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The Living Church.

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

VOL. III. No. 24. CHICAGO, 162 Washington St. SATURDAY, APRIL 30, 1881. NEW YORK, No. 40 Bible House. WHOLE No. 130.

FOREIGN AFFAIRS.

Glances at England, France, Germany, and Northern Europe.

In England, the absorbing topic for the last few days has been the death of Lord Beaconsfield. Whatever his political opinions, every Englishman feels that one of the most brilliant characters of the country has passed away. Although thoroughly English by birth, by habit, by education, yet there was a foreign smack about him, which separated him from Englishmen. He always seemed somewhat of an adventurer. Indeed, one of the leading Reviews published two articles on his career, under the title "Adventures of Lord Beaconsfield." There was a Tancred, young Duke, Endymion, Lothair-like air about everything he did. But his influence in England was very great, and he left a deep mark on English politics. Some mistakes he undoubtedly made; and, of the wind he sowed, the present administration is reaping the whirlwind. With him, his title dies; for he leaves no direct heir. His wish was to be buried simply, and in the quiet country churchyard by the side of his wife. The country wish a public funeral, and in Westminster Abbey. His funeral pageant, however, makes but little difference; he will not soon be forgotten, except as a novel writer.

In France, the tendency, every day, is toward more confidence in the Government. The most violent Radicals find that their wild schemes cannot be carried out, and the equally violent Legitimists see their hopes grow beautifully less, day by day; so that all classes are rallying more and more to the side of the moderate Republicans. Every now and then, there is a stormy scene in the Chamber; but, with Frenchmen that does not mean much. They are accustomed there to a good deal of smoke with very little fire. The prosperity of the country is astonishing, and the new loan was subscribed for, thirty times over, in less than twenty-four hours. France has an eye on Tunis, now; and evidently intends to seize it. We hope she will; for the worst French government must be infinitely preferable to the best "Bey" government.

In Germany, the Church-questions are getting gradually settled; and Prince Bismarck is coming down from his original high-handed ways, and yielding many points to the cunning Roman curia, which has undoubtedly promised him value-received in some coming surprise. The agitation against the Jews is subsiding. People in America wonder at it; but if they were long in Germany and witnessed the Jew "brag," and insolence, and shoddiness, they would not think it so much out of the way. But it was unjust, beyond a doubt; and good sense has prevailed to put it down. The Kaiser's birthday and the Royal marriage have brought out renewed expressions of loyalty, which betoken a deep-seated love for the reigning family. The finances are in a very unsatisfactory state, and the condition of the lower classes is very saddening.

In Spain, things move, although it is the land of delays and obstructions. Radicalism in politics is very fashionable there, but it is divided into so many parties, each hating the other with such deadly hatred that the government can afford to laugh at it. The King has lately called on a very advanced Liberal, to form a cabinet; which shows either strength or weakness, it is impossible yet to tell which. It may be the strength of conscious power, able to let all sides talk, and all sides have a share in public affairs, relying for support on the thorough loyalty of the nation; or, it may be the weakness of approaching disruption, and the forerunner of another royal flight, and another short-lived Republic. The Spaniards had better stick to their King. No matter who his father was; he seems to be a very sensible, well-balanced and well-educated young man, and Spain has risen rapidly in the eyes of the world, since he mounted the throne.

In Russia, the fright naturally caused by the foul murder of the noble emperor, is subsiding; and some of the extreme police measures are being relaxed. The popular feeling, however, is for more severity. The government is blamed for too great inertness and leniency about the Nihilists; and it is whispered that the peasantry will not stand much more of this attempting the lives of Emperors, who are, in *their* eyes, second only to God. They will themselves arise, and sweep away the officials and insist on a reform. All Russian news must, however, be taken with a grain of salt. It is filtered pretty thoroughly before it crosses the frontier. It is amusing to read the accounts of the new Czar, dictated as they are by the personal feelings of the writers. One says that he is a fool; another, that he is a genius. One declares him to be more absolute than his father; another says that he will soon show his thorough liberalism. His utterances, thus far, tend to show that a less repressive system of rule will be inaugurated. His portraits show him to be, like most of the princes of his House, a remarkably handsome man, with bold and noble physical traits. He is acknowledged to be of good morals, and sober habits; and he has shown himself to be a good soldier.

In Turkey, things are gradually dissolving. Greece has chopped off a large and festive slice of the European possessions; and, as this sort of thing has been going on now for nearly a quarter of a century, it is not difficult to see the end. May God hasten it! and, in the city of Constantine, may the Cross soon gleam over the great dome of Justinian.

Little Roumania has turned herself into a kingdom. Nothing is easier done. Europe looks kindly on, but Russia thinks it ungrateful; for she made Roumania possible, and she wanted to keep it under her thumb. A princeling, she could; but a king shows a certain independence which bodes ill for her influence.

The King of Sweden is making money by his new book. It has already netted him $5,000, so, if the King-business should fail him, he has a trade, anyway, upon which to fall back.

The State and the Church.

English Politics.—Taxes.—Church Matters.—The Census.—Comparative Numerical Strength of the Church and Dissent.

From our English Correspondent.

LONDON, April 7th.

In the political world, the great events of the week have been two. The first was the speech of Earl Cairns on the subject of the Transvaal, last Thursday; a most able and telling indictment of the Government, to which Her Majesty's ministers had but one answer to give; namely, that their predecessors had left things in such an extraordinary tangle that it was impossible to be over nice about what was required to put some of them straight. The special significance of Thursday's speech, however, is thought to have been the indication it afforded of the noble Earl's proximate accession to the leadership of the Conservative party, in the room of Lord Beaconsfield. That event will be bad for the Church, inasmuch as Lord Cairns is a statesman of Orange proclivities.

The other leading incident of the week was the Budget on Monday last. Mr. Gladstone has remitted the extra penny which he put on the income-tax, last year, and it now stands at five pence. The enormous amount of our burdens will surprise you; for the estimated expenditure of the current year—which is assumed to be a year of peace—is no less than $423,525,000. However, things are not quite so bad as they look; for the postal and telegraph service yields $42,000,000, and the Crown lands $1,950,000. There is also a large sum received in the shape of interest and instalments of principal loans; all which items represent—not taxation, but—a business return. We are particularly proud of our Postal System, which yields a net profit of some $14,000,000 a year. The most uncomfortable part of our financial position, however, is the fact that the long-continued depression of our trade and agriculture has at last made itself felt upon the income-tax. In 1877-8, each penny yielded $9,950,000; it is now expected to yield only $9,715,000; the first time it has fallen off since 1842, when it was first imposed by Sir Robert Peel.

In Church-matters, there is very little new. Mr. Green is still in prison; but the Lord Chancellor has refused the Persecution Society leave to sell the reverend gentleman's furniture, and it has been returned to his family. On the other hand, Mr. Mackonochie's appeal to the House of Lords was dismissed yesterday.

Our Census was taken on Monday; and this reminds me of one of the most extraordinary impositions ever practised upon the public. In 1851, the Census officers assumed the duty of collecting information with respect to the provision for public worship. The result was, to show that the Church had 5,317,915 sittings, and all the other denominations taken together, 4,894,648. At the Morning Service, the Church attendants were 2,541,224 and all the others 2,106,238. Not content with publishing these figures, however, Mr. Horace Mann, who drew up the official report, entered into an elaborate series of computations, the result of which was, to show that, in the half century, the Church had only provided 1,025,032 new sittings, whereas the dissenters had provided 4,013,408. Since 1831, there had been a Church movement but according to Mr. Mann, it had yielded only 836,034 new sittings, whereas the Nonconformists had found 2,369,448. In the last decennium, the respective gains were—Church, 542,079 sittings; dissenters, 1,015,848. On reading these figures, the Whigs as a party, and all the waiters on Providence, who had hitherto been friendly to the Church, went over to her foes; and for nearly thirty years, the attitude of Parliament has been on the whole unfriendly to her. A pamphlet, entitled—"The Fallacies of the Last (so-called) Religious Census"—exposes the absurd process which Mr. Mann adopted in making his computations. It was simply that of arranging the buildings according to their dates, and multiplying them by the average number of sittings in 1851. But, so far as the churches were concerned, this plan took no account of the vast number of old buildings which had been enlarged; and it assumed that the new ones, which were chiefly in large towns, were no bigger than an average which included thousands of tiny village sanctuaries. In a word, Mr. Mann must have struck off about half the Church's new provision; and, at the same time he contrived to double that of the Nonconformists. This he did by ignoring the fact that a new dissenting meeting does not always mean an *additional* one. An illustration from the report of a Dissenting Chapel-Building-Society, is very suggestive. It shows that there were 67 additional buildings, with 15,193 sittings; 55 new buildings, replacing old ones, and providing 19,954 sittings. There were also enlargements, providing 2,355; making a total of 37,502, but the old chapels which were superseded contained 11,639, or nearly a third of the whole gain. If a third of the new sittings had been duly carried back, the result would have been to dispose of the theory that Dissent had been outstripping the Church since 1831; and so, the whole of the anti-Church-legislation of the last generation has been based upon a mis-apprehension. Since 1851, the Church-movement has gone on with unabated vigor, as may be proved by the diocesan records of Consecrations, and there must be now more than 7,000,000 Church sittings; whereas the most imaginative estimate does not put the Nonconformist accommodation at much above 6,000,000. In all probability, it is far less than that number.

On Tuesday of last week, a public meeting was held in the Church of the Holy Trinity, New York, under the auspices of the newly-formed "Church Temperance Society." Bishop Lee, of Delaware, presided. Mr. Robert Graham, of the "Church of England Temperance Society," delivered an address; the last he will make prior to his return to England. On motion of the Rev. Dr. R. H. McKim, a resolution was passed, thanking Mr. Graham for his labors, and requesting the New York Society to ask the Manchester branch of the Church of England Society to grant Mr. Graham a year's leave of absence, in order that he may aid in establishing temperance organizations among the parishes of the Church in this country.

St. Mark's Cathedral, San Antonio, Texas, was consecrated on Monday last. The Sermon, we understand, was preached by the Rt. Rev. Bishop Quintard. Several other Bishops, and a large body of the Clergy were present and assisted. It was previously announced that the Rev. J. J. Clemens, of Houston, was to attend, accompanied by his well-trained, surpliced choir. The building has cost about $30,000, and is said to be perfect in its finish and appointments.

The Church Helper (Western Michigan) notes with approval, the fact that the salary of the Rector of the Church of the Epiphany, Chicago, has been twice increased,—once on the occasion of his marriage, and again on the birth of his first child. He is not only the right man in the right place, but his people have the good sense to perceive it, which is not true of all people.

The Easter Services in Grace Church, Toledo, were largely attended. The floral decorations were elaborate, and appropriate. The music was inspiring. Mr. White, chorister, and Miss Allie Gorrell, organist, aided by good singers, deserve great credit for their painstaking in preparation, and happy rendering of our Church-music on this Queen of Festivals.

Many partook and received spiritual strength in the Holy Communion of the Body and Blood of their dear Lord.

The Sunday School Service in the afternoon was a grand success. The music (chants, carols and hymns) was a marked feature.

It is the custom of the Rector on the second Sunday of each month to hold the full Evening Service, *as it is in the Prayer Book*, with his School. The Service is well rendered throughout, and enjoyed by the lambs of Christ's flock.

The Lenten Services were better attended than on any previous year, for many years. A class for the Holy Rite of Confirmation is in preparation.

St. Paul's, Milwaukee, celebrated a very happy Easter, and one long to be remembered. The congregation was most agreeably surprised by the gift of a magnificent brass Eagle lectern, one of the finest pieces of chancel furniture in the country, from Mrs. E. H. Broadhead. The Eagle is realistic, not conventional, and stands upon an elaborate pedestal, which, in turn, rests upon four lions. Another gift, also greatly appreciated and prized, was a beautiful brass altar-desk, and a Prayer Book, in memory of Mrs. Sarah A. Eldred, for many years a prominent and faithful member of the parish.

At the Children's Choral Service, in the evening, the floral butterfly, seven feet across, for which each class contributed a section of flowers ready to be fitted, was a most beautiful feature of the Easter celebration, and furnished the theme for a practical object-lesson.

The annual report of the vestry shows the parish to be in a prosperous condition; the total receipts for all purposes being $10,105, leaving a balance on hand, the first of May, of $1,100.

The announcement in the House of Commons that Gladstone would move an appropriation to erect a monument to the memory of Beaconsfield was received with loud cheers.

A woman recently died at Lancaster, Ohio, who was present at the funeral of Washington.

THE EARLY AMERICAN BISHOPS.

A Series of Biographical Sketches.

BY THE BISHOP OF IOWA.

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CHAPTER IV.

The statutory provisions respecting the declaration of assent to the Articles are "all the articles of religion which only concern the confession of the true Christian faith and the doctrine of the Sacraments, comprised in a book entitled, 'Articles', whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole clergy in Convocation, in the year 1562." Thus in his induction to his new care of souls was the young clergyman brought into personal relations with the statutes of the Reformation and the Restoration periods; and by these steps and with these formalities he became the legal priest-in-charge of the Jamaica parish.

His cure was, as we have said, no sinecure. It embraced not only Grace Church, Jamaica, but New Town and Flushing; and the spiritual condition of this wide field can best be understood from the earnest letters of the missionary to the Secretary of the Venerable Society for Propagating the Gospel. This letter and the further correspondence which we give below are transcribed from the folio MSS. volumes of transcripts, made in England under the direction of the late Rev. Francis Lister Hawks D.D., LL.D., Historiographer of the American Church. Their importance and the fact that they are not accessible in full in the published lives of the Bishop justify their presentation here:

MR. SEABURY TO THE SECRETARY. (1)

JAMAICA, LONG ISLAND, Oct. 10, 1759.

REV. SIR:—I heartily wish it was in my power to give the honoured Society an account of my success in this mission answerable to their pious care and expense. I have indeed baptized, within the last half year, one white and one negro adult, fifteen white and three negro infants, but have gained no new communicant. Preaching once in three weeks at a place, I find by experience, will do little more than keep up the present languid sense of religion, and were it not for the steady though slow increase of the congregation at New Town, I should be almost discouraged.

Flushing, in the last generation, the grand seat of Quakerism, is in this the seat of infidelity—a transition how natural! Bred up in an entire neglect of all religious principles, in hatred to the clergy, and in contempt of the Sacraments, how hard is their conversion, especially as they disavow even the necessity of any redemption.

At Jamaica, open infidelity has not made so great a progres; a general remissness in attending Divine Service however prevails, though I know not from what particular cause.

I beg leave to assure the Society that my best endeavors shall not be wanting to answer their truly pious intention, the advancement of pure religion and virtue, especially in striving earnestly to correct the present erroneous sentiments concerning religion that prevail in the parish. I am, Rev. Sir, etc.,

[Signed] SAMUEL SEABURY.

Under date of March 28th, 1760, less than six months later, he proceeds in the same discouraged strain:

"I heartily wish that my success in this mission was such as would justify my giving the honored Society an account thereof in some measure equal to their expense and care of it. But such is the effect of deism and infidelity (for the spreading of which Quakerism has paved the way), which have here been propagated with the greatest zeal and the most astonishing success that a general indifference towards all religion has taken place; and the too common opinion seems to be that they shall be saved without either of the two Christian Sacraments; without any external worship of God; in short, without the mediation of Christ, as well as with; and even among those who profess themselves members of the Church of England a very great backwardness in attending her Service prevails; and, particularly with regard to the Holy Sacrament of the Lord's Supper, so great is their aversion to it, or neglect of it, that I fear the number of communicants at present scarce exceeds twenty." (2)

The next half yearly report is more cheerful. To one so devoted and active in his work as Seabury, the ordinary and natural development of the Christian life in the people committed to his charge was hardly enough. His was a burning zeal. His was a consuming earnestness, and speaking as he did from a heart all aglow with a love for souls, the Word and Sacraments at his hands became a living power.

MR. SEABURY TO THE SECRETARY.

JAMAICA, LONG ISLAND, Oct. 6, 1760.

REV. SIR:—With regard to the state of my own mission, things are considerably mended, especially at Flushing, which has ever been the seat of Quakerism and infidelity. Many young people of both sexes have steadily attended Divine Service the past summer, whose parents are either Quakers or Deists, and behaved with great decency. They are now finishing the church, which before was only enclosed so as to keep out the weather, and I hope, in my next letter, to acquaint the Society of its being compleated.

At New Town also, they are repairing the church, and have rebuilt the steeple from the ground at a considerable expense; and I had the pleasure, the last time I administered the Communion at the parish church, to find three added to the number of Communicants.

I must beg leave to repeat my request to the honored Society for a number of Common Prayer Books, which I am lately encouraged to think may be distributed to much advantage." (3)

1. From MSS. of the Society for propagating the Gospel in foreign parts; unbound letters. In the keeping of the author.
2. Ibid.
3. New York MSS. II, pp 278-9.

The following Spring brought around the time for the semi-annual report required from the missionaries; and that of the rector of Jamaica is as follows:

JAMAICA, LONG ISLAND, March 26, 1761.

REV. SIR:—In my last, I informed you that the people at Flushing were finishing their church. The severe cold weather the past Winter obliged them to suspend the work some months, but they have now resumed it and are likely to complete it in a short time, together with a handsome steeple which was begun the last Autumn. The principal expense of this work is defrayed by Mr. John Aspinwall and Mr. Thomas Grinnell, two gentlemen who have lately retired thither from New York. Mr. Aspinwall has, besides, made them a present of a very fine bell of about five hundred weight, and I hope the influence and example of these gentlemen in their regular and constant attendance on Divine Service will have some good effect on the people of that town. Through Mr. Aspinwall's means also, that church hath been constantly supplied the last half-year with a Lay Reader, one Mr. Treadwell, (1) a young gentleman educated at Yale College in Connecticut, of an amiable character and disposition, and who intends to offer himself for the service of the Society, and with their permission to go to England the next Autumn." [New York MSS. p 285.]

In April 1761, the rector and a number of the Churchmen of Jamaica petitioned the acting governor for a charter of incorporation. This paper, still on file among the archives of the State of New York, is as follows:

To the Honourable Cadwallader Colden, Esq., President of his Majesty's Council and Commander-in-Chief of the Province of New York and the territories depending thereon in America, etc.:

The petition of the Ministry of the parish of Jamaica, on Nassau Island, communicants and professors of the Church of England as by law established most humbly sheweth that the inhabitants of the town of Jamaica, members and professors of the Church of England as by law established, did some years ago, by voluntary contributions erect and finish a decent and convenient church in this town of Jamaica, for the celebration of Divine Service according to the use of the Church of England, but that through the want of some proper persons to superintend the affairs of the same, with legal authority, the building is now considerably out of repair, and there is danger least money contributed for the repair of the same may be improperly applied to the detriment of your parishioners; and through the want of such persons it came to pass that pious and well-disposed people are discouraged in their designs of establishing and erecting proper funds for the support of the Church and its Ministry. Your petitioners, therefore, humbly beg your Honour taking these things into consideration, would be pleased to grant us a charter (incorporating such persons as upon mature deliberation shall be found worthy) with such privileges and immunities as in your wisdom you shall think proper.

And your petitioners as in duty bound will ever pray. [Signed] SAMUEL SEABURY,
(Your Minister, and twenty-four others).(2)

It is hardly necessary to state that this petition is not in the handwriting and is evidently not the composition of the missionary, whose penmanship was even noticeable for its neatness and accuracy, and whose style was chaste and elegant, logical and concise. The charter was granted, and henceforth there were two vestries in the parish; one elected by the freeholders of the parish to levy the minister's and the poor tax, and the other, chosen under the charter by the parishioners in communion with the Church of England. The Church-people of Flushing and New Town followed their example, and obtained a charter of incorporation.

In 1762, as we learn from Onderdonk's Jamaica Church, Mr. Seabury writes "that the Church gradually increases, and a more serious turn of mind begins to show itself; so that the religious state of my parish is considerebly mended, especially at Flushing, where the congregation which formerly seldom exceeded twenty white persons is now seldom less than eighty. The Church at Jamaica has been completely repaired, chiefly at the expense of Mr. John Troup, a worthy gentleman from New York, and it is now one of the neatest and most commodious country churches in this part of the world. Mr. Troup also presented a silver collecting plate, cost £11, 2s, 8d; a large Common Prayer Book, cost £3, 3s; and a table for the Communion. The entire parish consists of about seven hundred and ten ratable inhabitants. About one hundred and twenty families profess themselves of the Church of England; near six hundred are dissenters, including quakers, deists, and those who make no religious profession at all, together with the members of the Dutch Church, besides three families of French Neutrals from Nova Scotia, and a few Negroes and Indians. Within the year he has baptized twenty-seven white and three negro children, and three adults. He has twenty-nine communicants. He lately baptized two female children of a Jew, a gentleman of fortune in Jamaica town, whose mother is a professor of the Church of England. The father was present and seemed not a little affected. Mr. Seabury hopes God will open his mind to understand the Scriptures and dispose him to receive the faith of Christ." (3)

The subscriptions for the repairs of the Church and the enclosure of the church-yard ranged from twenty pounds sterling to four shillings and amounted to nearly one hundred pounds. Among the names are those of Thomas Truxton, the father of the celebrated Commodore of the same name, Daniel Horsmander the historian of the celebrated Negro Plot in New York, and a judge of some celebrity, and other names still noted in and about New York, such as the Troups, Betts, Ogdens, Whiteheads, Cortlands, Cornells, Polhemus, Hammerslys, Murrays, and Dunbars.

1. The Rev. Agur Treadwell was graduated at Yale in the class of 1760. Took an *ad eundem* degree at King's College, New York, the following year, and proceeded Master of Arts, and died in 1763.
2. Documentary History of New York, III, 197.
3. Vide. Letter to the Society from George Harison, Esq., one of the American members of the Venerable Society, sent by Mr. Treadwell to the Sec'ty. N. Y. MSS., II, pp 293-295.

Archdeacon Kirkby in New York.

Romance and Reality of Missionary Life.

Correspondence of the Living Church.

Archdeacon Kirkby, of York, diocese of Moosonee, British North America, has been passing through New York, on his way from his far-distant missionary field, to England. He is a man whose name will pass into the history of the Church, and be classed there among those missionary heroes whom we most do venerate. To speak at all of him and his work, will necessitate words which may appear exaggeration, but they are within the facts. The Bishop of Fond du Lac, it is said, wrote privately to the Secretary of the Board of Missions, urging him in strongest terms, not to allow the Archdeacon to leave the metropolis without inducing him to turn his eloquence to account, with a view of deepening interest in the cause of Missions. In the course of this letter, the Bishop said: "Archdeacon Kirkby, twenty-seven years ago, gave himself as a Missionary to the Indians in the extreme North of this continent. He has travelled on foot almost from ocean to ocean. He was the first to preach the Gospel within the Arctic Circle; and he has preached with such success, that all the Northern tribes were converted. He has passed on foot or in canoe, over every part of the immense territory bounded by the Arctic sea. He has visited the tribes dwelling near Hudson's Bay, and along the MacKenzie river; four times crossing the Rocky Mountains, and ministering to the tribes in Alaska. He has been able to master the speech, and discover the grammar of these races, and has given them a written language of symbolic characters, translating the Prayer Book, and the Word of God into it. To publish these translations is the object of his present visit to England. Four great dioceses are now established in that portion of British America referred to, under the Bishops of Rupert's Land, Moosonee, Athabasca, and Saskatchewan. Sixty missionaries are employed in ministering to 1,400 communicants and their families, and in extending the boundaries of the Church.

This life, secluded and rigorous, which the Archdeacon has been living for nearly thirty years, separated from children and friends, and every social comfort, in order to face frost, famine, fatigue, sometimes wild beasts, and in the most desolate part of our earth, for Christ's sake and the Gospel, is a life which can likened only to those saintly ones in the Church's story, which have been the nearest reflection of her Lord's.

The Archdeacon is a little man, and so modest that there has been much difficulty in persuading him to address a public meeting in the interest of Missions. He spoke to the Churchwomen composing the Niobrara League, on Thursday morning, April 7th, at 11 o'clock, in the Sunday-School room of the Church of the Transfiguration; and to the students of the General Seminary on Friday evening, April 8th, when several of the clergy were present. He at first altogether declined to address a large public meeting, but finally consented, at the urgent solicitation of the Niobrara League; and as the result, a special Service was held last Sunday evening at 7:30, in the Church of the Transfiguration, which was crowded. The Archdeacon told the story of his trials and labors among the Northern races, and how God had blessed the work. His words came with wonderful power and earnestness, and awoke irresistibly an answering fire in the hearts of his hearers. Oh! if the Church, one thinks, were but filled with such self-sacrificing zeal as this, her Christly and Catholic claims would not long fail of recognition. How few of us realize what triumphs of the Cross are *within our reach!*

Archdeacon Kirkby has been the one object of deep interest in New York of late. To listen to the story of his labors among the Indians of British America, so full of privation and suffering, of pathetic incidents, of poetry and of romance, told in such a simple and childlike manner, tends to produce a stronger and better impression than anything on this subject, we have ever heard. When he tells us that the traders there are all good men, and that their influence on the Indians is *only for good*, he does not remind us of the painful contrast in our own experience; but we think of it, and blush for very shame. When he quietly alludes to the fact that King Alcohol has no subjects there, because the British Government will not allow intoxicating liquors to be sold to the Indians, he does not imply that it is different in our own enlightened and favored land; but instantly there comes to us a memory of the millions of lives and of money which our own Government has wasted, because King Alcohol is allowed to reign among our Western Tribes.

The Archdeacon, having addressed the Niobrara League, went directly to Middletown, to speak to the students in the Divinity School. On Friday, he appeared before the students in the General Theological Seminary; on Saturday he held a reception, at which many of our most prominent clergy and laity were present. On Sunday night, he preached in the church of the Transfiguration; on Monday, gave an Instruction to the Society of the Royal Law, in the Church of the Holy Communion, and on Monday sailed for England. Such is the record of the few days he has spent with us. Would that he could come oftener, and stir us up to better things!

Most of those who were present upon the occasion above referred to were prepared to see a man upon whom the wear and tear of twenty-seven years of rough hard labor had painfully told. But the very opposite of such a one appeared before them. As we have remarked once before, the Archdeacon is a small man, fresh and vigorous in appearance, animated in manner, and buoyant in spirit. The Archdeacon after a happy introduction said, that during the short time allotted him, he would tell them what he and his co-laborers had been trying to accomplish.

1. They had been trying to teach the young. In 1821, when a band of missionaries arrived on the west coast of Hudson's Bay, they decided, as a basis for their efforts, to establish a school for the education of the native youth of the country. It was subsequently found more advantageous to remove the location of this school to York Factory, south of lake Winnipeg, in what is now the Diocese of Manitoba. This school has been going on ever since, developing into St. John's College, one of the largest and best colleges to found East, South, or anywhere.

When Archdeacon Cochrane took the first two boys with him from the station on Hudson's Bay down to York, on the way, he taught them, the first day, this prayer: "O God! give us Thy Holy Spirit for Jesus Christ's sake." This they were taught to repeat every morning and every night. The fruits of that prayer were first, two earnest students, then two Catechists, then two ordained missionaries to their own race. One of these is still living and working. He is about 75 years old and working, and has been in the field fifty-one years. The Archdeacon then drew from his pocket a letter which he had received from him. It was dated from Prince Albert's station, Sackatchewan. It stated that no letter had been received at that point from Jan. 7th to March (or May) and then three cart loads came!

The old man writes: "When I think to take it easy, then do I find more work to do." Surrounding him are eight Indian Reservations and settlements, with only lay teaching. Sackatchewan, in consequence of its trading posts, is a most important district.

The Indians of this region raised last year three thousand five hundred bushels of wheat, besides barley, turnips and potatoes. They have laid down the gun, and taken up the spade and plow. They also devote much time to singing, in which they are quite proficient.

Out of the school of 100 boys, first started by Archdeacon Cochrane, the Archdeacon took away one boy, to be more thoroughly educated. That boy afterward became Prime Minister of the Land, and Lord Dufferin lately paid him a high tribute. He is the Hon. John Norpuay. When reminded of his origin, and how he had risen, he said: "What I am, I owe to the teaching of the Church of God."

To be continued.

Easter at Faribault, Minnesota.

Correspondence of the Living Church.

It was a delightful day; one of the few warm, sunshiny days that we have had this Spring. Five distinct and beautiful Services were held, making the day unusually impressive. The Lenten season had been especially marked; the Services being more frequent than before, more varied, better attended, and remarkable for their solemnity. Hence, when Easter Morning dawned, the good people were prepared to enjoy its blessed and joyous privileges. The first Service was held at 6 A. M.; a full choral Service, conducted by Rev. E. C. Bill, Precentor of the Cathedral, who also delivered an interesting and brief discourse, suitable to the occasion. At 10.30 occurred full Morning Prayer, with Holy Communion. The music was rendered by the choir of the Shattuck School, under Prof. Whitney. The Sermon by the Bishop was able, instructive, and full of that loving tenderness for which he is so noted. At 2 P. M. was held a special Service for the Knights Templars; the commandery from Owatonna being present by invitation. This Service was conducted by Rev. George Whipple, Eminent Prelate of Faribault Commandery. At 4 o'clock, Memorial Chapel at Shattuck was filled, and a particularly enjoyable Service was held; the Bishop holding the closest attention of the boys, and of the citizens who were present, by a vivid word-picture of the Resurrection. At 7 o'clock, the children of the Sunday School met in the Cathedral for their Service. And although it came last, it was by no means the least interesting. Carols, Collects, and brief addresses followed in rapid succession, keeping up a warm interest among the children and congregation to the very close. Memorials for loved ones gone to rest were quite numerous. An exquisite Cross of flowers, from the Bishop, was fastened to the wall opposite the pew in which Miss Darlington (the late principal of St. Mary's) always sat. On the Altar there appeared at the early Service, a beautiful brass Cross, placed there by Rev. E. C. and Mrs. L. H. Bill, in loving memory of their two little ones who had fallen asleep in Jesus. The Cross was manufactured in New York, by Messrs. Archer, Pancoast & Co. On the base was the simple inscription, "*In Memoriam.* E. C. B.; L. H. B." At Shattuck was a lovely Cross of flowers, from Mr. John Black, of Springfield, Ill., a member of the Senior Class, in memory of his younger brother—George, who was drowned last year in the river at Shattuck. The floral decorations in general, both in the Cathedral and Memorial Chapel, gave evidence of taste and loving thoughtfulness, on the part of those having the work in charge; while, over all the Services, there prevailed a feeling of joyous exultation, that we were permitted again to celebrate a Feast whose central idea is the keystone of the arch that upholds the entire fabric of the Christian Faith and of Christian civilization.

On the day of the Resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God, and praising Him for those mercies God has bestowed upon you through Christ, that He has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted, and acceptable to God, who has said concerning His universal Church: "In every place shall incense and a pure sacrifice be offered unto Me; for I am a great King, saith the Lord Almighty, and My Name is wonderful among the heathen.—*The Apostolical Constitutions.*

Provinces and Appellate Courts.

By the Hon. S. Corning Judd, LL. D.

[Continued.]

Mr. Blair is still wider of the mark, if possible, in respect to the Appellate-Court branch of his fault-finding. His second specification, under the charge against the Federate Council, of "flagrant violation of Law"—"open defiance of the decision of the late General Convention,"—is, that the "Federate Council" took action "by which the *Council*" "*establishes* an Appellate Court." [My italics.]

Permit me to say, Mr. Editor, that the "*Council*" took no such action whatever! Here, Mr. Blair again fails of comprehension. No proposition was brought forward, nor was any suggestion made, that the "*Council*" should establish "an Appellate Court." What was done was this: The Council framed a proposed Canon for the organizing and administering of an Appellate Court, which proposed Canon was *suggested* for adoption *by the Conventions of the respective Dioceses* of the Province, and *not* by the the Federate Council; and the draft, so prepared, provides in detail for "the organizing and administering" of an Appellate Court, through the concurring action of the several *Diocesan Conventions.*

Does Mr. Blair pretend to claim that *this* proceeding is "a flagrant violation of Law," or "in the face" of *any* Canon of the General Convention, or in the least in conflict with any "decision of the late General Convention?" If he does, it will puzzle your "able Constitutional Lawyer" to give even plausibility to the claim.

Mr. Blair says "the Federate Council" "attempts in the Preamble and Resolution submitted by Chancellor Judd, and adopted by the Council, to justify the establishment by *it* of an Appellate Court." [My italics again.] Another blunder! The Federate Council attempted no such thing; for, as we have seen, there was no "establishment by *it*" of an Appellate Court, nor was there any proposition before it, looking to that end; and, of course, the Council was not so stupid as to make an "attempt" to justify itself for doing what it never did! What it did attempt to do, and what it succeeded in doing, was to show that whatever objection could be urged against the approval of the first of the powers proposed to be exercised "by the *Federate Council*," namely: "*the organizing and administering of an Appellate Court*, for adjudicating cases brought before it by appeal from the Courts of the Dioceses within the limits of the State of Illinois, the mode of procedure having been first instituted by the several Dioceses," etc., [Journal 1880, p. 48], no objections were tenable against the exercise of power *by the voluntary co-operation of the several Diocesan Conventions concerned.* In order to bring out the distinction, and to enforce the proposition that *the Dioceses* might provide for "the organizing and administering of an Appellate Court," notwithstanding the House of Bishops, in 1880, declined to concur with the House of Deputies in approving the exercise of such power *by the Federate Council*—for these purposes, the Council, (in the Preamble prefixed to the resolution *suggesting* the draft of a Canon to the Diocesan Convention of the Province,) quoted a resolution deliberately considered and adopted by both Houses of the General Convention of 1871, by which resolution the Convention declined to approve one "of the powers proposed to be exercised by the *Federate Council* of the State of New York," viz: the *establishment* of an Appellate Court, to which, under the Canons of any particular Diocese, appeal" might "be made from the diocesan of any Diocesan Court in the State;" and so declined, as specifically stated in the resolution, "for the reason that Article VI. of the Constitution *confers upon each Diocese*, in said State, the power to institute the mode of trying Presbyters and Deacons therein, *including a Court of Appeals, if such Diocese elects to institute such tribunal for itself; and whether such Appellate Court shall also be the Appellate Court of any other of the Dioceses in said State, is a matter of discretion and concurrent choice on the part of the Conventions of such other Dioceses respectively.*" [Journal, 1871, p. 54].

This action of both Houses of the General Convention of 1871, to say the least, amounts to a deliberate legislative construction of Article VI. of the Constitution, in respect to the powers of the Dioceses thereunder.

But Mr. Blair asserts that "the reasoning of the Convention of 1871, was expressly repudiated by the House of Bishops of 1880;" and this furnishes the basis from which he draws the rash conclusion, that the action "by which the Council" "establishes an Appellate Court," etc., "is not only a flagrant violation of Law, but is an open defiance of the decision of the late General Convention."

Not only is the conclusion a "flagrant" and frivolous *non sequitur*, but the assertion on which the conclusion is based is not true. The reasoning "of the Convention of 1871" was *not* "expressly" nor even impliedly "repudiated by the House of Bishops of 1880." But suppose it was; does the action of *one* House in 1880 nullify the decision of *both* houses in 1871? Can a law of Congress enacted by both Houses in 1871 be repealed by the Senate alone in 1881? Can a legislative interpretation of a statute of the United States, deliberately pronounced by both Houses of Congress, be overthrown by the subsequent action of one House? There is neither law nor logic in the affirmance of any such proposition.

However, let us see what was done in the premises by the House of Bishops of 1880; remembering that the first item of the Declaration of Powers proposed to be exercised "by the *Federate Council* of the Dioceses in Illinois," was "the organizing and administering of an Appellate Court," etc. The action of the House of Deputies approving of all the proposed powers, having been communicated to the House of Bishops, the subject went to the Committee on Canons of the latter House, which Committee reported as follows:

"The Committee on Canons, to whom was referred Message No. 15, of the House of Deputies, touching proposed powers to be exercised *by the Federate Council* of the Dioceses in Illinois, respectfully report that, having had the subject under consideration, they find themselves unable to recommend concurrence in the proposed Canon, *for the reason* that it is a case, and the first case, so far as they know, in which *the General Convention* has been asked *to legislate* for a single State, and we deprecate such legislation; and because it authorizes, by indirection, the establishment of an Appellate Court, a subject which ought to be inaugurated, if inaugurated at all, by the deliberate action of the General Convention legislating for the whole Church."

And a resolution was adopted in lieu of that recommended by the Committee, which is as follows:

Resolved, That this House concurs in Message 15 of the House of Deputies, with the exception of the first of the powers named; with which it does not concur, *because* it does not deem it *expedient* to act upon the matter of an Appellate System for this Church *in the manner proposed.* [Journal, 1880, p. 233.]

In what manner? Why, of course, by authorizing "the Federate Council" to exercise the power of "organizing and administering on Appellate Court," etc., only "the mode of proceedure having been first instituted by the several Dioceses." It will be perceived that the power thus proposed for approval by the General Convention, did not contemplate "the organizing and administering an Appellate Court" by Diocesan co-operation, but by the Federate Council; the Diocese dealing only with "the *mode of procedure.*" The Committee on Canons of the House of Bishops, as shown by their Report, regarded, that, in the action proposed, "the General Convention" was "asked to legislate" the authority into "the Federate Council" thus to organize and administer an "Appellate Court;" and the House of Bishops did "not deem it expedient to act upon the matter of an Appellate system in the *manner* proposed." But not one word is breathed about "repudiating the reasoning of the Convention of 1871;" nor is there the least hint of questioning the authority of voluntary *Diocesan* action in the premises.

The House of Deputies having adhered to its action, a Committee of Conference was appointed, Bishops Lay, Howe and McLaren acting on behalf of the House of Bishops. The two former made a majority report to the House of Bishops, in which the power of Dioceses to form an Appellate Court was controverted, the arguments of which paper were completely demolished by the minority report of Bishop McLaren. But the House of Bishops took no action whatever indicating directly or indirectly an approval of the sentiments of the majority report. The only further step taken by that House in the matter, was, to decline to recede from its prior action in the premises, [Journal, p. 296]; and it is an open secret that the resolution to recede was defeated by only a bare majority, at that.

In view of these facts, I submit that Mr. Blair is exceedingly rash in his assertion that "the reasoning of the Convention of 1871 was expressly repudiated by the House of Bishops of 1880;" which assertion is simply devoid of the slightest foundation.

[To be continued.]

What is in a Name?

[From the Guardian.]

A short time ago, in one of my outside Mission Stations, I called upon a backwoodsman, who lived in the range of our Services, but never attended them. On asking him to come to church, he, with a look of surprise, replied:

"Church—Church—what Church, sir?"

"The Protestant Episcopal," I answered.

"Protestant—" he repeated slowly, "Episcopal—" he uttered, rubbing his head: "Oh! then you are a Methodist. I never go to any church; have not been for sixteen years; but I would gladly attend if we had the old Church, where I was brought up. Yes," he added, "and baptized, too."

"What Church was that?" I inquired.

"Why, sir, the good old Church of England. I have been all these years in the bush, and have never heard of her, hereabouts."

I then explained that the Protestant Episcopal Church in America, is the same as the Church of England. One is the Mother, and the other is the Daughter.

"Protestant—Episcopal! Why, sir," he said, impatiently, "we have here in the village, Protestant Methodists, and Episcopal Methodists; but they are no more like my Mother Church, than a turnip is like an orange; and if you be one of them I shall never go to hear you." This he uttered with a significant nod, with a slight smile of satire, adding, "excuse me, sir; I am rather blunt. Protestant—Episcopal—yes, no."

"Have you a Prayer Book?" I enquired.

"Yes, sir," he replied, "I have," as he reached it on the mantle shelf.

Then drawing mine from my pocket, we compared notes. On reading the Apostles' Creed, and coming to the words, "I believe in the Holy Catholic Church," he suddenly stopped short, saying, "That's my Church, sir; I learned that when I was a boy." I rejoined, "And mine too."

Then, he added, "Why do you change the name, and adopt those new-fangled ones, as these sects do? Protestant!—Episcopal!!—Why, sir, you see the Church is *Catholic*," emphasizing the word.

The oddness of the name had, no doubt, thrown this man off the track of the Church. I satisfied him, however, of the identity of the Church of England with that in America; since which he has come regularly to church, has been confirmed, and has taken his first Communion. Thus it is, no doubt, with thousands.

W. H. S.

DIOCESE, PARISH, AND MISSION.

Church News and Church Work.

[Reported for the LIVING CHURCH.]

Michigan.—The work at Grace Mission, Lapeer, which has known a full share of trial and discouragement, has received a new impetus from the labors of Rev. Dr. Stocking, Rector of Grace Church, Detroit, and from the Visitation of Bishop Harris, on Tuesday, April 5th. Earl in February, the Missionary in charge (Rev. Albert E. George) was compelled, owing to his health and others interests, to resign the charge; and such was the attachment of the people of the Mission to him, and so strong the memory of the struggles they had had, to keep the Mission alive during the last four years, that a feeling almost of despair prevaled at his going. Under these circumstances, the Rector of Grace Church, Detroit, came to the aid of the Mission, making three visits, and performing a very large amount of work, in the way of sermons, lectures to the Confirmation-class, baptisms (three adults and seven infants), and pastoral visitations. None but those who personally witnessed it can fully realize the large and enthusiastic service rendered by Dr. Stocking; and that, too, at a time when the demands of his own parish were pressing hard upon him.

The Bishop's visitation will long be remembered. He preached with his well-known vigor and eloquence. The class for Confirmation, numbering eleven, and including some of the most respected people of the place, was presented by Dr. Stocking; and, aft r the impressive Rite of the Laying on of Hands, the Bishop addressed some very characteristic words to the class, on personal religion. The occasion was a memorable one, and made a deep impression upon those present who were not of our Fold.

After the Services, the Bishop held an informal conference with the congregation, in which he gave the strongest assurances that he would cooperate to carry on the work of the Mission. A pledge of a definite amount of money was made to the Rishop by the congregation for the support of a Missionary; and other matters relating to a vigorous prosecution of the work, were discussed.

There are now 60 communicants belonging to the Mission; and, in view of the fact that this is the only point in the entire county that the Church has occupied, and that there are a number of villages in the county, earnestly demanding the Ministrations of the Church, it would seem that this town, which is the county-seat, might become the centre of a fruitful Missionary labor. In Lapeer itself, the outlook is most promising, thanks to the self-denying labors of Dr. Stocking, and the fatherly interest of the Bishop. The friends of the Mission confidently expect to have a House of Worship of their own, before long.

FRIEND.

April 9th, 1881.

Mississippi.—*All Saint's Parish, Grenada.*—The venerable Bishop of the Diocese, Rt. Rev. Wm. M. Green, D. D., visited this Parish, and preached, morning and night, on Sunday April 10, to large and attentive congregations. His subject at the Morning Service was "Blind Bartimaeus," from whose history the Bishop sought to draw lessons illustrating the case of the spiritually blind, who," having eyes see not," and whom he urged to adopt as their own the prayer of Bartimaeus: "Lord! that I might receive my sight!" At the Evening Service, his sermon was addressed to self-styled moralists, who, being ignorant of God's righteousness—go about to establish their own. Eight persons received the "Laying on of Hands," seven of them being heads of families. This makes forty Confirmations in this Parish, during the rectorship of the present Incumbent (three years and eight months), twenty-four of the candidates having been baptized by him, and nearly all of them being men and women of mature years, who found, in our Branch of the "One Holy Catholic and Apostolic Church" rest in a changeless Creed, whose believers cannot be tossed about by every wind of doctrine, nor be led away from "The Truth as it is in Jesus," by any of the vagaries or "isms" of man-made "churches."

Indiana.—The Convocation of the Northern Deanery will be held in St. James' Parish, South Bend, on the 26th, 27th, and 28th of April. The Rev. F. B. Dunham, the newly-elected Rector of this parish, is beginning the work before him with earnestness and much vigor. No town in this State has grown so rapidly in the last ten years, as has South Bend, and its future promises even more. The Church will scarcely fail to keep up with the energy of the people in business, and Mr. Dunham will lead them on to worthy results. He has introduced daily Morning and Evening Prayers and Holy Communion.

Easter Day was a very happy one for the members of St. Thomas' Church, Plymouth. At the 6 A. M. Service, there was a full church; and between 50 and 60 Communicants received at this first Celebration. At the second Service, the seating capacity was much crowded. The offerings were for the building of a rectory, and amounted, in cash, and pledges payable when needed, to upwards of $1,250, which was afterwards increased to nearly $1,400. At the Litany and Baptismal Service, at 3 P. M., many were obliged to stand; and, at the "Children's Service," a good part of the aisle was filled by those standing, while every part of the church was crowded, even to the chancel steps. In reciting the passages of Scripture bearing upon the Crucifixion and Resurrection, the children acquitted themselves most admirably, as also in their singing, in which they were led by the choir. The floral decorations were profuse, beautiful, and wholly Churchly. The singing throughout the day had never been excelled in the parish, and, was all remarkably well rendered; among the selections being Baumbach's *Te Deum*; Chapple's Easter

Anthem; a *Jubilate* from Lambilotte; and, as an Offertory, "I know that my Redeemer liveth," from the oratorio of the "Messiah." At the annual meeting of the voters, on Easter Monday, 35 were present. A Vestry composed entirely of communicants, was elected, and the congregation gave the Vestry instructions to proceed at once with the building of the Rectory. As quite large contributions are yet confidently expected from members of the congregation (some of which, in all but the exact sums, have already been promised), the building — estimated to cost $2,500—will probably be paid for when completed; and undoubtediy so, if the members of the congregation push the matter with the same zeal and vigor which they now manifest.

Connecticut.—The Bishop of the Diocese visited the parish of Christ Church, East Haven, April 9th, and ordained to the Priesthood Henry Tarrant, who, for some months past has been in charge there. The candidate was presented by Dr. Beardsley, and the exhortation was made by the Bishop. Drs. Vibbert and Olmstead and Rev. Mr. Andrews joined in the Laying on of Hands. Mr. Tarrant's earnest and faithful work among his people has been productive of good results, and we trust he will remain with the parish.

On the 27th of March, the parish of St. Peter's, Oxford, which, some two years ago, incurred a debt of $1,500, in repairing and altering the church, cancelled the last of it, and the church was reopened by the Bishop with the proper Services. The sermon was preached by the Bishop, his subject being the worship of Almighty God. Two persons were confirmed.

In the evening of the same day, the Bishop visited Christ's Church, Ansonia, and confirmed a class of 28 persons; making a total of 144 persons confirmed in the parish within two years and four months. This parish, which, some few years ago, was comparatively feeble, is now one of the strongest of our country parishes.

On Sunday, April 3rd, twenty-four persons were confirmed by the Bishop; at Northfield, 12; at Plymouth, 6; and at Thomaston, 6.

The Parish in Bethel has met with a sad and severe loss in the sudden death of its late rector, the Rev. Eugene C. Pattison, who passed away from earth on Sunday morning, April 10th. Mr. Pattison has been a zealous and faithful pastor in the Church, for more than twenty years. Under his patient labors and persevering spirit, the parish was able to free itself from all indebtedness on last Easter, with a good balance in the treasury, and has since been in a very prosperous condition. Taken away in the midst of his labors, he still leaves behind him a long record of faithful services, which must ever be associated with his memory.

We are happy to say, that the effort to clear St. James' Church, Westville, from a debt, is likely to be successful. The gifts within the parish have been liberal, and now the people of New Haven are called upon to assist. Bishop Williams held a Confirmation in this parish on Saturday evening, March 26th.——Rev. G. M. Wilkins has received a call to Trinity Church, Newtown, which it is understood will be accepted. The parish is one of the oldest and strongest in the Diocese, and it will be gratifying to see it once more with a Rector.——On Palm Sunday, the wife of the Rev. Dr. Deshon, of St. Andrews' Church, Meriden, entered into rest.——On the Sunday after Easter, the Rev. Mr. Andrews will enter upon his engagement for one year at Christ Church, Guilford.——The Rev. Mr. Walker, of Augusta, Ga., has felt obliged to decline the call to Trinity Church, Seymour, on account of his duty to his present parish; and it is said that the Rev. Mr. Pardee, of Mystic Bridge, has been called to the parish.—— The original plan of united Services in New Haven, for Holy week, was changed; and it was decided to have but one united Service for that week, and that to be in Trinity Church on the evening of Good Friday; the sermon to be preached by Dr. Beardsley.——Bishop Williams confirmed thirty-three persons in St. Paul's Church, New Haven, on the morning of Palm Sunday, and delivered a short address. On account of hoarseness, he was unable to preach. In the afternoon of the same day, he confirmed thirteen persons at the Church of the Ascension. Additional interest was given to the occasion by the use, for the first time, of a beautiful set of furniture for the chancel and Altar. For the latter, an elegant brass cross, a handsomely embroidered "fair linen cloth," and an ornamental altar-cloth. A new surplice and stole were also presented. These gifts were from the Sunday-School and the "Ladies' Parish Aid Society," and other gifts were from other sources. So that now all the appointments of this church seem to be complete, and the parish is to be heartily congratulated on these marked improvements. On the evening of the same day, the Bishop for the third time administered Confirmation in St. Johns' Church.——The Rev. Dr. Harwood preached the concluding sermon of the Lenten Course, in Trinity Church, New Haven. It was on the "Permanent Character of the Kingdom of God." It was an eloquent and scholarly discourse, and a fitting close to the admirable series: which will long be remembered by those who were so fortunate as to be present during their delivery. The Church in New Haven is highly favored in being able to count among its divines so many earnest and learned men.

Pennsylvania. — Saint Andrew's Church, Springville, Susquehannah Co. (an old parish dating back to A. D. 1817, as St. Jude's), was destroyed by fire Feb. 14th, 1879. At a town meeting, held on Washington's birthday, J. B. Lathrop, M. D., Isaac Meserole, and A. A. Root were appointed an Executive Committee to rebuild the church. Subscriptions were obtained by them to the amount of $1,230.86, and the church is under roof, plastered; floor laid, windows cased, and doors hung. It needs only seats, glass, chancel furniture and pews, to be ready for Consecration, at the visitation, on May 2, 1881. The Rev. George D. Stroud was appointed to the pastoral charge of this and St. Peter's Free Church, Tunkahannock, last year. He has held Services in a Hall at the latter place; regularly since; but no suitable place can be had in Springville for worship, until the church shall be finished. The people have given to the extent of their abilities. Mr. Stroud has turned over to the Treasurer, since his appointment, $150, raised by personal application. A sum of $132 is in hand; all debts are paid; and the church is insured. But about $400 more is still needed. "He gives twice, who gives quickly."

Iowa.—Visitation and Ordination at Council Bluffs. The Bishop of Iowa visited St. Paul's, Council Bluffs on Saturday and Sunday, the 2nd and 3rd inst. At Evening Prayer on Saturday, he baptized five adults. At the Early Service on Sunday, he baptized the infant daughter of the Rector, the Rev. F. T. Webb, B. D. At the usual hour of Morning Service, he preached, and admitted to the Diaconate Mr. Henry Bond Restarick, of Griswold Theological School. In the afternoon, he catechized and addressed the Sunday School children; and, at a special Confirmation, administered the Rite to a sick person. In the evening, he again preached, and confirmed twenty-two, among them two entire families of adults. The parish of St. Paul is greatly blessed; a devoted rector, an attached and willing people, freedom from pecuniary embarrassment, and cordial good will, give promise of even greater advances in the near future. The Parish School is thriving; and St. Paul's, as of old, is a centre of active missionary effort, radiating in all the country round about for fifty miles. This special Ordination was Bishop Perry's 26th in four years and a half.

Minnesota.—The Rev. E. S. Peake, incumbent of the Mission at Detroit City, Becker Co., held Divine Service for the first time at New York Mills, Otter-Tail Co., on the 28th ult. This is a lumber station on the Northern Pacific Railroad, situated at the dividing ridge between the Mississippi and the Red River of the North. We are glad to learn that the usual routine of Mr. Peake's work, along the line of the Northern Pacific is proceeding uninterruptedly and with much encouragement. On Good Friday, he officiated in his former parish at Moorhead; the prople there having failed as yet to secure the services of a settled Priest.

On Sunday, April 3rd, Divine Service was held in the Union Chapel, Glyndon, both morning and evening.

At St. Vincent's, a parish is to be organized before long; a church-edifice having been erected by the strenous efforts of the people. The Rev. Mr. Benton, of Emerson, Manitoba; ministers to the congregations on Sunday afternoons.

New Hampshire.—On the third Sunday in Lent, in Christ Church, Exeter, the Rt. Rev. Dr. Neely, Bishop of Maine, ordained to the Deaconate Frederick Charles Cowper, and Arthur Wilde Little. Mr. Cowper is an etéve of Cambridge Divinity School, and Mr. Little, of Berkeley. Mr. Little is the brother of the Rev. Edward J. Little who recently took charge of St. Paul's Church, Lancaster, in this Diocese. Mr. Cowper will temporiarly supply the place of the Rev. Lucius Waterman, Rector of Trinity Church, Tilton. Mr. Waterman has been quite ill, and is absent during his slow convalescence. When relieved from Tilton, Mr. Cowper is under engagement to the S. E. Convocation to do missionary duty at West Falls, Salmon Falls, and Rochester.

On the same occasion as the Ordination, four persons were confirmed. Christ Church, Exeter, is under the efficient rectorship of the Rev. B. Morgan, of Trinity College and Nashotah, a nephew of the distinguished Rector of St. Thomas', New York. The work in Exeter, which is the seat of Philips' Academy, is most interesting. The academy is one of the time honored institutions of New England.

California.—The new church for St. James' Mission, Fresno City, was opened for Divine Service on Sunday, April 3d. At 7 o'clock in the morning there was a Celebration of the Holy Eucharist, thus inaugurating the holy uses for which the building was erected, by this highest act of Christian Worship; the first words of which, too, were those of the Lord's Prayer.

The Rev. W. L. Mott, of Modesto, assisted the Missionary at Fresno (Rev. D. O. Kelley), in this as in the later Services of the day. At 11 A. M. a large congregation assembled for Morning Prayer, when the Missionary also baptized an infant, and preached. At 2:30 P. M. the Sunday School assembled for its first session in the new church, glad to be out of the hall which has been used by the Mission for a year and a half. In the evening, the church was again well filled, and the Rev. Mr. Mott preached. This was a joyous day for the Church-people of Fresno. The Missionary was sent here and the Mission organized eighteen months ago; and now, to have this neat gothic church, of brick, built entirely with funds raised right here in the town and county, and practically paid for, though not quite finished inside—is vastly more than dared be hoped for, a year ago. A handsome stone font occupies a place near the chancel, and is he gift of the Sunday School children and their friends, through their offertory at their Easter Festival a year ago. The chancel furniture is complete though simple.

On the same lots with the church, stands a very comfortable and convenient parsonage, erected this winter, largely with funds given by friends at the East; making in all a most desirable church property to assure the permanency of the Church in this rapidly-growing town.

X X X.

New York.—The corner-stone of the new Church of the Holy Spirit, at the corner of Madison Avenue, and 66th Street, was laid on Ascension Day, May 26th. The church will be gothic, with front and sides of brown stone. At the southwest corner, will be an octagonal tower, surmounted by a spire and cross. The roof of the tower and clere-stories will be covered with tiles. In the basement will be Sunday School rooms. The church will seat 900 persons, and is to cost about $50,000. The congregation, which is comparatively a new one, has been gathered together within a few years, in a small edifice on 57th Street, by the Rev. Edmund Guilbert. The present Governor of New York, and Postmaster General James are among its members.

The Committee on Work for Domestic Missions met in Grace Chapel, in E. Fourteenth Street, on Wednesday, the 6th inst. The attendance was more than an average, as an address was expected from Mrs. Miles, of Holy Trinity Church, Harlem, who, with her husband (a physician and a candidate for Holy Orders), have offered their services to Bishop Paddock, in his far-off diocese. They are to take charge of the proposed Hospital so greatly needed on the coast, "where the sick and suffering throughout the Western portion of the Jurisdiction may find help and comfort," and where "bodily and spiritual strength may be afforded to sailors going thither from distant parts of the world." "For this Hospital the most important requisites have been found." Dr. Miles has had an experience of twenty-five years' practice of his profession, besides a very happy experience in Church work. Mrs. Miles has "executive ability and skill in dealing with the poor and wicked of our cities;" and here in New York she will be greatly missed, and her loss seems almost irreparable. Nearly all the parishes in connection with this Committee have been sending out boxes to missionaries during the winter, and the letters of acknowledgment which were read were full of interest, and some of them most touching. Many of our city Rectors do a great deal of hard work, and often break down under the mental and physical strain; but how difficult it is to realize here what want and privation some of the faithful missionaries and their helpless families endure in those distant fields. A faint idea is sometimes conveyed by their letters, which are not written for any such purpose, but in order to express the deep gratitude which is felt for what is sent to them in these missionary boxes.

The erection of the Home for Incurables, at Fordham (which is within the city limits), has recently been completed in accordance with the original design. Particular attention has been given to the matter of ventilation and lights, and every accommodation is provided for the wants of those for whom the institution is designed. A well-proportioned room has been set apart for Chapel purposes, two services being held every Sunday. It is hoped, however, that a "Chapel" may yet be erected by liberally-disposed friends. Among the applications for beds, now on the books, are several from persons incurably diseased, who are most respectably connected, and have seen better days. Through the vicissitudes of fortune, so common in great mercantile centres, these persons find themselves in their declining years, without the means of providing for their needs. It is a hard thing for those who have the care of this "Home" to be compelled to refuse admission to these poor, and often-times friendless and aged sufferers. Their resources are taxed to the uttermost. A pressing need exists for additional Free Beds. The sum of $3,000 will endow a bed for perpetuity. The inmates, unlike those of an ordinary hospital, are received as, and will in most instances remain, objects of care for life.

The church property of St. Alban's parish, famed in the annals of New York "Ritualism," is to be sold, in order that the congregation may remove to a better site, and build a new edifice. The present building, on Forty-seventh St., west of Lexington Av., was originally erected in 1805, and cost about $2,400. The Rev. C. W. Morrill was then, and is still the Rector. From the beginning, the Services were well attended. On festival days, hundreds were turned from the doors. But in 1870, the excavation for the railroad, just above the Grand Central Depot, was made, cutting off the church from the wealthy residence quarter of the city. The growth of the parish was stopped, and every succeeding year has seen its membership diminish. The Vestry decided, five years ago, to sell the present edifice, and buy or build another in a better location. The depressed state of the real estate market compelled them to wait. Since last November, Services have been discontinued, though the parochial organization has been carefully maintained. The improvement in real estate has prompted an effort to sell at this time, and the property was offered at auction on Friday, April 8th, in the Exchange Salesroom of Trinity Building. It was understood however that the Vestry would not accept less than $26,000, and no bids were made. A sale will, no doubt, be made before very long.

Current Literature.

GESENIUS' HEBREW GRAMMAR. Translated by Benjamin Davies; revised and enlarged by Edward C. Mitchell, D. D.

In Hebrew there has long been needed a Grammar formed upon strictly scientific principles, and suitable for close, critical study. This is, at last, quite, if not nearly attained in the revision of the new Gesenius' Hebrew Grammar, by Dr. Edward C. Mitchell, of Chicago. There are still parts of the Hebrew Bible, e. g., the Pe and Samech, and the words after the names of the books in the Pentateuch, that have never been, to my knowledge, properly explained. They may have been in the lecture room; they are not explained in Grammars. These signs, noting extended sections, parallel references, or the Zeri, have fared no better in the way of explanation.

How much better in way of scientific Grammars has the New Testament fared than the Old? Buttmann and Winer on the New Testament Greek will probably be the Text Books for this generation. It is saying a good deal, but, we believe this last contribution to Hebrew literature, by Dr. Mitchell, will place this, the best branch of Semitic language, on a higher plane than it has ever attained in this country. If there had been inserted in the list of alphabets, one on the Hebrew Script, the work, in my estimation, would have been perfect, and the charge, if it is a true one, soon refuted, that none but a Rabbi could read or write a Hebrew letter.

Hebrew, in our own colleges, deserves equal attention with Latin and Greek. To enter a theological seminary there is need only to master a few principles Paradigms. Few colleges have made provision for such study, and it is only optional, while the time to gain the little that is necessary, is generally crowded in with the diversions and enjoyments of a summer's vacation.

This new work will afford our Bishops a better excuse not to grant a dispensation for Hebrew. In preparatory or subsequent theological study its utility cannot be overrated. The saying of an old theologian is true: "*Scripturam non posse intelligi theologice, nisi antea sit intellecta grammatice.*" Really it seems like an impertinence to pass a course of divinity, with its scientific statements, and where we meet constantly with the words Sacrifice, Atonement, Redemption, Regeneration, Conversion, without at least a fair insight of the language in which they first appeared, and without which they can never be properly explained. The Greek Septuagint and Latin Vulgate are only translations of ihe Hebrew. The Greek terms of the New Testament, and a full, critical, historical Exegesis of the same, will never be perfectly secured without a critical knowledge of the Hebrew; for, as Butimann has well said, "The general lexicons in common use in the schools, as they are all based on classical usage, are not sufficient in many cases for the understanding of the New Testament." (Compare e. g. the words "pisteuein" "elpizein," etc.) We say the first is best explained by the "tamiu betto" of Jer. 12:6, and the second by the verb "Catah," in Psalm 4:9.

We shall be disappointed if this Grammar is not made a text book for our theological schools, and used as a constant reference in the preparation of sermons on the Old Testament. "Index II. Texts illustrated or cited," in this work will be of immense advantage in sermonizing.

WILLIAM N. IRISH.

[Readers of the above will perhaps remember the Hebrew Charts published by the writer in 1872, that were highly praised by several of our Bishops. It was Mr. Irish, who first in this country, gave a grammatical analysis of the Moabite Stone. Such work among our clergy should be appreciated and encouraged.—EDITOR L. C.]

MUSIC STUDY IN GERMANY. By Amy Fay. Jansen, McClurg & Co., Chicago. Price $1.25.

This book is one which cannot fail to be of interest to all students of music. Perhaps its chief attraction consists in the descriptions of the great artists, Liszt, Kullak, Rubinstein, Von Bulow, and many others, their characteristic style of composition and of execution. It contains, moreover, many criticisms by these masters upon celebrated pieces of music, in addition to some by the author of the book. These will be of service to music students, as well as the remarks upon the method of scale-playing, as taught by Deppe.

The style of the writing, if judged by rhetorical standards, is too extravagant and exaggerated in expression. Take, for example, the statement that "the Stuttgardters have *immense* technique." But this is somewhat pardonable on the consideration that the work was at first only in the form of familiar home correspondence. Some descriptions of places and scenes are intermingled, which might be dispensed with, as having no bearing upon music study; but they do not mar the symmetry of the writing, while they add to its interest for the general reader.

A very striking element of the work is its enthusiasm; and not only does the writer herself possess the feeling to a large degree; but, as the reader will be sure to find, she knows how to impart it to others.

The perusal of "Music Study in Germany" will amply reward all lovers of music, and all those interested in life abroad.

THE EASIEST WAY IN HOUSEKEEPING AND COOKING. Adapted to Domestic Use or Study in Classes. By Helen Campbell, late Superintendent of the Raleigh (N. C.) Cooking School. New York: Ford, Howard & Hulbert. Chicago: Jansen, McClurg & Co. Cloth, $1.00.

Of the making of "Cook Books" there seems to be no end; yet there always seems to be something new and better to be done. This book is more than a Cook Book. It is really a valuable and practical treatise on household economy. It treats of location of houses, ventilation, water supply, work, washing, fire, hygiene, chemistry of food, beverages, etc. Besides, it gives simple and practical directions for cooking all kinds of wholesome food. Housekeepers ought to have this book.

THE STORY OF THE U. S. NAVY. For Boys. By Benson J. Lossing, LL. D. Illustrated. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price $1.75.

This is a beautiful book, in print, illustration, and binding; and the story is told in Dr. Lossing's most interesting way. The engravings are correct pictures of the men and things that they profess to represent. The author is himself an artist, and no doubt many of the drawings are from his own pencil, as were those of his famous Field Book of the Revolution. Get this book for your boys, if you have any, dear reader; if you have none, give it to somebody else's boys!

OUR LITTLE ONES. A Pictorial Monthly for Children. $1.50 per year. Russell Publishing Co., Boston.

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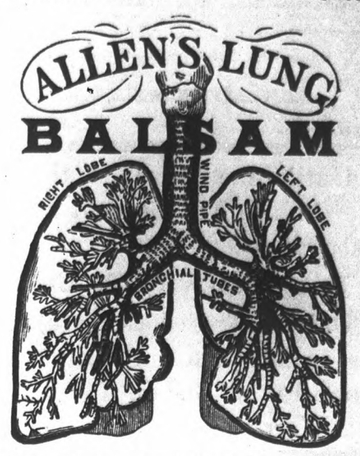

(This engraving represents the Lungs in a healthy state.)

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The Living Church.

April 30, 1881.

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Opinionated Religionism.

A Rev. Dr. Somebody has said that "In the great day of account, the Judge of quick and dead will not ask men what they thought about baptism or to what Church they belonged," etc., and this very original remark is immediately quoted in the religious weaklies with approbation and evident satisfaction. It seems never to occur to the mind of the ordinary preacher that pert remarks of this sort are as silly as they are rash and irreverent. Who told the Rev. Dr. Somebody that the Judge of quick and dead does not care what men think about Baptism? On what authority does this glib preacher set aside with one wave of his hand the words of Scripture? Jesus Christ will be the Judge of quick and dead. Nothing is more certain than that He does care about what "Church" they belong to. He came to set up a Kingdom. He sent out the seventy to announce it. He commissioned a ministry to go everywhere preaching, teaching, baptizing—that is, receiving men into that Kingdom; said expressly, "He that believeth and is baptized shall be saved." When men said to the Apostles, "What shall we do?" they said, "Repent and be baptized." Yet preachers and papers presume to tell men that "in the great day of account the Judge of quick and dead will not ask men what they thought about baptism or to what Church they belonged." The impression intended is that these are matters of no importance; that the Saviour does not care what we think as to these things. He does care. Why should He have said all that He did about the Kingdom of God, if it be of no importance? Why have enjoined baptism, if it be that about which it does not matter what we think? In the future as in the past, rash and irreverent men will no doubt presume to know what God thinks and what He will do. Still it might be supposed that they would not contradict Scripture and the very words of our Saviour.

The fact is, the popular religion of the day is largely a matter of opinion. It altogether ignores authority, lacks principle, is permeated with the spirit of heresy. Fancy, preference, opinion, control its faith and polity. It says, "Join the Church of your preference, the Church of your choice." But it will never forgive you, the moment you take or defend your position on principle. It is perfectly willing you should join any Church you like, or if you cannot find any to suit you, that you should make one; but it must be only a matter of preference. You can, if you like, have a three-fold order of the ministry, or a thirty-fold order, if it suits you any better, but not if it be a matter of principle. You can adopt any creed you like, or, if you choose, make a new one, if it is not of binding obligation upon any one. As for Sacraments, to the religion of the day they are mere forms, and of not much account at that. Their only place is one of sufferance. They are retained only because commanded. Or if they have any use it is only as "tests of obedience." As on Pentecost it was said: "Men and brethren, what shall we do?" Peter said, "Repent and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost." But the religion of the day has no place for these or like words. They are regarded as "Romanizing germs," and as savoring of priesthood and prelacy. There are indeed many texts in the Bible which are a sore trial to the religion of the day. To preach upon them would ruin any ordinary revival, or to quote them often would brand one as not truly "Evangelical," and certainly give him a reputation for bigotry and illiberality. In short, the religion of the day is perfectly willing that you should believe what you like, provided you do not do it on principle and as of obligation. In other words, as related to all these things, the popular position is one not of principle but of mere preference.

A Gross Misstatement.

A writer in the Chicago *Times* represents the Protestant Episcopal Church as no stronger in Chicago in 1880 than in 1870, whereas the figures show that the number of communicants reported to the Diocesan Convention of 1870, by the Chicago parishes, was two thousand seven hundred and seventy-six (2,776), and the number reported in 1880, was three thousand four hundred and seventy-four (3,474). And yet, these figures do not represent our real strength, as our statistics are known to be incomplete, and there are in all our parishes many unregistered persons who receive the Holy Communion.

The *Times* writer is therefore wholly at fault in his statement that the Church stands just where it did ten years ago. This writer evidently had the journals of the Diocese before him. Had he applied the same test to us which he applied to the Methodists, Presbyterians, Baptists and Congregationalists, by reporting our communicants, he would have shown our increase from 2,776 to 3,474. Why did he avoid this? Why did he hide behind the ridiculous statement that "the Episcopalians do not count membership by adult communicants, but by souls in Episcopal families!" He then takes the total number of souls reported in 1870 and 1880 and shows a decrease for us from 9,223 to 8,023, not knowing that these figures are utterly unreliable and based on guess-work, while the names of the communicants reported are all registered in black and white. Sucha statistician ought to be set at simpler tasks.

But this is not all. He says, "ten years ago there were fifteen Episcopal churches in Chicago. Now their number is reduced to twelve." Undoubtedly we have had losses. Christ Church was lost by the deposition of Mr. Cheney. All Saints' and St. John's were lost by foreclosure of mortgages. Atonement disappeared by union with St. John's under the name of St. Andrew's. Four organations may be said to have disappeared from the list, but to make up for the loss, we have St. Andrew's, St Luke's, St. Thomas' and Good Shepherd; and, notwithstanding the loss of about three hundred and fifty communicants by the Cheney defection, we have had a positive gain of about seven hundred.

The *Times* writer makes the statement that "Reformed Episcopalianism" *claims* about 2,000 communicants and seven churches. Now, Brother Cheney, stand up and testify! Do you really make that claim? If you do, we will agree to send a copy of the late Bishop Cummins' admirable sermon on the Prayer Book to every one of that number over six hundred, and we would not be afraid to add to the gift a costly copy of the old Prayer Book he eulogized. Two thousand communicants and seven churches!!

The truth is, the Church is more than holding her own in Chicago, and this notwithstanding the opposition of Romanism and the Protestant denominations, and in spite of the habitual depreciation to which she is subjected in the secular press.

In two of our Dioceses, Massachusetts and Maryland, an organization exists called The Girls' Friendly Aid Society. Its object is to aid girls and young women in securing work and leading good lives. Recreation, instruction and oversight, and care of the sick are among the good works which it proposes. Its greatest use and benefit seems to be in the case of members immigrating from the old country and finding here those to whom they may apply for aid and advice. It is desired to extend the organization to other dioceses. While the Church itself ought to be the Friendly Society for Girls and all others, there seems to be no objection to special organization for special work within the Church. Miss Edson, St. Anne's parsonage, Lowell, Mass, will be glad to give further information to those desiring it. Great good might result from an extension of this work so that there might be Branches and Associates in every great centre.

Genesis I. and Science.

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

[*Copyright*, 1881.]

There are also many other facts which have not yet reached all minds, but which are as universally admitted by those who have given attention to such matters; e. g., besides the three statements made by Prof. Huxley quoted a few pages back, there is the great age of our globe; the existence, at a very remote period, of plants and animals belonging to species long extinct; a very long period of universal warmth, and then one of great cold; etc., etc. Now, if we take such accepted facts, and compare with them the statements in the first chapter of Genesis, it is evident that we may ascertain whether that account and the world's actual history agree so far, providing we neither mistake silence for contradiction, nor allow our own notions to modify what Moses says. This is all I propose to do in this book. I submit that results so obtained are worthy of serious consideration.

While writing out the following conversations, I endeavored to bring into them all the objections which would be appropriate in the mouth of the Professor, but there is one which has been presented by a reader of my other book on this subject, which does not belong to this class. This gentleman, a warm Christian, and of course a believer in revelation, writes me: "I think it is forcing the simplicity of 'Genesis' to interpret it as describing with any sort of scientific accuracy such infinitely complex processes as those involved in the evolution of the present state and relation of matter and force." My friend sets up what he supposes a serious difficulty in the way of accepting my exposition of "Genesis," and will doubtless be surprised to know that I agree with him that such an interpretation would be forcing the simplicity of the account. I see in "Genesis" no attempt to describe the processes of Nature. I read that there was light; that an expanse was made in the midst of the waters; that the waters were gathered into one place and that the dry land appeared, and that the earth brought forth certain kinds of vegetation; that God made the "lights;" that the waters brought forth water animals; that the land bore land animals; but not one word do I see as to "the infinitely complex processes involved." My exposition in briefest form is this: (1) All these statements are true. God did (through His laws, if you please) these very things. (2) Their order in Genesis is right, or modern science is a false witness. Such an exposition is very different from that to which my correspondent objects. Whether these two propositions are true, is for others to decide.

Doubtless errors and imperfections in my work will be discovered. This much, however, I think I can safely say. In no case has there been a lack of readiness to follow the truth wherever it might lead. I have held back nothing which seemed to me important. My object has been, not victory, but truth; and as to much that I have written, I look to the future for its vindication.

THE ORDER OF CREATION ACCORDING TO ASTRONOMY AND GEOLOGY.

As an appropriate prelude to the discussion of the Mosaic Account, the following Chart of the world's history has been prepared for the benefit of those who may not have time or opportunity to study up for themselves.

It divides naturally into two parts. The first includes the immeasurable period between the "beginning," and the time when our earth reached the non-luminous condition. In this long interval, the solar system was formed. Towards the end of it, the sun shone as brightly as now, and the earth and other planets revolved around it and on their axes, essentially as at present. During that period the earth was intensely hot like the sun, and consequently self-luminous.

In this part of the Chart, the reader will find set down in chronological order, certain great facts pertaining to what may be styled the embryonic period, while the earth was in progress from primordial shapeless matter, to the present rounded, non-luminous planet.

The remainder of the Chart includes all the time from the end of the first period to the creation of Man. It begins with the first day on our planet—not the first revolution on its axis—but the first alternation of light and darkness, or, as we say, Day and Night. In the earliest part of this immense stretch of time, there was a long period of which Geology knows but little. There were boiling waters, and dense clouds excluding the sun. There was no life, vegetable or animal. It was a true Azoic age, and forms the first part of what geologists have styled "Archæan Time."

On the left of the Chart are the names of the geological divisions, themselves divided into four great groups called Archæan, Paleozoic, Mesozoic, and Cenozoic Times.

In the second column is set forth the gradual emergence of the land from universal ocean to present continents.

In the third, is shown the stages of production, or development, of the Vegetable Kingdom.

In reference to the Mosaic Account, and its relation to Geology, perhaps the Cretaceous and the Pliocene Periods are of greatest interest, at least as regards vegetation.

The fourth column sets forth the progress of animal life from the Protozoa to Man.

In the fifth, are given temperature and climate.

Particular attention is called to the general extermination at the close of the Cretaceous. We shall refer to it hereafter.

That which, in reference to climate and animal life, may be considered the pivotal period of geological history, is the one known as the Glacial Period.

The figures in parentheses refer to pages in Dana's Manual of Geology, edition of 1874, to which the reader will do well to refer. Indeed, I can hardly speak too strongly of the importance of his getting that work, and turning to the references and reading up for himself. At the least, if he would get much good from these pages, he *must* familiarize himself with the names of the geological divisions mentioned, and above all, fix clearly in his mind the place of the Cretaceous, the three divisions of the Tertiary—the Eocene, Miocene, and Pliocene—and the Glacial Epoch.

At the risk of some repetition, I shall first give a part of a paper read before the New York Academy of Science, and published in full in the Penn Monthly for June, 1878. This extract is a condensed statement of physical matters which may be considered as established beyond question. As an epitome of our world's history, this and the Chart are not without value, since it is an attempt to fill a place as yet almost unoccupied.

We desire to acknowledge, with many thanks, the kindness of several friends, in complying with our request for copies of back numbers of the LIVING CHURCH. We wish now to secure as many copies as possible of the Easter number (128); and shall be happy to give credit on our Subscription Book, to those of our subscribers who will take the trouble to forward to this office a copy or copies of the number indicated. In such case, however, we must be informed of the name of the party sending.

"Three removes are as bad as a fire," as Poor Richard saith, and our compositors are disposed to believe it. The agony is now over, and we may have peace for a while. Meantime, the LIVING CHURCH can smile complacently on the May-day turmoil and trouble, with none to molest or make afraid. Our recent "move" does not change the address, as it has been only a change of rooms in the same building.

Notes of the Easter-tide Services and Festivals come almost as fast as the Spring blossoms. It is quite impossible this week to print all the interesting correspondence before us. The thanks of the LIVING CHURCH and its readers are due to the kind friends who have remembered us.

On Low Sunday, in Calvary Church, Chicago, Rev. Luther Pardee (Rector), Bishop McLaren confirmed a class of fourteen persons, all of whom, with two exceptions, received their religious training in the Parochial Sunday School.

Thirty-four persons were confirmed in St. Timothy's Church, New York, (Rev. Dr. Geer, Rector,) on Wednesday evening, April 13th. Seven adults were baptized on the previous Monday evening.

On Tuesday the Office for the Burial of the Dead was said at the Cathedral, Chicago, over the remains of the late Rev. John Wesley Osborne, for many years a Priest in the Diocese of Illinois. There was a large attendance of the personal friends of the deceased, and several of the Clergy participated in solemn Service. Mr. Osborne, we understand, had passed the limits of the three score years and ten.

James T. Fields, the Boston poet and publisher, died of heart disease while sitting in his chair. He was born in Portsmouth, N. H., in 1820. From 1863 to 1871 he was editor of *The Atlantic Monthly*.

DIOCESE, PARISH, AND MISSION.

Church News and Church Work.

[Reported for the LIVING CHURCH.]

Wisconsin.—A joyful Easter-tide has most appropriately followed a well-observed Lent, in Emmanuel Parish, Lancaster. The Services, both week-day and Sunday, during the season intended by the Church to answer the spiritual wants of her children, had been well attended. The Wednesday Litany had been followed by an Address upon the Second Lesson for the previous Sunday evening. These addresses the Pastor delivered extempore, using in some cases a few mere notes. On Good Friday two Services were held, as on a Sunday, with a sermon at each Service. The Altar and Lectern were appropriately draped. On the day following—Easter Even—the ladies met in the church, and without any ado, succeeded in so adorning the Holy Place, as to make it simply beautiful. The Altar was beautified by a superfrontal of cloth of gold, with Maltese crosses and *fleurs de lis* in white *applique*; the handiwork of a "mother in Israel," whose good deeds, in this and many other ways, are unexcelled. Besides this, the Lectern was adorned by a handsome embroidered mark for the Holy Book, white, with crosses of gold bead-work and lilies on one side, and monograms (Chi-Rho and I. H. S.) on the other; both the material and the work being the gift of another lady of the congregation. The floral decorations were too beautiful and elaborate to allow of a description within the narrow compass of a newspaper item.

At half-past seven on Easter morning, the Holy Communion was celebrated; and again, after the regular Morning Service. The attendance was quite encouraging. One commendable feature in this parish is, that the Vestry is never without representation at the Altar. The music was admirably rendered, and the thanks of the Rector and congregation are hereby heartily accorded to those who so generously came forward to help in one of those emergencies that are not infrequent. The subject of discourse in the morning was—"The basis of faith;" (I. Cor. xv: 17) and in the evening,—"Oneness with Christ—its results" (Col. iii: 1.)

All present felt that a happy, holy, joyous Easter Day had been passed, unmarred by any discord, musical, parochial, or other.

C.

Fond du Lac.—At Marinette, on Easter-Day, an offering of $600 was made in behalf of the church, which is ready for plastering. The ladies held a festival April 20th, to add to the funds. No debt is incurred, and when the building shall be completed, it will be ready for Consecration.

The Rev. G. W. Harrod, Rector of Christ's Church, Green Bay, resigns in order to accept a position at the Cathedral. The offering of $300 on Easter-Day met all the wants of the parish year, so that they commence a new year without any deficiency.

Pennsylvania.—On Easter-day, at Christs Church, Philadelphia, where Bishop Stevens is always to be found at Easter, a large class was confirmed, said to number fifty-two persons, most of them in mature life. The chancel was deocrated with growing flowers, chiefly white lilies and azalias.

At the other churches, there were the usual Easter Services in the morning, and Sunday School festivals in the afternoon. The Sunday School celebration at the church of the Holy Trinity was of especial interest, as the school is so large; numbering, in all its departments, about two thousand scholars. There are about three hundred colored children. The Memorial Chapel has a thousand scholars, who unite with the others in the Easter celebration. The whole body of the church, which is a large one, was reserved for the Sunday School. These two thousand voices, singing in unison, make a joyful sound. Rev. W. N. McVickar, Rector of Trinity, and the Assistant Minister, Rev. G. F. Bugbee, delivered short addresses upon the theme suggested by the day. The children sang several carols.

Western New York.—In reply to repeated attacks on the Church by the local press and in the local pulpits of Geneseo, the Rev. W. A. Coale has preached some strong sermons on the history, organization, and worship of the Church, which have attracted very general attention in the community. They have been reported in the *Union Citizen*, and widely circulated. There is no doubt that our clergy generally might make more use of the local press to defend and extend the Church. Principles advocated by this means go where preached sermons do not. Our communities are generally densely ignorant about the Church and absurdly prejudiced against it.

Northern New Jersey.—The churches of Paterson were no exception to the general rule, this Easter, of crowded congregations and attractive Services. In St. Paul's Church, the Parish Guild were very successful in their efforts to beautify the Sanctuary. Exquisite plants and flowers were there in profusion, and the Altar, vested in rich white silk, with embroidery of gold lace, was, as it should ever be, the most beautiful as well as the most conspicuous object in the House of God. Large numbers partook of the Blessed Sacrament. The Rector (Rev. Edwin B. Russel) preached from the text: "O Death! Where is thy sting? O grave! where is thy victory?" The offertory at this Service yielded one thousand dollars, to pay off the floating debt of the parish. Fifteen hundred dollars, also, was raised towards the erection of Totowa chapel.

In the afternoon, Holy Baptism was administered to a great many children. In the evening, the children of the Sunday School connected with the Parish, together with the Trinity Association of Totowa held their Easter Festival.

At the Church of the Holy Communion, there was an Early Celebration at 6 o'clock, at which forty persons received. At the second Celebration, quite a large number of the faithful partook of the great Christian Sacrifice. The floral decorations, although not so profuse and elaborate as in many churches, were remarkable for the beauty and taste of their arrangement. The sermon, spoken of by the local papers as being a singularly eloquent one, was preached by the Rector, the Rev. Charles Pelletreau, who also gave a summary of his parochial work during the past year. The income of the parish during that time was larger than ever before, amounting to $4,602.76,

The Children's Festival was held in the evening, and attracted many more persons than could find admission. The Services, almost entirely choral, were very well rendered. The entire offerings of the day amounted to $278, appropriated to the payment of the floating debt, for which it about sufficed. We ought not to omit notice of two memorial offerings which were presented in memory of the former pastor, the late Rev. C. M. A. Hewes; one being a beautiful cross placed in the memorial window; the other—a large and beautiful alms-basin, of brass, "forming a very handsome addition," says a local paper, "to the already well-equipped stock of chancel furniture."

Springfield.—On the 31st ult., the Bishop of the Diocese visited Christ Church, Collinsville. The night was very cold and snowy, the wind blowing almost a gale; yet the congregation was as large as the church could contain. The Sermon was from the words: "Thou art weighed in the balances, and art found wanting." Eleven persons were confirmed on this occasion.

This old pioneer parish is working prosperously; the attendance on Divine Worship has been steadily augmenting for the past four months; and the offerings are more than doubled. The average attendance at the Sunday School on the last five Sundays was sixty-eight; very good, taking into account the cold and otherwise unfavorable weather. Evening Prayer was said every day during Holy Week, except Easter-even. The average attendance for the first four days was twenty-one; it was much larger on Good Friday, at both Morning and Evening Prayer. Two Sermons on Good Friday; and on each of the other days, one Instruction. Easter-Day was appropriately celebrated; the decorations of the chancel were tastefully arranged by the ladies of the Parish, the lack of native flowers being supplied by a great variety of exotic plants, in bloom. The Holy Eucharist was received by a larger number than at any time for three years before. The utility of introducing Churchly ways, is being encouragingly demonstrated. Within the space of two years and five months, the Rector has had the happiness of presenting fifty-six persons for Confirmation, from Collinsville and contiguous Missions, and has received three by renunciation of the Romish obedience. "Not unto us, O. Lord!" R. E. G.

Nebraska.—The Omaha *Guardian* says: "There is a prospect of having Father Himes, and his parish at Elk Point, attached to the Diocese of Nebraska, and detached from Dakota. The Missouri River has cut a channel for itself from Yankton to Sioux City, twenty miles to the north of the old channel, leaving Elk Point on the Nebraska side of the river. If this should become the permanent channel, we should be happy to welcome the Veteran Missionary, and his beautiful chapel and little flock into our portion of the vineyard."

Southern Ohio.—Christ Church, Springfield, was tastefully decorated with flowers, banners, mottoes, etc., for the Easter Service. The Rector, Rev. John T. Rose, assisted by Rev. S. H. Cumming, vested in surplice and white stole, said Morning Prayer, and celebrated the Holy Eucharist; the chants, hymns, and responses were finely rendered by a chorus choir. The text of the Easter sermon, by the Rector, was 1 Chor. xv:57. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. The argument being, that the Resurrection of Christ gives us the assurance of the fruition of hopes which philosophy can merely suggest. The words and wishes of Christ, including the great miracle of the Resurrection, are fixed as firmly in the pages of History, as the words and wishes of Julius Cæsar, St. Agustine, or Martin Luthur. To deny the trustworthiness of the evidence, is in fact to assume that it is impossible to be certain of anything outside the range of one's limited experience. Because *now* we *know* that we are redeemed; because, *now* we *know* that we are immortal, the Church, all along the ages, upon Easter morning hath varied *Te Deum* the note of victory, for the conquest over death and hell.

Maryland.—The following gentleman have been chosen Vestrymen of Trinity church for the ensuing year: Dr. R. B. Makall, C. W. Cruikshank, R. G. Reese, W. W. Henderson, A. Wetherell, John Partridge, L. T. Roberts, and H. P. Leslie, U. S. N., who was elected to fill the vacancy caused by the death of the lamented Junior Warden, H. B. Wirt. To the memory of the last named, the Sunday School (assisted by a portion of the congregation) offered, on Sunday last, a beautiful Baptismal Font, of solid silver, lined with gold, to be used in the baptism of the sick.

At a meeting of the Vestry, R. G. Reese was chosen Secretary and Registrar, to whom all communications must be addressed.

Illinois.—Easter Day at Lockport passed in a very joyful manner, with large congregations and hearty music. The offertory amounted to $700, and is to be appropriated towards the erection of a Rectory. The Rector (Rev. L. W. Applegate) feels very much encouraged with the result of his efforts both here and at New Lenox.

Easter in the Suburbs of Chicago.

Evanston.—The day though not fine, was favorable. The attendance on the Services was excellent. At the early Celebration (7 A. M.) thirty received the Holy Sacrament, the largest number yet at an early Communion. The later Service saw the church literally crowded. The number at the Holy Communion was larger than usual, notwithstanding the number who had already received. The music was good and well rendered. The altar and chancel were beautifully decorated. The former at the early Celebration, and at evening Prayer, was brilliantly lighted with candles. The Sunday-school Service and anniversary in the afternoon was a thorough success. The singing was excellent, and suggested what music the church might have in this place if Choral Services were more frequent. The attendance and interest have largely increased during the last half-year, under the energetic efforts of the superintendent, the secretary, teachers and organist. The offerings of the parish were large and encouraging. The sermons were, respectively, on "The Power of Christ's Resurrection (Phil. iii: 10), and "The Blessedness of the First Resurrection" (Rev. xx: 6). So ends our Easter-Day without a drawback or a failure. *Laus Deo.*

LaGrange.—Emmanuel Parish had a special cause for rejoicing on Easter-Day, aside from the regularly recurring cause at this holy season. We refer to the donation of a bell to the parish, by Mr. D. B. Lyman. It is a memorial to a little son of his, whom God saw fit to take to Himself about two years ago. The bell weighs 1,500 pounds. The inscription is as follows: "To the Glory of God and in Memory of Franklin Cossitt Lyman, Born March 7, 1873; Entered Into Rest Dec. 4, 1877." At 7:30 o'clock on Easter morning, the parish priest (Rev. E. B. Taylor), habited in cassock surplice and white stole, with a number of his people and children, ascended the tower, when the bell was solemnly blessed with an appropriate Service. After having been hallowed and set apart for the service of Almighty God, it sent out its sweet tones over the prairie, summoning the people to a solemn Eucharist, sung at 8 o'clock. The pastor then drove to St. Paul's chapel, Riverside, for a second Celebration at 10, and by 12 M. was back again for Matins at LaGrange. At 3:30 P. M. Vespers was sung by the children; and so ended an Easter-Day ever to be gratefully remembered by the people of Emmanuel church, LaGrange.

Trinity Church, Highland Park.—At the Easter-Morning Service Trinity church was well filled. Forty-seven persons participated in the Celebration of the Holy Communion. The Services were unusually impressive. The Rev. Jas. P. Lytton, Rector, preached a sermon full of earnest thought, which was listened to with profound attention. The Easter offering ($131.66), was pledged to payment of bonded debt.

At 7:30 P. M. the church was crowded from door to chancel to witness the festival of the Sunday-school. The services were conducted by J. C. Cushman, Esq., Lay Reader and Superintendent of the school. At the close of Evening Prayer each class marched to the church and presented its offering in a beautiful basket of flowers. A "Legion of Honor" was organized, composed of those scholars who had won the first prize. Twenty-five were entitled to this high distinction, each of whom was decorated with a sash or "Baldric," worn over the right shoulder and decorated with a red Passion Cross on the right breast, surmounted by the words, "Legion of Honor." The entire Easter offering of the school was $175.00, which, for thirty-seven scholars, was a great success. The offering was devoted to the payment of the bonded debt. On Easter Monday, at the parish meeting, the following vestry was elected: John C. Cushman, Senior Warden; Thos. B. Morris, Junior Warden; Geo. D. Boulton, Richard P. Street, W. S. Davis, Henry Obee, and Thos. S. Turtle, vestrymen. The Treasurer's report showed: Receipts for past year, $1,181.28; disbursments, $1,180.57. The floating debt all paid, and $425 applied in payment of bonded debt; leaving a balance of $1,600 of bonded debt, which matures on January 1st, 1882.

Austin.—A glad Easter and bright Services at St. Paul's Mission, in charge of Rev. F. N. Luson. Seventeen persons received at the 10.30 Celebration. The offerings amounted to $92.09. A Sunday School Festival was held in the afternoon, at which about 80 children were present. Their offerings were $46.15, to be devoted to the chancel window.

During the last year, the members of this thriving and promising Mission, which includes but 15 families, have contributed for Church purposes in the parish, including the erection of the church edifice now in progress, more than $1,100.

St. Peter's, Rome, Ga.

Correspondence of the Living Church.

Easter was a joyous festival in this Parish. The faithful following of the principles of the Church throughout Lent, and especially the devotion manifested by the people during Holy week, and markedly during the Three Hours Service by a large congregation, was blessed with greater Easter joys. At the Early Celebration on the morning of the Festival, the number communicating was large for the list of communicants. At 9 o'clock, the Sunday-school was the scene of radiant gladness beaming upon many a child-face. At the midday Service the enlarged church was filled to overflowing, and chairs were brought into requisition. The well trained surpliced choir devoutly rendered the Easter Service, aided essentially by Miss Noble, who *nobly* presides at the organ. Those pastors who are so fortunate as have one, not only know how greatly a devout surpliced choir of men and boys aids them, but how much such a choir increases the beauty and fitness of the sacred office.

The offerings were $145.25, supplemented by a donation of $112.25 by a Noble-hearted Churchman, making the Easter-offering, in all, $257.50. This single offering was more than one-fourth of the entire resources of the Parish for the year ending Easter 1880, and is the second large offering taken at this Altar within the last seven months.

The Sunday School Easter Festival was held at 3 o'clock, and another congregation assembled, filling the church. The offerings of the Sunday School were about $35.60. Easter cards were distributed to every scholar and assistant and teacher.

At the Service held at 7.30 in the Evening, a large congregation gathered for the fifth time. The choirs were equal to the demands upon their skill and endurance.

The Reports made at the Annual Parish Meeting on Easter Monday, showed that there had been received by the Treasurer of the Vestry, and the several divisions of St. Peters Guild and Sunday School (exclusive of the Parish school) $4,240. Four thousand two hundred and forty dollars during the year then ending. This sum is more than four times the amount raised during the preceding year. All improvements such as Parish schoolroom, transept, repairs of church and parsonage are paid for, as well, and some inherited debt,. At a meeting of the Vestry, held immediately after the Parish meeting, the Rector's salary was increased by $200 per annum.

We want an Assistant Minister, who will teach in the Parish school. W.

Rome, Ga., Easter Tuesday, 1881.

Personal Mention.

The address of the Rev. J. E. Goodhue, is Bergen, Green Co., N. Y.

The Rev. S. C. Gaynor, has received and accepted a call to the parish of St. Luke's, Silver Cliff, Colorado.

The Rev. J. F. Osborn, of Alexandria, Minn., has accepied the charge of St. Michal's Church, Idaho, and expects to enter upon his new duties in Trinity, Sunday next.

The Rev. Henry Mitchell, has been appointed Missionary to St. Bartholomew's Church, Pitkin, Gunnison Co., Colorado, where he may be addressed till further notice.

The Rev. Wm. B. Morrow, Mus, Bac., has just resigned the charge of St. Paul's, Peoria, to take effect July 1st. The local papers speak in terms of high praise of the personal popularity and devoted labors of Mr. Morrow, during the years of his residence there. The prospects of the parish are encouraging, and we trust the good work may be continued with the same zeal and ability that has characterized the last rectorship.

The Rev. Chas. De L. Allen, recently of East Saginaw, Michigan, has been transferred to Missouri, and has gone to Mexico to take charge of that parish and Montgomery.

The Rev. F. B. Scheetz, of Monroe, has been called to the Rectorship of Grace Church, Kirkwood, Mo., to succeed Bishop Dunlop.

The Rev. Duane S. Phillips, Rector of St. Paul's Church, Kankakee, has gone to the Hot Springs, Arkansas, to recruit. We are sorry to learn that our esteemed brother has been very much out of health for some time back; and we trust that he may soon return to his attached people, with his health thoroughly restored.

Notices.

Notices of Deaths, free; Business Notices, two cents a word: Obituaries, Appeals, Acknowledgements, Marriages, etc., one cent a word. All notices must be prepaid.

Acknowledgements.

ST. THOMAS' COLORED MISSION, CHICAGO.

J. T. Ryerson	$50.00
E. H. Sheldon	50.00
Jas Wood	25.00
A Tracy Lay	25.00
W. D. Kerfoot	10.00
Chas. Gossage & Co	10.00
Cash	5.00
Cash	5.00
	$180.00
Previously acknowledged	450.00
	$630.00

Miscellaneous.

GRACE CHURCH, CHICAGO.

Annual Report of Industrial School, from Nov. 13th, 1880, to April 9th, 1881:

President, Mrs. John A. Carter; Directresses, Mrs. Clinton Locke, Mrs. H. K. Buell, Mrs. Wm. G. Hibbard; Secretary and Treasurer, Mrs. John H. Avery; 26 Officers and Teachers; 164 Scholars; average attendance, 75; 386 garments made by, and given to the scholars.

TREASURER'S REPORT.

Paid for materials for use of the School, from Nov. 13th, 1880, to April 9th, 1881	31.51
Balance in treasury, April 9th, 1881	10.27
	41.78
Paid Miss Lay for "Bed for Incurables"	10.69
Paid Mrs. Williams for "Bed for Crippled children	9.76
	$20.40
Receipts	$41.78
Collections for St. Luke's Penny, during the 19 weeks, from Nov. 13, 1880, to April 9, 1881.	20.45

There will (D. V.) be a meeting of the North-Eastern Deanery of the Diocese of Illinois, at St. Mark's Church, Evanston, on Monday and Tuesday, May 2d and 3d. The first Service will be held on Monday, at 7.30 P. M., with a Sermon by the Rev. Canon Knowles. On Tuesday, there will be a Celebration of the Holy Communion, at 10 A. M., and the Rev. H. C. Kinney will present an Essay. After which the Business Meeting will be held. Those of the Clergy who propose to stay over night, will please communicate with the Rev. Dr. Jewell. E. RITCHIE, Sec., 95 Centre Ave., City.

VESSEL FOR AFRICA.

The barque "Liberia" will (probably) sail from New York for Monrovia, Cape Palmas, &c., Liberia, West Coast of Africa, on or about the last of May. The Secretary of the Foreign Committee will forward any packages sent to his care, (23 Bible House, New York). It is necessary that he should be advised by mail of the contents and value of each package. This information is required at the N. Y. Custom House.

Persons going to Europe, and others who desire to leave their children in this country, can learn of a quiet home (with educational advantages, if desired) in a beautiful New England village, entirely free from malarial influences, by addressing Lock Box No. 6, Brattleboro', Vt. Highest references given.

WANTED TO BORROW.—$1,000 at 7 per cent. on Bond and Mortgage, to redeem St. Andrew's Church, Edwardsville, Madison Co., Ill. Security ample. Apply to S. W. Haskins, Alton, Ill., in charge, Madison County Mission.

A Churchwoman, reduced in circumstances, would like a position as companion to a lady. Can act as correspondent or amanuensis. Address A. WARREN, City, in care of the LIVING CHURCH.

A lady of much experience as a teacher in the English Branches, sister of a clergyman who has conducted a Church School, desires a position in a young ladies' school, or to instruct pupils privately. Please address M. E. M., LIVING CHURCH Office.

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.

BOYS' AND YOUNG MENS' EUROPEAN EXCURSION,—Under the guidance of an experienced teacher, (Churchman) will sail from New York July 2d, and be back in time for school or college in the fall. Send for circular and references to JOHN A. HOWE, 19 Myrtle Ave., Albany, N. Y.

ANNOUNCEMENT.—Mr. A. H. Miller, the old-time jeweler of Chicago, sends us notice that he intends to change his business location, on the 1st of May, from No. 70 Madison Street to 107 State Street, south of Washington Street, where his old patrons and new customers will find an elegant assortment of goods in his line and will always receive the courteous attention of one of the most practical and reliable dealers in the city. We suggest that our readers call upon Mr. Miller when they need a good watch and reliable jewelry.

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.

KOUNTZE BROTHERS,
BANKERS,
120 Broadway (Equitable Building),
NEW YORK.
LETTERS OF CREDIT AND *CIRCULAR NOTES*
Issued for the use of travelers in all parts of the world.
Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances.
Government and other bonds and investment securities bought and sold on commission.

RARE INVESTMENTS.
NINE to TWELVE per Cent. Interest
On long time loans, with best security in the world. viz.:
DAKOTA WHEAT LANDS,
in the famous valley of the *Red River* of the *North*, constituting what is known as the "Golden Northwest."
Loans negotiated without charge by the Valley City Bank.
Choice lands are also offered for sale at from $1.75 to $12 per acre. Selections made from official survey notes and certified examinations.
Write for reference and particulars.
HERBERT ROOT,
Valley City, Barnes Co., Dakota.

R. GEISSLER,
35 Bleeker Street, New York,
May 1, 127 Clinton Place, near 6th ave.
Church Furnisher.
Art Worker, and Designer in Wood, Marble and Metal.
MEMORIAL TABLETS NOW IN PROGRESS OF EXECUTION,
For St. Luke's Church, New York,
St. Paul's Church, Sing Sing, N. Y.
SEND FOR CIRCULAR.

JUDSON & CO.
N. W. Corner State and Washington Sts.
SPRING STOCK OF
Carpets, Curtains, Furniture Coverings,
NOW OPEN.
Latest Designs.
LOWEST PRICES.

Church Music.
Benedicite, by W. B. Trott; 10 cents. "Venite," "Jubilate," "Benedictus," "Cantate," "Benedic," by Hogofge; *each* 10 *cents*. Each canticle consists of part qtte, sols, and chant.
Easter Music.—"He Is Risen," Hymn, 10 cts. "He Lives Who once was Slain," Anthem, by Schonacker, 25 cts.
Carols.—"Days Grow Longer," Trott; "Vision of Angels," Warren: "Merry Easter Chimes," Lyon; "Look ye Saints," Fillmore; "King of Glory," Kingsley. *Each 5 cents.*
Address Geo. D. Newhall & Co., Cincinnati, O.
LYON & HEALY, Chicago, Ill.

Stained Glass. *For Churches.* Manufactured by Geo. A. Misch 217 East Washington Street, Chicago, Ills.

School of St. John, The Evangelist, Boston, Mass.
Visitor, Rev. C. C. Grafton, S. S. J. E. For terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

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.

De Lancey School for Girls, Geneva, N. Y.
Rt. Rev. C. A. Coxe, D. D., visitor. For circulars, address the Misses Bridge, Principals.

ST. MARY'S SCHOOL, Knoxville, Illinois. 1868. 1872.
A Church School For Girls.
Founded 1868. Enlarged 1872.
Rev. C. W. LEFFINGWELL, D.D., Rector.

HARVARD UNIVERSITY,
CAMBRIDGE, MASS.
ALL DEPARMENTS OPEN WITHOUT EXAMINATION TO STUDENTS NOT CANDIDATES FOR A DEGREE.
Any person may enter Harvard College without examination as an unmatriculated student, or the School of Divinity, Law, Medicine, Dentistry, Science, or Agriculture as a special student. All courses of instruction which they are competent to pursue are open to such students, and certificates of proficiency are given on the studies which they pursue satisfactorily. The fees vary with the amount of instruction received, but are in no case less than $30, or more than $150 a year.
Graduates of other colleges are admitted to the professional schools without examination, as candidates for a degree, and graduates with high rank may be admitted to the Senior Class at Harvard College without examination.
Women are admitted only to the summer courses of instruction in science and to University lectures.
The next Academic year begins Sept. 29, 1881. For lists of the courses of instruction and for further information address F. W. TAUSSIG, Secretary.

St. Helen's, Brattleboro, Vt.
A Family School. Large and commodious house, finely located. School of Languages in session during the summer months. If desired, children received for the summer only, and with or without tuition. For Circulars and particulars address Mrs. E. J. IVES.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.
The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, 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.

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FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, $350 a year. *No extras.* Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously.
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W. P. DU BOSE, Treasurer Theological Dep't.
Sewanee, Tenn., Feb. 7, 1881.

The Commencement of Hobart College,
GENEVA, N. Y., will take place June 30th, 1881. Examinations for admission will be held at Philosophical Hall, on June 29th, beginning at 9 o'clock A. M. Candidates for admission to any of the college classes will inform the President by letter of their intention *before* the day of examination. For catalogues, information concerning scholarships, etc. address the Rev. R. G. HINSDALE, S.T.D., Pres't.

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Calendar.

MAY, 1881.

1. 2d Sunday after Easter, and Feast of St. Philip and St. James.
6. Friday. Fast.
8. 3d Sunday after Easter.
13. Friday. Fast.
15. 4th Sunday after Easter.
20. Friday. Fast.
22. 5th Suuday after Easter.
23. Rogation Day. Fast.
24. Rogation Day. Fast.
25. Rogation Day. Fast.
26. Ascension Day.*
27. Friday Fast.
29. Sunday after Ascension.

* Proper Psalms: A. M., 8, 15, 21. P. M., 24, 47, 103. Proper Preface in the Office for Holy Communion, and through the Octave.

Jesus said I am the Good Shepherd: the Good Shepherd giveth his life for the sheep.

S. John x. 11.

Whatsoever may befall us, let us say, It is the Voice of the Good Shepherd. It is His rod and staff which smite and comfort me. This will convert all things into revelations of His nearness and of His compassion. If it be disappointment, perhaps we were too bold and confident, and there were in our course pitfalls and death. If it be long anxieties, perhaps we were settling down in this life with too full a rest. If our long anxieties have shaped themselves at length into the realities of sorrow, it was that we need this for our very life, that nothing else would work in us His will and our salvation. Let us thus learn to taste and to see that He is with us. All things are His doing, and that is enough.

Dr. Manning.

Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His Blood,
'Twas He that made me whole;
'Twas He that sought the lost,
That found the wandering sheep,
'Twas He that brought me to the fold,
'Tis He that still doth keep.

Dr. Bonar.

"Happier Christians."

Written for the Living Church.

In one of the Lenten pastorals put out this year, by our parish priests, occurred the words, "Lent, it is to be remembered, is the Church's time of observance, to make us all humbler, holier, happier Christians;" and the present writer was struck by the use of the word *happier* in this connection.

Perhaps it is not often that the increase of our happiness is brought before us at the beginning of Lent, as an object for the due observance of the season; and, perhaps, there is among us an overlooking of the stress which our Blessed Lord and His apostles laid upon happiness in this life as well as in the future. The word "happy", as thus used, has not, of course, its wordly meaning of having good luck, but that of having the joy in spirit that is independent of outward circumstances.

Our Lord was a Man of sorrows and acquainted with grief. He sighed and wept because of the sorrows and sins of men, and bore the agony of Gethseman and the sharp cross of Calvary in making atonement for mankind; but His spirit possessed a joy that was never long overclouded by any pain or grief. In the days of His active ministry, it was joy to Him to heal the suffering and afflicted, to bind up the broken heart; and, even on the night of His agony, and bloody sweat, betrayal, and desertion, He repeatedly spoke of joy. He tells His deciples that a time of sorrow is at hand for them, but that it will be succeeded by rejoicing by a "joy no man taketh from you"; and bids them pray to the Father in His name that "your joy may be full." Then, in His own prayer of unutterable sublimity and tenderness, He speaks of His yearning that His desciples "might have my joy fufilled in themselves."

On the Cross, was it not joy to the Redeemer when the sinful sufferer at His side turned to Him in faith, repentance, love and hope; and joy at the last, when, after the mysterious hour when "Adam's sins swept between the righteous Son and Father," He gave up His soul in calm confidence to His Father and our Father, His God and our God? Christ was rich in the joy of heaven, but He emptied Himself of glory that He might make us sharers of His joy, and that was the joy set before him that caused Him willingly to endure the Cross, despising the shame.

The joy of the Saviour is, and must be, shared by His true followers. It is one of the fruits of the Holy Spirit—we may say the crowning fruit of them—and without it a Christian character is a dwarfed one that fails to bear the withess for Christ to which we are called. The timid Apostles, who forsook their Master in the hour of His trial, and lacked the faith to expect his resurrection the third day, as He had said, were, for a time, grief-stricken and helpless; but when the risen Christ had appeared to them, and their faith was confirmed, they partook of His perpetual joy. When, on Mount Olivet, He passed away from their physical sight, they "returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."

When Paul and Silas had been beaten with many stripes, thrust into the inner prison, and their feet made fast in the stocks, the other prisoners heard them, at midnight, singing praises unto God. It is evident from all St. Paul's writings that, despite his numerous and constant sufferings, he was a man of joyous spirit. Indeed he is continually speaking of his joy. He is, he says, "exceeding joyful in all our tribulations," and "always rejoicing." The joy of Titus, his companion, increased his own joy, and over and over again he charges his fellow-Christians to maintain a rejoicing spirit. So St. John who, in his Gospel, tells us of the Saviour's joy, writes in his own epistles of his own rejoicing, and says: "These things write we unto you that your joy may be full." St. Peter also writes to the Christians who had not seen the Lord in the flesh, "yet believing, ye rejoice with joy unspeakable."

Gloomy and unsatisfying false religions are, with their vagueness about the future life, promises of sensual pleasures, or a death in life that is virtual annihilation. But fulness of life, immortality, peace, and joy our Saviour brought to us, and gives us now, for God has not appointed us to wealth, but to obtain salvation, Death, or life, as God may will is equally blessed to the believer, for whether we wake or sleep we live toghther with Him who is Lord both of the dead and the living. It is true that this blessedness is not for those who do not desire it—who will not come to Christ that they may have life; there is an awful outer darkness, but it is not God's will that we should enter it, and if we give our wills to Him, no power on earth, in heaven, or in hell, can separate us from Christ, nor bereave us of happiness, for

"The Saviour cannot pass away,
And with Him lives our joy."

Christ was consumed by the desire to share His joy, to draw all men to His own blessedness. The followers of Christ have the spirit of their Master. They cannot say: "It is well with us; let others look to themselves." Rather, by all means in their power, they strive to make their fellow-men sharers in their joy, and find that in this way there is that scattereth and yet increaseth. No soul of man is worthless in their sight, and how can life be dull to one whose interests extend as far and wide as the race of beings to which he belongs?

An abiding, increasing joy should, then, be an object with us. We should not be content without this evidence of the Holy Spirit in our hearts; but, like all Christian graces, we must expect to acquire it only gradually, and not in perfection in this life. The means of attaining it are in part the keeping down of all that would destroy it, or prevent its entrance into the heart. Discontent, murmurings, spiritual luke-warmness, are its enemies. The sorrowing of a true repentance for sin must ever precede and accompany it, for the rapture of pardon is of the very essence of Christian joy. As often as sin disheartens and oppresses, there must be a fresh return to the cleansing blood of Christ, until, in God's great mercy, we hear the words of the eternal and blessed welcome,

"Enter thou into the joy of thy Lord."

A Wrinkle for Man and Wife.—How often is the happiness of many a well-meaning couple marred by their forgetfulness of the duty enjoined upon us, to bear one another's burdens, and so fulfil the law of Christ!

How often when John comes home from work, a little put out because things have not gone quite smoothly at the workshop, or Sally is just a wee bit out of temper because the children have been rather more troublesome than usual—how often, I say, in such a case, instead of gentle words, to make things pleasant, is some such remark as this indulged in, "Holloa! why, how cross you are to-night!" This leads to the retort, "I'm not cross a bit; it's *you* that are always trying to make a body angry." One word of course brings on another, and a most uncomfortable evening they spend, you may be sure.

Now, I know a couple with whom this difficulty not unfrequently occurred, and very wretched for the time it made them. But they were really very fond of one another, and had more common sense than many people I have met with. What wonder, then, that they should put their heads together, and try to find some means by which this state of things could be got over?

They did; and now I will tell you the experiment they tried, and what was the result. It was agreed between them that if things had gone unpleasantly with John during the day, when he came home he was to wear his cap a little on one side, and Sally then must do her very best to make all smooth at home. If, on the contrary, her temper had been ruffled by little household troubles in the day, a corner of her apron was to be tucked up on John's return, and *he* was then to be more amiable than usual. The plan was tried and answered admirably; many a pleasant evening was enjoyed which otherwise would have been passed in great discomfort.

At length they found themselves in this dilemma. One evening John returned with his cap immensely on one side, and what was his dismay on entering the house to find that Sally's apron also was tucked up. Now what was to be done? Whose duty was it to give way and try to make things pleasant to each other? The difficulty lasted only for a moment. Looking at each other strangely, they both burst out into a hearty laugh. John gave his wife a long and loving kiss, and they have since been heard to say it was one of the happiest evenings they ever spent.

More than this, that very night, I have good cause to know, they lifted up their hearts together in thanks to Him who had enabled them to overcome the wicked one, and in prayer that He would ever keep them steadfast in their love to Him and to each other; and now I am sure for twenty miles around there is not a happier couple to be met with than John and Sally.—*Selected.*

Playing Drunk.—A friend gave me, lately, the experience of a skillful professional man in about the following words: "My early practice," said the doctor, "was successful, and I soon attained an enviable position. I married a lovely girl; two children were born to us, and my domestic happiness was complete. But I was invited often to social parties where wine was freely circulated, and I soon became a slave to its power. Before I was aware of it I was a drunkard. My noble wife never forsook me, never taunted me with a bitter word, never ceased to pray for my reformation. We became wretchedly poor, so that my family were pinched for daily bread. One beautiful Sabbath my wife went to church, and left me on a lounge sleeping off my previous night's debauch. I was aroused by hearing something fall heavily on the floor. I opened my eyes, and saw my little boy of six years tumbling on the carpet. His older brother said to him: 'Now get up and fall again. That's the way papa does. Let's play we are drunk.' I watched the child as he personated my beastly movements in a way that would have done credit to an actor. I arose and left the house, groaning in remorse and agony. I walked off miles in the country, thinking over my abominable sin and example I was setting before my children. I solemnly resolved, that with God's help I would quit my cups, and I did. No lecture I ever heard from Mr. Gough moved my soul like the spectacle of my own sweet boys 'playing drunk, as papa does.'"—*Dr. Cuyler.*

Observance of the Christian Year.

We are pleased to observe a tendency among our brethren of various denominations to observe the seasons of the Christian year. One of the strongest walls of partition between them and the historic Church is gradually crumbling away, and with it must come the recognition of the fact that at least one reason of their separation was not well founded. Christmas and Easter are very generally observed among them. During the present Easter tide, nearly all their newspapers have contained editorials and communications upon the Festival. The Chicago *Advance* has an article for the children, explaining Good Friday, only mistaking in making it come on the first Friday after the Paschal full moon, whereas it is Easter Day to which the rule of the Paschal moon applies. Should the first full moon occur on Saturday after the 21st of March, the following Sunday would be Easter, and the Friday preceding would be Good Friday.

While the recognition of the two great Festivals of Christmas and Easter has generally obtained among those professing and calling themselves Christians outside of our Communion, the Lenten season has received little consideration and favor. But there are signs that they are coming to accept this also. A friend sends us a copy of the *Northern Christian Advocate*, of March 31st, Syracuse, N. Y., from which we quote:

"The Puritan swept to the one extreme. A reaction has already set in. One may now preach a Christmas or an Easter sermon without being suspected of Popery. He may repeat the Apostle's Creed without being esteemed a ritualist. Scotch Presbyterians can sing hymns, although they cannot all unite as yet in the doxology. May we not go further? Might not the great body of believers, while avoiding the evils of formalism, be brought into closer union, and so far forth unify the body of Christ, by reviving religious practices which prevailed in the Christian Church before the enslavement of Popery? A cry comes from the Wilderness, to Christ's disciples to-day, as it came from Gethsemane to the sleeping Peter, "What, can you not watch with me one hour?" Can you not for a little time in thoughtful remembrance of the fierce conflicts of the preparation for my life-work and death sorrow—*all for thee*—give yourselves to holy meditation and divine communings.

"Watching with Christ will not be in vain. Self-denial for others, even in that which may be innocent and harmless of itself, is a lesson that needs te be more deeply pondered by the Church of Christ to-day. It will be helpful in this regard to go apart in a desert place awhile, and sit at the feet of the Divine Exemplar. Methodists, Presbyterians and Baptists need a Lent as truly as Episcopalians and Romanists. With the acknowedged general religious dearth on both sides of the Atlantic, the whole earth needs it. What a pleasing prospect to men and angels—a world on its knees for a world blessing!"

Prohibition in Kansas.

We are glad to learn, from the following letter, addressed by Governor St. John to the "Woman's Christian Temperance Union" of Chicago, that the report about the action of the Kansas Legislation with respect to the use of wine in the Celebration of the Holy Communion, is a false alarm.

State of Kansas, Executive Department, Topeka, March 29.—*Helen L. Hood, Room 4, 148 Madison Street, Chicago.* Your letter of the 24th has just been received, enclosing what purports to be a letter published in the *Inter Ocean*, dated Lawrence, Kan., March 10, and signed by Ethal B. Allen, relating to what is known as the Prohibitory law in this State. The part of the communication in which it is stated that many of the whisky dealers in this State are moving to Kansas City, Mo., is true, but for every saloon-keeper that goes out of Kansas on account of our prohibitory law, a sufficient number of sober, industrious, energetic families come into the State to build a school-house, and Kansas can always afford to trade our saloons for school-houses, and drunkenness for sobriety. That part of the letter which alleges that the law interferes with the free and unrestricted sale of tinctures or compounds that are used solely for medicine, is not true, nor does the law directly or indirectly interfere with the right to administer or partake of wine at communion services. All such stories are instigated and circulated by the whisky ring in order to break the force of the prohibitory law in this State, for the advocates of free whiskey well know that when it has been thoroughly tested and proven, which it will be, that prohibition in Kansas is a grand success, other States will follow our example, and eventually the policy of prohibition will be a fundamental law of the United States. Notwithstanding the law does not take effect until 1st of May next, already the saloons have closed in most of the interior towns of the State, and after the 1st of May, we will not have an open bar in Kansas—nor will Kansas ever again be guilty of giving the sanction of law to that which everybody knows to be wrong. Very truly,

J. P. St. John.

For the Almighty God Himself will raise us up through our Lord Jesus Christ, according to His infallible promise, and grant us a resurrection with all those that have slept from the beginning of the world, and we shall there be such as we are now in our present form, without any defect or corruption. For we shall rise incorruptible, whether we die at sea or are scattered on the earth or are torn to pieces by wild beasts and birds. He will raise us up by His own power, for the whole world is held together by the hand of God.

THE WORLD.

Dean Stanley offered the friends of Lord Beaconsfield a tomb in Westminster Abbey for the distinguished politician, but it was refused, as he had expressed a wish to be buried at Hughenden Manor, beside his wife.——The International Monetary Conference began at Paris, on the 19th.——Admiral Coligny is to have a statue to his memory, in one of the squares of Paris. The French government has just voted 33,000 francs for its erection.——Phillippe Von Weber, son of Carl Maria Von Weber, the composer, is dead.——Civil war has broken out in the Sooloo Islands; the sultan is dead, and there is trouble over the election of his successor.——Another dreadful fire took place on the 19th. The wing of the Insane Asylum at Anna, Ill., was burned, and several perished.——It is said that ex-President Hayes is writing a history of his administration.——Mr. Aldrich, the new editor of the *Atlantic*, is spoken of as the most brilliant man who has yet edited that Monthly.——Boycott, who has given a new word to the language, returns to England for the purpose of settling up his affairs, if possible; after which he expects to become an inhabitant of the "Old Dominion."——It is said that "hundreds of men and women have written," offering to recite original poems at the unveiling of Admiral Farragut's statue.——Yale has established a course of Latin conversation for the Freshman class.——A small town in New Mexico (San Marcial) was totally destroyed by fire on the 19th. The fire broke out at six o'clock, and in thirty-five minutes everything was in ruins.——The firm of Scribner & Co. will hereafter be known by the name of "the Century Company." The title of the Magazine will shortly be changed to *The Century.*——A new English edition of "Pilgrim's Progress" is to be published; bound in literal *boards*, made from an oak taken from Elston Churchyard.——In the French Chamber, on the 7th, a motion for a grant of 4,000,000 francs for the Ministry of War, and 1,695,000 francs for the Ministry of Marine, to meet the expenses of the expedition against the Tunis tribes, was passed unanimously.——Tebano, chief of the remnants of Victoria's band of Indians, and four of his followers, have been captured.——Germany, Austria and Russia, have recognized the Kingdom of Roumania.——Ten thousand copies of "Endymion," Beaconsfield's last novel, have been sold in Canada. The book has been translated into French and German.——There are over 1,300 Italians in Boston, and the majority are all well to do. A very small number have monkeys, and still fewer twang the harp and grind the hand-organ.——Russian producers are trying to obtain a prohibition of importations from America.——Castle Garden saw one of its busiest days on the 19th, when 689 immigranis landed there.——The losses by floods throughout the country, are found to be far greater than at first anticipated. Millions of dollars have been lost through the melting of the great quantities of snow.——The march of the new civilization goes on in Japan. The country has already 4,377 post offices, and the length of its mail routes, in operation, is 42,291 miles. The public is greatly delighted with the success of the money-order system.——The University of Cambridge has decided, by a vote of 398 to 32, to admit women to its honor examinations, on equal terms.

A special Ordination was held by Bishop Talbot in St. Paul's Cathedral, Indianapolis, on Palm Sunday (April 10th), when the Rev. W. H. Milnes, B. D., who has been officiating at the Cathedral as Deacon for the past year, was advanced to the Priesthood, in the presence of a very large and deeply interested congregation. The sermon was preached by the Rev. W. P. Ten Broeck, from Galatians III:5. "O foolish Galatians, who hath bewitched you," etc. It was spoken of by the city press as a masterly effort. The candidate was presented by the Rev. E. A. Bradley; and he, with the preacher and the Rev. G. B. Engle united in the Laying on of Hands.

The Rev. Dr. Rulison, of St. Paul's, Cleveland, Ohio, delivered the Oration before the graduates of the Wooster Medical College; and in speaking of the influence of mind and spirit upon the body, he produced the United States' Census Report, in proof of the assertion, that one of the most prevalent causes of lunacy in this country, was excitement and exhaustion produced by certain phases of religion. In five asylums, the number of insane from intemperance was given at 812, and from religious excitement, at 740.

As one of the significant facts of the times, we may mention that, immediately after the debate upon the "Persecution Question," at the recent session of the Convocation of Canterbury, the Bishop of Lincoln decided that he was under a personal obligation to obey the "Ornaments Rubric;" and he accordingly announced his intention of doing so henceforth. He had a cope made, and wears it regularly, whenever he officiates in his Cathedral. The vestment in question, we are told, is one mass of magnificent embroidery, and is ornamented with very costly precious stones.

Five ladies, probationers of the Church Deaconesses Home, Maidstone, were admitted recently to the office of Deaconess in the Church of England, by the Archbishop of Canterbury in the Chapel of Lambeth Palace. One of the newly appointed Deaconesses has accepted work under the Rev. E. S. Woods, Dover, and another under the Rev. Claude Bosanquet, Folkestone.

We congratulate that Churchly and enterprising journal, *The Young Churchman*, upon its celebration, this month, of its twelfth anniversary. It greets its numerous readers in a dress of new type, and by printing an edition of Fifteen Thousand copies!

The Household.

Miss Corson's Cookery for the Sick.

To cook a chop saute or jumped.—Cut off from the bone a small fresh chop. Make the frying pan so hot that it will sear or scorch the chop. In illustrating this, Miss Corson laid the chop in the heated pan, and then holding the pan by the handle, she quickly jumped the chop, or gently tossed and shook it about so as to keep it from burning, but allowing it to brown very rapidly. In this way the juices were kept in, and after it was thus burned on both sides, it was removed, and allowed to cook slowly for fifteen minutes.

Maccaroni.—A single suggestion here will be of service to those who are accustomed to cook it in their own way. It is to let cold water run over it after it has been boiled, the object being to remove all the glutinous substance, which is the cause of that clammy, paste-like condition so objectionable. After this is removed, then the white sauce can be added, and every pipe will be clear and distinct by itself. Small pipes are preferable to the larger ones.

Cocoa, or Chocolate.—Can be ground or grated, and should be made reasonably fine. Take one table-spoonful to every cup of water or milk. Cocoa has not been sweetened in the manufacture, but chocolate has, and a level table-spoonful of sugar, to a cup, makes it very sweet. After mixing milk and sugar and chocolate well together, place it on the fire, and watch very closely. As soon as it is thoroughly dissolved, it is ready to serve. If you wish to make it very rich, take one egg to each cup, and beat the yolks and whites separately. Beat the white to a stiff froth; mix the yolk thoroughly by heating till it begins to cream. When you take the chocolate off the fire; stir it one minute, and then stir in the creamy yolk till it is quite smooth, and pour into a cup, and then put the beaten white on the top. The yolk of eggs beaten and stirred into tea, is good for a sick person.

A Word or two about Carpets.—Carpets are great hiders of dirt and dust; but they are great holders of dust and dirt as well; and apart from the great waste of money in covering places that do not need covering, the question of health involved in the use of carpets is a very serious one. The large pieces of furniture, that in all our rooms stand against the wall, do not need the carpet under them, and the carpet on which they stand represents just so much wasted money; and yet we go on putting down yards of carpet, where they are never seen, where the dust collects, and is only attacked in weekly sweepings. Let any one give a rug a fair trial, and he will find for himself how much less dust is made in the room, how much more easily the room is kept clean, and how much more manageable the furniture is when the time for sweeping or dusting come around. The principal objection to rugs is their first cost. I do not like to see several small ones in a room, but prefer one large one, large enough to cover up the whole floor, up to, or nearly up to, the large pieces of furniture. In no case should any one of these large pieces rest upon the rug, for it ought to be an every day, or at least, an any day matter, to turn it up and brush underneath it, or to roll it up and carry it out to be shaken or swept. They make in Philadelphia a pretty and serviceable rug out of the ravelings of fine carpets. There is no set pattern, but a pleasant mingling of hues, and the texture makes it agreeable for the foot. These carpets come in breadths, like common carpeting, and can be made into rugs of any size. They have no "right side," and can be turned at pleasure, and the edges will not curl up as those of rugs made of ordinary carpeting are liable to do.

Toilet-Boxes.—These handy and neat receptacles for combs, brushes, etc., deserve a place on every bureau. Take an ordinary paste-board box, of any size or shape preferred; paste, or rather starch, over it smoothly any material and color you fancy. Starch smoothly over the inside, paper-muslin of a similar or contrasting color to the outside. Hold the box and lid in such a manner that you can put one piece from the top of the front edge of the box to the front edge of the lid. Ordinary box covers have a rim; this must be removed, as the additional thickness of the muslin will prevent its fitting. The cloth forms a hinge at the back. A thin pincushion, the size of the box-cover, and thicker in the centre than at the edges, attached to the outside of the lid, will be found useful. Over the bright-colored material on the outside, you can now plait, or put on smoothly, according to circumstances, any transparent white fabric you choose, and finish at the edges with ruffling of the same, lace or satin ribbon. When soiled, the outer covering can be removed and washed.

Articles of ornament in the household have so much influence in the family as educators, that we consider them quite as important as objects of utility. Indeed, we should prefer to spare some of the necessaries of life, rather than miss the articles of taste that speak to us daily in our own homes. It is worth much to children to have around them objects of refinement and taste, to cultivate in them an appreciation of the beautiful. It greatly helps in the formation of habits of neatness and order, and tends to make home cheerful and happy.

With a bad floor, which it is proposed to cover with a rug, or in part with a carpet, I would advise that we meekly accept the situation, and sending for a house painter, who knows his business, let him first fill up all the cracks, knot-holes, seams, flaws, etc., with red putty, and then stain it (not paint it) carefully in a dark brown, warmed with a little red, and over all, a coat of shellac. If this be done well, and allowed to get thoroughly dry, it will last a long time; but, I believe, when it needs renewing it must be painted, as the shellac cannot be removed so completely as to admit of restaining. This makes a handsome floor; but when the rug is down and the furniture in its place, but little of it is seen.—*The House Beautiful.*

Easter in Baltimore.

Correspondence of the Living Church.

BALTIMORE, April 18th, 1880.

The Easter sun rose bright and beautiful upon our city; and at an early hour many of the faithful might be seen wending their way to their respective churches, to welcome their risen Lord at His Holy Altar, and to rejoice in His triumph over Death and Satan. At an early hour, the chimes of Christ Church rang out a merry peal, and a number of anthems such as "Christ the Lord is risen to-day," "Crown the Saviour, King of Kings," "Put on your best array," etc., followed one another in quick succession. At all the churches the music was of a high order, and in keeping with the joyous character of the great Easter Festival. Large additions were made to all the choirs for the occasion; and in some instances the aid of other instruments in addition to the organ, was called in, to make the Services beautiful and glorious. Lights blazed upon many altars, and the choicest and most fragrant flowers adorned the sanctuary, and filled the Houses of God with their fragrance. At St. Paul's, Mount Calvary, the Church of St. Mary the Virgin, St. George's Mission, and other churches there were early Celebrations of the Holy Communion, in addition to the usual mid-day Celebration.

At the early Celebration at St. George's, there was a full Choral Service, the music of which was composed by the Rev. Dr. Hammond, the priest in charge. At the 11 o'clock Service, the children of the morning Sunday School entered the church in procession, preceded by their new banner of satin, on which were three lilies, exquisitely painted by a young lady of the congregation. As they marched round the church, they sang the hymn—"Onward Christian Soldiers;" and finally took up their position in front of the chancel, where seats had been especially reserved for them. After Morning Prayer, the Priest in charge delivered a brief address suited to the occasion. The offerings, first of the children, and then of the rest of the congregation, were received and presented on the altar. There was, of course, a Celebration of the Blessed Sacrament.

The Rev. Edmund Christian, who lately resigned the Rectorship of St. George's Parish, Harford County, has taken temporary charge of the Church St. Mary, near Franklintown, in connection with the Mission at Calverton, on the outside of the city.

The Rt. Rev. Bishop of the Diocese has recently confirmed the following classes: at St. Paul's Church, 32; at Grace Church, 32; Emmanuel Church, 32; Christ Church, 23; Church of the Messiah, 38; Mount Calvary, 22; Church of St. Mary the Virgin, 65; Henshaw Memorial Church, 27; St. John the Baptist, 10; Chapel of the Good Shepherd, 8; St. Matthew's Church, 10. On the 10th of this month, he confirmed, in the Church of the Epiphany, Washington, D. C., (of which the Rev. Dr. Paret is Rector), a class of 140 persons. This is probably one of the largest classes ever confirmed in the Church in these United States.

The Rev. Robert Prout, of Charles County, in this Diocese, whose decease I mentioned in a previous letter, after making liberal provision for his widow, and other relatives, left the following legacies: to the Domestic Missionary Society, $5,000; to the Church Home and Infirmary of this city, $1,000; to the Convention of the Diocese, for the "Superannuated and Disabled Clergy Fund," $1,000; to the Vestry of the Parish of which he was Rector (the interest to be used for the repair and preservation of the Church property), $1,000; to the Virginia Theological Seminary, $2,000. P.

Death of Dr. Cowling.

Kentucky.—"Death loves a shining mark." For the second time, within the compass of a few weeks, Louisville has sadly proved the truth of these familiar words. Scarcely has it recovered from the shock of the Rev. Dr. Norton's death, when it is called upon to mourn the sudden departure of one no less eminent in his own sphere of usefulness—Professor Richard Oswald Cowling, M. D.

A man of commanding talent, the object of universal respect and esteem in the community, the brave and skilful surgeon, the thoughtful scholar, the eloquent lecturer, the brilliant writer, the genial companion, the faithful friend, he seemed not yet to have reached the zenith of his influence and usefulness, when suddenly his Master called him; his sun has gone down ere it was yet noon.

At the time of his death, which occurred on Saturday, April 2nd, Dr. Cowling was under forty-two years of age. For about a fortnight previous, he had suffered with a rheumatic affection, from which, on the morning of his death, he appeared to be rallying in some measure. At a moment's warning, however, the final summons came; and all that was mortal of Richard Oswald Cowling lay, ready for its last resting-place.

The Office for the Burial of the Dead was said at Christ Church, on Monday, the 4th inst.; the venerable Rector (the Rev. Dr. Craik) officiating, assisted by Rt. Rev. Bishop Dudley; the Rev. L. P. Tschiffely, Rector of Grace Church, St. Louis; and Rev. J. T. Helm, M. D. The sacred building was densely packed with a congregation gathered to testify by its presence, to the affection and honor in which they held the memory of the departed.

We respectfully venture to add to the multiplied expressions of esteem and love which have followed him to the grave, our sincere and earnest tribute of sympathy with the bereaved family and friends whom he has left to mourn his departure. But, for him—"Blessed are the dead, which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

FOR THE CHILDREN.

A Little Tale.

Once a Mouse, a Frog, and a little Red Hen,
 Together kept a house;
The Frog was the laziest of frogs,
 And lazier still was the Mouse.

The work all fell on the little Red Hen,
 Who had to get the wood,
And build the fires, and scrub, and cook,
 And sometimes hunt the food.

One day, as she went scratching around,
 She found a bag of rye;
She said, "Now who will make some bread?"
 Said the lazy Mouse, "Not I."

"Nor I," croaked the Frog, as he dozed in the shade.
 Red Hen made no reply,
But flew around with bowl and spoon,
 And mixed and stirred the rye.

"Who'll make the fire to bake the bread?"
 Said the Mouse again, "Not I;"
And, scarcely op'ning his sleepy eyes;
 Frog made the same reply.

The little Red Hen said never a word,
 But a roaring fire she made;
And while the bread was baking brown,
 "Who'll set the table?" she said.

"Not I," said the sleepy Frog, with a yawn;
 "Nor I," said the Mouse, again.
So the table she set and the bread put on:
 "Who'll eat this bread?" said the Hen.

"I will!" cried the Frog, "And I," squeaked the Mouse;
 As near the table they drew.
"Not much you won't!" said the little Red Hen,
 And away with the loaf she flew.

—*Selected.*

Bible Studies.

NO. XIII.

A great king who had been away from the seat of government, in order to quell the saddest of rebellions. After the victory was assured, he was returning to the metropolis. There was a rich man who had befriended him, and sustained his army when hungry, and weary, and thirsty. This man was very old, so that he had lost his taste for the pleasures of a Court, and for royal dainties; but he still retained his loving regard for the king, and he accompanied him a little way toward his destination. After crossing together a beautiful river, whose waters are yellow, and whose banks are steep, they parted; the king giving his companion a token of warm affection, and his benediction.

Then the old man went to his home; and, when the king was about to die, he remembered his fealty and kindness, and charged his successor to the throne, to show favor to the sons, as a return for what the aged man had done for him in the time of his trouble.

Who was the king?

What was the rebellion?

Who befriended the king, and sustained the army?

What river did they cross, and what token did the king bestow upon the aged man?

F. B. S.

ANSWERS TO BIBLE QUESTIONS.

To No. 9: Bethany and Nain are the villages; the feast, one Simon the Pharisee gave to the Saviour, Who is the Great King; Judas, the man whose avarice was excited by the breaking of the box of ointment. St. Luke, 7 chapter, 36 to 50 verse; St. John, 12 chapter, 1 to 9 verse.

No. 10 is the Horn, Exodus, 30 chapter, 10 verse; Psalms, 75, 4-5; 89, 17; 92, 10; 118, 27.

I am much interested in the Bible Studies.

MAGGIE S. HOUSTON.

Live Paper-Cutter.

An Indian rajah who was pleasantly disposed toward the English, and had learned their language after a fashion, frequently visited, some years ago, so the story runs, the Viceroy of Calcutta, and on one occasion borrowed of the latter a copy of the "Edinburgh Review," which he happened to see lying on the table. When he returned the magazine, the viceroy asked him if he found anything interesting in it. "Oh, yes," he replied, "many beautiful things, also many disconnected articles." "How so?" asked the viceroy. "See here," answered the rajah, "this begins with 'Hunting the Orang-outang,' does it not? And now turn over the page and you have the 'History of Mary Stuart.'" The viceroy laughed. He perceived the rajah had attempted to read the book through without cutting the leaves. He accordingly took from his table a beautiful ivory paper-cutter, and explained its use to his visitor, and made him a present of it. The rajah was puzzled as to how the leaves of the book could be printed before they were cut open, but this was also explained to him. About a year after this occurrence, the viceroy saw a gay company entering the court, and in the centre of it the rajah seated on a white elephant. No sooner did the rajah see the viceroy than he cried: "Do you happen to have an uncut copy of the 'Edinburgh Review?' If so, please toss it out to me." The viceroy threw out the magazine. It was caught by the elephant, who placed it between his tusks, which had been wrought into elegant paper-cutters, even including carved handles, and quietly cut open the leaves, after which the knowing animal passed the "Review" back to the surprised viceroy. The rajah then dismounted and said to the viceroy, as he pointed to the elephant, "He is yours; I return your paper-cutter alive."—*Montreal Witness.*

A HORSE GETTING EVEN WITH A CAT.—A horse at Faribault, Minn., turned loose in his master's dooryard, saw a basket hanging on a pole about seven feet from the ground. It contained a pet cat. The horse walked to the basket, put his nose up to investigate it, and the cat gave the intruding nose a lively scratch. The horse turned around, as though to take aim and measure the distance, kicked, and cat, basket, and all shot into the air like a rocket. The horse watched the success of the shot, then gave a low whinny of delight, and walked away.

Stories on the Catechism.

By C. A. Jones.

The Holy Catholic Church.

THE WAYFARING TREE.

"O'ershadowing all the weary land."

"Yes, mother dear, I think it's all that I can do. You see he will not write; it's six long months now since the last line came from him, and you are wearing your life away, mother, and you will not be happy and smile again, as you used to do, until you hear that Charles is well, and that he loves you just the same as he always did, although he does not write to you."

These words were spoken by a boy of some fourteen years old,—a tall, thin fellow, with light hair and blue eyes, and cheeks tanned by exposure to the summer sun. Joseph Didier was our friend's name; and though he did not look very unlike an English lad, it was not in English that he spoke, but in French; and his mother, a pale, sad-looking woman, answered him in the same language,—

"You are a good boy, Joseph, a very good boy; and—ah, yes! I do long to hear some tidings of my Charles; but how can I part with you both? how can I let you go from me also, my son? You have been so much—so very much—to me all these long months, since Charles went away."

A flush of pleasure came to the brown cheeks as Joseph listened to his mother's plaintive voice. To have been "*much*" to her since his brother had gone from his old home, repaid him in some ways for the old days when he knew that he had been very *little* to her; when all her thoughts and all her love had been given to her elder boy—her bright, beautiful Charles. She never was unkind to poor little Joseph; her nature was too gentle for that. She nursed him tenderly when he was ill, and she never gave Charles a single thing that was not to be shared with his brother,—nothing but her love, and *that* she did not divide equally between her sons.

Joseph had felt it all through his life. It had been a weight upon his childish spirit long before he confessed it even to himself—long before he heard the strange fear which was in his heart, confirmed by his mother's own words.

Since Charles had gone away to England, there had been a thought in Joseph's mind, which grew and strengthened gradually. He had been working at a neighboring cloth factory for many months, and there he had made the acquaintance of a young Englishman, and he had managed to pick up a good deal of the language. The young man had gone away, but Joseph was forever spelling over a little book he had given him, trying to improve himself as best he could.

"It is only the loneliness I'm afraid of, or I would go to-morrow," he used to say to himself; "if I could but be sure of finding him it would be all right; but we have sent twenty letters in six months, and they have all come back to us; and oh! what should I do all alone in London? If mother could but come with me, but she is to ill for that, and I would have to leave her alone, and perhaps not find him."

He had thought all this one Sunday morning, when his mother appeared more weak and sad than usual; and then he went to church, and the sermon that day was upon the clause of the Creed, "I believe in the Holy Catholic Church."

"I wonder, my children," the priest said, "whether, when you say these words, you think of all the great comfort that they bring with them—a great comfort, and at the same time a great responsibility. I will tell you how they are a comfort first. The word 'Catholic,' you know, means universal,—that is, the Church of Christ all over the world, no matter where you were born, no matter what country in God's world you may live in, no matter where God's hand may lead you in the future. You have been baptized into the Catholic Church; you have become one of that great family of which Jesus Christ is the Head; you can never be alone any more. God is your Father, Jesus Christ your Elder Brother, who shed his own most precious blood to make you members of that Church; and those around you, those among whom you live, strangers in foreign countries, are all your brothers and sisters, to be loved because they, too, are God's children; they, too, belong to the Catholic Church. It is a comfort, I say, to think this, to feel that every kind word spoken, every kind deed done for another, is done for Him who laid down His life for us; for what are His own words?—'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'

"And now, about the responsibility of the members of the Catholic Church; there is one little word in the Creed, which tells us what that responsibility is; it is the word 'holy.' Now, you know what holy means: it means good, and pure and true; fit some day or another to live with Jesus forever and forever. St. Paul says, 'Without holiness no man shall see the Lord,' and so the members of the Catholic Church must be holy; for the members, you and I, and all baptized people, make the Church of Christ, just as each stone forms this building in which you are listening to my words to-day; for this reason it is that you must be holy, for if you are not, you are not worthy to be God's own children. He will disinherit you, just as an earthly father sometimes disinherits a rebellious child. Only He is more loving and forbearing than any earthly father, and he gives us His Holy Spirit to strive with us, and to plead with us, so that we may hear the Shepherd's voice, and come back to the fold from which we have strayed. And as in Baptism we are made members of the Holy Catholic Church, so in the the Blessed Sacrament we come into the very Presence of Jesus, we bring our griefs and our troubles, yea, our very lives to Him, and ask Him to purify us, even as He is pure. As I walked to church this morning I gathered some of that shrub which you know by the name of 'The Wayfaring Tree,' and the thought came into my mind that those bright scarlet berries do indeed remind us of the Blood which redeemed us, and which is the life and strength of tired, worn wayfarers along the road of life. My children, if you are pure, and true, you will find the Wayfaring Tree, the Holy Catholic Church, ready to shelter you from all storms, until at last, 'when travelling days are done,' you will pass from beneath its shadow, to the bright land 'where shadows cease.'"

No one in all that little congregation listened to the Curé's words more intently than Joseph Didier, and then he went home, and he, in his turn, asked his mother to give him some money to go to London and look for Charles. She hesitated at first; truth to tell, the boy had become very dear to her within the last few months, and she could hardly bear that he should go from her; but he spoke those words to her with which this story begins. And the end of it all it was that was settled that he should start the very next day.

There was a disappointment in store for him the next morning: the priest had been summoned to Brussels to see a relation of his who was dying; he would not be back for three days. There was no one to whom he could go to speak about that great, unknown city of London, whither he was bound; what should he do? Suddenly he remembered a friendly young English artist, who used to sit on the river's bank painting a large picture of the distant hills and the shining river. He was always surrounded by a group of admiring children, and always had a kind word for each of them. Yes, he would ask him something about London, and what he had better do when he got there.

He went up to him timidly the next day, and told his story. He was going to London to find his brother. The artist smiled. "My boy do you know where he is?"

"This is his last letter, sir; here is his address. But our letters have come back since then; he seems to have gone away from there."

"I think you had better wait until another letter comes, my boy."

"I cannot, sir. It is killing mother not to hear from Charles. She loves him better than anyone in the world."

"Very well, my lad, if you *must* go, take this card, and if you cannot find your brother, go to this address, and I am sure my friend will be a friend to you."

Poor Joseph could hardly express his thanks. "It is very good of you, sir. I will remember you always. I will tell Charles about it when I find him."

The next day the boy started on his journey. His last visit was to the old church, there to kneel and ask God to take care of him, and then he bade his mother good-bye, and was rewarded for all his unselfishness by seeing a brighter smile upon her worn face than had been there for many a long day. He gathered a piece of the Wayfaring Tree. "I will keep it always," he said; "it will help me to remember what the Curé said abont the Holy Catholic Church, and I will try to be good and true; and then, even in far away England, I shall never be alone." He put the spray inside his jacket, and then, with one more look at his old home, one more prayer for his mother, he walked quickly on to Dinant, to meet the train."

[*To be continued.*]

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Bethlehem, Pa.

Correspondence of the Living Church.

This old Moravian town is probably unique, in that the Holy-Week and Easter are so universally observed by all classes of the community. The Moravians have always been very particular in their reverent commemoration of the Passion, and their example has been followed by all except the staid and conservative Presbyterians; of whom, however, there are not very many in this town.

During Holy Week there were daily, or rather *nightly*, Services in the churches of the following denominations: Moravians, Lutherans, and German Reformed (six houses of worship in all); and the Methodists had prayer-meetings on Wednesday, Thursday, and Friday evenings. Palm Sunday was observed by extra music and appropriate discourses, and so also was Good Friday. On Palm Sunday, over fifty new members were received, most of them by Confirmation, into the two Moravian congregations. Good Friday is always religiously celebrated, the shops are closed, and the streets wear the look of Sunday; the people of all the denominations named, as well as those of the Anglican and Roman Communions, wending their way to Services, morning, afternoon, and evening. Of course, in such a community, the Church has no need to urge the keeping of Holy-days, for the whole spirit of the place favors such observance. And therefore it is not to be wondered at, that the attendance at the daily Services in Trinity Church, Bethlehem, and in the Church of the Nativity, South Bethlehem, was very large. On Tuesday evening of Holy Week, Bishop Howe visited Trinity Church, of which the Rev. Geo. Pomeroy Allen is Rector, preached, and addressed a class of twelve candidates, whom he confirmed.

On the morning following, he confirmed, in the Church of the Nativity, of which the Rev. Dr. Whitehead, is Rector, a class of seventeen, which number, in addition to a class of twenty, presented at the beginning of Lent, makes the full number for this year, in this parish, thirty-seven.

On Easter morning, as early as 4 o'clock, the Moravian trombones awoke the people of the town; and the Service in their church began ta a quarter before five. After a brief Service of prayer and singing, in the large edifice which seats over one thousand persons, the whole congregation, preceded by the clergy and choir, and the trombonist, marched out, as is their annual custom, to the neighboring graveyard, just as the sun was rising; and there having formed in hollow square around the graves, the congregation united in the solemn "Easter Morning Litany." This beautiful custom is so admired by people of every denomination, that many come from far every Easter to join in it. Early Services were held at five o'clock, in the German Reformed Church, and Methodist prayer meeting also at an early hour. At six, began the Carol Service in the Church of the Nativity, followed by a Celebration of the Holy Communion, at which about fifty received the Blessed Sacrament. At 10:30, the Service consisted of Morning Prayer, and a second Celebration of the Holy Communion, at which seventy more participated; being the largest number which ever communicated on one day in this Parish. Scarcely twenty of the whole number of Communicants, who were well and in town, were absent from the Sacrament, on this Feast; there being about one hundred and fifty Communicants on the list. In the afternoon, the Sunday School festival was celebrated with carols and offerings; about $70.00 being contributed by the children, for Bishops Tuttle's school in Utah. The choral Evensong was the closing Service of the day, which throughout was joyous in the highest degree.

At Trinity Church, the Services were held at 10:30 P. M., and 4 P. M., and the floral decorations and music were elaborate and appropriate.

Besides the two churches of our Communion in this little town of about 8,000 inhabitants, we have three Church Institutions, which are exerting a wide influence for good. Lehigh University, munificiently endowed by the late Judge Packer, gives free tuition under the auspices of the Church, to about 150 young men. The endowment amounts to about a million and a half of dollars.

St. Luke's Hospital, begun in 1873, at the suggestion of the Rev. Dr. Whitehead, has also been endowed by Judge Packer, and holds a magnificent estate of twenty-three acres, as well as a good building, and is just completing several new wards, and other edifices of brick. The endowment amounts to about $310,000.

Bishopthorpe School for Girls, is a Church School, under the Presidency of the Bishop of the Diocese; and its Executive Committee is composed of members of the Church of the Nativity. The school is filled to its utmost capacity, and is ably conducted by Miss F. I. Walsh. The Rev. F. M. Bird is the Chaplain of the University, and holds Service in the College Chapel every Sunday morning, besides conducting College Prayers every day.

The Rector of the Parish is Chaplain of the Hospital, and of Bishopthorpe School. Besides these Churchly influences for good, there is also a Mission Chapel, called St. Mary's, about a mile from the Church of the Nativity, at which Divine Service is held every Sunday afternoon during the summer, and a Sunday School all the year round.

The Church is steadily growing in the community; and from seven communicants in 1862, has increased to almost three hundred communicants the two parishes, despite many removals and deaths, and the difficulty of making rapid headway against the conservative continental protestant bodies, here so largely represented. *

The recent Confirmation at the Cathedral in Quincy, though not the largest in numbers, was, perhaps, the most important in regard to influence added to the Church, that has been held.

Grace Church, Waterville, N. Y.

Correspondence of the Living Church.

It may not be uninteresting to your many readers to hear of Church life in the hill country of Central New York. Waterville is situated about an hour's ride from Utica, and is the headquarters of a large hop-growing district surrounding it. There is here an active and vigorous little parish, of which the Rev. W. J. Miller is Rector. Grace Church has about a hundred Communicants; there is a neat church building and a Rectory; and its Church life may be seen by the general and devout observance of the Lenten Season. Provision was made for the four week-day Services, and a weekly Celebration of the Holy Eucharist at 7.30 A. M. on Sundays. Notwithstanding the great severity of the weather, the atteudance throughout the season was generally very good, and much interest manifested. During Holy-Week, there were two daily Services, with a short Address each evening on the events of the day. Good Friday was a day of devotion, throughout. Services were held at 9 A. M., 12 M., 3 P. M., and 7.30 P. M., and a few persons remained in the Church for the Three Hours' devotion. The interest that was manifested in these and in all the Lenten Services has demonstrated the fact that our people want the whole Prayer Book system, and will gladly accept its teaching and guidance for a true Churchly life; and especially have many learned to realize that Lent with its multiplied services and discipline, is a very blessed means of quickening the spiritual life.

The Lenten-Tide having thus been duly observed, Easter Day was passed as a very happy and joyous time. The church was beautiful in its rich and abundant floral decorations, and the singing was very fine and spirited. In the early morn, many hastened to the church, to meet their risen Lord in the Sacrament of the Altar. At 10.30 there was a second Celebration of the Eucharist, and the church was filled to the utmost by a large and devout congregation. At 3 P. M., the Rector met the children of the Sunday School, preaching a sermon suitable to their young minds. Each child received an appropriate Easter present; a number of prizes were awarded, so that the children also realized that Easter is the happiest Day of the year, and a very "Queen of Festivals." At this Service, seven children were baptized, and one was publicly received. Also on Easter Even three adults were baptized. In the evening a fourth Service was held. Thus, "from the rising of the sun even unto the going down of the same," did our people rejoice with an "Holy Worship" in this "the Day the Lord hath made." The Easter offering amounted to $536.19; of which the sum $14.14, from the Sunday School, goes to Nashotah, and the remainder towards building a chapel.

We cannot close this account without mentioning that this church has lately been the recipient of many valuable gifts. Col. Wm. Osborn, a member of the Vestry, presented a very handsome Font of Caen stone, a brass Altar-desk, a number of very elegant Service Books, and an oaken tablet for the Hymns. Other members of the congregation united in procuring a handsome set of Lenten Altar-cloths and antependia, and a pair of brass vases. One of the ladies presented a set of white book-marks; and another a very elegant white silk chalice-veil, richly-embroidered and trimmed with gold fringe. Also, a Memorial private Communion-set, of solid silver, and a complete set of Altar-linen were presented as an Easter gift to the Church. Most of these gifts were appropriately blessed and set apart from all unhallowed or profane uses by the Rector at a recent Sunday Service. A polished brass Cross is to be placed on the Altar as soon as completed. A gratifying feature of all these gifts is the fact that they were prompted by the knowledge that the worship prescribed in the Prayer Book is, and ought to be, the "worship of God in the *beauty of holiness*."

Easter at Christ Church, Vicksburg.

Through the kindness of a correspondent, we have been favored with a very elaborate account of the Queen of Festivals in this parish. The demands upon our space make it necessary for us to omit many details, and to condense very greatly. We cannot fail, however, to conclude that the venerable and much-esteemed Pastor (Rev. Dr. Sansom) had much reason to be glad and thankful for such a culmination of the Lenten Season. The music and the floral decorations were all that could be desired. The sermon by the Rector, from St. Luke xxiv: 39, it is unnecessary to say, was excellent and appropriate, and was listened to with much interest by the large congregation in attendance.

At 4:30 P. M., the Sunday-School held its festival. The church was densely packed, even to the aisles, so that it was with considerable difficulty that the procession wended its way through the lines of beaming faces on either side. There was a bright Service—Creed and Collects and joyous carols. And then, too, there was the collection and reverent presentation upon the Altar, of the offerings of the various classes; amounting, in all, to no less a sum than $731.75. "Then followed," says our correspondent, "the most beautiful feature of the occasion; namely, the presentation by each class of a letter" (formed, we suppose, of flowers). "As each letter was presented, it was placed in a set of wires stretched across the chancel; and, when finished, it formed the sentence—'Christ the Lord is risen to-day.'" As the last letter was placed in position, there was a sudden outburst of song; the youthful voices of the assembled children uniting in singing the well-known hymn of which the words just quoted form the first line. "Every one acknowledged this to be the most beautiful of all the beautiful Services that have ever been held in Christ Church."

To the Editor of the Living Church:

As you were kind enough, in a late issue of your paper, to give me a corner, allow me to trespass upon your space once again, in order to give publicity to the fact that our humble offering was bestowed upon the first applicant; and thus I shall be relieved of the necessity of replying separately to each of those who have written me.

R. R. Armstrong, Clerk.

St. Augustine's, Ilion, April 14, 1881.

On Easter Day, the Rev. A. W. Mann, held two Services at the State School for Deaf Mutes, Indianapolis, and one at Christ Church (Rev. E. A. Bradley, rector). At the latter Service he baptized three adults. In the evening Bishop Talbot confirmed forty-three persons at Christ Church, eight of whom were deaf mutes. Is not this encouraging to both Mr. Mann and Mr. Bradley?

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