces there for want of it. To be sure, it is pretty well known now, for the bad repute of a parish spreads at length among the older clergy as surely as that dangerous shore among wary and experienced sailors; but there are ever sailors new to the coasts and over confident; and there are ever young clergymen who have not as yet been rudely awakened from their dream of smooth seas, or who are self confident enough to feel that, whatever the experience of others may have been, there need be no trouble for them.

Selfwilton and Goldston are, next to Rutledge, the two most important parishes in your Diocese. Now, there are, we will say, in the former parish one hundred and fifty families or thereabouts, all told. Of these, it is fair to assume that not over a dozen or fifteen families attempt to exercise any controlling influence.

The congregation is made up, of course, overwhelmingly, "gentle and simple," of the other one hundred and thirty odd families. Four-fifths of the souls entrusted to the Rector's care are found outside of this smaller circle; four-fifths of the spiritual interests for which he is responsible and for which therefore he is bound to have regard, lie also outside; four-fifths of the active service in the various Church works are done by members of this large majority.

But the Vestry is ever and inevitably composed of members of these few leading families, who are divided into two cliques. The election of a rector has ever been a struggle between them. The first year or two of every new rector's ministry has ever been a contest, on the one side to maintain their influence over him, on the other, to gain him over; and from that time forward, on the part of those who could not control him, in one or another, to get rid of him.

Col. Pedigree's party have the advantage socially, and they hold their heads a little higher among the old families of the place; and the military reputation which he himself brought home from the war, was not unaccompanied with the habit of ruling. But on the other hand, Mr. Ironsides, who no doubt made quite a fortune by government contracts, can give far more largely when money is needed, or more seriously hamper the Vestry by shutting up his purse. The sway of Vestry politics depends, therefore, very much upon the financial state of the parish at any given time; upon the relative importance, for the time being, of money or of social influence. The chronic question over pending—never permanently settled in that Vestry and congregation, is who is to have the control of the rector. It never seems to occur to any one of these two rival cliques that the rector is the rector over them both, that he is responsible to God and to the Church for the state of the parish, and that he is charged with the spiritual care of all his parishioners. It is tacitly assumed that he is there to carry out some one's personal preferences and private plans. The only question is—whose?

Now, I put it to you, my dear Sir,—to you who know something of these people, which one do you honestly think competent either to select a spiritual guide for that whole parish or to determine his policy? Col. Pedigree is a gentleman by birth and breeding, and has the tastes and habits of an educated gentleman; but his early life was dissipated, and though he has sown his wild oats and settled down to eminent respectability and is, indeed, an occasional communicant yet certainly no one would call him a devout man; and his somewhat haughty and aristocratic temper has no sympathy with anything that would gather the trading and poorer classes into the same church with him and his family. Mr. Ironsides, on the contrary, is a self-made and almost uneducated man, who has little idea of any objects more important than business success, and little appreciation of any kind of ability save the power to manage men and to make money. He holds that power and influence go of right with the fullest purse; he is something of a demagogue, and is ambitious of going to Congress. Squire Selfends does not

pretend to be a religious man at all. He gave the lot for the new church, and says he will invest liberally in any further improvements which will increase the value of his own neighboring property; and sums up his ecclesiastical views tersely in the dictum that "the rector who makes the Church pay, must be sustained; and the rector who does not, must go."

He generally votes with Mr. Ironsides; but Col. Pedigree has active allies in Mrs. Raynor and Mrs. Captious, both of whom are faithfully represented in the Vestry by their husbands. I do not know which party was responsible for the election of Dr. Trustall; but the first year he was at Selfwilton, neither party could sufficiently praise him. "He is evidently a gentleman of family and culture," said Mrs. Pedigree. "That man means work; he has no nonsense about him," said Mr. Ironsides. "The Dr.'s preaching will make it a good investment to own some more pews," said Mr. Selfends. "We expect quite a new order of things," said Mrs. Raynor to the minister; "do you know, that our last pastor actually told us once that the word 'rector' meant ruler!"

But when Dr. Trustall took charge of the Sunday School himself, and began to catechize the children systematically and regularly, Mrs. Raynor, who had been a volunteer dictator in that department, said the new rector was growing arbitrary. When, as the rubric directs, he undertook "to give order concerning the tunes to be sung," and insisted that they should be such as the congregation could join in, the two young Warbles and their sisters, who were the family quartette choir, resented his interference, and old man Warble declared that he would never again go where his children had been so treated. Mr. Ironsides, thought this a good move; but when the Dr. quietly but firmly objected to the customary fairs, concerts and picnics to raise money for Church purposes, then he and his party scouted him, while the Pedigree faction applauded. When, on the other hand, the rector said that the missionary interests and work of the parish ought not to be given up exclusively to a few select ladies, who could enjoy holding their missionary meetings at each other's houses, but that it should be a common field of united activity for the whole parish, Mr. Ironsides said he was showing his sense, while Mrs. Captious said that the Dr. was really trying their patience too far; and the Pedigrees and their clique began to grow cool.

Finally, however, the rector laid before the whole parish, and, with the hearty approval of more than three-quarters, both of families and of communicants, carried out a change in the entire financial system, by which the pews were made free, and the income from the voluntary offerings of all so raised, that the Church would be thenceforth entirely free from dependence upon a few families. Then both Col. Pedigree and Mr. Ironsides agreed that they could no longer submit to this state of things. "We shall have the church filled up with nobody knows who," said the former to his wife at home. "This new plan," said the latter to Squire Selfend, "will make us of no more weight in the parish than such folks as the Calmers and Truefiths, who could not give a hundred dollars a year between them." "What could we expect," said Mrs. Captious to Mrs. Raynor, "from a rector whose wife gives herself up to her home and children and to the parish poor, instead of attending to her duties to society?"

A vote was, therefore, passed at the next vestry meeting, that the Rector's usefulness in that Parish was at an end, and his early resignation was requested. Mr. Meek did indeed remonstrate, and reminded them that the Church was never fuller, the congregation generally never more interested in the Services and in Church-work, and the parish finances never in a better condition. It was useless: the two citizens were this time agreed that a rector who could not be controlled by either of them, but who was evidently determined to prefer the general interests of the congregation to their wishes and preferences, must go. It was now or never; had they given up, their control over the parish would have been gone forever.

You know the result. In vain four-fifths of his people protested; the official power of the vestry and the social influence of the two citizens were irresistible. The Warbles had already left. Both Col. Pedigree and Mr. Ironsides declared that they would not enter the Church again while Dr. Trustall remained. He, poor man, utterly astounded and stung to the quick, put himself into the hands of the Bishop; and he decided that while the Rector had done nothing but his duty, yet that matters had now gone so far that there could be no hope of restoring harmony; and that, therefore, it was better that he should resign.

Dr. Trustall, of course, promptly submitted to this decision; and then found himself, like poor Jack Surge, ecclesiastically disabled and turned over for life to "offshore duty," in consequence of a shipwreck, which he might have escaped, had the Church given due warning of the shoals, rocks, and perils, which awaited the trusting minister of Christ "going round" the Parish at Selfwilton. Let us say with poor Jack, "God help them."

Ever yours,

VOX CLAMANTIS.

Most glorious Lord of Life! that on this day Didst make thy triumph over death and sin, And having harrowed hell didst bring away Captivity thence captive, us to win; This joyous day, dear Lord, with joy begin; And grant that we, for whom thou didst die, Being with thy dear blood washed clean from sin May live forever in felicity! And that thy love we weighing worthily May likewise love thee for the same again; And for thy sake, that all like dear didst buy, With love may one another entertain. So let us love, dear love, like as we ought: Love is the lesson which the Lord us taught. —Spenser.



**The Living Church.**

April 16, 1881.

Entered at the Chicago P. O. as second-class mail matter.  
Subscription, \$2.00 a Year.  
To the Clergy, 1.50 " "  
Advertising Rates, per agate line, 15 cts.

C. W. LEFFINGWELL, D. D.  
CHICAGO, 162 Washington Street.  
NEW YORK, No. 40 Bible House.

Until June 1st, 1881, the LIVING CHURCH will be sent to new Subscribers,

Three Months for 25 Cents.

Only the first thousand subscribers on this plan can receive back-numbers of Bishop Perry's and Dr. Warring's Series.

**Easter Day.**

"This is the Day which the Lord hath made, we will rejoice and be glad in it." The Lord hath made this day, its mighty work is all His own. No element of human weakness dims its radiance, no shadow of humiliation obscures its splendor. We will rejoice to-day that life and immortality are brought to light, and all the yearnings of a waiting world are satisfied. We will rejoice to-day in hope, for the stone is rolled away from the door of the sepulchre and from the hearts of mourners.

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

"Behold He is alive forevermore." Because he lives we live also. Our souls are living souls once more, and the breath of God has returned to us. "Alive forevermore!" What imagination can pass even beyond the vestibule of that vast existence! By faith we can see only the merest stars of the galaxy of glory that shines in the heaven of deathless souls.

Those that sat in the shadow of death, the Day-Spring from on high hath visited. The serpent's head is bruised, and the curse has been endured. The power of an endless life returns to man by the Resurrection of Jesus Christ, and the life of God once more quickens dying souls.

"In Christ shall all be made alive." It is not merely duration of existence, prolonged vitality, that is promised to us. To be made alive by the quickening spirit of the Second Adam, is to be renewed in righteousness and true holiness and made heirs of everlasting blessedness and glory. Being risen with Christ from burial by baptism, we have already passed from death unto life. The miracle of the Resurrection still goes on, no less a miracle in the souls of men, than at first in the guarded tomb, "according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

Of the Resurrection of Christ the Church gives perpetual proof, in her Apostolic Order ordained as witnesses by the risen Lord; in the solemn assembly of her members on the first day of the week, "for the Breaking of Bread and for the Prayers;" in this great annual Feast of Easter; at the font and at the altar and by the open grave of those that sleep in Jesus.

This risen Life is bestowed in power by the quickening Spirit, and its presence is manifested in His Body, the Church. Whatever be our state of earthly misery, of poverty or bereavement, we are still blessed with all spiritual blessing, in heavenly places with Christ. Amid the darkness of departed hopes, under the shadow of earthly sorrows, we have the light of immortality to illumine the soul; we have an inheritance that is incorruptible and undefiled and that fadeth not away. "In thy Resurrection, O Christ! let heaven and earth rejoice!"

One of our editorial writers, in an article recently published on the Priesthood, made a remark with regard to 1 Cor. i:17, which was not properly guarded. It is as far as possible from the purpose of the LIVING CHURCH to indulge in rationalistic views of the Holy Scripture. The sentence in question should have conveyed the idea that there is no evidence that the anti-Sacramental interpretation of that passage had the Divine approval. See St. Matthew xxviii:19.

**The Spirit of Missions.**

The managers of the Board of Missions seem to be working the new plan with commendable energy and promise of success. Books and circulars explaining the scheme may be had of the secretaries, 22 and 23 Bible House, New York.

The *Spirit of Missions* for April is a very interesting number. Several letters from Bishops recommending the subscription plan to their dioceses, are published; Bishop Spalding gives a graphic description of his work and its needs; a lay reader gives an account of work among the Indians; the testimony of Dr. Christlieb, of Bonn University, is given, as to the growth in Germany of interest in Foreign Missions, and Sir Richard Temple is quoted in praise of the efficiency of the missions of the mother Church in India; there are reports from Greece, Africa, China, Japan, Haiti and Mexico.

Bishop Tuttle, writing of the death of the late Rev. James Lee Gillogly, at the age of thirty-seven, says:

"All Ogden has been in mourning. The Mormons themselves, though they liked him not, thoroughly respected him. A steadfast friend, an honest enemy, a righteous man, a citizen of unusual value, a loving husband and father, a sturdy soldier of the Cross, a pastor of devoted faithfulness, pure in heart, simple in habit, single of aim, and unselfish in life—all these he was. We take ourselves to record this day that he shunned not to declare all the counsel of God, and is pure from the blood of all men, God be thanked, for the helpful example of his upright and holy life? God forgive us that we sorrow most of all for that here in the place and time of great need, we shall see his face no more!"

Some statistics are quoted from a contemporary, which, though not designed so to be, are misleading. Thirty of our principal cities are given in the order of their population (census of 1870) and again in the order of their contributions to missions. Hartford comes in the second list, though not in the first, which deserves mention and praise. Chicago comes near the head of the first list but near the end of the second, seemingly to her discredit. Such statistics are misleading for this reason, that population is no test of ability to contribute to work outside. Wealth is no better standard of estimation. Chicago is the centre of a vast missionary field, and is really missionary ground. It has built all its own churches within this generation, and has rebuilt most of them during the last decade. It has helped to build churches all over Illinois and in the far West. It is providing now for numerous missions in northern Illinois, and receives nothing from the Missionary Board. Moreover, its population, unlike that of the older cities, is fluctuating, and it is sending its Church people, lay-readers, Sunday School teachers and clergy, to occupy new fields. Church people of the East have no idea of the demands which business men of a new city must meet for local taxes, improvements, charities and churches. The older cities are reaping what past generations have sowed. Chicago is planting and building on the prairie for the generations that are to follow.

A fairer estimate can be made from the figures given in the article, Do Western Missions pay? From these we learn that the New England field has returned to the general fund 14 per cent. of the appropriations made to that field; the Southern field has returned 12 per cent.; the trans-Mississippi field, eight per cent.; while the great lake-field, of which Chicago is the centre, has returned 65 per cent. The report concludes:

"The foregoing statements show that the most rapid and satisfactory growth of Diocesan independence has been in the great lake states; that the most expensive field is in New England, and it may be added that the Southern States are probably the most immobile."

The figures do not seem to justify this conclusion about the Southern States, though it may be a fair inference with regard to New England, considering the opportunities and advantages that the Church has had there for generations. It certainly does read to the credit of the Northwest.

We observe, in concluding the article, that it is copied from the *Episcopal Register*.

For a time we shall be able to supply new subscribers with back numbers of Bishop Perry's and Dr. Warring's Series, having printed a large number of extra copies on slips. We beg to call attention to the special offer made at the head of this page. One rector has already sent in twenty-five names under this offer.

**Genesis I. and Science.**

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

[Copyright, 1881.  
"It is the glory of God to conceal a thing, but the honor of kings is to search out a matter."—Proverbs  
PREFACE.

In these papers, I have endeavored to throw what light I could, upon the Mosaic Story of Creation. The first and longest is entitled *The Appeal*. The principal papers besides, are: *This Account not the Work of some Ancient Scientist*; *Other Theories*; *The Chaldean Genesis*; *The Quichi (Central America) Genesis*; *What the World might have learned from this Chapter*. The last is perhaps the most suggestive of all save the *Appeal*. Several shorter papers are ready, and, possibly, one or two more may be added, the whole making three hundred duodecimo pages.

The modern rejector of revelation affirms that the Mosaic Account of Creation is no more than any other Eastern myth, and offers to prove his assertion by an appeal to the facts of the world's history. On this I join issue, and, in the first of these papers, unite with him in the appeal. As the questions which arise, are questions in Astronomy, Geology, and other departments of Natural Science, nothing better could be desired than that they should be decided by a jury of experts in these studies, impeded to render a verdict for or against this narrative, on each count in the indictments. In trials involving commercial law, it is desirable to get a jury familiar with its principles. In questions of maritime law, experts in that department are sought. In questions of mechanics, or engineering, men who are to decide them, ought to have a knowledge of their principles. With equal justice, it is claimed that men acquainted with science are best qualified—I should say, ought to be best qualified—to judge of the character of any document purporting to state facts in the ante-human history of our world. To such I appeal. The desirableness of such a jury needs, however, a two-fold qualification; first, that the "science" which they hold, is itself true—the world has seen an amazing amount of "science" which, it is now told, is rubbish; and it very strongly inclines to the belief that much which is now held in Biology, Atomic, and other metaphysics, will eventually prove to belong to the same class. And, secondly, they must be so clear-sighted as not to mistake their own ignorance for negative evidence, since there are many matters of which science as yet knows nothing. They must also be so honest as to be heartily willing to give a verdict in accord with the evidence, even though it should overturn some favorite theory, or tend to establish the reality of that "impossible" thing, a revelation. One, for example, who advocates the Nebular Hypothesis, and scouts theologians for not accepting it, but declares Moses contradicts science when he asserts that the earth was once without form and void; or, one who admitting it to be true elsewhere, that darkness preceded motion, and that motion preceded light, denies it in the story of creation, is too much under the influence of some strong prejudice to serve on such a jury. I would set him aside.

It would only be following the example of every court of justice, to require the jury to answer simply, Guilty; or, Not guilty; or the Scotch verdict of, Not proven; to each count. Did the judge permit each juror to make a speech instead of uttering a simple Yes, or No, the matter in dispute would become so involved in a cloud of words that no conclusion would be reached.

A very serious embarrassment meets us at the start. There is no authoritative statement in which are gathered the facts which will be needed. They must be looked for through the scientific literature of the century. This is greatly to be regretted. Feeling this keenly, I availed myself, a few years ago, of the announcement in the papers, that so high an authority, and one so free from any suspicion of theological bias as Prof. Huxley, would deliver a course of lectures in New York, on matters pertaining to the early earth-history, and wrote an open letter through the *New York Tribune*, from which the following is an extract:

"I am sure that all will join in the wish that Prof. Huxley would give an outline of what is known of the ante-human history of the globe. In the nature of the case, it should set forth only the most salient

points, and should treat solely of those matters as to which there is no longer any doubt. In other words, it should avoid theories, and state facts. It would not be too much to ask the distinguished Professor to clothe his account in simple language, that those not versed in science may understand."

The motive for this request was stated to be a desire to compare the account of Creation as given by so eminent a scientist, with that which Moses has left on record, and which, rightly, or wrongly, so many believe to be true.

It is greatly to be regretted that Prof. Huxley did not comply with this request. Instead, he repeated that story of Creation which is found in *Paradise Lost*, adding, with ill-concealed irony, "I do not for one moment venture to say that this could properly be called the Biblical doctrine." And then, referring to conflicts of opinion and changes of exposition among writers on Genesis, he adds a sneering fling at the "marvellous flexibility of the Hebrew,"—a fling which comes with ill grace from scientists whose theories are ever changing.

The reader will find no difficulty in recalling instances of the flexibility of science. To say nothing of old examples, one of recent date will suffice.

A few years ago, it was the fashionable "Science"—for "Science" has its fashions and its Worths—to affirm that the different races of men could not have descended from one pair. It is easy to recall the arguments at that time so glibly used. "The hair of the Caucasian is specifically different from the wool of the Negro." Then there was "the broad shin bone, the long heel, and the thick skull." If one ventured to regard these as insufficient, he was sneeringly told that no one of any standing as a scientist believed in the unity of the race. It was clear to these gentlemen that the "anonymous author of Genesis" had no "science," and consequently that he blundered grossly when he represented mankind as sprung from one pair. Theologians, as usual, showed their inability to rise above their traditions, and take broader and more reasonable views, and accept the true scientific doctrine that the human family was descended from an unknown number of independent pairs. So at least we were told again and again, and all the opponents of Revelation said, "Out upon such bigotry and folly!"

But to-day, scientists tell the world that "after all, men have originated from a common center," and then a Vice President of the American Association for the Advancement of Science adds the fling, "And now the Church is no better satisfied!"\* No; nor will it be, until "science" shall gyrate into harmony with the account given by the Author, not of "Science" but of Truth. "Science" is human and fallible; Truth is divine and infallible. The former often misleads its votaries; the latter, never. The learned Vice President well knows that the Church is not dissatisfied, as he intimates, with the conclusion of which he spoke, but with another and widely different one, viz., that men, and brutes, and plants too, are descended without supernatural help from some one, or more, original cells which somehow got into existence—a matter of spontaneous development, as if the refuse of a lime-kiln should turn into a *Venus de' Medici*! It may be that I am blind, but it seems to me far easier, and far more in accord with the experience of mankind, to believe that such changes are the result of intelligent Will, than of law without Intelligence or Will to enforce it.

This, however, is not the time to discuss evolution. I am a believer in it, e. g., a ship from a canoe; farms from prairies; the telescope from the play with spectacles, of the Dutch optician's children, and in thousands of other instances.

But I have wandered from Prof. Huxley and his lectures. I return merely to say that he ostensibly left Moses and attacked Milton, but with the assumption constantly prominent that he was demolishing the former.

I now renew the request made in the *New York Tribune*—I have made it many times—and ask any scientist of the school of Prof. Huxley, to give, in his own way and in plain English, the early history of the world. I would ask him to place the facts, so far as known, in their true order, and would beg him not to wander away to matters of which Genesis says nothing, since, however important they may be,

\*Proceedings A. A. S. 1876, page 145.

they would distract the reader's attention and draw him from the question. If such a history should be written, all intelligent persons could see wherein the "gross errors" of Moses really are. This surely is not too much to ask of those who are constantly lauding "science" at the expense of the Bible. But I fear it will never be done. Is it not time that those who scout this account should do something more than talk about its falsehoods, and come to particulars, and show, in its own words, just what it is that is contradicted by science? It will not do to quote, as did Prof. Huxley, what Milton, or Father Suarez says Moses said, or intended to say. No Court of Justice would, for one moment, accept such evidence when the original documents were at hand.

I have looked in vain through Dr. Draper's "History of the Conflict between Religion and Science," thinking that so able a writer, who had become, as he himself assures us, "accustomed to the comparison of conflicting statements, the adjustment of conflicting claims," would tell his readers plainly what it is in the Mosaic Cosmogony which conflicts with science. The indictment which he has drawn, does not meet the expectations excited by the title of his book. To be sure, he mentions several matters about which there have been fierce disputes, as, for example, the length of time since the creation of the earth; the shape of the world, whether flat or spherical; the existence of antipodes; whether animals died before the fall, etc.; but as the Mosaic Cosmogony does not say one word about any of them, their relevancy is far from apparent.

Although Prof. Huxley did not give that outline of the world's history asked for, yet he placed upon record three statements of great importance in this discussion, which the reader will do well to bear carefully in mind. He told his hearers, as the teachings of the most advanced science, that, "The world had a beginning"; and that "The physical form of the earth can be traced back to a condition in which its parts were separated as little more than a nebulous cloud, making part of a whole in which we find the sun and the planetary bodies also resolved;" and that, "All that is now dry land was once at the bottom of the sea."

The interest in these statements does not arise from their novelty, but from their clear enunciation of facts essential to a comprehension of the Mosaic story.

The remainder of Prof. Huxley's lectures may, or may not have been in harmony with the actual history of our planet; its discussion would be out of place here, since it has little to do with the story in the first chapter of Genesis, the fossils of which he spoke, long ante-dating the "living" creatures of that account.

[To be continued.]

The *Standard* (Baptist) says that "the spirit of the new dispensation is opposed to such practices" as the observance of Lent, and that "no time is better than another for the exemplification of the simple virtues of moderation and pious humility." This, it says, is the opinion of "the Evangelical bodies including our own." Is it? Then so much the worse for "the Evangelical bodies, including our own." But who made the *Standard* the mouth-piece of "the Evangelical bodies?" Does it never occur to our contemporary that it is very silly for any body or bodies to set up a peculiar claim to being "Evangelical."

As to the *Standard's* objections to Lent, it is not necessary to speak. We used to hear the same objections to the observance of Christmas and Easter, but now Baptist and Methodist vie with each other in providing and advertising Christmas celebrations and Easter observances. But the *Standard* must draw a line somewhere. For the present it refuses to pass the threshold of Lent. Very well. It is not obliged to. It is very foolish, though, to assert that "no time is better than another" for the work of Lent. Would the *Standard* have Baptist revivals come in mid-summer? Would the Methodists have their camp-meetings in mid-winter? It is useless to meet these captious objections. We always hear them about this time. It is a way that "Evangelical" Christians of the *Standard* order, have of keeping Lent. We Churchmen are a superstitious, prelatical, papistical people, who care nothing for the "Gospel" and are not to be reckoned among "Evangelical" bodies. Alas for us!







Calendar.

APRIL, 1881.

- 15. Good Friday.
16. Easter Even.
17. Easter Day.
18. Monday in Easter Week.
19. Tuesday in Easter Week.
20. Friday. Fast.
21. 1st Sunday after Easter.
22. St. Mark.
23. Friday. Fast.

N. B.—The Forty Days of Lent, beginning with Ash-Wednesday, are, by the ordinance of the Church, "Days of Fasting, on which such a measure of Abstinence is required, as is more especially suited to extraordinary Acts and Exercises of Devotion."

Easter Voices.

The shade and gloom of life are fled,
This Resurrection day;
Henceforth in Christ are no more dead,
The grave hath no more prey;
In Christ we live, in Christ we sleep,
In Christ we wake and rise;
And the sad tears death makes us weep,
He wipes from all our eyes.

Then wake, glad heart! awake! awake!
And seek thy risen Lord,
Joy in His resurrection take,
And comfort in His word;
And let thy life, thro' all its ways,
Be one long thanksgiving be,
Its theme of joy, its song of praise,
"Christ died and rose for me." —Monsell.

The Easter praises may falter,
And die with the Easter day;
The blossoms that brighten the altar,
In sweetness may fade away;
But after the silence and fading,
There lingers untold and unpriced,
Above all changing and shading,
The love of the living Christ.
For the living Christ is loving,
And the loving Christ is alive!
His life hidden in us is moving,
Us ever to pray and to strive.
Alas! that even in our striving,
We labor like spirits in prison,
Forgetting that Jesus is living,
Forgetting the Saviour is risen. —Dickenson.

We must therefore so rise as Christ that our resurrection be not a returning back to the same life, but a passing over to a new. The very feast puts us in mind of as much; it is not a coming back to the Land of Egypt, but a passing over to the Land of Promise. —Bishop Andrews.

O Jesus! when I think of Thee,
Thy manger, cross, and throne,
My spirit trusts exultingly
In Thee and Thee alone.
For me Thou didst become a man,
For me Thou didst weep and die;
For me achieve Thy wondrous plan,
For me ascend on high.

O let me share Thy holy birth,
Thy faith, Thy death to sin!
And strong amid the toils of earth,
My heavenly life begin.
Then shall I know what means the strain
Triumphant, of St. Paul:
"Thy life is Christ, to die is gain;"
"Christ is my all in all." —Bethune.

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

O Risen Christ! Thou art the door,
The e'er shining way,
The blessed Easter gate of life,
That opens to the day.
All praise, our risen Lord, to Thee,
For love that conquers death;
For faith that maketh quick to hear
One word that Jesus saith. —M. K. A. S.

Reflections upon an Inkspot.

While sitting at my desk in the school-room, casting my eyes around in search of some object upon which to "observe and reflect," my glance falls upon a blemish on the floor. This blemish has three characteristics: 1st. It is ink. 2d. It is a spot. 3rd. It is dim and faded.

The first of these characteristics brings to my mind the various uses to which this ink might have been put, had the well that held it retained its equilibrium. Perchance it might have been used by Miss Hitchcock when she was writing the cues of H. M. S. Pinafore in the merry month of June, 1879. It might have taken its place on the pages of a little book, whisperingly described to awe-stricken new girls as the "Doomsday." Or perchance it might have flowed from the pen of Dr. Leffingwell in kindly words of instruction.

The second characteristic calls to mind the queries: Who was it that spilt the ink, and under what circumstances did the accident occur? Did some member of the Rhetoric class in days "lang syne" become excited over a composition or exercise in Prosody, and in her scribbling fervor overturn the ink-well? Or is the blame to be laid to some grave and reverend senior who at the time was engaged in writing her last essay in the classic halls of St. Mary's? The spot does not tell us, and we are left in doubt.

Thirdly, it is faded and worn, as with the tread of many feet. Its appearance makes me think of the many girls whose busy feet have trod over its dark outline. Preparatory, Juniors, Junior Middlers, Senior Middlers, and Seniors have, for a time, helped to dim its blackness, and then have passed out of St. Mary's doors forever. Yet the spot does not "out." —Palladium.

The French never hide their shining lights under bushels. Just as, a hundred years or so ago, they honored Voltaire, so now they are honoring Victor Hugo, who is just eighty. M. Jules Ferry, attended by the chief functionaries of his department, waited upon M. Hugo, and begged the poet's acceptance, as an offering from the Government of the French Republic, of a superb vase from the Sevres factory. The Comédie Française presented to him an immense wreath of white roses, on which were emblazoned the names of the pieces he had brought out there. Literature, trade, and commerce sent multifarious deputations, which assembled at 11 o'clock in the avenues adjoining the Place de l'Étoile,

and comprised almost every well-known personage in Paris. Of course, he made a speech, and it is very funny to us. It sounds as if he were "poking fun" at his sentimental countrymen; but we assure our readers that it is quite serious. The Chicago "blow" is nothing to it. Thus he spoke: "I greet Paris. I greet the immense city. I greet her not in my own name, for I am nothing, but in the name of all that lives, thinks, reasons, loves, and hopes, here below. Cities are blessed places; they are the workshops of divine labor. Divine labor is human labor. It remains human so long as it is individual. Once it becomes collective, once its aims are greater than the individual worker, it becomes divine. The work of the fields is human; the work of cities is divine. From time to time history marks a city with her seal. That seal is unique. In four thousand years, History has thus stamped three cities, which embody the whole work of civilization. What Athens has been for Greek antiquity, Paris is now for Europe, for America, for the civilized universe. Paris is the city; Paris is the world. Who speaks to Paris addresses the whole of mankind, urbi et orbi. So I, the humble wayfarer, who have but my own small share of that right which belongs to all in the name of all cities—of those of Europe, America, and the civilized world, from Athens to New York, from London to Moscow, in thy name, O Rome! in thy name, O Berlin!—I glorify with love, and greet with adoration, the sacred city, Paris!"

A Plea for the Baby.

It is a subject of marvel to most people that so many children die in infancy, but to an observing mind the wonder is that any children live to maturity. When you and I feel miserable we want to be left in quiet. Repose is the sweetest remedy for nervousness or other ills; but baby is trotted, bounced, "ketchy-ketchied," chucked under the chin, poked in its cheeks, or somebody's thumb is thrust into its toothless mouth, irrespective of a need of ablation, and then if a baby isn't happy, it is reputed very irritable. Ticking the baby's feet, creeping the fingers like the motion of a mouse across its breast and up into its fat, sensitive neck-wrinkles, is another mode of amusing baby. Of course the child laughs, and the idiots who torment it forget that it is the same expression with which they reply to a similar process from the hand of some mischievous but torturing friend; and yet we all know that this laugh from a man is a hysterical outcry of nervous irritability. When the laugh ceases, weariness brings weeping, or perhaps a restless and unrefreshing sleep, followed by depression, and probably by indigestion and colic. Nothing should ever be done to startle a child; even too frequent playing of bo-peep, if violent, has been known to bring on St. Vitus's dance. All surprises are dangerous to the nervous system, just as all sudden or dietetic changes are very unhealthy, and sometimes fatal. If music is selected to please a child's ears, it should be gentle and soothing. —Sanitarian.

An Anecdote of Dr. Washburn.

Dr. Bolles communicates to the Standard of the Cross, the following interesting reminiscence:

It is well known that Dr. Washburn commenced his ministerial life in the Church as a High Churchman and a Puseyite—and his sympathy with the Church of the Advent, Boston, drew down upon him the suspicions of Bishop Eastburn, in whose diocese he resided, and who ordained him to the diaconate. The time was appointed for his ordination to the priesthood in Newburyport, where he was settled. When on the eve of the event, word came from the Bishop that he would proceed with the ordination of the other candidates, but could not ordain Mr. Washburn, having heard that he had lately prayed for the dead. Then the vestry met and determined to lock the church, and formally notified the Bishop, that unless Mr. Washburn could be ordained, the church should not be opened to the ordination of any one else. The explanation which followed was amusing enough. Washburn on his way to church, a Sunday or two before, had heard of the death of General Jackson, and in some way to mark the event, he used the Commemorative Prayer, in the Office of the Visitation of the Sick.

According to one account, in an excellent memorial sermon by the Rev. Dr. Drown of Newburyport, just printed, Mr. Washburn, finding out his mistake, preached the following Sunday against prayers for the dead, and so the Bishop, after a while, was pacified. But the writer of this article is quite confident, from undoubted testimony, that Washburn defended himself, as using "the liberty wherewith Christ hath made us free," and quoted the authority of Bingham for the use of prayers for the dead—an authority which was the Bishop's favorite in ecclesiastical matters.

In the house of the future the bedroom will be dedicated to sleep, and the bed, with, perhaps, a chair or two, will be the only furniture. There will be no hangings, no papered walls, no carpets, nothing to catch and hold the dust, and the bed will stand in the middle of the room, where the air can circulate freely around it. The result will be health. —Boston Transcript.

"Is your wife a Democrat or a Republican?" asked one Rockland citizen of another in a store this morning. "She's neither," was the prompt response, and then glancing cautiously around and sinking his voice to a hoarse whisper, he explained, "she's a Home-Ruler." —Rockland Courier.

A play writer takes to a well known manager a drama founded on the history of Lady Jane Grey. The manager takes it to read. The next time the author calls, the manager says: "Your piece is very interesting, but it ends too sadly. Is it necessary to have Jane Grey die?"

A new robe for a Philadelphia belle is described as "in the classic style with a graceful lambrequin effect in the back." Truly, the fashion reporter is the humorist of the period.

Ubi Miser, Ibi Christus.

[From the Spectator.]

It was the eve of Easter Day,
Her heart within was sad;
They have taken away my Lord, she said,
And how should I be glad?

I see the thorns, the cross, the grave,
The dead hands wounded sore;
But the risen form of the Crucified
Is lost for evermore.

Why say you so, the answer came,
When you this very day
Have seen the Christ for whom you mourn,
And wiped His tears away?

He suffers with his people still;
Who binds the broken limb,
Or fills the aching heart with hope,
Has done it unto Him.

A sign, she cried, that this is so,
Thou hast it in thy breast:
The token is the peace of Christ,—
Know this, and be at rest. —M. W. M.

The Speech of White Cloud.

Head Chief at White Earth Reservation.

[From a native Indian Missionary at White Earth, we have received the following interesting document, which we publish with much pleasure.—Editor L. C.]

"On the 9th day of January, 1881, we are gathered here by our young men. The Indian was placed here to occupy this continent, and the Indian (the speaker holding up a picture made of straw and full of feathers) was dressed in this manner; his head was full of feathers. We saw some white men coming to us, and how great the white man is! I, Indian, began to be afraid, knowing that he was going to tread on me, and I knew not how to do, or how to escape out of the white man's hand.

I now perceive and understand that our Father in heaven had took my hand and told me: 'Stand up, my child! and go to that land [White Earth]'. In a short time after I arrived here. He said to me again: 'Take your feathers away from your head, and cut your hair off; then take this pantaloons and hat. You see, while we were in a poor condition, He pointed to a good way for us. And that time I went to the man called 'a man of God,' that is—Bishop Whipple, to whom the Lord gave a kind heart; also the kind-hearted clergymen looked and helped the Indians.

You know the addresses to the kind-hearted whites, my friends, that I went to your place and begged your assistance for the sake of my people. We now rejoice to say our young were made to serve the Lord; and the Great Spirit has continually given us understanding. My friends, I want to say a few words about our young men. The Great Spirit has made our young men walk together: that is, to do the work which they are now doing. They made up their minds to help the servants of God. Some of them can read and can sing; and now, they have commenced going from house to house, singing and exhorting their fellow Christians, and raising up the fallen ones. My friends, I was one of the fallen ones. When these young men knew it, they came and took my hand, and raised me up to where I stood before. My young men are brave fellows, and they have a sharp sword to fight with. They are told in the Book of God, to fight the evil one. They believe the Great Spirit, and that is what makes them brave.

To-day, we are here in this house to celebrate the day they commenced their work last year. They are here to thank and praise to their God, and stretch their hands to the Lord, for more strength and understanding. The reason we send this to you is, to show to the kind-hearted whites, and those who sympathize with the Indians. We want you to print this. All the old boys and the Chiefs like the work of our young men. The leader, who is Wm. Majigizick, will say a few words."

WHITE CLOUD,
Head Chief at White Earth Reservation.

"We have started to follow the way which our Head Chief has obtained from the Whites. We went to Leech Lake, and to Red Lake, and saw the good seed which was from heaven, and to tell our tribe how we felt the Word from heaven. We went to Leech Lake first, and found a great many Indians who are in the 'shadow of death.' Also, we found great many at Red Lake. The men who are working with me had good health when they first started out, and now they are still having good health. We believe that the Lord had preserved us. The party consists of twenty-one men. Five hundred people were present at our meeting." —WM. MAJIGIZICK.

We join in the Easter rejoicing,
And echo each glad denning strain,
While a pitiful minor is voicing
Our own secret doubting and pain;
We weave Him a shroud of our sadness,
We cover His smile with our gloom,
And drive back the angel of gladness,
Who waits at the door of the tomb.

We know not our own hearts have hidden
Our Christ, in a grave of our own,
We know not our own hands are bidden
To roll from the threshold the stone;
While our tearful eyes drooping and weary
With watching in sorrow and fear,
Might see with the heart-broken Mary
That the Lord is alive and near. —Dickenson.

Member:—"It seems to be impossible for me to get to Church on Sunday mornings, before Service commences. I hope my coming in late does not disturb you."

Rector:—"Not at all. On the contrary, I am very glad to know that not only yourself, but other members also, have advanced so far in holy living, as to have no need to make general confession of sin, and to receive Absolution." There was punctual attendance afterwards.

A Philadelphia paper suggests that now that the army is fitted out with cork helmets, it will be necessary to furnish the Indians with corkscrews instead of guns.

THE PREMIER OF ENGLAND.—In Mr. Gladstone's household at Hawarden, there was an old female servant whose son was inclined to go wrong. Advice, remonstrances, pleadings, and arguments alike were thrown away upon him. He seemed bent on following the road to ruin. His mother, at last, caught the happy idea of laying her trouble before her master, confident that if he only could be persuaded to take the boy in hand, he might be reclaimed. It took considerable rallying of her courage to appear before Mr. Gladstone, and make known her desires. But he responded at once, though the affairs of a kingdom were pressing heavily upon him. He sent immediately for the lad, spoke to him, pointing out the evils of the course he was pursuing, and, finally, knelt down with him, and prayed that a higher power would aid in the work of his redemption. The talk and the prayer together were effectual, and the boy became reformed.

If you want knowledge, you must toil for it: if food, you must toil for it; and if pleasure, you must toil for it.—Ruskin.

None are more restless and depressed than people who take their full liberty in all things which are not sin.—Cardinal Manning.

The poorest waif of humanity is in the infinite thought of God.

GLEANINGS.

Spain is suffering again with severe floods. The loss is estimated at several millions.—The Island of Scio, in the Grecian Archipelago, has been visited, for two days, with earthquakes. It is said that about eight thousand persons were killed or injured.—A war of races broke out lately in the valley of the Caneta, in Peru. Two thousand Chinamen were murdered by negroes and Cholos, and property valued at millions destroyed.—West and South the floods continue, and much damage is done, besides the interruption of travel and traffic.—Three distinguished Spaniards are in this country, examining the educational system of the United States.—The British budget shows an expenditure for the past year of £83,108,000. Gladstone proposes that £60,000,000 of the national debt be paid in the next quarter of a century.—German immigrants continue to arrive; many of them have gone to Charleston, S. C. Of these last, a number have already spent a winter in Minnesota. The Old Tombs mansion, at Woodside, Ga., was burned on the 4th inst.—Italy's financial condition this year is better than in many years. In the recent budget a surplus of two millions and a half was shown.—By the death of Oscar de Lafayette, which took place the other day at Paris, Edward, the younger brother of the late marquis, is the only surviving male descendant in the direct line of the celebrated general. Edward is a grandson of the Revolutionary hero.—The Emperors of Austria, Germany, and Russia will meet at Ens in midsummer.—A large Newport, Ky., watch-factory has forty Swiss families en route from Europe, as they cannot get native help skilled enough to work upon the finest gold cases.—Gordon, the business manager of the New York Tribune, has the best autograph collection in the country. It contains not less than 25,000 bound volumes, 60,000 pamphlets, 50,000 steel plate portraits, and 75,000 autograph letters and documents. There are two rooms, in which the visitor can scarcely pick up a book that is not a treasure. One room contains only town and local histories; of these there are 2,500. Another room is devoted wholly to autographs and steel portraits, and is packed full on shelves and tables.—A large and enthusiastic anti-slave-holding meeting was held recently in Madrid. It is intended to continue this agitation, till the last vestige of slavery is driven out of all the Spanish colonies.—The last reports from Lord Beaconsfield were that he was considerably better.—Mrs. B. H. Buxton, the English authoress, is dead.—The evacuation of Candahar began on the 10th.—England, Italy and Turkey have recognized the new kingdom of Roumania.—The Russian Philosophical Society has determined to provide for the families of those killed in the assassination of the Czar.—It is said that the voice of Greece is "still for war"; but most of the Powers have again united in a note which requires Greece to accept Turkey's proposal.—The London school-board has decided that women are eligible for appointment as school inspectors, a position held heretofore exclusively by men.—The northern portion of the Gulf States has suffered considerable damage from severe frosts.—Jules Noel, the French painter, is dead.—Russia is having trouble with the Poles. It was determined that they must go to the Greek priests to swear allegiance to the new Czar. The Poles are mostly Romanists, and, naturally, prefer their own priests. Hence the trouble and much talk of oppression.—The plague has appeared at Kufa, ninety miles south of Bagdad. The mortality in Nedjib is increasing.—A growing demand is reported in England for American books; and their sale is much greater than is generally supposed.—Edison has been elected professor of dynamic electricity at Oberlin College, Ohio, —Greece expends more than five per cent. of her revenue for educational purposes.—The Rev. John Jasper, of Richmond, the colored preacher who attracted quite a little attention last year by his very funny astronomical lectures, has created a demand for his lectures, and raised thereby \$800, with which he has paid off the debt on his church.—Out of 850,000 cattle in Colorado, 22,000 have died during the past winter.—Bogus honey and honey-comb is manufactured. The cells are made from paraffine wax, filled with glucose, and then smeared over with hot iron.—Kossuth, who is now 79 years old, enjoys not only good health, but perfect elasticity of intellect. He has a very pleasant villa near Turin, surrounded by a handsome garden. Natural science is one of his favorite studies.

The Household.

All communications for this Department should be addressed to THE HOUSEHOLD, 222 East 13th St., N. Y. City.

Our Own.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night,
And hearts have broken
For harsh words spoken,
The sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best,
Ah! lips with the curve impatient,
Ah! brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn. —Selected.

The managers of the New York Cooking School, under the presidency of Mrs. Robert L. Stuart, this season extended their scheme of training to cover all branches of housework. In order to carry out their system of instruction they took the house No. 22 East Seventeenth street, where they received applicants for training. These applicants were required to be of good character, over fifteen years old, willing to bind themselves to the service of the school for one year, and to take places as domestics when the year expired or before, at the discretion of the management. In return they received thorough training, board, and lodging, two suits of clothes, and a small compensation. At the end of the year they were given certificates of proficiency and provided with situations. A public lesson was given to ladies every Wednesday afternoon at 2 P. M. Classes were also formed for cooks and nurses. Miss Corson was at the cooking school from 10 A. M. to 12 M., and 2 to 4 P. M. daily, except Saturday, to receive applicants for admission. The school is now closed for the season, but will reopen in some other part of the city, early next October. Miss Corson's address during the summer will be Station D, New York City.

You know what a racket is caused, even by the most careful hand, in supplying coals to a grate or stove, and how, when the performance is undertaken by the servant, it becomes almost distracting. If you do not remember, take notice the first time you are ill, or you have a dear patient in your care, or the baby is in a quiet slumber. The remedy we suggest is to put the coals in little paper bags, each holding about a shovelful. These can be laid quietly on the fire, and, as the paper ignites, the coals will softly settle in place. You may fill a coal scuttle or box with such parcels, ready for use. For a sick-room, a nursery at night, or even for a library, the plan is admirable. Besides, it is so cleanly. If you do not choose to provide yourself with paper bags, you can wrap the coals in pieces of newspaper at your leisure, and have them ready for use when occasion requires.—Housekeeper.

Brushes should be washed every week. Pour a little ammonia into the water, enough to soften it. Dip the bristles of the brush into the water several times, wetting the handle as little as possible, then rinse in clear water. Wipe the backs and handles, but not the bristles (it makes them soft) and put them in sun to dry, bristles down.

Ox-gall soap is an excellent article to use in cleansing woollens, silks, or fine prints liable to fade. To make it, take one pint of gall, cut into it two pounds of common bar soap very fine, and add one quart boiling soft water. Boil slowly, stirring occasionally until well mixed, then pour into a flat vessel, and when cold cut into pieces to dry. When using, make a sud of it, but do not rub on the article to be washed.—Mrs. Beecher.

Suppose the children do soil and tear their clothes, cross words and peevish tones won't cleanse nor mend them, and are a thousand times more to be avoided than a garment tattered and dirty. If their souls are kept spotless, soap and water will very soon remove every stain from their clothing or their persons.

Clothes that are worn or torn should either be mended before going into the wash or rough-dried and sent up stairs to be mended before being starched and ironed. There is economy in this. Clothes are much less destroyed in the wearing than by the washboard.

TO CLEAN LAMP CHIMNEYS.—Hold them over the nose of the tea-kettle when the steam is free and hot. One or two repetitions of this process will make them beautifully clear and bright. Wipe upon a soft, dry cloth.

"Learned in gracious household ways, not less than in the circles of science and art, women may become truly accomplished."

As a rule it is not in good taste to give to children the names of distinguished persons. Their station in life may afterwards make the contrast ludicrous.

Lord, at the last, when all shall wake and sleep,
Made like to Thee, in raiment white and fair,
O, bid us welcome to Thy home, to keep
One endless Easter there!



A Beautiful Marriage Service

In St. Stephen's Church, New York.

Correspondence of the Living Church.

It was a private wedding, and individualities were left unnoticed. The object of this communication is, to suggest something easy of imitation, with more or less expense, to those who love to see, in church decorations, a fitness and a beauty, which are significant, and not mere show.

The ritual was not different from that to which our Mother, the Church, has for ages been accustomed. On entering the sanctuary, the eye fell upon the words, in large letters formed of white immortelles, "The Lord bless you." These were arranged on movable frames of light wire, richly bordered with smilax, and hung conspicuously in front of the ornamental divisions which form the chancel recess. This suggestive prayer of the congregation was expected to find an echo in every heart. On one side of the recess, stood the font with its pyramid of luxuriant green, and of snowy, fragrant flowers; a sweet reminder of other days, when the fair young bride, in her spotless baptismal robe, received her Christian name at the waters of Regeneration, the name of Mary, which was not to be lost to her now, but which she was to retain forever, even in the life beyond. On the opposite side of the chancel, a porcelain vase of exquisite design, in the shape of a star, displayed the best skill of the florist. It signified that the Star of Bethlehem, her Leader from the Font through all the past, was still to be her guide in the future journey of life—a touching gift from the Pastor's wife. The hangings were of white, embroidered in color of gold. Everything was white and golden, except the natural green of the foliage. A garland entwined the lectern, and the pulpit frontal was embroidered in fresh leaves, with drooping clusters of opening buds. The marble Altar-cross was wreathed with ivy and white roses. This, in floral language had its meaning, as had also the garden at its base, which was fringed with ferns and gemmed with carnations. Above the cross, a pure white dove, Heaven's own symbol of the Holy Spirit, was seen descending with expanded wings, and bearing, in letters of gold and white, the message from above—"My Peace I give unto you." This was the answering note to the people's prayer—"The Lord bless you," and was applicable to every observer. The memory of such a pleasing and hallowed scene is fitly associated with a time when some of the most sacred responsibilities of life are assumed, too frequently, with frivolity and thoughtlessness.

The Rev. Dr. Hodge, in his commentary on the Confession of Faith, shows himself by the following language to be in one accord with the Church: "The efficacy of the sacraments depends (a) upon their divine appointment as means and channels of grace. They were not devised by man as suitable in themselves to produce a moral impression. But they were appointed by God, and we are commanded to use them as means of grace, and hence God virtually promises to meet every soul who uses them rightly in the sacrament. Christ seals His gracious covenant by them, and hence in their use invests with the grace of that covenant every soul to which it belongs. (b) The efficacy of the sacrament resides in the sovereign and ever-present personal agency of the Holy Ghost, who uses the sacraments as his instruments and media of operation. The Spirit is the executive of God. He takes of the things of Christ and shows them unto us. Through Him even the humanity of Jesus is virtually omnipresent, and all the benefits secured by His sacrifice are revealed and applied."

FOR THE CHILDREN.

Cradle Song.

"Sleep, baby, sleep; Your father tends the sheep; Your mother shakes the branches small, Whence happy dreams in showers fall. Sleep, baby, sleep. "Sleep, baby, sleep; The sky is full of sheep; The stars the lambs of heaven are, For whom the shepherd moon doth care; Sleep, baby, sleep. "Sleep, baby, sleep; The Christ Child owns a sheep; He is Himself the Lamb of God; The world to save, to death He trod."

Bible Studies.

NO. XI.

Written for the Living Church.

A dreadfully rash and profane act, that ought to have made the perpetrator afraid.

It was committed by a man who had to bow his neck to two foreign yokes, yet who dared to defy the decrees of the King of kings. He might have derived advantage from the judicious and godly counsel of one of the prophets of the Lord, had he not preferred his own evil ways. Three others of his faithful friends had in vain besought him not to do the sacrilege to which his wicked heart impelled him.

The deed was accomplished with the hope of thwarting the designs of Providence, but this sin brought upon its author still greater ills and punishment.

Who was the man? What was the act? To what foreign yokes did he submit? What wise counsellors had he despised? How did his days terminate, and with what burial was he buried? F. B. S.

Answers to Bible Studies.

Norman C. Susan, of Berlin, Wis., gives the correct answer to No. 7, viz.: "Bethlehem"; also to No. 8: "Cuperuam". And Miss E. J. Brown, of Rochester, N. Y., replying to No. 7, says: "The 'House of Bread' is the city of Bethlehem, sometimes called Ephrath. It was the home of David; also of Ruth and Boaz. Our Saviour was born there (S. Luke ii. 7). The 'Church of the Nativity' was built by the Empress Helena, mother of Constantine the Great, and was in the form of a cross. The choir once heard on the plains near by, was composed of the angel who appeared to the shepherds, and a multitude of the heavenly host, who sang the words in S. Luke ii. 14th verse.

The Children's Easter in the Olden Time.

We are wont to think and speak of the nineteenth century as the children's millennium, and of this country as the earthly paradise of the little folks, and in a sense we are right, for never were there so many appliances for their comfort, amusement, and instruction as now. Yet the children received some consideration in the days gone by, and the festival of the Resurrection, in its social aspect, provided largely for their recreation. The first children's parade of which we read, was held for many centuries, and, until quite a recent date, annually, at Berwick-upon-Tweed, on Easter Monday, there known as "Children's Day." "In many of its features it prefigured our Sunday School anniversaries."

The children dressed in their gayest attire, the girls especially brave in colored ribbons, met in the largest church, and organized into squads, marched to the playing of the military and civil bands, and with banners flying, all through the city, to a "pleasance" on the outskirts, and there, city, to a "pleasance" on the outskirts, and there, singing hymns and playing games, were dismissed with such refreshments as the fashions of the

times indicated, bacon and tansy-cake always forming a part of the treat. The tansy was supposed to represent the bitter herbs formerly eaten with the Passover Supper, of which Easter was the successor. In the course of centuries these cakes came to be made of all sorts of pleasant ingredients, honey, cream, raisins, and the like, and the "tansy" was retained only in name. In some parts of England, the chief Easter amusement consisted of foot-races around a smooth green meadow, the winner receiving an elegant decorated cake, of which two were provided, respectively for the girls and boys. The pace was not a run, but a fast walk, and hence may have originated a custom still prevalent among the population of the Southern States, called "Walking for a Cake."

In the town of Evesham originated the well-known game of "Open the Gates as High as the Sky," which was played by the children only on Easter Monday and Tuesday, and was supposed to contain an allusion to the "Lift up your heads, O, ye gates," of Psalm 24.

"Clipping the churches" is a very curious, antique ceremony performed by the children in the west of England, especially the manufacturing towns. One or two children entered the churchyard on Easter eve, and joining hands, stood with their backs against the wall; others followed till the whole building was thus surrounded. The moment the chain was complete, they broke up and rushed to the next nearest church, and repeated the process till every church in the city had thus been visited. Hymns were sung, and, in some instances, doles of cake, coin, etc., were distributed by the church-wardens.

English boys have always enjoyed to the utmost the prerogatives of Easter. Besides the school holiday, and complete freedom from study and labor, which the season brought them, they enjoyed certain rights which nobody thought of disputing. In Durham they were allowed to stop every passenger, take off his or her shoes, and demand a penny for the restoration of these important articles; and this "shoe money" sometimes amounted to a considerable sum. In some northern countries it was customary at Easter, to fix a beam upon a movable spindle, a bag of sand being hung to one end, a piece of board being affixed to the other. Mounted on ponies, the boys rode at the board with a spear; and the fun was that the sand-bag flapped around, and gave them pretty heavy blows unless they were expert enough to get out of the way in time. Ball-playing has, however, always been the great Easter game. Everybody played it, even the bishops and great dignitaries of the Church. The balls were of every conceivable variety; soft, hard, made of iron, wood, stone, cotton, or eggs! These latter, boiled hard, decorated or dyed, were in great requisition; the favorite color being red, to represent the blood of the crucifixion. They were thrown at targets, rolled down hill, and a variety of games were invented for their employment. The chief of these, "cracking eggs," has come across the ocean, and in the writer's young days, was very popular among American boys and girls. Great skill and experience was exercised in the choosing of an egg, which the boy then placed firmly in the hollow of his hand, closing his fingers around it; another boy then struck the end with another egg similarly held, and the owner of the hardest became the possessor of both. As in marbles, the game was usually played "for fair," and some boys of skill and experience amassed quite a fortune. The almost universal employment of eggs in Easter festivities is due to an early assumed resemblance between the emergence of a chicken from its confining shell, and the rising from the grave of our Lord Jesus Christ.

Our ideas of Easter have gradually become less sensual, and we substitute, where the day is celebrated at all, flowers and music, for bacon, tansy and eggs; but though customs vary, principles never change, and we cannot but hope that while our "children at home" are amused and interested by these glimpses into the olden time, they are also learning the real Easter lesson, that Christ is risen from the dead in order that we may rise from all evil and bad habits into the newer and better life, which alone can make us happy or glorify Him.—S. S. Times.

A Japanese girl, receiving Bible instruction, upon being told that man was formed of the dust of the ground, scornfully replied: "That may do very well for foreigners, but the Japanese are made from better material."

The ignorance of the Japanese in things divine is sad indeed. One little girl who lately entered our Osaka school, was asked, "How many Gods are there?" and replied, "One." When asked, "What is God?" she replied, "The Mikado." The Japanese call the Mikado, "The Son of Heaven."

HOLIDAY GOODS VERY LOW. Pure Cod-Liver Oil made from selected livers, on the sea-shore, by CASWELL, HAZARD & Co., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

One of the most delightful places to spend the hot summer months will be found at the Grand Avenue Hotel, Milwaukee. The hotel is located in the finest residence portion of the city. Always cool and salubrious. Address the proprietors.

Grand Avenue Hotel, Milwaukee. 909 Grand Avenue, C. A. Buttles, Proprietor. Hotel contains 90 rooms, with dining room 40 feet square. New and elegantly furnished, and surrounded by a large lawn. All the home comforts can be had which could be desired by tourists or travellers. Terms \$2.00 to \$2.50 per day, or special rates made by the week or month.

KENOSHA WATER CURE, Kenosha, Wis. a quiet home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For Circulars, address N. A. Pennoyer, M.D., or E. Pennoyer, proprietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

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



GRAND AVENUE HOTEL 909 Grand Ave., MILWAUKEE, WISCONSIN. C. A. Buttles, Prop'r. Hotel contains 90 rooms, with dining room 40 ft. square. New and elegantly furnished and surrounded by a large lawn. All the home comforts can be had which could be desired by tourists or travellers. Terms \$2 to \$2.50 per Day Or special rates made by the week or month. Applications by parties desiring a delightful Summer Home should be made early.

The Church League Tracts.

1. The Real Presence; 2. Prayers for the Dead; 3. Catholics and Roman Catholics; 4. One Religion is as Good as Another; 5. Outward Reverence; His Logic and Its Law; 6. Anglican Orders and Jurisdiction; 7. The Bible and the Prayer-Book on Confession; 8. What Church Service Must I Attend; 9. The Christian Priesthood; 10. Plain Words on Confirmation; 11. What is Public Worship; 12. Our Own Advantages; 13. Baptism Scripturally and Historically Considered; 14. The Scriptural Proof of Episcopacy; 15. Doctrine and Ritual; 16. The Holy Ghost the Life of the Church; 17. Spiritual Communion; 18. Why the Anglican Church Rejects Transubstantiation; 19. The Necessity and Nature of Public Worship; 20. Reasons for Receiving the Holy Communion Fastening; 21. A Card of Private Devotion; No. 22. I Have no Time; No. 23. But I Have Tried; No. 24. I Am no Worse Than Others; No. 25. I Can Read my Bible at Home; No. 26. I Cannot Afford to go to Church; No. 27. Family Relations and Church Going; No. 28. A Method of Assisting at the Celebration of the Blessed Sacrament; No. 29. How to Keep Lent; No. 30. The Lenten Call; No. 31. Suggestions for Lent; No. 32. Mid-Lent; No. 33. Good Friday; No. 34. Easter. Complete set of the Tracts, (including 21) will be sent to any address on receipt of 40 cents. Price of Nos. 1, 2, 5, 6, 7, 8, 9, 10, 15, and 17, 19, 20, 31, and 34, fifty cents per hundred, of Nos. 3, 4, 11, 16, 18, 22, 27, thirty cents per hundred, and of 23, 24, 25, 26, twenty cents per hundred. Nos. 12, 21, and 28, by mail, 5 cents each. 29 and 30, 32, and 33, 30 cents per hundred. No. 13, \$1 a hundred. No. 14, \$1.50 a hundred. Address JOHN F. CABOT, Secretary, 18 Liberty Street, N. Y.

WANTED GOLDEN DAWN Agents for the Dark Valley and in the Life Eternal. ILLUSTRATED. Sells fast. Pays over \$100 A MONTH for AGENTS

Send for circular and terms. Also send address of two or more book agents and 10 cents for cost of mailing, and receive the People's Magazine of choice literature free for 6 months. Address P. W. ZIEGLER & Co., 915 Arch St., Philadelphia, Pa. ESTABLISHED 1836.

S. Brainard's Sons, SHEET MUSIC AND MUSIC BOOK PUBLISHERS. CHICAGO and CLEVELAND.

The largest Catalogue and the largest manufacturers in America, with a single exception. An immense variety of music for every season and occasion. Catalogues and bulletins of novelties sent free. Please send postal.

Photographs of Children taken Instantaneously at Melander's 208 E. Ohio St., Cor. of Clark St.

W. H. WELLS & BRO., Stained Glass Works 48 & 50 Franklin St., Chicago.

A. H. Abbott & Co., 147 State St., Painting and Drawing Material.

E. R. P. SHURLEY & CO., WATCHMAKERS AND JEWELERS, Removed from 55 S. Clark St., to No. 103 Randolph Street, Chicago. (Round the corner.)

THE DINGEE AND CONARD COMPANY'S Beautiful Ever-Blooming ROSES!

The Best in the World. Our Great Specialty is growing and distributing these Beautiful Roses. We deliver Strong Pot Plants, suitable for immediate bloom, safely by mail, at all post-offices. 5 Splendid Varieties, your choice, all labeled, for \$1; 12 for \$2; 19 for \$3; 26 for \$4; 35 for \$5; 75 for \$10; 100 for \$13. Send for our New Guide to Rose Culture (60 pp. elegantly illustrated) and choose from over Five Hundred Finest Sorts. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

Dr. PEIRO, Devotes, as for years past, special attention to the Homoeopathic treatment of CATARRH of the HEAD and THROAT.

75 Percent Discount to Agents on our Publications. Write us giving full particulars of your business, and we will send you a copy of our new and improved Catalogue of our publications, and a copy of our new and improved Catalogue of our publications, and a copy of our new and improved Catalogue of our publications.

Following the course of the Lord's Life according to the Catholic Faith. We rejoice in this book as a protest against the purely scientific and secularist tendencies of modern travellers. Published by A. D. F. RANDOLPH & CO., N. Y. Price \$1.25. (With 24 Illustrations.)

A Book For Lent. "The Land and the Life, or Sketches and Studies in Palestine."

Following the course of the Lord's Life according to the Catholic Faith. We rejoice in this book as a protest against the purely scientific and secularist tendencies of modern travellers. Published by A. D. F. RANDOLPH & CO., N. Y. Price \$1.25. (With 24 Illustrations.)

Battle House, MOBILE, ALABAMA.

As a WINTER RESORT, Mobile, situated on the western shore of her beautiful bay, and in close proximity to the Gulf of Mexico, enjoys a climate, which, for mildness and salubrity equals the most noted Florida resorts. It is easy of access from all points of the Northwest, being only 43 HOURS BY RAIL FROM CHICAGO. The Battle House, long noted as one of the best hotels in the South, has, during the summer of 1880, been thoroughly refitted and newly furnished throughout. Accommodations for 400 Guests. Passenger Elevator and all Modern Conveniences. For information address ROBBINS & ST. JOHN, Prop'r.

THE HOMOEOPATHIC MUTUAL LIFE INS. Co., OF NEW YORK

OFFERS THE MOST FAVORABLE CONDITIONS TO ALL PERSONS, INSURES HOMOEOPATHS At Reduced Rates, And Issues Policies for \$100, At the same rates and with the same privileges as larger policies. Office, No. 257 BROADWAY, NEW YORK. E. M. KELLOGG, Pres. FRANK B. MAYHEW, Sec.

THIRTY-FIRST YEAR. Manhattan Life Insurance Company OF NEW YORK.

Assets, January 1, 1880, \$ 9,708,101.08 Assets, January 1, 1881, 10,151,239.23 Income, year 1880, 1,998,383.03 Claims paid, returned premiums, etc., 1,300,966.29 All other payments, taxes, etc., 252,229.14 Liabilities, New York Standard, 18,454,454.38 Surplus, 2,006,814.90

ESTABLISHED A. D. 1870. THE YOUNG CHURCHMAN

Will enter upon its Twelfth Volume with the April number. The Young Churchman has reached a large circulation, and is now distributed regularly in nearly four hundred Sunday Schools. The Young Churchman is handsomely illustrated; is the largest child's paper in the American Church; contains a greater variety of matter, and is as useful in the family as in the Sunday School. The Young Churchman is mailed, postage free, to single subscribers at 25 cents per annum. In quantities of ten or more copies to one address, at the rate of 104 cents per copy, per annum, advance payment. Specimen copies sent on application. Address The Young Churchman, Milwaukee, Wis.

For Sale by F. HATHAWAY, 38 Clark St., Room 1, up stairs, The Stock of the late CHICAGO CHURCH BOOKSTORE, Consisting of BIBLES, PRAYER BOOKS, and HYMNALS, SUNDAY SCHOOL and JUVENILE BOOKS, &c., &c.

BOOK ON CONFIRMATION AND COMMUNION By REV. T. W. HASKINS.

The Lord's Supper and Plea for Children. Bound, 50 cts. Paper, 30 cts. Also by same Author The Second Advent Pre-Millennial. Paper, 25 cents.

For sale by CLAREMONT PUBLISHING CO., Claremont, N. H.

A Book For Lent. "The Land and the Life, or Sketches and Studies in Palestine."

Following the course of the Lord's Life according to the Catholic Faith. We rejoice in this book as a protest against the purely scientific and secularist tendencies of modern travellers. Published by A. D. F. RANDOLPH & CO., N. Y. Price \$1.25. (With 24 Illustrations.)



Easter Morning Hymn.

[Sung by the students of St. James' College, Md., on Easter Morning.]
O filii et filiae!
Rex caelestis, Rex gloriae,
Morte surrexit hodie,
Alleluia! Alleluia! Alleluia!

General Theological Seminary, N. Y.

A dispatch from Meadville, Pennsylvania, cast a gloom over the Seminary to-day, by announcing the death of our classmate, who, but a short time ago went home, as we supposed, to recruit and join us again soon; but a malarial fever had too firmly taken hold on his system, and we are now forced to believe what our matron so feelingly expressed: "Our Mr. Mosier is dead!"

WHEREAS, Our loving Father has called to the Rest of Paradise our beloved brother and classmate, Gideon Homer Mosier. Therefore, be it Resolved, That we, the middle class of the General Theological Seminary do deeply mourn our separation.

It is publicly announced that the Rev. Dr. Stephen Tyng, Jr., is to retire from the Rectorship of the Church of the Holy Trinity, New York, on the first of May, and to be succeeded by the Rev. Wilbur F. Watkins, D. D., now Rector of Christ Church, Baltimore.

Illinois.—On the evening of the 5th Sunday in Lent, Bishop McLaren visited St. Mark's Church, Cottage Grove, Chicago, of which the Rev. B. F. Fleetwood is Rector; preached to a large congregation, and administered the Holy Rite of Confirmation to seventeen adults, of whom nine were men.

We believe it will be gratifying to those of our readers who, because of their every day surroundings have a preference for making their purchases where refined taste and good order is exhibited, to have their attention called to the 'Superb' hat establishment which has been created in our midst by Dunlap & Co., the celebrated (N. Y.) 5th Avenue hatters, and manufacturers (under the Palmer House). Such, is in reality a duplicate of, and contains in the same variety the rich and elegant goods of the parent house; and is worth visiting by those whose desire, and will have, the very best goods which can be produced.

There will be a Memorial Window on exhibition, until Easter, at the establishment of W. H. Wells & Bro., 48 and 50 Franklin St. This window was manufactured for the Episcopal Church at Salt Lake City. The work was completed for by foreign artists, and reflects great credit on Messrs. Wells & Bro. It is hoped that many will see it before it is sent away.

From our own experience we can confidently recommend to all nervous and debilitated persons Dr. Crosby's Brain and Nerve Food, The Vitalized Phosphates, because it is largely prescribed by Physicians. It is much taken by Clergymen, School-teachers, Lawyers, Students, and all who over-use the brain.

Opening of Spring Novelties.

MARSHALL FIELD & CO.,

State and Washington Streets, Chicago,
Announce the arrival of their SPRING IMPORTATIONS, which comprise a variety of exclusive and select "NOVELTIES" in SILK and FINE DRESS FABRICS.

Costumes, Mantles, Cloaks, Wraps, and Shawls.

The very latest production of most popular foreign makers.
DRESS TRIMMINGS, INCLUDING LACES, EMBROIDERIES, PASSEMENTERIE, FRINGES, RIBBONS, BUTTONS, and ORNAMENTS in great profusion.

HOSIERY.

RARE NOVELTIES IN HOUSE-KEEPING LINEN, FOREIGN WHITE GOODS.

Embracing all that is new and beautiful in Fine Dress Muslins, Sun Umbrellas, Parasols, Fans, Etc.
EXAMINATION INVITED.

N. B.—There will be no day set apart this season for a "Grand Opening" in Costume Department. We shall put on sale "Novelties," as they arrive daily.

WEDDING GIFTS

In Great Variety and of the Choicest Quality.
The Finest Productions of Europe
Royal Chinas, Rich Dinner Sets, Real Bronzes, Faïences, &c., A SPECIALTY.

Ovington Bros. & Ovington.

146 State St., Chicago. BROOKLYN. PARIS.

P.M. ALMINI. IRASCO PAINTER.

243 WABASH AVE CHICAGO.

Keble School, Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S. T. D.

The eleventh school year will commence on Wednesday, September 14th, 1881. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

The first Roman Catholic funeral in the Llandaff Cathedral burial-ground took place the other day, under the regulations of the new Burials Act. A Mrs. McCarthy, of Canton, Cardiff, having died, her relatives desired that she might be interred at Llandaff.

The Bishop of Durham has intimated his intention to erect a Church of England Young Men's Institute for Bishop Auckland, at an expense of £1,800. The new structure will be called the Bishop Lightfoot Institute.

The Archbishop of Canterbury has sanctioned a special form of prayer, for use in his Diocese at this time, having reference to the disturbed condition of the country, and the wars in which England is engaged.

We regret to hear of the recent death, at Nice, of Lady Mildred Hope, wife of that staunch Churchman and able statesman, Mr. Beresford Hope, M. P.

Within the last few weeks, the Bishop of Worcester had a narrow escape from serious injury, at his residence, Hartlebury Castle. Over the door of the library was a massive marble tablet, erected there some seventy years ago by Bishop Cornwall, in memory of his predecessor, Bishop Hurd. This suddenly fell to the ground, upon the very spot where Bishop Philpott happened to have been standing but a minute before. Happily, his Lordship had just moved out of reach of the falling mass, and sustained no injury.

At midnight, on the 6th inst., the shock of an earthquake was experienced at St. Paul's Bay, Quebec, sufficiently violent to awaken people from their sleep.

Nearly \$50,000 has been raised in London, for the relief of the sufferers in the Island of Scio. Accounts from the scene of the great calamity are exceedingly distressing. Nearly all the survivors on the island are homeless and helpless.

BOYS' CLOTHING

MADE TO ORDER.
Directions for measuring, samples of materials, styles of garments with prices, sent free upon application by mail.
Pieces for Mending sent with each suit. A great saving of trouble, and an economical way to clothe your boys. Address POOLE & CO., 54 and 56 Duane St., N. Y.

THOME'S HAIR BAZAAR,

157 STATE ST., NEAR MONROE.

GIOVANNI CARETTI, Fresco-Decorative Painter,

140 La Salle St., & Room 44 Otis B'k, Chicago. Churches, Halls, and Private Residences decorated in the best style. Estimates and Designs of every description furnished upon application.

John Stevenson & Co., Importing Tailors,

Established 1864
206 Dearborn Street,
Honore Block.
10 Per Ct. Discount to Clergymen.

THE GOLDEN EAGLE,

136 and 138 Madison Street. 144 and 146 Clark Street.

CLOTHING FOR BOYS AND CHILDREN.

PARENTS OR GUARDIANS
In want will find the largest Stock and the Lowest Prices at

OUR FURNISHING GOODS DEPT.

Is replete with all the novelties of the Season.
HENRY L. HATCH, Manager.

J. & R. LAMB, 59 CARMINE St., N.Y.

CHURCH FURNISHINGS
Polished Brass Altar Vases.
ALTAR COVERS, DESKS, Etc.
FAIR LINEN. Corporals, Sacramental Covers and Hand-Made Linen Fringe.
BREAD CUTTERS OF OAK.
Special Heavy Linen for Linen Cloths
Send for hand book. Free by mail.

McCULLY & MILES.

MANUFACTURERS OF STAINED, ENAMELED, EMBOSSED, CUT AND COLORED GLASS, 182 & 184 Adams St., CHICAGO.

Mitchell, Vance & Co.

836 & 838 Broadway, N. Y.
Designers and Manufacturers of Ecclesiastical Gas Fixtures & Metal Work. Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

CLINTON H. MENEELY BELL CO. Successors to MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of BELLS.
Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.
THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY, ESTABLISHED 1826. Bells for all purposes. War rated satisfactory and durable. MENEELY & CO., WEST TROY, N. Y.

BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

Chas. Gossage & Co.

'Dry Goods Retailers,' CHICAGO.
Our Importations of

BLACK GOODS.

For Spring and Summer.
NOW OPEN.

LATEST NOVELTIES IN

Satin and Gold Striped Side Band Secillian and Venetienne. Handsome Designs in Flowered, Striped, Plaid, and Beaded

Brocade Grenadine. NEW FABRICS

In Silk Serges, Crepes, Bareges, Etc. FULL LINES Of Henrietta Cloths, Drap de Alma, Tamise Cloth, Nun's Veiling, and other fabrics suitable

FOR MOURNING.

Black Camelette, Shoodas, Cashmeres, Etc.
At Lowest Prices.
106--110 State Street,
56--62 WASHINGTON ST., CHICAGO.

CHICAGO ROLLER SKATING RINK,

Michigan Avenue and Congress Streets; Entrance on Congress Street.



SUBSCRIPTION TICKETS.—Three admissions, \$1.00; 10 admissions, day or evening, \$2.50. Use of skates at all times, 15 cents; skates not transferable. DAY.—Single admission, 25 cents; Children, 12 years and under, 10 cents. EVENING.—Single admission, 50 cents. Single admission Saturday, 25 cents. Doors open from 10 to 12 A. M., (Morning sessions exclusively for ladies), from 2.30 to 4.30 P. M., and from 7.30 to 10 P. M.

The management, in behalf of patrons, reserves the right to refuse admission, or use of skates, to any objectionable person. NOTICE.—Our first season will close on the 3d day of May, at 10 P. M. Second season will begin on or about the 12th of September. Please leave your address for an invitation to the opening of our second season.

M. W. FERCUSON, Manager.



The Living Church.

April 16, 1881.

"As the Wings of a Dove."

[An Easter Poem, suggested by Prang's exquisite Chromos.]  
Written for the Living Church.

They are hidden away in the deep of the earth:  
My children, for whom I have travailed in birth.  
They are hidden away, but there cometh a day  
When my voice they shall hear, and shall quickly obey.

"Come forth!" Every body the summons shall heed;  
Every body shall throw off its cerements with speed;  
My children shall mount up with wings as a Dove,  
And soar to the regions of Infinite Love.

"With wings as a Dove;" for, although ye have lain  
In the dust, ye shall plume you, and rise up again.  
And a glorious sheen, that is joy to behold,  
Shall cover you over as bright yellow gold.

Your Lord, He is risen, ye also shall rise;  
Ye shall mount up with wings to the uppermost skies;  
The tomb cannot hold you, the closely sealed door,  
Jesus opens, and Satan can shut it no more.

Oh the beautiful Dove, with its plumage of snow!  
How it fits through the clouds near hope's radiant bow!  
'Tis the Bird of the Spirit; how sweetly he sings,  
And yet ye shall be as the Dove's pearly wings!

F. BURGE SMITH.

Easter, 1881.

About Easter.

Easter, the festival of the sacrifice and resurrection of Jesus, was, in ancient times and up to the 11th century, celebrated with great pomp and ceremony by all Christian nations, during a period of eight days. The festival is a movable one, because it has to follow the full moon which happens upon or next after the 21st of March, as was agreed, after much controversy, among the early Christians.

Maundy Thursday, or Shere Thursday, the day immediately preceding Good Friday, was occupied in preparing for Easter. The churches and altars were washed and decorated; the citizens trimmed their hair and beards, and bought clothes, so that they might appear good and comely against Easter. On that day, in imitation of our Lord, kings and emperors performed the act of humiliation of washing the feet of beggars, usually to the number corresponding to the years of their age. In 1572, Elizabeth, surrounded by her court, washed and kissed the feet of thirty-nine beggars; and in 1873 it was performed by the Archbishop of York as High Almoner. James II was the last English king who observed the custom in person. In the Greek Church the Archbishop washes the feet of the Apostles.

Among the ancient Easter customs was the "creeping to ye cross," observed by the sovereign and his court, and subsequently by the lower classes; the "adoration of the cross," observed by the sovereign and his court, and subsequently by the lower classes; the adoration of the cross in the Roman Church is its modern substitute. Into all these ceremonies the giving and eating of eggs entered largely, and the egg was accepted by the Christian as a fitting symbol of a future life, and by the pagan of the revivification of nature. Eggs are also served with the Paschal lamb. In the accounts of the household of Edward I is an entry, "four hundred and a half of eggs, eighteen pence;" these were purchased for the purpose of being stained in boiling dye, or covered with leaf gold, and distributed in the royal household. In many countries presents of eggs are made. In Russia, where Easter day is devoted to the interchange of visits, the visitor enters the room with the salutation, "He is risen;" to which the reply is, "He is risen indeed!"

In Scotland and the north of England, the finding of eggs on Easter day is thought to bring luck, and the young folks diligently search for them on moor and hills. They are, when found, boiled in various dyes, of which the manufacture and dyeing of cloth in the Scottish homes has given them considerable knowledge, and used by the children as playthings. The boys in Christian Europe had a custom of challenging blow for blow with the hard Easter egg. The eggs were struck on the open hand, and the broken one became the prize of the breaker. The French, who are so clever in the creation of delicate trifles, first introduced the modern Easter egg, made of sugar or wax, bound by ribbons, and filled with various pretty creations adapted to supplement the efforts of St. Valentine. The Germans substituted an emblematic print upon which three hens were represented holding a basket in which were three eggs ornamented with illustrations.

The building of sepulchres and watching by them until a supposed resurrection had taken place, was another ancient Easter custom. The modern Greeks in their celebration of Easter construct a small bier and deck it with orange and citron buds, and jasmine flowers and boughs; a figure of the dead Christ painted on a board is laid upon this, and placed in the church. On the succeeding day bonfires are lighted, and general rejoicings made in honor of the Resurrection, and presents of eggs are made.

Watching for the sun to dance on Easter day, was another custom, and one still practiced among the ignorant and superstitious of Ireland. To do this the folk would rise before the dawn, and look earnestly for the rising sun; one writer says it is best seen by looking upon tremulous water no which the sun shines.—Christ'n Union.

Those who hope for no other life are dead even for this.—Goethe.

The Bible without the Spirit is a sun-dial by moonlight.—Coleridge.

Curious Easter Customs.

Different customs linger in different parts of the country. In Lancashire, Cheshire, Staffordshire, Warwickshire, and other counties, among the peasantry, the ridiculous custom of "lifting" or "heaving" is practiced. On Easter Monday the men lift the women, and on Easter Tuesday the women lift or heave the men. The process is performed by two men or women joining their hands across each other's wrists; then making the person to be heaved sit down on their arms, they lift him up aloft two or three times, and often carry him several yards along a street. The penalty or forfeit for non-compliance is a kiss or a money fine. With quite as much reason is the Pope borne aloft, shoulder-high, in his chair, in St. Peter's, as part of the Easter ceremonial at Rome.

So much joy did the popular mind attribute to the Easter season, that in old days it was actually believed that the sun danced, and Sir Thomas Browne, of Norwich, in his *Vulgar Errors*, in serious earnest, sets about to refute the idea! In Russia, every one who meets another on Easter, from the Emperor downward, offers the salutation, "The Lord has risen," and they then kiss each other. At this season miracle plays, full of the most absurd anachronisms, are still performed at Ammergau, Monaco, and other places on the Continent of Europe. These used to be common in England, but were put down at the Reformation.

Christmas Day and Good Friday are two of the days on which the English banks and public offices are always closed, and on which all business is suspended in England. At Easter, young folks, leaving school, get home for the holidays, which, in their case, generally extend over a few weeks. Terms end in the universities. So do the Hilary Law Sittings, in the courts. Members of Parliament, in as much need of rest and recreation as their youngsters, now adjourn to their homes. On the streets of London, on Easter Monday, may be seen the Whitechapel tram-car, full of holiday folk, got up in their best; cabs crammed with parents and children; excursion or picnic wagons, gaily decked with bunting, and full of happy faces; crowds of pedestrians, drifting gregariously to the various railway stations or to the steamboat piers along the Thames; all are seemingly bent on making the best of their day's outing—whether it is to be spent at Richmond, or Greenwich, in the Zoological Gardens, the Crystal Palace, or the British museum.

Glory to God in full anthems of joy!  
The being He gave us death cannot destroy!  
Sad were the life we must part with to-morrow  
If tears were our birthright and death were our end;  
But Jesus has lightened the dark valley of sorrow,  
And bade us, immortal, to heaven ascend.  
Lift then your glad voices in triumph on high;  
For Jesus hath risen, and man shall not die.

The Easter greeting "Christ is risen," is not always well received. One Easter morning, the Emperor Nicholas, of Russia, said to a sentry who was guarding a palace door, "Brother! Christ is risen." The soldier answered firmly "Father! no, he is not." "Christ is risen," repeated the Emperor. "No, he is not," the sentry replied. The latter was a Jew; and not even to oblige the autocrat of all the Russias, would he acknowledge that Christ had risen.

The Resurrection.

Immortality was dreamed of by the ancients; the Assyrians held to it; the winged globe of the Egyptians symbolized it; Socrates rejoiced that he was about to be freed from the prison-house of his body; but only Christ has brought Life and Immortality to light in the Gospel; only He demonstrated that Immortality is a fact, not a theory—an established verity, not a vague hypothesis. "Because I live ye live also"; because He triumphed over sin, the believer, too, shall triumph; because He conquered Death, the believer, too, shall spoil the spoiler. Is there any truth grander than that—and does the Christian need any nobler incentive to Christian progress than the truth that the sum of his life-work shall be a blessed Immortality beyond?

Is there not a practical atheism of the heart which too often denies the Resurrection? If it were not so, should we meet with so many professing Christians who wonder if they will have bodies in heaven, and who even doubt if heaven be a locality? Or would so many ministers be requested to preach on the recognition of friends in heaven? or would so many books be written to establish the fact, which stands or falls with the glorious doctrine of the Resurrection, the doctrine which was the pivotal truth of apostolic preaching? Is a body necessary to the soul?—"This mortal must put on Immortality." "Is heaven a locality?" "I go to prepare a place for you." Shall we know each other there?—"Ye shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

"There is a natural body and there is a spiritual body." Do we all realize what is meant by "spiritual body,"—that it does not mean an intangible body, a ghost-like covering, as some seem to imagine; but that a spiritual body is a being adapted to the necessities of a sinless, perfected spirit? Whether or not it have flesh and blood, it will, without doubt, be a glorified likeness of the human form, possessing the power of revealing the inward by the outward in a manner at once complete and perfect. It will be a body free from decay or deterioration;—that marks its physical completeness. It will be a body conforming to, and informing outwardly of the inward peculiarities, mental and emotional, which distinguish man from every other man;—that marks its spiritual perfectness; and not possessing the seeds of one unlawful passion, expressing, as it will, the thoughts and emotions

of a soul without a stain, and in whose tearless eyes heaven's own light shall shine,—what a glorious and glorified thing will that resurrection body be! The love-light will never vanish from eyes then, and hands that clasp will never grow cold!—*Christian at Work.*

Legend of the Easter Eggs.

[A constant reader of the LIVING CHURCH, sends this for publication. It is taken from an old paper.]  
Cathedral bells with their hollow lungs,  
Their vibrant lips, and their brazen tongues,  
Over the roofs of the city pour  
Their Easter music with joyous roar,  
Till the soaring notes to the sun are rolled  
As he swings along on his path of gold.

"Dearest papa," says my boy to me,  
As he merrily climbs on his father's knee,  
"Why are the eggs, that you see me hold,  
Colored so finely with blue and gold?  
And what is the beautiful bird that lays  
Such beautiful eggs, on Easter days?"

Tenderly shine the April skies,  
Like laughter and tears in my boy's blue eyes.  
And every face on the street is gay;  
Why cloud the child by saying "nay"?  
So I engulged my brains for the story he begs,  
And tell him this tale of the Easter eggs:

"You have heard, my boy, of the One Who died,  
Crowned by keen thorns, and crucified,  
And how Joseph the wealthy, (whom God reward)  
Cared for the Corpse of his murdered Lord,  
And piously tumbled it within the rock,  
Then closed the gate with a mighty block.

"Now, close by this gate a fair tree grew,  
With its pendulous leaves, and its blossoms of blue;  
And deep in the green tree's shadowy breast  
A beautiful singing bird sat on her nest,  
Which was bordered with mosses like malachite,  
And held four eggs of an ivory white.

"Now when this bird, from her dim recess,  
Beheld the Lord in His burial dress,  
And looked on the Heavenly Face so pale,  
And the dear Feet pierced with the cruel nail,  
Her heart broke with a sudden pang,  
And out of the depth of her sorrow she sang.

"All night long till the moon was up,  
She sat and sang in her moss-wreathed cup.  
A song of sorrow as wild and shrill  
As the homeless wind when it roams the hill,  
So full of tears, so loud and long,  
That the grief of the world was turned to song.

"But soon there came, thro' the weeping night,  
A glimmering Angel, clothed in white,  
And he rolled the stone from the tomb away,  
Where the Lord of earth and Heaven lay,  
And Christ arose from the cavern's gloom,  
And in living lustre came from the tomb!

"Now the bird that sat in the heart of the tree,  
Beheld this celestial mystery;  
And its heart was filled with a sweet delight,  
And it poured a song on the sobbing night;  
Notes climbing notes, till higher and higher  
They shoot to Heaven, like spears of fire.

"When the glittering white-robed angel heard  
The sorrowing song of the grieving bird,  
And heard the following chant of mirth,  
That hailed Christ risen from the earth,  
He said, 'Sweet bird, be forever blest,  
Thyself, thy eggs, and thy moss-wreathed nest.'

"And ever, my child, since the blessed night,  
When death bowed down to the Lord of Light,  
The eggs of that sweet bird changed their hue,  
And burn with red and gold and blue,  
Reminding mankind, in their simple way,  
Of the holy marvel of Easter Day."  
FITZ JAMES O'BRIEN.

An Easter Offering.

For the Young Readers of the Living Church.

[Suggested by Prang's pretty Chromo.]

Two little golden feathered chickens drawing  
An egg shell filled with white daisies; what a  
beautiful picture! Did ever such a thing happen  
as that these tiny creatures got out of their  
shell and went with it in search of the bright  
Spring flowers?

I will tell you something more wonderful than this, which will surely occur some day, we do not know exactly when. I remember two little darling children whom their mother called "my chicks," though they were prettier and sweeter than any of these soul-less creatures could possibly be. There came a day when they sickened and died, and the parents had to lay them away in a little grave under the willows. So deep it was, and shut in from the sky, and the air, and the flowers, you would think they could never get out again. But our dear Lord says, in His Book that tells us such happy, hopeful truths, that "the hour is coming when all that are in the graves shall come forth," and the little children who have done no wilful sins, and whom Jesus loves with an especial tenderness, will be permitted to roam in that blessed world where the flowers are always blooming, and where nothing dies, and there is no gloom nor sorrow.

Before our Lord rose from the dead, nobody was sure that such a thing could be. People buried their friends with more of sadness, but since that first glad Easter morning when the disciples found the tomb empty, and knew that Jesus had opened the sealed door, and walked in the garden among the plants and the blossoms, they knew that they and their friends also would not forever lie in the grave, but that their bodies would receive new life, and joined again to their spirits, would be always with their Lord in glory and blessedness.

You know an egg is a symbol of the Resurrection, because out of the seeming death, emerges a living creature. The butterfly is another emblem, for from the dry, senseless chrysalis, there comes the beautiful winged object that flits about in the summer air, and delights to hover among the blossoms.

What thanks shall we give to our gracious and loving Lord at this sweet Easter time, for the hope of a bright Resurrection? Shall we bring offerings of flowers for His Altar, and gold for His treasury? Yes, because these are the out-comes of grateful hearts. But above all, let us give Him "ourselves, our souls, and our bodies, to be a reasonable, holy, and living sacrifice unto Him." Then even these poor shells of ours, will be rich toward God with more than the wealth and beauty of the bright summer daisies.

Feasting.

A short time ago we took occasion to complain that Christian men of this nineteenth century of grace needed to be taught that *fasting* meant *fasting*. We were careful to distinguish fasting, from mere dieting, from self-denial, and from moroseness and gloominess. We made it as clear as we were able, that fasting is holy discipline for the glory of God, the increase of faith and the mastery of the body.

Easter brings us to a season of *feasting*, and now we have occasion to lament that Christians of our times seem to know almost as little about feasting as about fasting.

Christian feasting is not eating and drinking immoderately. It is neither indolence nor revelry; not dancing and laughter and abandonment of prayer. Not anything like all this.

Feasting is something higher and better than fasting. Feasting aims to lift up the soul to heaven and to give it some foretaste of eternal joy. Fasting is of the nature of humiliation and penitence. Feasting recognizes our high dignity as children of God, and our joyful right to use all His good gifts with fearless and thankful hearts. "It is more blessed to give than to receive." Feasting enters into this blessedness. It offers our Heavenly Father the grateful tribute of our care for His creation, redemption, regeneration of our souls and bodies, and for our hope of resurrection.

Feasting means that we eat and drink with gladness, because all food is the gift of our loving and merciful Maker. Feasting means that we forget the things that we have not and remember the things that we have, and putting aside all discontentment, envy, jealousy, and sense of loss or want, we look into our Father's face with grateful love, offer Him smiles, not tears, and adore Him with praises rather than with prayers. Eastertide is the time when the multitudes of the faithful should be crowding God's sanctuaries and crowning His altar with their thank-offerings. One glad alleluia should be ringing through the world all these great forty days. In every Christian home, words of peace and love and hope should be spoken. Everywhere should we see tokens of gladness and hear songs of thankfulness.

The Lord is risen, is risen indeed, and our poor hearts are risen with Him. We shall have sins and sorrows enough to beat them down to earth. Let them for awhile see the sunlight, hear the music, and taste the peace of heaven. Sometimes we must fast. At Easter let us keep the FEAST.—*Bishop Brown.*

The sweet spring flowers seem to bloom more brightly.  
The April sunshine falls with fairer ray,  
The lambs in yonder meadows skip more lightly,  
For earth herself must smile on Easter Day.

Shed sunlight of Thy grace, O risen Saviour,  
In fresh spring vigor on my heart's dull clay!  
Warm into life fair flowers of pure behavior,  
So I, with earth, shall keep my Easter Day.

LANCELOT.

Bishop Whitaker in Nevada.

Correspondence of the Living Church.

Some few weeks ago, I was called to baptize a sick child, the only son of a couple whose parents are regular attendants at my Sunday morning Mission Service, and who themselves are as regular as the cares of young parents will at all admit. During the afternoon, which I spent with them, conversation turned upon the "far West," where both the child's father and myself had had some experience; and, as I offered him some tracts, with which my Bishop had a few days before supplied me, he remarked that "it reminded him," etc.

He had been for some years in the mines at Aurora, Nev., and during his stay, the place had been frequently visited by ministers of various denominations. One, in particular, sent the "boys" invitations to be present at a Service in the Court House. They went, after arraying themselves in their best, including a white shirt each; and, in due time, the minister appeared, bearing a number of hymn-books, which he distributed among all the members of the congregation except my friend's immediate group. They wondered at the gratuitous slight; but remained throughout the Service, "to show him that we had not forgotten how to be gentlemen, if he had, or thought we had; and when he came round with the hat, the boys rattled their money but couldn't spare any."

Some months afterwards, they heard that Bishop Whitaker was coming, and they all turned out as they had done before, "just to see how he would do." Before the Service began, the Bishop himself spoke to them; took the trouble not only to give them books, but to point out some of the places, and treated them "as gentlemen." My friend did not remember what was the precise object for which the Bishop needed money then, but he did remember the text and a good deal of the sermon; and more than this, there was not one of all "the boys" who thought of giving silver, but all contributed gold. So much for the material gain; besides which there is the moral gain, that those whom the Church of God sends out, know how to speak the "Truth in love" and to "be courteous."

The story did me good; may it encourage the good Bishop, as through that Service at least one was so attracted to the Saviour that he would not fail of, what he himself called, his duty to his child. His story is given for its suggestiveness, and for no other reason; and I trust the subject of it will not be offended at the prominence given to his name and work.

Is the Church to take her tone and colour from the world? In a pleasure-loving and frivolous age, are disciples of the Lord Jesus Christ to run to the same excess of riot? Is the baptismal renunciation of the world, no less than of the flesh and the devil, an unmeaning formula? Is the friendship of the world no longer enmity with God?—*Pastoral Letter, 1880.*

EASTER CARDS OFFERINGS.

A VERY ELEGANT ASSORTMENT

of the above goods may be seen at

76 Washington Street, Chicago.

S. D. CHILDS & CO.

Prices range from 5 cts. to \$3.00.

EASTER CARDS.

PRANG'S, DELARUE'S, and HAMBURGER'S Easter Cards are "perfectly lovely" this year. Nothing finer to beautify your homes. Call and see them at the CITY NEWS DEPOT, 65 State Street, Central Music Hall, Chicago.

Easter Cards.

Elegant embossed cards, single and double, with perfumed silk fringe and tassels, 25 cents to \$1.00 each. Without fringe, 5 cents to 50 cents each. Also Birthday Cards in similar style and price. Finest assortment of Scrap Book Pictures and Silk Ornaments in America. Catalogues free.  
J. A. PIERCE, 75 Madison St., Chicago.

FINER THAN EVER!

EASTER CARDS!!

Our New Cards for this year are far beyond anything ever before offered. The assortment and the designs are marvelous and the prices low.

Do not Fail to Examine our Line at both Stores.

F. H. REVELL,

148-150 Madison St., 77 Madison Street  
Farwell Hall Bldg. Opp. McVicker's Theatre

CHICAGO.

JUST RECEIVED

A Beautiful and Complete Assortment of

PRANG'S EASTER &

BIRTHDAY CARDS.

Ranging in Price, from 15 cents to \$2 each.

WALDEN & STOWE,

57 Washington Street.

FINE STATIONERY,

Standard Theological and Miscellaneous Books,

Church and Sunday School Periodicals, Libraries, and Requisites.

Prayer Books and Hymnals.

EASTER CARDS.

We have selected a very choice assortment of Easter and Birthday Cards.

INCLUDING THE

VERY LATEST DESIGNS

More Beautiful than Ever Before.

From the list of L. Prang & Co., J. H. Hamburger, and other publishers. We can please our friends in every particular.

AMERICAN S.S. UNION,

73 Randolph Street.

EASTER CARDS,

EASTER CARDS,

EASTER CARDS,

American Tract Society.

50 MADISON ST.

EASTER CARDS.

A very superior line of Easter Cards of foreign and domestic manufacture at prices ranging from Three Cents to One Dollar each.

Also a fine line of Albums. Pocket Books, Stationery, etc.

JNO. S. STOTT, 224 State St.

The LIVING CHURCH can always be had at our news stand.

Tilton's Outline Design Cards

FOR EASTER.

To be painted by hand in water colors. Price 50 cts. for each series of six cards, with instructions for painting. All the colors necessary for painting these cards are in

TILTON'S DECORATIVE ART COLOR BOX, containing ten Moist Water Colors, and three brushes in a japanned tin box. Price 50 cents. Either of the above sent by mail by S. W. TILTON & CO., Boston.

Full list of Design Cards sent free to any address on application.

EASTER CARDS.

LARGE ASSORTMENT OF ALL MAKERS.

Careful attention given to orders by mail.

VAN KLEECK, CLARK & CO.,

Opposite Post Office,

233 Broadway, New York.

EASTER CARDS.

HEADQUARTERS FOR

Prang's De La Rue's & Marcus Ward's

FINE EASTER CARDS.

J. LEACH, 86 Nassau St. New York.

EASTER EGGS.

The Grand Annual Easter Egg Exhibition

IS NOW OPEN.

The FINEST STOCK

of European and American Fancies, in the shape of

Chicken and Bird Caricatures.

Eggs in Papier-Mache, Hand-decorated, Silk, Satin, Fish, Chip Leather, Velvet, Gumpaste, Gold, Silver, Glass, Metal, and Basket-work. Eggs in almost any imaginable shape, style, and size, from 1 cent to 10 dollars, at

Gunther's Confectionery,

78 Madison St., CHICAGO.

EASTER EGG DYES.

On receipt of 25 cents in postage stamps, we will mail to any address a package each of six colors, with full directions for use, as follows: Blue, Yellow, Scarlet, Red, Purple, Green. Each one will color a pint of bright beautiful dye by adding hot water.

C. E. STRONG & CO., 23 Decker St., Chicago.



## The Land of the Rising Sun.

## A Letter from Japan.

Correspondence of the Living Church.

OSAKA, Feb. 25th, 1881.

Do Churchmen in America know that the Church does not take the lead in Mission work in Japan? That the Romanists have three Bishops in this field; with a strong force of Priests? That the Greek Church has twenty converts where we have one? That the Congregationalists, the Presbyterians, and the Methodists, have each more Missionaries in this land, than our grand "Missionary Church"?

We are the oldest Mission in Japan (except the Roman), and are also among the weakest. We have two Mission stations; one at Tokio, with a force consisting of the Bishop, two Priests, a Deacon, and two teachers. The other at Osaka, having a force of three Priests, a Medical Missionary and a teacher. These places are three hundred miles apart. Communication between the two being made by a thirty-six hours' sea-voyage, the Missionaries in these cities can be of no assistance to each other. It would seem the part of wisdom to concentrate all our force, and have a flourishing Mission at one point, instead of struggling on as we now are.

There is much good seed already sown at both Tokio and Osaka; and it would be sad to leave the work, so well begun, to take care of itself. There is one other way in which the needs of both places may be met; and that is, to reinforce both stations, and send an additional Bishop.

But, whether we concentrate or not, our work will never succeed as it ought until we have a native ministry; a ministry whose native tongue is this wonderfully complex language; a ministry acquainted with the traditions, modes of thought, and present religious systems of the people; a ministry of the people, who would not be considered as representing a religion peculiar to nations stronger than Japan, and using their strength to oppress her and humble her; a ministry who can penetrate into the interior, where foreigners are not permitted to go.

All Missions here realize this need, and are trying to meet it. The Greek Church already has native Priests; so has the Roman. The Presbyterians and Dutch Reformed Missions in Tokio have united in sustaining a successful Theological School. The Congregationalists have a large training school in Kiyoto, which has already sent out a number of preachers. And we have not even one native Priest. To be sure we have started a Divinity School in Tokio, in which there are now five students, and we could undoubtedly have many more; but, up to the present time, the Mission has neither had the necessary buildings nor a sufficient number of instructors. The buildings we hope to have within the present year, but the teachers are still needed. The Faculty at present consists of the Bishop and Rev. C. T. Blanchet, of our Mission, and the Rev. Mr. Wright, of the English Church Mission. Each of these men, without the aid of text books in the vernacular, endeavors to teach what is required of two Professors in our home Seminaries. In addition to this Seminary work, each has his own Evangelistic and ministerial labors. You will not be surprised when told that the health of each is giving way under the load he has to carry; one being at present away on sick leave, and the Bishop himself slowly but surely breaking down.

Both Seminary and Evangelistic work, however, must be carried on; neither can be dropped, and men are instantly needed for both. The Evangelist should give his whole time to his peculiar work, and the instructor devote his attention principally to teaching. The Foreign Committee know our needs, and are doing all in their power to meet them, but their hands are empty, and nothing more can be done until the Church comes to their assistance.

In addition to the work of preaching and training of a Ministry, the young must be taught to know and follow the Good Shepherd, Who commanded His servants: "Feed my lambs." For this, the most successful work in building up a Christian nation, what is the Church doing? Until the present year, nothing was done for the Japanese youth by the Church, except what could be given by the already overtaxed clerical Missionaries. Within the last six months, a teacher has been sent out; a gentleman well qualified by education and experience for his position. In Osaka, also, a school was opened last year, and would be very successful if we had suitable buildings. As yet we have no lay teacher, the work being done by the clerical Missionaries. Given the buildings and the teachers, schools are very successful in Japan; we should never want for scholars.

What is the Church doing for the girls of Japan, in the work of training them for Christian mothers? She has at Tokio, about fifteen girls crowded into close, inconvenient quarters, wholly unsuited for school purposes. One lady-teacher is sent out for this school, situated in a city containing more than a million of souls! In Osaka, a city having a population equal to that of Chicago, is a school of seventeen girls, with one lady teacher.

Here again, the Church compares unfavorably with other religious bodies. There are four single ladies connected with the Congregational Mission in Osaka, and three Sisters with the Roman Mission. The contrast is even greater between the Missions at Tokio.

In this letter I have only attempted to show, in a general way, what the Church is and is not doing for the cure of souls in Japan. In a future letter, I may describe our work, and the methods of doing it.

Never was a field more promising, more ready for laborers, than this Land of the Rising Sun. If we can but have help in scattering and driving away the clouds of superstition and ignorance that now hinder the rays of the Sun of Right-

eousness from warming and healing this people, great will be their blessedness and ours!

The need for vigorous and immediate effort is most urgent. No nation known to history has undergone in so short a time the changes that have taken place in Japan within the last twenty-five years. Only a few years ago, she was almost a terra incognita. The foot of the barbarian was not allowed to profane the sacred soil of the "Country of the Gods". The Feudal System obtained. Death was the penalty for being a Christian. Everything foreign was looked upon with suspicion.

What a change has taken place! Japan rapidly taking a prominent position among the nations; the Feudal System overthrown without a revolution; Western ideas and customs rapidly adopted; foreigners admitted to certain ports; Christianity tolerated; the old religions gradually losing ground. When the next step in advance shall have been made, and the whole country opened to foreigners, will the Church be ready to seize the opportunity, and to meet the demands which will be made upon her from all quarters of the Empire?

JOHN McKIM.

## The Free Church Reform.

A movement is making to extend the slowly but steadily widening interest in the Free-Church system. The Free-Church Reformers are so profoundly convinced of the truth and importance of the cause they advocate, that their words have something very like a missionary ring about them. The genius of the Church is on their side, and, we think, her interests as well. Not every one admits this, as yet, but the number who do so, is growing yearly larger, and will grow.

New York has, as many of the readers of the LIVING CHURCH know, a Free Church Guild; not identical, but in friendly relations, with the Free Church Association. At present, they are holding a series of popular meetings. The first was held on March 24th, at All Saints, Henry Street. Besides the Rector (the Rev. William M. Durnell), there were present, in the chapel, the Rev. Drs. T. M. Peters and Thomas Gallaudet, the Rev. Messrs. F. C. Putnam, of St. Paul's, Jersey City, and the Rev. J. H. Appleton, of St. Barnabas'. The Rev. Mr. Durnell, after prayers were said, addressed the congregation on the subject of the Guild's work. In the course of his remarks, the reverend speaker stated, that the organization had been begun ten years ago, and that, by means of sermons, addresses, pamphlets, etc., it had been constantly bringing the Free Church system before the public. It could now be said of the results of the movement in general, that 70,000, or one-third of the Church's entire number of communicants, belonged to self-sustaining free Churches. The total amount of the Offerings of these Churches averaged \$1,183,616 per annum, or \$17 to each communicant.

A paper from the President of the Guild (the Rev. Dr. Geer), was read in his absence. The systematic free-will offering was, he claimed, the only true Christian method of supporting public worship. He went somewhat aside from the main issue, to point out certain evils. In this matter of raising revenue, there must be some conscience. Fairs, lotteries, raffles, etc., are out of the question, because they are a way of pulling down with one hand, what we try to build up with the other. Unless our methods have an ethical and spiritual aspect, the Church will fail of doing its work. Make-shifts and expediency will not do.

The Rev. Dr. Peters, of St. Michael's, said, that when he began his ministry there were but three or four free Churches in New York; but they had continued to grow in number, and would continue to do so in the future.

The Rev. Dr. Gallaudet, of the Church Mission to Deaf Mutes, stated his belief that the only argument against the system, in the minds of the clergy at large, was the idea that it was impracticable. He believed, from his observation of facts, that if all Churches were free, their gifts would be increased ten-fold. This way of giving was in keeping with the mission of the Holy Catholic Church in this land, which was yet destined to possess the land. We don't want half measures. We want every seat free. The people are tired of waiting to be seated. Strangers are repelled rather than attracted. We want them to come in. Large free churches are needed, with guilds and organic charities to work in the surrounding neighborhood. In becoming free, the Churches would gain vastly in power.

Another and similar public meeting was announced to be held on Thursday evening, April 7th, at St. Ann's, Eighteenth Street, near Fifth Ave. The Rev. Mr. Warner, of the Church of the Beloved Disciple, and the Rev. Dr. Schenck, of Brooklyn, were to speak.

In this connection, it must be interesting to the readers of the LIVING CHURCH to know, that since St. Ann's Church, Brooklyn, became a free Church, it has more than doubled the size of its ordinary Sunday congregations; and, what will be more to the purpose in the eyes of some critics of the system, it has proved a financial success, enjoying a larger income than it did as a pewed Church. Its charities and offerings to Missions have also increased. The congregation is a wealthy one, and the experiment of doing without pews was interesting, because in our own land free Churches have heretofore been usually identified with parishes of comparatively humble pretensions. But in the new order of things (which is, in truth, the old and primitive), the rich and poor meet together, as they ought in God's House, and as they will in heaven. No inconvenience nor special unpleasantness—so far as we know—has resulted, but quite the reverse. We do not believe this parish would voluntarily return to the old system, if it could.

Beautiful lives have grown up from the darkest places, as pure white lilies, full of fragrance, have blossomed on slimy, stagnant waters.

## The Old Catholics in Switzerland.

[The following letter, under the initials F. M., (Rev. Professor F. Micheli), appeared in the *Deutscher Merkur* of November 20, 1880. It is translated for the LIVING CHURCH by a correspondent in Baden-Baden.]

The letters of the Swiss Old Catholic Bishop, (in the *Berner Catholik*), who has been received with so much honor by the General Convention of the United States, exhibit a grand and beautiful picture of Christian and Churchly activity. We had scarcely any idea of it, and it is calculated to inspire our Church activities with new hope and courage. The American Episcopal Church, the sister-Church of the English, extends its organization, in a truly Christian sense, not only over the North American Continent, (from the extreme limits of which, as Bishop Herzog writes, some have come a longer journey than he did from Switzerland to New York,) but even as far as Asia and distant lands. As they rest upon Episcopal order, and hold firmly the presence of Christ in the Sacraments, like the English Church, there are undoubtedly here the real conditions, not only for intercommunion, but for a truly Christian reunion. I fancy that for us Old Catholics in Germany such a far-reaching thought would not be too far-reaching. The Catholic Church has attained her goal pure truth in comprehensiveness. Herein lies her potentiality for the development of mankind—that she advances in all directions, spiritually and organically, towards Catholicism, towards a really comprehensive fellowship. The reason why this has not been realized lies in the heretical pretensions of the Vatican. I do not say, in holding firmly the thought of a primacy (which not only coincides with Episcopal Order, but would even be furthered by it); but the fault lies in the pretensions of the Roman Bishops and Popes, who have become heretical through the political construction of the Church.

We see, in this vast outlook of the American Church, that we are face to face with the question—Whether we, as in general matters so in Church affairs, can enter into the conception of the recovery of the Old World by means of the New, as some imagine. History will always retain her rights, but the real Old-Catholic idea need not be shamed by these rights of history. The position of the Papacy of the Middle Ages is founded not only in a corruption of the Church, but essentially in the course of history. For a time it welded together the purely moral idea of a Church primacy, with the concentrated empire of Rome over the world, an empire which closed one period of the Christian era. That time is gone by. Not to have perceived this is the sin of the Papacy since the time of Boniface VIII., and to hang eternal truth on this misconception is the heresy of the Vatican. The task of Old Catholicism, and above all of Old Catholicism in Germany, is to oppose to this Romanism the pure idea of the Church as a Catholic and spiritual Body—not a political institution. That is the lofty ideal of Old Catholicism, and it ought to be distinctly understood. The signs of the times knock loudly at the door of our consciences, and bid us not hesitate to grasp this subject in its greatness and truth. The recent Congress at Baden-Baden was a good thing, and it showed the life that exists in German Old-Catholicism. But it is only a step towards something greater and better.

Grace House in 13th St., N. Y., is in the rear of Grace Chapel, and though little known to the community at large, is doing a great deal of good among the surrounding poor. It is a kind of Day-Nursery, where mothers who are obliged to leave their homes during the day to labor for a livelihood, can take their little children, and know they will be kindly cared for in all respects, till they return for them at the close of the day to take them home again. These little ones are from 10 months to 8 years of age, and the average number left here, daily, is seventy-five. As soon as they arrive in the morning, which is at 7 o'clock, they are carefully washed and a clean gingham apron is put upon them, and they are taken to the nursery-rooms on the second floor, where are toys and everything needed to make them comfortable and happy. One room is provided with cribs, where the younger ones take their daily naps. There is also a school in the building, where all over 5 years of age are taught for a short time each day. The babies are fed in the nursery, but the larger children eat in the dining room. A blessing is asked on their food, which is of a suitable and excellent quality; and they are taught all the rules of good breeding. A competent physician visits the House, three times a week, and he is called in case of any sickness. Advice, and also assistance in many ways is given to the mothers, when they need it. Moreover, garments are frequently provided; and, as a rule, the mothers seem grateful for all these helps. It is supported by the ladies of Grace Church Parish, and Dr. Potter is himself the President of the Board of Managers. This is certainly one of the most beautiful and desirable charities in the city. The morally healthful and Christian influences which surround these little children of the poor, at such tender and impressive ages, will continue with them in this life, and in that life which is to come.

Not only between parent and child, but between all the members of the family should a courteous recognition of each other's individuality be maintained.

A thoughtful tenderness of each other's known weak points, a genial encouragement of each other's peculiar excellencies, a good natured indulgence towards each other's preferences and tastes, a self-restraint upon sharp criticisms or idle curiosity, all of these will grow naturally out of a genuine kindly respect for that something in another which he calls, *himself*. If such an element could be rooted in the character under the fostering influences of a happy home, it would be a potent aid in making the next generation less irreverent, unscrupulous and reckless.

A. L. F.

## A Sermon and a Lecture.

## Heavenly Citizenship.—St. Patrick.

From our Baltimore Correspondent.

BALTIMORE, MARCH 22, 1881.

On Thursday evening last, the Rev. Dr. F. C. Ewer, of St. Ignatius Church, N. Y., preached at Mount Calvary Church. He took for his text those words of St. Paul, "Our conversation is in heaven;" and during the whole time of the delivery of his sermon, which occupied nearly three quarters of an hour, riveted the attention of the large congregation which was present. He preached entirely without notes, and with unusual freedom and fluency. He said that the word "conversation" meant literally—a turning with, a walking with, a daily walk with those around us—a citizenship. What does this citizenship require of us? First, a uniformity—not a Chinese uniformity—that may be Romish; but certainly not Catholic. The uniformity of the Catholic Church is not that of the blade of grass, but of the trees. Our citizenship requires courage and patriotism. In foreign countries there were different classes of citizenship; but in the Church we are all nobles, eye and of royal blood; for are we not brothers of the King, members of His flesh, and of His bones? Our citizenship calls for sanctity on our part; and of that sanctity the preacher wished particularly to speak. Sanctity is as pure within as it is without. As we walk along the street, how many hundreds do we meet, with all their cares, and the sins which they have committed,—so lately committed that the bell of conscience is still tolling and reminding them of them. We leave these wayfarers, and return to our homes; and, bounding to meet us, their fair hair flying, their arms outstretched, and with bright faces, come the children who have known no sins. Fair innocence! Yet innocence is not sanctity. Innocence is as brittle as a glass shade; sanctity is as tough as wrought iron. Innocence has never resisted temptation; but sanctity is strong in its victories over temptation. Take a japonica, what could be more pure in its external beauty? but when cut, and examined with a microscope, we find it full of cells, veins and sticky juice. But walk out in a lane in winter, and examine a drift of snow. It is pure without, and if you dig down into it you will find that it is pure within also. This is sanctity. Sanctity is not a mere exterior; it is not going to Church, and using your prayer books; it is not a frequent reception of the Holy Eucharist, or going to missions, or retreats; but it is what a man is in his own home; it is what he does when out of church. Sanctity is charity. There are two things which I would have you remember this Lent—that charity is sanctity, and sanctity is charity.

A lecture of an entirely different character was delivered at the chapel of the Church of the Ascension, on the same evening, by the Rev. Stuart Ross, of Belfast, Ireland. It was the evening of St. Patrick's day, and the subject of the lecture was the life of St. Patrick, the great Apostle of Ireland. A large audience was present, and the "True Blue, Loyal Orange Lodge, No. 95," occupied the gallery. The first authentic account of St. Patrick, said the lecturer, was the narrative of his capture by the Irish kings, when sixteen years of age, and of his having been held in captivity for six years. Having made his escape, he received an education in France, and studied the Canons of Germanus. His vision, in which he was called to labor in the cause of Christ among the Irish people, was vividly described, as also his subsequent great work in Ireland, in Antrim and Armagh, in the latter of which he founded the great cathedral. As to St. Patrick's being a Roman Catholic, Dr. Ross said he should be a recreant if he did not labor to rescue St. Patrick from such an association. The doctrines taught by St. Patrick were not those of the Roman faith, and to prove this assertion, many prominent authorities of the Roman Church were quoted from, none of whom mentioned St. Patrick as a Roman Catholic Bishop. The Irish Church existed free and unshackled for centuries; and it was not until the Council of Cashel in 1172, that King Henry, and the then Pope of Rome, combined to bring it under the Roman yoke. Brilliant in its history up to that date, it then—said the lecturer—lost its glory and its power. If then Romanism was unknown in Ireland until the twelfth century, how could St. Patrick have been a Roman Catholic? Had St. Patrick been sent from Rome, his mission would have been mentioned by the Roman historians, as was that of Palladius, who was sent from Rome in the year 342, and whom the people of Ireland would not receive, but drove out of the country. St. Patrick commenced his work in 343, but these historians make no allusion whatever to this fact. In the "Confessions of St. Patrick," a work written by himself, he distinctly sets forth the Articles of his Faith, in which there is no mention made of purgatory, transubstantiation, indulgences, invocation of saints or of anything else which is distinctively Roman. And yet the Roman Church, in the Creed of Pope Pius the IV., declares that none can be saved who do not hold this Creed. It would therefore seem that the Church of Rome is in a dilemma. She has canonized St. Patrick; and yet, according to the Creed of Pius the IV., he is lost. Referring humorously to the legend that St. Patrick had driven all the reptiles from Ireland, the lecturer went on to say, that the only reptiles now in Ireland, are political agitators, and he wished another St. Patrick would arise and rid the land of them. He did not want to see them injured, but would like to see them placed in dungeons until they learned common sense. It was to them in great part that the distress in Ireland was due. Mr. Ross was followed by the Rev. Campbell Fair, D. D., Rector of the Parish, who made an address on the "present condition of Ireland."

The Rt. Rev. Bp. Pinkney visited St. Paul's

Church (Rev. Dr. Hodges, Rector) on Sunday morning, and confirmed a class of thirty-two persons. On Sunday evening, he confirmed fifteen in St. James' (colored) Church.

The Rev. George D. E. Mortimer, who for some months past has been acting as assistant minister of the Church of the Ascension, preached his farewell sermon on Sunday morning last. Mr. Mortimer has accepted a call to St. Luke's Church, Philadelphia, where he will fill the position of Associate Rector with the Rev. C. George Currie.

## What Service should be used at Mid-Day.

To the Editor of the Living Church:

A correspondent, in your issue of March 26th, asks: "Suppose the practice of Early Communion becomes general in a given church, what Service would be said at mid-day?" He adds: "Surely not Matins, for that, as its name indicates, is an Office to be said early in the day," etc. I should say in answer, that, without doubt the proper Service for mid-day on Sundays, is the Holy Eucharist, for it is the Service of our Lord's own institution, while Matins and Evensong are Services of man's institution. The difficulty that your correspondent has, in reconciling the practice of a Celebration of the Holy Eucharist without any communicants but the Priest, with the language of Article XXI., arises from a misconception of the meaning of that Article. No one would suppose that the Sacrament was ordained of Christ to be gazed upon, because a congregation of reverent Christians comes to worship a present Lord at mid-day, when they have already received Him *fasting* early in the morning. That a Celebration without any Communicants but the Priest is not contrary to the mind of the American Church appears from a comparison of her rubrics for the Eucharist with those of the Church of England. The English rule requires two or three Communicants to receive with the Priest, but our Prayer Book has simply left out that direction. On the principle of "Omission is Prohibition," the Priest in our Church is forbidden to require the presence of any Communicants to receive with him. And we do "duly use," the Sacrament of the Eucharist when we "do this," i. e., "Offer this" in remembrance of our Lord.

With regard to your correspondent's other question about the use of the "Let us pray," in the Litany, I should think it was a matter of indifference to the rubric whether the words "Let us pray," were used before the prayer "We humbly beseech Thee," or not. On general principles, it is always right to say "Let us Pray" before a Collect, after versicles and responses have been used.

A. R.

## History of the Biblical Revision.

The new Revision movement originated nearly twelve years ago, with the Convocation of Canterbury, by the appointment of a Committee of eminent Biblical Scholars and dignitaries of the Church of England, with power to revise for public use the authorized version of 1611, and to associate with them representative Biblical scholars of other religious bodies using the authorized version.

To enlist the sympathies and the active cooperation of all Christians speaking the English language, the movement became *international* and *interdenominational*, for not only was the American Church invited by Convocation to cooperate, but also the denominations of English Christians, by means of representative Biblical scholars of eminent competency. Cardinal Newman as well as Dr. Pusey were both asked to join it, but both declined, and amongst the revisers we find the names of Dr. Moulton (Wesleyan), of Dr. Vance Smith (a Socinian), and of Dr. Angus, (the President of the Baptist College). By such a *representative* character of the revision Company, three advantages were hoped for. Firstly, that it would prevent any objection, taken on the ground that the revision is the work of one body of Christians only, with a sinister view to support its own distinctive interpretation of Scripture as a distinct Church. Secondly, that it would bring to the practical work of revision all the talent and learning necessary for its complete success, not only from inside, but also from outside the pale of the Church; and, thirdly, that it would secure for the revised Bible a claim on the acceptance of all Churches, as the common work of all.

The principles laid down by Convocation for the guidance of the Revision Company show very clearly that it is not intended to give the Christian world an entirely new version, but a more completely revised version of a revised version, for such in reality was the version of 1611, generally known as King James'. These principles are as follows:—1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness. 2. To limit, as far as possible, the expression of such alterations to the language of the authorized or earlier versions. 3. Each company to go twice over the portion to be revised—once provisionally, the second time finally. 4. That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin. 5. To make or retain no change in the text, on the second final revision by each company, except two-thirds of those present approve of the same; but on the first revision to decide by simple majorities. 6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereon till the next meeting, whenever the same shall be required by one-third of those present at the meeting; such intended vote to be announced in the notice for the next meeting. 7. To revise the headings of chapters, pages, paragraphs, italics and



punctuation. 8. To refer, on the part of each company when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

After all, however, the issue is only tentative; and will be, as it ought to be, subjected to the severest ordeal of free and open criticism, and to the unprejudiced tribunal of public opinion, before it is accepted as a final settlement, at least for some considerable epoch, of a grave and weighty problem.

Conway, Arkansas.

The accounts furnished in the LIVING CHURCH, each week, of Parish and Missionary work going on in all parts of the country, are of great interest to its readers. It is an encouragement to all who are interested in the good work, to learn by the recorded experience, that the teaching of the Church is what the people need.

In a late issue of your paper, it was well stated by a Missionary of a southeastern diocese: "The Church needs to have patience with her Missionaries." And to no part of the country will this remark apply better, than to the diocese of Arkansas. It has often been observed by persons living here, that the people of this State do not take very well to the Episcopal Church; while the fact is, that most of the people know nothing whatever of the Church. The general impression they have of it, is that it is a second edition of the Roman Catholic body. And they judge this, by seeing, or hearing from others, that the minister wears a white garment, and uses a Form of Public Prayer.

I cannot learn that the Services of the Church have been held in this County (even in the County-seat), until the past few months. There has, no doubt, been much preaching through the country, and most of the people hold to some kind of belief. As they class themselves under the name of some denomination or other, very few are inclined at first to come at all to our quiet Services; but when they do come, they seem to be impressed and interested. Many are heard to say that they are tired and dissatisfied with sensational preaching, and they do not go any more, although they used to belong to such and such a denomination.

There is to be noticed a special want of reverence, and a need of a higher standard of religious interest. The tolling bell is heard for a funeral, and bodies are interred without any regular religious Services. I hear that it is only when a person has belonged to some Society or Order, that any Burial Service is expected. The Missionary cannot but feel a great interest in his work, as he has reason to believe that the holy teaching and order of the Church will ere long take effect. He finds the need of going about from house to house; and as the people are kind and well-disposed, he thus hopes for ultimate success.

The town of Conway, the County-seat of Faulkner County, is on the Little Rock & Fort Smith R. R., about thirty miles northwest of Little Rock. Both town and country are fast settling up; people from other States and foreign countries, are coming daily to make homes. The Roman Catholics have but lately built a church, and a commodious school-house, and they are now at work on an Orphanage. They have also another establishment at the next County-seat, west. There are several Priests and a Sisterhood regularly and actively at work.

Last October, a number of the people here applied to Bishop Pierce, to send a Minister to the place, or at least to have occasional Services held here, as the Episcopal Church was needed. The Bishop complied with their request, and a parish was organized. Since that time Services have been held in the Court House, every Sunday morning and evening, and Sunday School in the afternoon. When the Bishop first came seven were confirmed. He came again in a few weeks, to supply the place of the Missionary while he went away for his family.

The regular seasons of the Church have been duly observed. There was much interest taken in the Christmas Festival. There are but few members of the Church, but there is a good will to work together, and to take direction from the Pastor. A Ladies' Aid Society has been formed, and meetings have been held at private houses. An entertainment was held at the Court House, from the proceeds of which, lamps, lately purchased for Evening Services, were paid for. The Missionary recently visited Little Rock, and procured contributions from different Church families. A Festival, including the sale of fancy and useful articles, was held in the large Town Hall, under the auspices of the Ladies' Society, and a sum amounting to at least \$40, was realized, which, with other contributions, was devoted to the purchase of an organ.

The work is encouraging. A great many tracts and books have been procured and circulated; and a great many more are needed. Any books or other appropriate gifts, will be thankfully received.

P. A. JOHNSON, Missionary.

To the Editor of the Living Church:

Is not your correspondent "E. P. W.," in error, when he says "It is notorious that there is no laying on of hands in the Roman Catholic Church?" When Bishop Galberry, of Hartford, confirmed a class here, in the Summer of 1879, he laid on both hands; then marked the cross upon the forehead, with oil; and then gave the blow upon the cheek.

C. B. A.

New London, Ct.

A writer in the Interior attributes the lack of growth in the Presbyterian Communion, to the alienation of the children of believers from the Church. The cause of this he finds in the neglect of home training and the substitution of common schools for parochial schools, the change "from a religious to a godless education."

St. Luke's Hospital, St. Paul.

Correspondence of the Living Church.

The Annual Meeting of the Trustees of this excellent institution, was held in St. Paul, March 25th. The Reports of its officers show that it has been doing a good work. The Trustees are the owners of a fine property, upon which they have paid several thousand dollars; their present indebtedness upon it being \$3,000.

The number of patients during the past year was 119, of whom 97 were pay-patients; the remainder, charity. 79 were male, and 49 female patients.

The Hospital was organized in 1873, and has cared for 683 patients in all. The cost of maintenance for the past year has been \$3,563, of which sum \$1,910 was received from private patients; \$345, cash donations from Christ Church; \$681 from St. Paul's Church; and \$645 from donations and entertainments. The year closes with a balance of \$33.95 in the Treasury. The officers for the ensuing year are as follows: Mrs. Henry Hale, President; Mrs. S. D. Barton, Vice-President; Mrs. James Gilfillan, Treasurer; Miss Nannie Braden, Secretary; Rev. Henry Kittson, Chaplain.

Munificent Endowment.

From the Church Guardian, Nova Scotia.

An appeal was made in New York about a year ago for \$25,000.00 to supplement the Endowment of the General Theological Seminary, New York; the oldest and most honorable of the Theological institutions in our sister Church. We are glad to chronicle that \$118,000 have been subscribed, all but \$2,000 of which have been paid. Of this, \$75,000 have been given by the Hoffman family. The present Dean is the Rev. Eugene A. Hoffman, D. D. He with his brother and sister, contributed \$50,000, and the father \$25,000. It gives us pleasure to mention such gifts, and we may here remark on the value of such an Institution. There is a staff of seven Professors, and a theological course covering three years. This course is taken after young men have left college. Three years are not too long for theological studies. How much more valuable is such an Institution to collect candidates from various Dioceses for thorough training, than the system of having Divinity Chairs in Universities, or small Divinity Schools in each Diocese, where one man is supposed to teach everything, and where the few students receive a narrow and necessarily imperfect training.

Would that the means could be found to endow a similar institution in these Provinces, and that the Dioceses would combine on some one institution with a staff of Professors, where the different branches of theology could be properly taught. There is no greater safeguard against narrow and one-sided views than such a course of Divinity. We often wonder how our younger clergy know as much as they do. Neither in England nor here can theology be studied with an Arts Course. One or the other must suffer. While, therefore, rejoicing over the prospects of the Seminary, we lament the lack of larger opportunity for acquiring systematic and thorough instruction in Dogmatic Divinity, Pastoral Theology, Ecclesiastical History, Canon Law, Hebrew and Greek Exegesis, under which we suffer here in these Lower Provinces.

Springfield.

Champaign Associate Mission.—During the last two weeks, the Bishop of the Diocese has addressed, with all his usual power, large congregations in Sadorus, Philo, Sidney, Homer, Champaign, and Monticello. Nine persons were confirmed in Champaign; three in Philo; three in Sidney, and two in Homer. Sidney and Monticello had never before listened to a Bishop. In Monticello, the number present was comparatively small, on account of a mistake about sending notice. The congregations at all these points hold their own, and gain somewhat, although only able to have one Service per month, and that nearly always on a week-day. The organist and choir in Homer came seven miles in deep mud in order to attend.

The Rev. W. C. Hopkins, with these six congregations on his hands, is hoping to be relieved of several, as soon as an efficient priest can be secured. They have together presented thirty-two for Confirmation, within the space of ten months.

The regular seasons of the Church have been duly observed. There was much interest taken in the Christmas Festival. There are but few members of the Church, but there is a good will to work together, and to take direction from the Pastor. A Ladies' Aid Society has been formed, and meetings have been held at private houses. An entertainment was held at the Court House, from the proceeds of which, lamps, lately purchased for Evening Services, were paid for. The Missionary recently visited Little Rock, and procured contributions from different Church families. A Festival, including the sale of fancy and useful articles, was held in the large Town Hall, under the auspices of the Ladies' Society, and a sum amounting to at least \$40, was realized, which, with other contributions, was devoted to the purchase of an organ.

The work is encouraging. A great many tracts and books have been procured and circulated; and a great many more are needed. Any books or other appropriate gifts, will be thankfully received.

P. A. JOHNSON, Missionary.

To the Editor of the Living Church:

In this matter of the administration of "The Laying on of Hands," in the case of those who have been nominally confirmed in the Church of Rome, I once convinced a very intelligent and well informed Romanist, that it was her duty to be confirmed, by showing her from her own Catechism that just as the Church of Rome had assumed the authority to change the Saviour's appointment by refusing the cup to the laity in the Sacrament of the Lord's Supper, she had, by the same arbitrary and unlawful assumption of supreme power, robbed her children of the essential sign and seal in Confirmation, by taking away the laying on of the Bishop's hands.

"The slap on the Cheek," mentioned by E. P. W., in your issue of March 12th, is intended, I believe, to symbolize the candidate's exposure to the buffets and assaults of the world; and therefore cannot be, any more than the Christ, a substitute for the Laying on of Hands, nor even an "approach to" it.

A device has been introduced in the sleeping rooms of some of the fire-engine houses in New York, by which the bedclothes are automatically pulled off the beds and lifted up towards the ceiling on a night-alarm of fire. This should be utilized in families where there are growing boys. It is undoubtedly a long-felt want. There's millions in it.

Floods in Nebraska have destroyed a large amount of stock, and the bodies of several persons have been found.

Michigan.

Correspondence of the Living Church.

The Rev. Chas. De Lancey Allen has resigned the rectorship of St. Paul's Church, East Saginaw, and taken letters dimissory to the diocese of Missouri. The vacant parish, now happily free from debt, will doubtless become one of the strongest in the diocese.

On Sunday, March 13, the Rev. Milton C. Dotten formally assumed charge of the mission at Greenfield, on Woodward Ave., about two miles beyond the city limits. There is a fine brick chapel there, entirely free from debt. The temple of "living stones" is very small. Mr. Dotten will minister at this mission-point on alternate Sunday afternoons. His attractive and growing city-parish occupies the quarter nearest to the Greenfield mission; and his Greenfield parishioners have daily occasion to pass by Emmanuel Rectory on Woodward Ave. Mr. John B. Price, a Detroit business-man living at Greenfield, will officiate as lay-reader on the alternate Sundays. Mr. Dotten presented himself before the mission congregation with dignity and tact, and has already taken a warm place in their hearts. After Service, the congregation remained, to take their new pastor by the hand. He has evinced his willingness to be a pastor indeed, by visiting the sick, carrying with him the Good Samaritan's oil and wine. Honor is due to the city rector, who, without neglecting his more immediate duties, is thus neighbor to those who live miles away.

Bishop Harris visited Ann Arbor on March 13th, confirming a class of ten persons. The students attended the Service in very large numbers. The new stone chapel is enclosed, and awaits milder weather for the completion of the interior. The foundation has been laid for a stone rectory, to be completed in the spring.

At recent visitations, the Bishop confirmed two persons at Wyandotte, and one at Trenton.

On the evening of Sunday March, 20th, a special Service for deaf-mutes was held at St. John's Church, Detroit. The sermon, by Rev. Mr. Mann (the deaf-mute missionary), was delivered in the sign language, and read audibly by the Rev. Dr. Worthington. Bishop Harris then confirmed three of Mr. Mann's deaf-mute catechumens.

The Rev. L. S. Stevens has returned to his home at Saginaw City, and resumed work as rector of St. John's.

The Bishop visited the parish at Hudson, on Monday, March 21, conferred with the vestry, presided at a parish meeting, and arranged for the reorganization of the Sunday-school. The Services are suspended. The parish has a very handsome church, and finds its debt some \$2,500, a very heavy load to carry. It has lost much in the removal of its devoted Senior Warden, Mr. Wm. J. Mosher, who, by a strange coincidence, became a resident of Detroit almost simultaneously with his rector, the Rev. Wm. J. Roberts.

On Sunday, March 20th, the Rev. Dr. Worthington, as Dean of Convocation, ministered to the congregation of St. Matthew's Mission, Detroit, and baptized fifteen infants and children. The Sunday-school has reached an average attendance of more than seventy persons.

Brooklyn, Long Island.

In St. Mary's parish, Brooklyn, a little paper of eight pages has been started, called St. Mary's Parish Record. It shows an amount of work done, and a variety of organizations, rarely to be found in one parish. The last leaf of the Record contains a historical tract, copyrighted by the Rev. E. A. Bradley, of Christ Church, Indianapolis. It is "The Church in a Nut-shell," and it alone is worth the price of the paper for a year. The clearly outlined facts and dates can easily be committed to memory by those who desire to have a ready reason to give for the faith that is in them. The printing is done by the Orphans' Press of the Church Charity Foundation. The Orphans' Press has also recently printed the Eighth Annual Report of St. John's Hospital, and of the Atlantic Ave. Dispensary, on the Church Charity Foundation. The new Hospital building, which is large and commodious, was commenced four years ago, and is still unfinished. It is, however, progressing according to the means furnished. Women and little children, scattered through the diocese, give their small but precious offerings, amounting in the aggregate thus far to more than \$40,000; while individuals of financial ability, from time to time, have made generous endowments. It is to be hoped that another year will see this noble building, which is founded on the plan of St. Luke's Hospital, New York City, finished and occupied.

Bound up with this Report is that of the Atlantic Ave. Dispensary. This Institution is sustained by appropriations from the city. It relieves the needy who call at its doors, and also those who apply for treatment at their homes. The services of the most skillful physicians and surgeons are freely given without charge. It is a blessed charity for the sick and suffering poor.

At a meeting of the Rector, Wardens, and Vestrymen of St. Thomas' Church, Amboy, held on the evening of January 19th, 1881, the following Preamble and Resolutions were acted upon and passed:

WHEREAS, Mrs. M. Watson, of Tonic, Illinois, has given into the hand of our Rector, the Rev. N. W. Heermans, the sum of \$1,000 (One Thousand Dollars), toward building a Rectory for St. Thomas' Church, Amboy, Illinois, Therefore, be it

Resolved, By the Rector, Wardens, and Vestrymen of St. Thomas' Church, duly convened, that we accept this munificent gift; and in appreciation thereof, we extend to Mrs. Watson our sincere and grateful thanks.

And furthermore, we wish also to extend to her our sympathy and Christian love in the recent sad bereavement she has sustained, by the death of her husband.

And may our Heavenly Father who has taught us, in His Holy Word, that he does not willingly afflict or grieve the children of men, look upon her with love and mercy, sustain her in her affliction, comfort her in her sorrow, and at last bring her to His everlasting Kingdom; through Jesus Christ our Lord, Amen.

Resolved, That these Resolutions be placed upon the records of St. Thomas' Church, Amboy, and also a copy be furnished the LIVING CHURCH for publication, and a copy to Mrs. Watson.

REV. N. W. HEERMANS, Rector.  
FRANCIS HUDSON, Sr. Warden.  
E. M. TRAVERS, W. D., Jr. Warden.  
JOHN GUNNING, Sec., Vestry.

Church Work.

Quincy.—The history of many of our smaller parishes has greatly changed, with the division of our State into three dioceses, and with the better supervision of Church-work thereby afforded to our spiritual Fathers.

Within a few miles of the city of Quincy, in one of the oldest parochial organizations of the State and Diocese, Zion Church, Mendon, through no fault of its own, has grown but little since it was organized more than forty years ago. A few faithful Church families, old residents of the town, have continued loyal to the Church of their baptism, through many trials and discouragements, and long years of a vacant pastorate. With the beginning of life in the new diocese of Quincy, however, this little parish, like many others, has renewed its strength. Under the faithful ministrations of that laborious Missionary, the Rev. Dr. Lloyd, the parish enjoyed a year of semi-monthly Services, in connection with its sister parish, Warsaw. For a year and a half, it has been served twice a month from the Cathedral in Quincy; and results are beginning to show themselves. A new church building has taken the place of the little old structure, which, for oddity and inconvenience of arrangement, had perhaps but few equals in the diocese. The new building is much larger than the old, and in every way better fitted for divine Service. The friends of the parish are but waiting for the advent of settled weather, to put the finishing touches upon the almost completed building. To the self-denial of the small handful of Church-people composing the congregation, and to the liberality of friends, both within and without the town itself, the project of building has been carried to a successful issue. We hope to chronicle, for the benefit of those of your readers who care for home news, an early account of the full completion and consecration of this second church in the diocese of Quincy.

On Friday, March the eighteenth, the Rt. Rev. Geo. F. Seymour, D. D., Bishop of this Diocese, visited Trinity Church, Jacksonville, for the purpose of administering Confirmation. After Evening Prayer, the Bishop preached to a large congregation. His sermon was an eloquent presentation of the power of the Church Year, and full of instruction for this holy Lenten season. After the sermon, our Rector (Rev. J. D. Easter, D. D.) presented to the Bishop, for the rite of "Laying on of Hands," a class of seven adults. After the ceremony, the Bishop addressed the candidates with some earnest words of counsel and exhortation, words, which we hope, will not be forgotten.

It may interest your readers to know that this, one of the oldest parishes in the State, seems to be deepening its spiritual life. The attendance at the Lenten services, which are held every afternoon, and Wednesday evening, has increased from the beginning, and is larger now than it has ever been in the history of the Parish. There is also a revival of interest in the parish Guild, and the outlook is bright for the future, which, we are sure must encourage the heart of our faithful Rector.

Albany.—Zion Church, Morris, is one of the historical parishes of the diocese, having been in existence more than a century, and admitted into the Convention of New York in 1793. It will perhaps be remembered by some as the only parish ever administered by Bishop Tuttle during his ministry, before going to Utah. A rural parish with 250 communicants, two stone churches (Zion Church itself, and the Morris Family Memorial Chapel, three miles distant) and a Rectory, may be considered "phenomenal"; and the more so, as they are held without debt, and with partial endowment. The present Rector is the Rev. Edwin Coan, late of the Cathedral Chapel in Albany. The Lenten Services (daily, and frequently twice daily) are largely attended, the Rector always giving an Address, an Instruction, or a Meditation, except at Litany Services. At afternoon Services the subject has been the Holy Gospel according to St. John; on Wednesday evenings, Church Polity, and on Friday evenings, the Penitential Psalms.

The musical Services, on Sundays and Holydays, are rendered by a large Antiphonal Choir, and sustained by a noble organ.

Kansas.—A young Churchman, who went from the East to make his home in Kansas, where there is no church, is working hard to build up a Sunday-School which shall be the germ of a future Church. He writes that the school is in a flourishing condition. As to the weather, "Such a severe winter was never known in Kansas before." We read about the suffering there, but have very little idea of its intensity. Horses in a sheltered stable, shook like aspen leaves, though they were covered with woolen and rubber blankets. Chickens, sheep, cats and dogs, though under shelter, all were more or less frozen. This, in a more Southern latitude than Philadelphia. One earnest Churchwoman from New York city, who went to live in Chataqua county, where there were no Church Services, has set her sister a good example, by taking the Church with her to that border land. In less than a year, she has succeeded in organizing a parish and building a church, where the at-

tractive Services are drawing numbers from the other religious bodies around. She herself presides at the organ, and leads the choir, which her skill and patience have trained with such excellent results.

We are pleased to learn that St. Paul's parish, Leavenworth, of which the Rev. F. W. Barry is Rector, has decided to build a Rectory; five lots having been purchased for the purpose, immediately opposite the church. "The Rev. Mr. Barry," says the Leavenworth Times, "has taken hold of the matter with his characteristic energy; and the completion of the building is now only a question of time." It is pleasant to note the cordial and kindly feeling which manifests itself toward the church and its representatives in this city. When our reverend brother came to the parish, three years ago, he found it in debt and much disorganized. Under God's blessing, he has succeeded in freeing it from its financial burden; and its membership is large and united. "We bid both pastor and people a hearty 'God-speed' in the work which they have on hand at present.

Pennsylvania.—Parish Year-Books and Registers are coming into such general use, that all we can undertake to do, is, to note any peculiar features which may present themselves. Their multiplication, if we judge rightly, is a favorable indication, as it goes to show that our parochial organizations are not ashamed to make known what they are doing. It is, to our mind, a very legitimate way of letting our light so shine before men, that they, seeing our good works, may glorify—not us, but—our Father Which is in heaven.

This train of thought was suggested by the receipt of a modest little Year-Book, containing a record of the work for 1880-81 at St. Timothy's Church, Roxborough, Pennsylvania, of which the Rev. Robert Evans Dennison is Rector, and Messrs. J. Vaughan Merrick and Wm. P. Stroud are respectively Rector's Warden and Accounting Warden.

In this Report of Work, we notice some gratifying features, which, we are thankful to say are becoming less and less exceptional, as year follows year. For instance, we find mention of Daily Morning Prayer, besides other work-day Services; weekly Celebration (on every Sunday, at 7 A. M.), and a second either at 9 or 10 A. M.; Celebration also on all Saints' Days and Holy Days. During Lent two Services, daily, together with a third on Wednesday evenings, and an early Celebration on Thursdays, at 7 A. M.

The church is open daily throughout the year, from sunrise to sunset, for private devotion; and all the seats are unappropriated. The entire work of the parish is sustained and carried on, by means of the offerings collected during the Service. In this connection, and in view of the recent discussion upon the "Free Church System," the tables which are appended have a peculiar interest; in which there is a comparison of the results attained under the two systems respectively, for so long a period as seven years under each. The following is—in part—the outcome:—During the seven years ending with 1873, under the Pew System, the net gain in the number of Communicants was 24. During the seven years ending with 1880, the net gain was 141. Again, during the first named period, the aggregate of pecuniary contributions for all objects, was \$30,715; during the latter period, \$57,497. There are other interesting facts connected with this feature, which want of space forbids us to enlarge upon, but which are well worthy of investigation by those who may be interested in the subject. For four years past, there has been a surplus of church; and a daily parish school has been in existence since 1872, which, for between four and five years, has been free. There are no fewer than thirteen organized branches of Church work, under the name of Guilds or Wards, each representing a good practical a.

North Carolina.—The Rev. John K. Mason, the efficient Rector of St. Peter's Church at Charlotte has been obliged to resign, his charge on account of failing health. His place will be temporarily supplied by the Rev. Lucian Holmes. In this parish is a converted Jew, from New York City, who, several years ago, received a most careful preparation for baptism, in Trinity Infirmary, where he was baptized by the Rev. P. A. H. Brown, of St. John's Chapel, and was subsequently presented by Dr. (now Bishop) Seymour to Bishop Potter, for Confirmation, at a special Service in the Chapel of the House of Mercy, of which Institution Bishop Seymour had pastoral charge for twelve years. This devout and conscientious Israelite can be pointed out as a genuine case of true conversion to Christianity, and as one having remarkable faith and steadfastness. His gratitude is unbounded towards those who were instrumental in bringing him into the Church where he is so happy. His pastor was so much pleased with his purity of life and Christian deportment, that he wrote to friends of the converted Hebrew, in New York, to express his gratification at such a rare and beautiful example.

Minnesota.—The new Parish to be organized in St. Paul, at Easter, is to be called St. John the Evangelist; the Rev. Henry Kittson, Rector. Lots have been purchased for the site of a chapel, to cost \$2,500, with accommodation for two hundred persons. It is to be erected immediately.

The following statistics are given by a contemporary diocesan paper in the issue for the current month:

"One thousand copies have been printed every month, of which about 700 are circulated in the Diocese, and a considerable number are sent to exchanges, and to friends of the Diocese and to our institutions in other parts of the country. For those which have been sent abroad we do not expect any pay. For those which have been circulated in this Diocese, we ought to be paid. Of the 700 in this Diocese 150 have paid. The remaining 550 have received the paper and paid nothing."



John Wesley's Prayer Book.

To the Editor of the Living Church:

Some time ago, I found in a little book entitled, "A Methodist in Search of the Church," an allusion to the Prayer Book compiled by John Wesley, and sent by him to the Methodists in this country; but which the Methodists did not allow to be very extensively used.

"This Prayer Book was brought out to North America in sheets, by Dr. Coke, in 1784, and was used by the Preachers for a short time." The letter, (dated Bristol, Sept. 10, 1784.) was printed in this country; and, together with the first Methodist Discipline, bound up with the Liturgy.

BRISTOL, Sept. 10, 1784. To Dr. Coke, Mr. Asbury and our Brethren in North America:

1. By a very uncommon train of providences; many of the provinces of North America are totally disjoined from their mother-country, and erected into Independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland.

3. Lord King's account of the primitive Church convinced me, many years ago, that Bishops and Presbyters are the same order and consequently have the same right to ordain. [Lord King is said, on good authority, to have changed his own opinion on this point.—Ed.]

3. But the case is widely different between England and North America. Here, there are Bishops who have legal jurisdiction. In America there are none, neither any parish ministers.

4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint Superintendents over our brethren in North America. As also Richard Whatcoat and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's Supper.

5. If any one will point out a more rational and Scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it.

6. It has indeed been proposed to desire the English Bishops to ordain part of our preachers for America. But to this I object: (1.) I desired the Bishop of London to ordain only one, but could not prevail.

Then follows the title of the book: "The Sunday Service of the Methodists in North America; with other Occasional Services. London. Printed in the year MDCCCLXXXIV."

I believe there is no Liturgy in the World, either in any ancient or modern Language, which breathes more of a Scriptural, rational piety, than the Common Prayer of the Church of England.

1. Most of the Holidays (so-called) are omitted, as at present answering no valuable end.

2. The Service for the Lord's Day, the Length of which has been often complained of, is considerably shortened.

3. Some sentences in the Offices of Baptism and for the Burial of the Dead are omitted; and 4. Many Psalms are left out, and many Parts of others, as being highly improper for the mouths of a Christian congregation.

BRISTOL, Sept. 9, 1784. Going on to the Table of Lessons, I find that, having omitted most of the Holidays, he changes the names of the Sundays accordingly.

Mr. Dobbin wishes to know if there is any Church school for young children? We shall be glad to receive them at the Parish School, and provide homes for them in good families near by.

Good Friday, Easter, Ascension and Whitsunday. All Fridays, except Christmas are "Days of Fasting or Abstinence." There is no calendar of Daily Lessons, and no means of finding Easter.

It would take too much of your valuable space to present an extended review of the book; I will therefore note but a few particulars.

Of the Sentences, Wesley retains only the following: "When the wicked man," etc. "The sacrifices of God," etc. "To the Lord our God," etc. "I will arise," etc., and "Enter not into judgment," etc.

In the Exhortation, he omits from "And although" to "Wherefore;" and after the Confession, inserts the Collect for the 24th Sunday after Trinity, instead of the Absolution.

Then follows, The Lord's Prayer, Versicles; Gloria Patri, Psalter, Gloria Patri; First Lesson, Te Deum, Second Lesson, Jubilate, Apostles' Creed, etc., Collects, For the Day, For Peace and For Grace, Prayer for the Supreme Rulers of the United States, Prayer of St. Chrysostom, "The Grace," etc.

The Athanasian Creed is omitted. The Litany remains with but a few verbal changes, to suit the change of government; so that the good Methodists were supposed to pray, "From all false doctrine, and schism," etc., "Good Lord deliver us."

Our "Prayers and Thanksgivings" are cut down to "A Collect or Prayer for all Conditions of men," and "A General Thanksgiving."

In the occasional Services that are retained, the rubrics are so changed as to speak of Minister, Elder, or Superintendent, instead of Priest or Bishop. The Psalter is considerably mangled; some passages showing a retranslation. "A collection of Psalms and Hymns for the Lord's Day," published by John & Charles Wesley, follows; and the volume is closed by a series of conversations between Dr. Coke and others, which constituted the first Methodist Discipline in America.

It will be seen by the above, that John Wesley did not pretend to ordain any Bishops. They were simply "Superintendents." When and by what process did they become Bishops? Methodist historians and theologians will please investigate.—EDITOR.]

Confirmation in the Roman Church.

To the Editor of the Living Church:

I imagine from what your correspondent, "E. P. W." says on this subject, that he has never seen a Confirmation by a Roman Bishop. I have; and, in addition to the "slap on the cheek," the brow of each candidate was marked with the Sign of the Cross, I suppose, with Chrism. Is this not "laying on of hands," and consequently Confirmation? If so, where the necessity for a repetition, any more than of Roman Baptism or Ordination? But if the "slap on the cheek" were all, is not the Administration complete? There is no direction in the Scripture or Prayer Book, as to how or on what part of the head the "Laying on of hands" shall be administered.

It is well to remember that all the Confirmation the English Reformers received, was by the Roman form of Confirmation; and if Cranmer, Latimer, Ridley, and all the people of the English Church were satisfied with this, and were not reconfirmed, are we not requiring rather more than we ought, if we require re-Confirmation? Situated in the midst of a population of Roman Obedience, I receive a great many into the Communion of our Church; but they add no units to the parochial report, in the item of the number Confirmed.

A Wide-Spreading Abomination.

The Rev. Rufus Clark, Jr., Rector of St. Paul's Church, Detroit, in a sermon preached the Sunday after the call of the Mayor, for a meeting of citizens to aid in the suppression of vice in that city, said:

With the ravages of drunkenness you are all familiar, and its terrors hardly a family circle in our midst has not been made to feel. One hundred thousand in our land slain every year, to say nothing of beggary and untold misery. But drunkenness is not the wide-spreading evil of our time. It is unwilling, unloving, unsanctified motherhood that in her recreancy defies all law, the law of God and man, and numbers among her victims all told, far more than alcohol.

To the Editor of the Living Church:

Mr. Dobbin wishes to know if there is any Church school for young children? We shall be glad to receive them at the Parish School, and provide homes for them in good families near by.

The Resurrection.

Written for the Living Church.

In a quiet garden At the close of day, From the Cross they bore Him To the tomb away. And, with prayer and weeping, The three Marys strove To recall His teaching And His dying love.

Through the long, still Sabbath Patiently they wait, Till the next bright dawning Shall unbar the gate. Then the two sad Marys Hasten to the tomb, Guarded by the sentries Of proud heathen Rome.

Now the grave is open, And the soldiers flee, Christ the Lord is risen And from death is free. See Him, meekly standing By the darksome grave! Christ, the great Redeemer, Born to heal and save!

Past the days of mourning, Past the sacrifice! On this Holy East I Let your souls arise. Alleluia! sing it Over earth and sea! Christ the Lord is risen, And from death is free!

ALICE GRAY COWAN.

American Mission in China.

Written for the Living Church.

A thorough understanding of the locality so wisely chosen by Bishop Schereschewsky, as the central point of his work in China, adds greatly to the interest one feels in the Mission; and it aids in the attempt to comprehend the vastness and importance of that wonderful harvest field. It is well to speak, first, of the immense river on which his mission is situated. Some writers count it second in length to none in the world, not even our own Mississippi and Missouri combined; though by others, that might be questioned. In importance, however, and in breadth and volume, the Great River of China far surpasses our American River, and, if regard be had to its tributaries, and in the cities to which its waters give access, to the richness of the soil, and the variety of products along its banks, and above all, to the vast population scattered far and wide over the valleys and plains and hill-sides, drained by it, and its confluents, the Yang-tze has no equal on the globe.

The sun that rose on Easter has never set. It flooded the world with new hopes and glory, and marked a bright and shining way through all the shadows of death. We see that life is worth living, because life is endless, and life will at last be holy and happy. Rejoice, believing hearts! For you the mighty Man rolled away the heavy stone from the tomb. For you, He clothed Himself again in the flesh. For you, He pleads and waits in Heaven. Rejoice, ye ransomed! With carols greet this joyous morn. Press with glad step to the holy courts of your risen King. Worship Him in the solemn Feast. Give Him of His own best gifts to you. Give Him, best of all, your hearts.—Bishop Brown.

merchants aimed. But this "Mouth of Commerce," as it is called, is rapidly rising from its ashes, and promises to be one of the greatest commercial centres in the world; and it is, because of the unobstructed communication by ship and steamer between this point and Shanghai, at the mouth of the Yang-tze, that Shanghai is engrossing the commerce of the empire. In Han-Kou, the London Society, the Romanists and the Wesleyans have their Missions; while across the River, in Wuchang, is our promising American Mission, with its energetic Bishop, and his earnest, efficient wife, and their worthy assistants.

Holy Places.

Written for the Living Church.

In the year 704 an interesting account was written of the places with the most important events in the life of our Lord. The description was written by Adamnan, a priest and abbot of the Monks that were in the Isle of Hu. The materials were furnished him by a French Bishop, who had gone to Jerusalem for the purpose of visiting the holy places.

Bethlehem, the city of David, is seated on a narrow ridge, encompassed on all sides with valleys, being a thousand paces in length from east to west. The wall is low, with towers built along the edge of the plain on the summit. In the east angle thereof is a sort of natural half cave. The outward part thereof is said to be the place where our Lord was born; the inner is called the manger. This cave, within, is all covered with rich marble. Over the place where our Lord is said to have been born is the great Church of St. Mary.

Entering the city of Jerusalem, on the north side, the first place to be visited, according to the disposition of the streets, is the church of Constantine, called the Martyrdom. It was built by the Emperor Constantine, in a royal and magnificent manner, on account of the cross of our Lord having been found there by his mother Helen. From thence, to the westward, appears the Church of Golgotha, where is also to be seen the rock which once bore the cross with our Saviour's body fixed on it; now it bears a large silver cross with a great brazen wheel hanging over it, surrounded with lamps. Under the place of our Lord's cross, a vault is hewn out of the rock, in which sacrifice is offered on an altar, for honorable persons deceased, their bodies remaining meanwhile in the street. To the westward of this is the Anastasis, that is the round Church of our Saviour's Resurrection, encompassed with three walls and supported by twelve columns. Between each of the walls is a broad space containing three altars, at three different points. In the midst of it is the round tomb of our Lord, cut out of the rock, the top of which a man standing within can touch. The entrance is on the east. Against it is still laid that great stone. To this day, the tomb bears the marks of the iron tools within, but on the outside is covered with marble to the very top. The roof is adorned with gold and bears a large golden cross. In the north part of the monument the tomb of our Lord is hewn out of the same rock, seven feet in length, and three palms above the floor, the entrance being in the north side, where twelve lamps burn day and night. The stone that was laid at the entrance of the monument is now cleft in two; nevertheless the greater part of it stands, a square altar before the door of the monument. The lesser part makes another square at the east end of the same church, and is covered with linen cloths. The color of the monument and sepulchre appears to be white and red.

The sun that rose on Easter has never set. It flooded the world with new hopes and glory, and marked a bright and shining way through all the shadows of death. We see that life is worth living, because life is endless, and life will at last be holy and happy.

Rejoice, believing hearts! For you the mighty Man rolled away the heavy stone from the tomb. For you, He clothed Himself again in the flesh. For you, He pleads and waits in Heaven. Rejoice, ye ransomed! With carols greet this joyous morn. Press with glad step to the holy courts of your risen King. Worship Him in the solemn Feast. Give Him of His own best gifts to you. Give Him, best of all, your hearts.—Bishop Brown.

Chillicothe, O., April 1, 1881.

Electro Magnetic Co., 205 Clark St., Chicago: Gentlemen—I received the goods in due time. I hope I will be able to sell a thousand of the Electro Magnetic Pads during the year. In six weeks last autumn, I sold one hundred and thirty-four, besides eleven dozen Plasters. They are giving general satisfaction. A few are wearing the second Pad, and two ladies the third, which speaks pretty well for them. The Plasters are greatly sought after and highly praised by all.

Respectfully yours, MISS S. V. BRIGGS.

J. C. Cushman, Esq.: Dear Sir—It brushes me to get good agents. I got one to work four weeks ago, at Madrid. I run on to him at Norwood, selling the Electro Magnetic Pad, calling it the Electro Magnetic, but he did not sell one. I sold seven of the Electro Magnetic.

Your friend, CHAS. A. GRIFFIN.

Ag't for Franklin, St. Lawrence and Jefferson counties, N. Y.

J. C. Cushman, Esq.: Dear Sir—In every case where I can get the Electro Magnetic Pads on a fair test, they have given good satisfaction. It is mail time and I cannot say much about them now. I will write again soon.

WM. M. CUSHMAN.

Electro Magnetic Co., Winneton, Ga., March 31, '81. I have been wearing your Pad and would like the agency. If you wish me to handle the Pad please send me your terms.

C. A. COOK.

J. C. Cushman, Esq.: Dear Sir—I am still satisfied that our Pad and Plaster are the best before the public. Whenever a Plaster seems necessary, ours is used, and scarcely ever fails to give complete satisfaction.

A gentleman opposite my house, an invalid, from New York, with disease of the lungs, or bronchitis, came here for his health. He is improving, under the Pad and Plaster. Hope it may continue.

Truly yours, S. W. DUNN, M. D. Gen. Ag't for Wisconsin.



A Church School For Girls.

Founded 1868. Enlarged 1872. Rev. C. W. LEFFINGWELL, D.D., Rector.

THE EASTER TERM Begins Monday, April 11th, and continues ten weeks. It is the pleasantest season of the year, and a good time for pupils to enter for review and preparation for a regular class next year. The term closes June 10th, with the exercises of Graduates' Day.

Shattuck School.

For Young Men. Fari bault, Minn.

Offers the following advantages: It is a Church Boarding School. It has daily Services and positive Church teaching. It has both a Classical and an English Course of Study. It employs only teachers of experience. Its discipline is strictly watchful and just.

Female Seminary.

Cleveland, Ohio.

Next term begins Sept. 1, 1881. A healthy and pleasant location; ample and attractive accommodations. Music in all its branches. Drawing and Painting. French and German taught by masters.

College of St. James.

Grammar School.

Diocesan School of Maryland. Bishop Pinkney Visitor. Re-opens on Wednesday, September 14th. For Circulars and information address HENRY ONDERDONK, College of St. James, Washington Co., Md.

The Misses Nisbett.

43 East 41st Street, New York.

Two English ladies, the daughters and sisters of clergy, receive a few boarding and day pupils. Instruction based on sound Church doctrine. Resident Parisian governess. The best professors and teachers engaged.

Brook Hall Female Seminary.

Media, Pa.

Will open on Wednesday, Sept. 15th. The high reputation of this school will be sustained by increased advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to M. L. EASTMAN, Principal.

St. John Baptist School.

233 East 17th St. New York.

Under the charge of the Sisters of St. John Baptist. Terms, \$25 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

St. Margaret's Diocesan School for Girls.

Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1881. Instrumental music under charge of J. Bauer, Jr., a private pupil of Plaidy, of Leipsic Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

Trinity College.

Hartford, Ct.

Examinations for admission will be held at Hartford on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President, T. R. PYNCHON, D. D., Hartford, Ct.

De Veaux College.

Suspension Bridge, Niagara Co., N. Y.

FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$30 a year. Extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. REV. GEO. HERBERT PATTERSON, A.M., LL.B., Pres't.

The Selleck School.

Norwalk, Conn.

The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and tuition, \$36.00 per annum.

School of St. John.

THE EVANGELIST, Boston, Mass.

Visitor, Rev. C. C. Grafton, S. J. E. For Terms apply to CHARLES HILL, 89 Pinckney Street, Boston, Mass.

St. John's School.

21 and 23 W. 32nd St. New York.

Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

The Theological Department of the University OF THE SOUTH.

Its presence and influence, attracts into the ranks of the ministry a fair proportion of the best graduates of an institution which is attended by the best class of Southern young men. Church. This department of the university, which is fully organized, is entirely dependent upon the voluntary contributions of the Church. We beg those who recognize its claims to be reminded of its needs. W. P. DU BOISE, Treasurer Theological Dept., Sevenson, Tenn., Feb. 7, 1881.

EUROPE.

Persons wishing to visit Europe in select party or alone, for travel or study, will find unequalled advantages offered in my "Tour Program for 1881," sent on application. Prof. de Potter, Female Academy, Albany, N.Y.