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THE LENTEN FAST.

BY NEWTON 8. OTIS.

Written for the Living Church. How shall I keep this Lenten Fast, So that I may, dear Lord, at last, When I Thy loving Face behold, And hear Thy gracious Voice, be told "Thou hast kept Lent!"

Shall I in public cast aside All worldly pleasure, pomp and pride, While I in private seek to please My soul's desire for luxuries— And thus keep Leat?

Shall I from certain foot abstain With ostentatious air, and fain To fast, while I my appetite With other dainties still excite—

And thus keep Lent? Shall I each day Thy House attend, And at Thy public Service bend, With humble mien, the suppliant knee, Yet ignorant be of Charity Throughout Thy Lent?

Shall I with words now represent That I of all my sins repent,
When in my heart the foulest guile,
Though covered up, doth dwell the while—
Will this be Lent?

Ah! this the Lent Thou dost demand; That I all worldly wiles withstand, And thus in all humility, Shall strive to follow close to Thee, Each day of Lent!

That I do not forget the woes Of other men; nor yet, my foes Neglect most freely to forgive, If I within Thy love would live Throughout each Lent!

That I should seek to mortify My haughty heart, till I rely Entirely on Thy generous grace For aid to live in every place, Each coming Lent!

Yea, such the Lent that I should keep, If I would not lament and weep, When crown of gold for crown of thorn, Thou, Christ, shalt bring, that Easter Morn Which ends our Lent! Brooklyn, March, 1882.

Passion Hymns.

Written for the Living Church. "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow."—Lamentations i:12.

The most solemn event in the world's history is the Passion of the Son of God. All the centuries before the Christian Era point towards it;

all since are directed back to it. the Garden of Gethsemane; under the cruel well known: mockings and scourgings of the soldiers; in the Via Dolorosa, where He sank beneath His heavy burden; and in the last dreadful hours of agony upon the Cross; when, deprived of earthly

veiled in utter darkness! "Is it not strange, the darkest hour That ever dawned on sinful earth, Should touch the heart with softer power For comfort, than an angel's mirth? That to the Cross the mourner's eye should turn Sooner than where the stars of Christmas burn?

comfort and support, even the Father's Face was

The Church is rich in hymns upon the Sufferings of our Lord. Both ancient and modern writers have excelled in meditations on this inexhaustible theme.

Among the ancient writers of hymns appropriate for Passion-tide, Fortunatus is the most noted, on account of his two famous productions -the "Vexilla Regis" and the "Pange Lingua," of the Passion, which is not to be confounded with the "Pange Lingua" of St. Thomas Aquinas. He was an Italian of the sixth century. The occasion which prompted him to write the "Vexilla Regis," was the presentation by the Emperor Justin to Queen Radegunda, of certain precious relics.

Dr. Neale considers it "one of the grandest hymns in the treasury of the Latin Church.' The opening is magnificent:

The Royal Banners forward go, The Cross shines forth in mystic glow; Where He in fle-h, our flesh Who made Qur sentence bore, our ransom paid.

By some, the Royal Banners are interpreted to mean the Sacraments; by others the Symbols of expressed in a recent hymn by an English clerthe Passion. There is an interesting tradition gyman, upon "The Power of the Passion of connected with the third stanza, in regard to Jesus." the expression "A ligno."

Fulfilled is now what David told In true prophetic song of old, How God the heathen's King should be; For God is reigning from the tree.

It refers to the tenth verse of the ninety-sixth Psalm: "Say among the heathen, that the Lord reigneth from the tree." The three words are not in our versions, nor in the Hebrew text; but Tertullian refers to them, and Justin Martyr brought an accusation against the Jews, for having erased them from the Hebrew manuscripts.

The "Pange Lingua" consists of ten stanzas, and ranks among the most beautiful of ancient or modern hymns. The opening lines have been imitated by many writers:

Sing, my tongue! the glorious battle; Sing the last, the dread affray.

The sixth line, "Ipse lignum tunc notavit, damna ligni ut solveret," refers to the following beautiful legend:

When Adam died, Seth, by permission of the cherubim who guarded the entrance to the Garden of Eden, obtained a branch of the fatal tree. This he planted upon the grave of Adam, which was called Golgotha-"the place of a skull." In Heights, last Thursday, preceded by a Celebraafter years, many sacred objects were made from this tree; such, for instance, as the Ark of the Covenant, and the pole which supported the Brazen Serpent. Finally-as the legend runsthe Cross on which our Redeemer hung, was attitude of the Church. Subsequently the clergy made of this wood, and the Orucifixion took were received at the Episcopal residence.

place over the grave of Adam; thus bringing together the first Adam, by whom came death, and the Second Adam, by Whom came life eternal.

The most beautiful stanzas in this hymn are the eighth and ninth:

Faithful Cross! above all other, One and only noble Tree! None in foliage, none in blossom, None in fruit thy peer may be; Sweetest wood, and sweetest iron; Sweetest weight is hung on thee.

Bend, O lofty Tree! thy branches, Thy too rigid sinews bend; And, awhile, the stubborn hardness Which thy birth bestowed, suspend; And the Limbs of Heaven's high Monarch Gently on thine arms extend.

There is a very sweet Italian hymn, the translation of which, by Caswall, is familiar to every one:

Glory be to Jesus Who in bitter pains Poured for me the life-blood From His sacred veins!

The great St. Bernard of Clairvaux is the author of a poem of nearly four hundred lines, divided into seven parts, addressed to the different members of the body of Christ, while upon the Cross; as to His Heart, His Feet, and His Head. Any of these may be used with propriety; but the one perhaps most prized by the Church is the "Ad Faciem." The noted German translation, by Gerhardt, begins thus:

O sacred Head! once wounded,
With grief and shame weighed down,
How scornfully surrounded
With thorns—Thine only crown!
O sacred Head! what glory,
What bliss till now was Thine! Yet, tho' despised and gory, I joy to call Thee mine.

The "Stabat Mater," which is so full of tenderness and pathos, is appropriate for this season; also that beautiful Latin Hymn (erroneously ascribed to St. Francis Xavier), which is the first Passion-Hymn in the "Ancient and Modern" Collection.

O Deus! ego amo Te, Nec amo Te, ut salves me, Aut quia non amantes Te Æterno punis igne.

Although the ancient writers have given to the Church the rarest and most beautiful hymns upon this subject, yet the additions by modern hymnologists have greatly enriched the compi-The intensity of the mental and bodily anguish lation of Passion-Hymns. Dr. Watts has two of our Blessed Lord is inconceivable by us. In that deserve mention; one, written in 1709, is

When I survey the wondrous Cross On which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride.

The other, beginning, "Nature with open volame stands," is not in the Hymnal; the fourth stanza is the finest the good Doctor ever wrote:

O the sweet wonders of that Cross, Where God, the Saviour, loved and died! Her noblest life my spirit draws From His dear wounds and bleeding side.

Shirley, Bishop of Sodor and Man, wrote a hymn which is loved and sung by Christians of almost every denomination:

Sweet the moments, r ch in blessing, Which before the Cross I spend. Life, and health, and peace possessing From the sinner's dying Friend.

The grandest modern hymn upon the Cross, is by John Bowring:

In the Cross of Christ I glory, Towering o'er the wrecks of time; All the light of sacred story Gathers round its head sublime.

Faber, who has made more acceptable additions to Hymnology, than any other writer of crease. Among these are some of the richest the present century, is the author of that touch- Departments of Normandy. Certain Departing hymn for Good Friday, which begins as fol-

O come! and mourn with me awhile; O come ye to the Saviour's side; O come, together let us mourn; Jesus, our Lord, is crucified.

Frequent meditation upon the Passion excites the devout heart to deeper love, and to a more earnest resolve for a full consecration of life to Him who died for us. This idea is beautifully the Census cannot be described as satisfactory,

O Sufferer! in Thy suffering, I see my ransom paid. O Jesu! that great offering For love of me was made.

My Lord! my Life! my Treasure!

Thou Conqu'ror in the strife!

I'll pay Thee in like measure,

And give Thee Life for Life.

CAROLINE F. LITTLE.

Trinity Church Association, New York, have established a relief bureau, in the lower part of worthiness and providing for the wants of that Empire. portion of the poor, who are constantly applying for alms in offices and places of business. The movement has the hearty support of a large number of business men, without distinction of religion, and has accomplished much good. It co-operates with the Association for the Improvement of the condition of the poor, St. John's Guild, and similar organizations. About half the applicants are found to be worthy. Mr. J. T. E. Lanier, 26 Nassau St., is the treasurer.

The Mid-Lent Conference of the Long Island clergy was held in Grace Church, Brooklyn tion of the Holy Communion at 11 A. M. Bishop Littlejohn delivered a pastoral address, concluding the topic entered upon at the recent Conference—the tendencies of the time, and the proper

NEWS AND NOTES.

Foreign.

On the 22nd ult. Kaiser William celebrated his eighty-fifth birthday. The day was kept with great enthusiasm throughout the whole empire. The Emperor, replying to a deputation of the Conservative Central Committee, who presented an address expressing devotion to his majesty, said every new period of life reminded him that it was the Almighty Who, at certain times, chose His instruments. God had called upon him to carry out certain tactics. Neither in civil nor in military matters had he ever failed to find fit and capable men for his purposes. The times were serious. Considering that the Czar, a year ago, had fallen a victim to party anarchy, who could now deem himself safe? The Emperor said he by him that literature became known and loved had learned with pleasure that the country largely approved his recent message. He laid great stress upon the importance of fervent religious true, of every language and tribe, unite to exfeeling, which he had often exhorted the people press the common regret, and to offer the comto cultivate, and referred with deep emotion to the preservation of the life of the Empress.

The Atheist Minister of Public Worship in the Gambetta Cabinet, M. Paul Bert, is a wonderful man. During his brief, but too long tenure of office, he managed to do many amazing things; but perhaps nothing more amazing than to produce a lay catechism called a "Manual of Civic Instruction," which he composed for the use of primary schools, and left behind him for their benefit. Some of the "instruction" contained in the persons for whom it was intended. Thus, for this treatise is certainly remarkable, considering instance, M. Paul Bert "instructs" the children of parochial schools on the subjects of the Senate and the Senatorial elections," telling them that "life Senators are very open to criticism;" they grow old," and finally, that "many very Having said so much on existing institutions, the modern French children as to the ancien regime. This is typified by "big fat monks and abbes, who ate, drank, and amused themselves, while pale, naked-footed peasants received, at the gates of the monasteries, just enough not to die of hunger;" or again, "by barons and noble ladies who rode down the crops and protected the ground that "who sows the wind must reap the "if the chateau of the baron was burnt, it was only by the son of some poor devil whom the baron had sent to the galleys for killing a stag

The results for eighty-three Departments of the Census taken last year in France, have now been published. The returns of four Departments only remain to be made up. These eightythree Departments give a total of 35,597,589 inhabitants, being an increase of 389,073, only on the number shown by the Census of five years ago. In forty-three Departments there is a dements of Brittany, on the other hand, exhibit a continuation of the regular growth of population observable for some time. Naturally such Departments as contain great commercial centres have considerably increased. The Seine Department, for instance, numbers 337,033 more inhabitants. The Southern Departments show the largest falling off. Altogether the result of seeing that in five years France has added but 389,000 souls to her population, which increase, however, includes the foreign element. Of all civilized nations, France must be assigned the lowest place as regards reproductive power.

Extremes meet. Mr. Gladstone's great object in passing the land-bill for Ireland was to create a "peasant proprietary." This object will now probably be fully attained; for the Tories, finding their opposition ineffectual, have asked the Government to buy out the proprietors. This seems fair enough, and Mr. Gladstone can afford the city, for the sake of examining into the to pay a good price to secure tranquility for the

> One of the pleasantest manifestations of the universal sympathy with the Queen of England provoked by the atrocious act of the would-be assassin, has been the alliance of American with British signatures to the address of congratulations agreed to at the meeting of the Anglican Church in Paris. After the adoption of the address, at the suggestion of Mr. Yeatman, "who spoke of the Queen's prompt and lasting sympathy with the recent sorrow of the American people, and of their reverence and admiration for her,' it was agreed that American signatures should be added to the others.

Commenting on this graceful union, the Illustrated London News says:

This is not by any means the first time that the

Fourth of July, are constrained to listen to a good many hard things about George the Third; the death of his father, of which version it was but you may traverse the American continent in its whole length and breadth—you may journey from New York to San Francisco, and from the Gulf of Mexico to Alaska, without hearing one unkind or discourteous word about Queen Victoria; and engraved portraits of our Gracious Sovereign are scattered all over the States.

Mr. Longfellow.

A Christian Poet, whom all America regarded with pride, and all the world with loving admiration, passed away last week. Henry Wadsworth Longfellow has gone to the land of eternal song; and in every quarter of the globe his life has been lauded, his death deplored. In him, American literature found its noblest representative, wherever its tongue was understood. And now that he has gone, the lovers of the good and mon prayer for "requiem."

Henry Wadsworth Longfellow, like most of the distinguished American poets, was the product of rough, stern, old New England puritanism. Upon his father's side he was a lineal descendant of William Longfellow, of Newbury, Mass., who, immigrating in 1676, was the first of his name to come to America. On his mother's side he was a descendant of John Alden, who came over in the Mayflower, and was the first to land from that little ship upon Plymouth rock. He was born Feb. 27, 1807, and entered Bowdoin College in his fifteenth year, graduating in 1825. It was the intention of himself and his father that he should study for the law. But the poetic fire burned within him; and, his proficiency in belles-lettres and languages attracting that "it is better not to nominate one for his the attention of the authorities of his Alma whole life;" that "men are apt to change when | Mater, he was offered and accepted the appointment of professor of modern languages in that learned and wise people think it would be better college, within a year after his graduation. Not to have no Senate at all, and only one Chamber!" feeling qualified, however, to teach these branches, he went abroad for the purpose of enlarg-"civic catechism" then goes on to "instruct" ing his opportunities of studious application, and spent three and a half years in France, Spain, Italy, Germany, Holland, and England. Returning in 1829, he assumed the duties of his office, which he held for six years. In 1835, by the resignation of George Ticknor, the distinguished authority on Spanish literature, a vacancy occurred in the faculty of Harvard College, and Mr. Longgame, while they massacred the people." The fellow was elected the professor of belles-lettres. excesses of '93 are spoken of and excused on the | A second trip to Europe was the consequence of this new appointment, and the pilgrim-scholar whirlwind;" and the children are informed that again enjoyed the popportunity of gratifying his thirst for the choicest productions of continental literature, among the scenes, and in some cases amid the associations, to which they owed their charged the author with having borrowed the enthe ancient city of Rotterdam with an undying was again married. After holding his professorship in Harvard College for twenty years, Mr. Longfellow retired in 1845 to the undisturbed enjoyment of his literary leisure; but, as he has since that period given to the world his most famous productions, what Harvard lost by his withdrawal the world at large gained by his retirement—the autumn fruitage of a mind eminent for the fragrance and luxuriance of its early

> the early promise of its spring." While he was yet a professor, in 1837, he took np his habitation in "Craigie house," Cambridge, adding another to the long list of persons of celebrity who have sought shelter beneath its broad and generous roof. It was the headquarters of Gen. Washington after the battle of Bunker Hill. and was afterwards distinguished as the temporary residence of Edward Everett, Jared Sparks. and several others of the scholars whose pro-Cambridge in old England.

blossoms, and whose ripeness did not "unbeseem

Mr. Longfellow first sought the road to public literary honors by pursuing the beaten path,time out of mind the highway of trembling and unconfirmed authorship-contribution to the literary periodicals, which on every side tempt pinions upon the uncertain air of popular appreciation. Before he was 19 years old he wrote what are now known as his seven "earlier poems." The titles of these are as follows:

"An April day," "Autumn," "Woods in Winter," "Hymn of the Moravian Nuns," "Sunrise on the Hills," "The Spirit of Poetry," "Burial of the Spanish academy. the Minnisink."

Many of his juvenile poems were originally published in The United States Literary Gacreased his confidence in his own powers, he fast upon him. contributed a number of admirable papers to The North American Review. Among these papers of the young author should be noticed the essay on Sir Philip Sidney's "Defence of Poesy," Americans have affirmed their salutary convictions that blood is a great deal thicker than water, and have acted accordingly. Englishmen who are sojourning in the United States on the session of the Poetry of Spain." The latter essay was the introduction of Mr. Longfellow's Geer, D. D. of St. Timothy's, New York.

the death of his father, of which version it was said, that it was "well calculated to give the English reader a correct notion of the Castilian bard." In 1835 he penned the sketches of his travels, under the name of "Outre-Mer, a Pilgrimage Beyond the Sea," of which a writer in The North American Review said: "His rich and poetical, yet graphic description, and the true feeling with which he looks on nature and social life, are the qualities which most attract us in his writings, because they are not precisely those in which travellers are most apt to abound." The elegance of the manner, the nice phrases and fanciful illustration,-a certain decorated poetical style,-with the many suggestions of fastidious scholarship, marked this in the eye of the public as a book of dainty promise.

Perfecting this promise came, in 1839, "Hyperion, a Romance." Old European tradition, the quaint and picturesque of the past, are revived in its pages by a modern sentiment and a winning trick of the fancy which will long secure the attractiveness of the volume. It was always a scholar's instinct with Longfellow, to ally his poetical style to some rare subject of fact or the imagination, worthy of treatment.

The first volume of original poetry published by Longfellow was the "Voices of Night," at Cambridge, in 1839. It contained the "Psalm of Life," the "Midnight Mass for the Dying Year," the "Manrique" translation, and a number of the early poems from the Gazette. It at once became popular; many of its stanzas, eloquently expressive of moral courage or passive sentiment,-veins since frequently worked in his poems,-being fairly adopted as household words. The volume contained also some translations from modern languages. "Ballads and Other Poems" and a volume of "Poems on Slavery" followed in 1842. The former has the translation in hexameters of "The Children of the Lord's Supper," from the Swedish of Bishop Tegner. "The Spanish Student," a play in three acts in 1843; "The Belfry of Bruges" in 1846; "Evangeline," a happy employment of the hexameter, the next year; "Kavanagh, a Tale," in 1849; "The Seaside and the Fireside," in 1850; and that quaint anecdotal poem of the middle ages in Europe, "The Golden Legend," in 1845, complete the list of his publications while a Har-

vard professor. The longest and best known of Longfellow's poetical works was published in 1855, "The Song of Hiawatha." It appeared in October, and in less than ten weeks from the date of publication ten thousand copies had been sold. It attracted great attention; and, soon after it appeared, a writer in The National Intelligencer which had eaten his corn." This is the new Gos- birth. While abroad, a melancholy event occurred tire form, spirit, and many of the most striking pel which is to supplant Historic and Divine in Mr. Longfellows's history, which has invested incidents from "Kalevala," the great national epic of the Finns. A spirited discussion then interest in his memory. The companion of his took place in the public prints of the day, the wanderings was suddenly taken from him, and he argument pro and con upon this charge of plagireturned, a widower. In 1842, he again visited arism, being numerous, long, and erudite. It France. Germany, and England, passing the was finally admitted on all sides, however, that summer at Boppard, on the Rhine. In 1843 he the poem was what the author claimed for it, "founded upon a tradition prevalent among North American Indians." The criticisms upon the work only increased its popularity. It was made the subject of endless parodies, it was translated into foreign languages; and ships, children, and places were named after its char-

Others of his works were as follows:

"Miles Standish," issued in 1858; "Tales of a Wayside Inn," in 1863; "Flower de Luce, "in 1866; his translation of Dante, in 1867-70; "New England Tragedies," in 1869; "The Divine Tragedy," in 1871; "Three Books of Songs," in 1872; and "The Hanging of the Crane," in 1874.

Prof. Longfellow's works have been admired in all parts of the civilized world. Many of the most beautiful songs that are now sung are musical adaptations of his short poems. No less than twenty editions of his works have been issued by English publishers, and they have been found and varied acquisitions have given Cambridge, in New England, a name beside that of was probably the best known abroad of all our American authors, and the news of his death will come as a personal bereavement to the entire reading British public. When, in 1868, he revisited Europe, he was everywhere made the recipient of marked honors, especially in England. During the journey the degree of D. C. unfledged genius to make the first essay of its L. was conferred upon him by both Oxford and Cambridge Universities. In 1874, he was nominated as the lord rector of the University of Edinburgh, and received a large vote, being only defeated because Disraeil was his competitor. In 1873 he was elected a member of the Russian Academy of Sciences, and in 1877 a member of

During the last few years his health has been so broken down that he was not able to attend to his own correspondence, and was hardly able zette, and at a later day, when success had in- to recognize the honors that poured thick and

> The Bishop of New York held an Ordination in St. Chrysostom's Chapel, New York, March 18th, admitting Mr. Geo. H. Wilson to the dia-

THE HOLY WEEK.

Day by day, this Holy Week,
Let us follow Christ our Lord;
In His bleeding footsteps walk,
Listen to His holy Word.
Dark and deeper grow the shadows,
Sad and sadder still the sight,
Till Good Friday's utter darkness
Breaks in Easter's glorious light!

It is Sunday—in His temple
Let our glad Hosannas rise;
Blessings on the Son of David!
Whom we see with joyful eyes.
Nor for one brief moment only,
Shall our hearts proclaim Him King;
But forever and forever
Will we His high praises sing.

On we follow where He leads us, On we follow where he leads us,
And the fig-tree barren leave;
Deeply let us learn the lesson
Lest we, too, that ourse receive.
Saviour! c eanse our hearts from evil,
Cast out each unholy thought,
Make them sacred, living temples,
Where earth's traffic entereth not.

"We would see" Thee, Blessed Jesus!
As they came to Thee of old,
To receive Thy words of wisdom,
And Thy wondrous pewer behold.
May Thy light shine all around us,
As we walk the heavenly way,
Turning all our earthly darkness
Into pure and perfect day.

Let us search our hearts sincerely,
That there be no traitor there,
As we kneel before His Altar
Listening to His dying prayer.
And may still that Voice so blessed
Speak to us of Peace and Love,
While He tells us of the Mansions He prepares for us above.

Deep and deeper grow the shadows; Dark and darker still the night; When the Garden's una nown horrors When the Garden's una nown norre Hide Him far from mortal sight. Shall the Saviour find us sleeping? Rise! And with Him let us go From Gethsemane's deep anguish, Unto Calvary and woe.

Where for us the Cross enduring, For the joy before Him set, See Him all the shame despising; Can we see and e'er forget? Oh forbid it, blessed Saviour! We will humbly take our cross, Heeding not the world's derision, Counting earthly gain but loss.

And, although we cannot serve Thee And, although we cannot serve Thee
Like the holy ones of old,
Cannot, with the spice and linen
Sacredly Thy limbs enfold,
In our hearts we will enshrine Thee;
Duties shall sweet spices be;
While we wait and watch Thy coming,
Led through darkness unto Thee!

The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

California.-The Bishop and Mrs. Kip have been spending a fortnight in the beautiful Valley of San Gabriel as a "quiet resting place." On Sunday, March 12th, he held a Confirmation, "laying hands" on young men and young women. The condition the Church in this neighborhood was never so good. I'wo years ago the parish was heavily in debt and the Vestry felt unable to raise any salary, and was satisfied with lay-reading. The present Rector, Rev. A. G. L. Trew (formerly of the Canadian Church), came a year and a half ago. The people at once railied and since then have raised the debt. The congregation has doubled and the average number of communicants during the winter has been over thirty.

A free kindergarten school, for the poor children of the parish, has been started by St. Luke's Church, San Francisco, of which Rev. S. G. Lines is Rector. That St. Luke's should be the first church on this coast to engage in this most sensible and practical kind of charity, is no surprise to those who know the energy of the Rector, and the earnestness and liberality of his parishioners and friends. The hall has been beautifully decorated with articles presented by a kind friend. A superb piano has been put in by the St. Agnes Guild of young ladies. The school, which opened with twenty-five children, and which has been increasing every day since, is in charge of a thoroughly competent and successful kindergarten teacher, with an assistant.

Central New York .- The Bishop has published a remarkable letter with reference to the shocking condition of things among the Indian population of what is known as the Onondaga reservation, some seven miles from Syracuse. He says:

"Society there stagnates in barbarism; all advance towards civilization is arrest d; the motives which prompt men to action and thrift fall; hope is dis-couraged; the natural indolence of the Indian has couraged; the natural indolence of the Indian has no spur; there are virtually no traders; agriculture as a science is u known; a few framed and painted houses are built by Christians, but the pagans are for the most part content with huts and cabins; fences are rude; roads are sourcely passable, rubbish litters the dooryards; swine roam at large, meals are irregular; the women cling to their heathen style in dress and manners; they are made to work in the field. Their worship is a howing superstition, and, worse yet, wedlock is neither respected nor practised. Yet all this is right in the heart of the State of New York, and hitherto it has scarcely been alluded to in sermons and appeals, and in journals and assemblies, where Christians are besought to take pity on a foreign heathendom. are besought to take pity on a foreign heathendom, and money is given to send missionaries of Christ to all the corners of the earth."

There is now a bill before the Legislature which contemplates the breaking up of this reservation, and the Bishop is decidedly in favor of its passage The Onondaga Indian is a lazy vagabond, and he thinks it is high time that civil laws as well as Christianity should set him about some useful busidoes not hesitate to say that "the sentimentalism which invests his indolence and filth with the romance of a by-gone heroism can do him nothing but harm.'

Illinois.—The Bishop of the Diocese, visited Grace Church, Oak Park, on the evening of the 15th inst.; preached to a very large congregation, and confirmed a class of ten. Two others were ready for Confirmation, but were kept away, one by sickness and another by unexpected absence from home. The offering for "Candidates for Holy Orders" was

Indiana.-On Thursday evening, March 16th, the Assistant Bishop of Kentucky, acting for Bishop Talbot, visited St. Paul's Church, New Albany, and confirmed a class of twenty-four, presented by the Rector, Rev. Walter Scott. This old parish has rebecome quite prosperous. There is a great field here for the Church, and the people are zealous and active to occupy the ground. Entire harmony prevails, and every department of the work is suc cessful, especially the two Sunday schools, which have almost doubled in numbers within six months The congregation has also largely increased.

Nebraska.-Several parishes that have for years received Missionary aid, have determined to stand alone hereafter. Fremont has called a Rector at \$1,000 and a parsonage. Grand Island, also, is to support its own Rector entirely after E ster. Beatrice intends doing likewise. The missionary aid heretofore given to them will now be free for newer and weaker stations, and more clergy will be brought into the Diocese.

The new episcopal residence at Omaha has been completed and paid for. The Diocesan Fund now

amounts to nearly \$20,000

North Carolina.-Speaking of the progress made by Holy Church in this Diocese, our excellent contemporary, the Church Messenger says: "We have never been so encouraged about the Church as we are to-day. Signs of the great revival are visible everywhere, and the Church is growing here as it has not grown for many years, if ever before. True, there are many things yet that cause much sorrow to the Church's loyal children, many things yet to set in order. But the tendencies generally are in the right direction, and the outlook is very hopeful."

Oregon.—At the request of the Bishop we gladly | Memorial structure which stands at its side. This re-publish the following article from the Columbia Churchman, and re-echo the good Bishop's hope that it may aid in securing a clergyman for one of the many vacant places in this large and growing mis-

sionary field:

In the absence of a settled minister at Pendleton and Weston, the Bishop has arranged a "detail" of clergymen from other places, to provide as frequent Services as possible. he Rev. Mr. Smith, from Grande Ronde Valley, spent a Sunday in Pendleton in November. The Rev. Mr. Wells made a visit to both Weston and Pendleton in December, and the Rev. Mr. McEwan gave them two Sundays in January. Mr. Wells is expected to make another visit in February and Mr. McEwan will probable go again in March and the Bishop in April. Infrequent as these Services are they are much better than none, and serve in some measure to keep the congregaand serve in some measure to keep the congrega-tions in heart, until a settled minister can be found. All who have visited these places concur in report-ing this as a most promising and important mission. Mr. McEwan writes that to all appearances his visit was a success. He held Service at Umatilla, going Mr. McEwan writes that to all appearances his visit was a success. He held Service at Umatilla, going and coming, with good congregations; and on his return administered the Holy Communion in a private house. The people were much interested and made urgent request that he would soon come again. He found great changes at Pendleton since heleft, both in town and country. The former has about doubled in size, and the latter has greatly improved. Miles of open bunch-grass land then, ar now beautiful wheat fields. The congregations were large at every Service. On Sunday evening many went away unable to find room, and many stood in the aisle during the entire Services. At Weston, at all the Services there was a better attendance than eyer before. At Weston one child was baptized, and at Pendleton, seven children and three adults. Mr. McEwan adds—"something must be done for Pendleton. The road-bed is graded that far, and the iron will be laid this summer. The Church has a good foothold there, but there ought to be a man on the ground to take advantage of the incoming tide. If the field lies vacant much longer, the Church will begin to lose, and we shall miss a grand opportunity. It is a case of urgent ne d. I am satisfied that there is not another place in the State where as much can be done by the presence of a man now. This spring is the right time." We know that the Bishop is trying hard to get a clergyman for this field, and trust that he will succeed without much further delay. further delay.

Ohio. - The Young Peoples' Guild of Grace Church, Toledo, has put a beautiful chandelier of twelve lights in the chancel. The Sunday School of the same parish has voted to make an Easter offering towards the payment of a new organ.

Pennsylvania.-A recent visit of the Diocesan to the French Church of St. Sauveur, has directed the attention of many to this mission, which was organized, ten years ago, by the Rev. C. Miel, who felt the need of a church where the French language might be used in the celebration of the Services. Since that time, the pri-st has struggled on, until now it appears to stand on a firm basis. At the last Convention, Bishop Stevens made an appeal to the parishes of the Diocese for the support of this mission, as the collections received from the purishioners themselves were not sufficient. During the last four years 628 names have been inscribed on the register-46 of these since the last Convention. The parishioners are mostly foreign; and there is about an equal number of French and Roman Catholics. The rector of St. Sa veur-who used to preach in Notre Dame, and is well known to Parisians-is, through his parish agencies, reaching the French Churchmen of this Diocese, and has brought back into the fold many French Calvinists, also, who had practically ceased to be anything. Amongst these agencies may be mentioned a French school, an employment office for French-speaking people, and a French religious paper, L' Avenir, inaugurated s year ago by the rector.

The Holy Week Services will be about as usual. The Thee Hours' Passion Service, on Good Friday, will be held at the churches of St. John Baptist Germantown: St. Timothy, Roxborough: The Evangelists, Calvary Monumental, St. Mark, The Annunciation, St. James the Less, Christ Churca Chapel and St. Clement, Philadelphia, and possibly one or two others. At St. Clement's Church it is the custom to sing the Reproaches, also, on that day. A mission will be held throughout the we k at St. Peter's Church, Germantown, Archdeacon Kirkby being the preacher.

Rhode Island.—The Providence Evening Bulletin of the 20th inst., contains a report in full of a sermon possessing great local interest, preached in Trinity Church, Newport, on Mid-Lent Sunday, by the Rector, the Rev, George J. Magill. The Bulletin says of it: "It too frequently happens that, on occasions such as this, preachers are apt to indulge in fulsome praise. Sunday's sermon was, however, an exception, for any one with any knowledge of Dr. King's character, can safely say that it was simple justice to his memory—nothing more." The text was taken from Psalm xxxvii:37: "Mark the perfect man, and behold the upright, for the end of that

Texas.-Mid-Lent Sunday was a great festal day in Trinity Parish, Galveston. By a felicitous coincidence, the annual visitation of the Bishop occurred upon the anniversary of the death of the founder of the parish, the Rev. Dr. Eaton. The beautiful Memorial Chapel, erected for Parish School or Sunday School purposes, stood forth complete, and furnished in all its appointments. A more handsome building does not exist in the Southern Church. The day was set apart for its Consecration, and crowds of people assembled in "the upper room"-to assist the Bishop in the appropriate Services of Dedication. In the Chancel were the Bishop of Texas; the Rev. Davis Sessums Deacon in charge of Grace Church; the Rev. Albert Lyon, and the rec or. Hearty congregational singing echoed for the first time in this magnificent building. The Memorial Window (a handsome de gn executed by Lamb, of New York) lit up the scenes of joy and praise. To the glory of God, to the loyalty of Christians, and to the cherished mem ory of the dead, this caapel witnessed in sacrecombination. The parish is indebted largely to Mr. Henry Rosenberg-a life-long friend of the former rector—for the consummation of this memorial enerprise. His subscriptions have amounted to, at least, \$7,000; to say nothing of the time and personal supervision that he has given to its construction.

A complete description of this edifice has been already published in these columns: suffice it now to say, that, in its formal transfer to the Church, its original purpose will be fulfilled. The upper story will be used for the Sunday School, and for other Services not necessarily held in the church; the large and commodious lower and tments, for the Parish school, and Headquarters of Parochial enterprises and charitable organizati

The other features of the day were not less impressive. Bishop Gregg showed all the enthusiasm and vigor of our most youthful Bishops in his incessant devotion and unflagging conduct of the eight different demands upon his Episcopal Office during the day. From 7 in the morning to 9 in the evening, he was imparting the Benedictions of his high Office, in Celebrations, Catechisms, Confirma-tions, Visitations, etc. The Morning Service was given to the Confirmations, when 24 souls received the seal of the Holy Ghost. On the night previous. the Bishop made a very thorough examination of the temporalties of the Parish matters, by direct personal auditing of the Vestry. We should like to see the list of "Questions propounded to the Rector and Wardens" in print. It would doubtless be very suggestive to many Bishops and many Vestries. The Bishop has an old-fashioned notion that Vestries mean what the Church designs by their appointment; a "hauling over the coals," now and then, will have a tendency to electrify the drones in these quiet corporations.

The Lenten Services have been well attended; and the Rector has unnumbered tokens of encouragement, in a united parish, a most kindly laity, and unending work in "the great Commission!" Nearly \$5,000 have been raised to repair the old church. which contains under its altar the mortal remains of its master-builder and first rector. It will require at least \$10,000 to do the work now so greatly needed. We hope that Mr. Rosenberg, with his accustomed liberality, will undertake this work also, making the church correspond with the elegant

parish is 41 years old and has had only two rectors. Western Michigan.-On the third Sunday in Lent,

a Service of a peculiarly interesting and touching character was held in St. Andrew's Church, Big Rapids, of which the Rev. R. N. Avery is Rector. The occasion referred to was the Benediction of the Altar, Altar Cross, and Vases, erected by Mr. and Mrs. G. F. Stearns, in memory of their beloved daugh ter Carrie.

The Altar is a beautiful structure, measuring six feet in length; of black walnut, with illuminations n scarlet and gold. The Cross and Vases are of polished brass, and are exquisite pieces of worknanship. The whole came from the establishment of Mr. R. Geissler, of New York.

The music was rendered in a most admirable manner by a quartette choir, assisted by a chorus.

The Office of Benediction was aid by the Rector. vho also celebrated the Holy Eucharist. His ser mon, which was able and eloquent, closed as follows: "And now, stricken hearts come here to-day, to present their gifts to G d, in humble acknowledge present their gifts to G d, in humble acknowledgement that 'The Lord gave and the Lord hath taken away,' and here in His earthly temple, though with trembling lips, to say, 'Blessed be the Name of the Lord.' It is a high act of worship—a fitting memorial of this beloved child of the Church. It is not for me to say any word of thanks: God will accept the gift, and from Heaven His dwelling place will answer the yearning aspirations of their sorrowing hearts; He will bring them nearer to their beloved child by gently drawing them nearer to Himself; and when the anxious voice whispers to their hearts the oft-recurring queetion—'Is it well with the child?' by God's great grace He will enable them to say, 'It is well.' 'Thy will be done.'"

The Church in Missouri.

Bishop Robertson has recently afforded to a reporter of the St. Louis Globe Democrat a very inter esting summary of the history of the Church in his Diocese from the first. From this we learn that at the first public religious Services ever held west of the Mississippi River, by a clergyman of the American Church, the Rev. John Ward, of Lexington, Ky. officiated. It was on Oct. 24th, 1819; and the extemporized place of Worship was a one-story frame house, on the south-west corner of Second and Walnut Sts., in the city of St. Louis. The building itself was sometimes used as a Court House, an the room in which the Service was held was com monly known as the "ball-room." During the fol lowing week, a Mr. Thomas F. Riddick interested himself in the organization of a parish, and drew up Articles of Association, as well as the first subscription lists, for the salary of the minister and the neces sary expenses of holding Church Services. Thes documents, with the signatures of those who sub scribed to them, are preserved to this day, and are hanging up in the study of the present Rector, the venerable Dr. Schuyler. Among the names of the subscribers are those of many important personages whose history is identified with the history of the country, the history of Missouri, and the history of St. Louis. A parish was finally formed; and the room in which the first Service was held was refitted and made suitable for religious Worship. Mr. Ward was the Rector, but only remained in charge for eighteen months. His resignation led to the breaking up of the mission; and, in August, 1821, all the church furniture, together with the good-will of the room, was disposed of to the Methodist Society. An effort was once more made, however, in the summer of 1826 (under the auspices of the Rev. Thomas Horrell, a Virginia priest), which resulted in the purchase, for the sum of \$400, of a lot, and the erection upon it of a church, at a cost of \$7,000. This was the first "Episcopal" church erected west of the Mississippi, and received the name of "Christ Church." It was completed, and ready for occupation, in 1829. Mr. Horrell was followed, in 1832, by the Rev. Wm. Chadderton, of Philadelphia. At this time St. Louis had a population of 5,000; and Christ Church could boast of forty-eight pews, and had a gallery at one end, in which was an excellent organ The parish had thirty communicants. In 1839, the apostolic Bishop Kemper was invited to the rector ship, upon the resignation of Mr. Chadderton; and he accepted the position, although a large part of his time was spent in the fulfilment of his duties as Missionary Bishop of the Northwest, travelling on horseback over the length and breadth of his jurisdiction. In 1836, the Vestry purchased another lot, and erected on it a large and costly church edifice, In 1844, Dr. C. S. Hawks was elected the first Bishop of Missouri, and, Bishop Kemper being thus relieved of that portion of his jurisdiction, resigned the rectorship of Christ Church, and was succeeded in the position by the newly-consecrated Bishop of the Diocese.

As we have thus far been following the fortunes of Christ Church-the Mother-Church of the City and present magnificent church-edifice stands, at a cost of \$43,750. It must seem almost incredible to those who have known St. Louis only within the last few years, when they are told that the portion of the city where the lot was situated, was spoken of as "the woods," The universal comment at the time was that it was a very foolish thing to build a church so far out from the city. Owing to the Civil War, the Church was not finished until towards the

close of the year 1867. In 1868, we had twenty churches in the diocese five of which were in St. Louis. Bishop Hawks having died in April of that year, the Rev. Charles E Robertson, Rector of St. James' Church, Batavia, N Y., was consecrated Bishop of Missouri; eighteen clergymen voting at his election. We have now fourteen parishes in St. Louis, and over seventy in the diocese, besides 125 mission stations. There are ixty clergymen connected with the diocese, and 5,500 communicants. The Church has paid, since 868, over \$200,000 of Church debts, and at present only a very few of the parishes have obligations of any kind hanging over them. The Church property of the diocese is valued at over \$1,000,000. Be building its Houses of Worship, the Church has erected an Orphans' Home and St. Luke's Hospital, in St. Louis. The latter building, on Washington Avenue, will be completed very soon. The Chnrch in Missouri has reason to thank God for its success and it is encouraged to make still greater efforts, in the hope of even more pronounced success in the

From Central Ohio.

near future.

To the Editor of the Living Church:

I take this method of calling the attention of Churchmen in this country to an opportunity o well doing which I trust they may improve, and I do so the more willingly and earnestly because I see here, at least, the exemplification of the charge so often made, that our Church has no charities to speak of as compared to the Roman. A git has just been made in this city, to certain gentlemen, of a lot of land and the money to build the administration building of a hospital. The Roman Church has already such an institution here, and is beginning to make its influence of use to obtain control of this likewise.

likewise.

A momentary check has been given, but how long it may continue there is no telling. The management of the Church is asked for, but can only be obtained if the Church is willing to furnish some means. If the Church will end w, by individual or other contributions, or if the sum of twenty-five thousand dollars can be raised to hinder the placing of its maintenance in the hands of other than he members of the Church, it would be a most admire

members of the Church, it would be a most admirable p.an.

I write this to you simply to state that this is the Church's opportunity in Central Obio. If she cares to take it, let her members show it. Make it a Church institution, let the Church endow it, give the sum needed to endow the first ward, and let the Trustees see that they can depend on us to furnish the material for maintaining heir charity. Protestant aid from outside, if once the ball is set rolling, will soon fill up the needed \$100,000, and then the Cnurch will have a point d'apput such as it never has had, and otherwise never will have, in this part of the State.

of the State. It is the first blow that tells, and the Church may It is the first blow that tens, and the character as well strike that blow as any one.

My own interest in this project is that of an observer: for pacticular information apply to the Rev. Geo. W. Lincoln, or D. N. Kinsman, M. D. of this city.

W. H. BIRCHMAN, M. D.

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

The Mixed Chalice

To the Editor of the Living Church: It is curious that this topic has not been regarded with more active interest by those who have been earnest in the Church Temperance Movement; for it is a matter that is very directly connected with that movement.

It is universally admitted, that the Cup, at the Jewish Paschal Feast, was of mixed, not of unmixed wine. It is also known that the mingling of water with the wine was in accordance with the habits of sobriety cherished by the Hebrew people. We must bear in mind that there were no distilled liquors then, with which fermented beverages could be re-enforced; and so it was the very moderate amount of alcohol contained in the wine itself, that was diluted by the water. Thus, the Cup which our Blessed Lord dispensed to His Apostles, was very far from being an intoxicating draught.

Now, why should not the Church be bearing constant formal testimony to this fact, in celebrating the Memorial of what He did? There is, at least, the same actual difference now, between the effect of a draught of wine mixed with water, and, that of a draught of unmixed wine, as there was in ancient days, and the Church ought surely to be teaching what it was that the Redeemer actually did. That She would be conforming to the practice of the Church of all former ages, is certainly no argument against it. That there are mythical teachings associated with it, ought not to be an objection.

HENRY R. PYNE.

Religious Orders.

To the Editor of the Living Church: I beg you will give me a little room to express myself on the subject of "Religious Orders," a subject which is justly calling for comment from many who are watching the Church tendencies of to-day.

In considering the "Religious life," I naturally think first of the communities of Sisters among us, who have grown so much in numbers and usefulness of late years; and I find a great element of strength in their thorough organization. They are a band associated for one specific work, gathered in little communities under a Superior, these little communities forming branches of one large community, with a Superior over all; and this large community, with the Mother at the head, belonging to the Branch of the Church in the United States, which is legally called the Protestant Episcopal Church, and owing no obedience to a head belonging to another Branch of the Church.

There is, I know, one exception, and I think but one, and that cannot be too much regretted; this is, the Sisters of All Saints, Baltimore, who have their head three thousand miles away, in England. I will not stop to point out, as I could, the evils this system is working in Maryland, but simply say that the position of these Sisters is un-Catholic, and tends to schism, and I pray God that they may soon see the necessity and Churchly propriety of following the Sisterhood of S. Margaret and the Sisterhood of S. John the Baptist in establishing affiliated and autonomous houses.

And now let me say a word as to Religious Orders for men; of these we have but one example, and I dare to say that this is not a success. of the Diocese—we may go on to say that in April, The Society of S. John the Evangelist has been 1859, the parish purchased the lot upon which the established in this country some sixteen years I think, and has at present among its members but three American Priests; so that the popular cry that reaches my ears is, that this Society cannot take root in American soil, and had better return to England. But this is to beg the question; for this Society has never yet been planted, but has simply been placed upon the surface of our soil, and so how can it take root? S. Margaret's Sisterhood has been planted here firmly by means of an autonomous house, and has taken such deep root that within ten years it has grown from three members to thirty.

I am not one, Mr. Editor, to catch easily the disease called "Anglomania." But I am ore who wishes to give every worker a fair show. Father Benson evidently desires that his Order should become established in this country, for he has two of his fathers settled here as Rectors. And let me digress here to say that the Rector's position is a settled position, which Father Benson cannot directly unsettle. If I understand the matter, a Rector receives from his Bishop spiritual jurisdiction and from his Vestry temporal jurisdiction; and in the case of these two Rectors, Father Benson has simply acted as a father does in giving his daughters in marriage, but he cannot dissolve the marriage tie.

But to return from my digression. The Society of S. John the Evangelist seems to want to establish itself in this country. In sixteen years it has enrolled on its list of members three American Priests; others have thought of joining, but have not, and why? There is much gossip afloat, but let us consider the question independent of that. Certainly this Society has done much good work among us; and, were it fitting, I would stop here and give an earnest panegyric upon the faithful Priest who is the Superior of the Boston House, and has given proof to all who know him, of his loving devotion, his sound learning, and Church loyalty; nor would I pause there, but severally laud all that little band in strive more earnestly to follow the example of thought of repealing. our dear Lord, in lowliness and meekness.

But my object is to show why this Order does is ever to become American, it must be composed largely of native Americans, and not of Anglicized Americans or Americanized Englishmen. Now laying aside all other means which some

might wish to bring forward, I think the real reason for this want of growth is because this Society is un-American and un-Catholic. It is: in accordance with American Institutions, that we start from England, but when we have gotten to America, we want to govern ourselves.

Therefore I would urge this noble Society to follow the example of these two Sisterhoods, which, starting in England, came over here to America and established an autonomous Branch, truly American, and truly Catholic. And then. with God's blessing, there will grow up such an 'Affiliated House," that Bishops will gladly welcome its members into their Dioceses, as being an agency belonging to the American Church and working according to its laws.

But if such a house is not to be started, then let me turn prophet, and foretell that this feeble fire which is now blown upon by bellows three thousand miles away, will soon flicker and die, leaving behind a thick smoke, from which the flame of the Religious life may only after a long time rise again.

To the Editor of the Living Church:

SIR:-Your correspondents, Y. D. H., and X., have given expression, in your issue of Feb. 18, to their sense of the difficulties growing out of the admission of members of the Society of St. John the Evangelist to the charge of parishes in the American Church.

It is within the knowledge of many friends of the late Bishop Whittingham, that he foresaw all the difficulties, and was careful to protect hisdiocese from them. Sympathizing most heartily in every lawful form of organized Church-work, longing and praying for a band of young men to give themselves to the work of Christ, in the noble spirit of the "Evangelist Fathers," he yet considered their obligations of obedience to their "Superior" an insuperable bar to their acceptance within his diocese, holding that they were bound to an allegiance foreign to the Divine Order of the Church which makes the Bishop, under whom they might work, in very truth, their Superior and Director; and departure from this Divine Order, he foresaw, would bring difficulties into the Church—the same which the Monastic Institutions had engendered in the past. The independence of Episcopal authority of the socalled "Religious Orders," their dangerous power, and their efforts, each to advance its own Order and to usurp the power of the Church—all this was: what he feared if any semblance to Monkish Institutions were recieved.

With great respect for the members of the Society referred to, and the motives of their organization, he insisted that they should work in the Church's way, and with no allegiance intervening between them and the Bishop, with in whose jurisdiction they should be employed. R. M. P.

English Canons Repealed.

To the Editor of the Living Church:

It is not often that one needs to add a word toany reply given by Chancellor Judd, on a point of Canonical law. But he has not mentioned all the evidence which proves that he is in the right touching the absurd notion that our General Convention has repealed the Canons of the English Church.

The phrase in the repealing Canon is, "all other Canons of this Church." To find out what is meant by "this Church" we have only to look at the Constitution and Canons. Article 1, of the Constitution uses it for the first time, towards the close; and looking back to the beginning tosee what "this Church" may refer to, we find "The Protestant Episcopal Church in the United States of America" to be the only Church to which it can refer. Article 2 speaks of "Communicants in this Church," where the meaning is the same. Article 3 speaks of "The Bishops of this Church" where the meaning is the same; and so on, and so on, through the entire Constitution and Digest, the phrase always meaning the P. E. Church, in the U. S. of America; and never once meaning "The Church of England." It is impossible, therefore, that this should be its meaning in the repealing Canon quoted by "J. A."

But, it may be said, it is not intended that. there is any special reference to the English Canons. The repeal extends to "all other Canons," English included, but leaving room for others besides. Then the phrase must include the Œcumenical Canons, for they are certainly included in the word "all."

But, aside from the fundamental principle that a merely National Church cannot repeal an Œcumenical Canon, the Ordinal puts an extinguisher upon all such pernicious nonsense. At the consecration of a Bishop, the Bishop presiding thus opens his address to the Bishop-elect: "Brother, forasmuch as the Holy Scripture and the Ancient Canons command.'

This recognizes the yet-abiding and confirming power of the "Ancient Canons" to "command;" and recognizes it as being next after, and on the same level of authority with "the Holy Scripture." While these words stand in the Ordinal. it will be useless for "J. A.," or any one else, to amuse himself with making up conundrums out of a misunderstanding of the words of the repealing Canon.

J. H. HOPKINS, Williamsport, Pa., March 25, 1882.

To the Editor of the Living Church:

I have never stated, nor intended to state, that the English Canons were intentionally repealed by the General Convention of 1859. But Mr. Judd is too good a lawyer not to be aware that many of Boston and Philadelphia, who have taught us our State Legislatures, by a careless use of lan-"seculars" by their words and by their deeds, to guage, have repealed laws, which they had no

I suppose that we have inherited the Common Law of the Church of England (e. g. that. not grow in American numbers; and I think if it | Church-wardens should be Communicants), just as our States colonized by England inherit the Common Law of the mother country, until repealed by some positive statute.

The "Ornaments' Rubric" would seem to stand

rect conflict with our own. I am not aware that we have any positive law on the subject of vestments, in the American Church; and must, therefore look to the Mother Church for light.

But, before we decide that the English Canons of 1603, are binding on the consciences of American clergymen (one of them forbids the clergy to wear colored hose!) we ought to look at the matter carefully in all its bearings.

New Castle, N. Y. March 25, 1882.

ShortenedServices.

To the Editor of the Living Church: Can you kindly tell some of your readers in these parts, who are not well posted as to the acts of the last General Convention, if there is the Sentences and Exhortation. Does not the Rubric at the beginning of "The Order for Daily Morning Prayer and Daily Evening Prayer" hold good yet? Is there authority for interpolating any of the Prayers at any time? Is there authority for omitting any Prayer in the Office of the Holy Communion? Please post up some of your readers, and oblige

[At the meeting of the General Convention, in 1856, the House of Bishops gave it as their opinion, that Morning Prayer, the Litany, and the Holy Communion Office, being distinct Offices, might be used independently of each other; and otherwise provided for, the Ministers of the Church might exercise their discretion in the Prayer, and such Lessons from Holy Scripture, as might, in their judgement, tend most to edification. This "opinion" was welcomed with enthusiasm by hundreds of the clergy, who gladly availed themselves of it. But at the next assembling of the General Convention, cast-iron Conturbed minds," implored the Bishops to re-con-Church moves; and, eighteen years after the Bishops had made their deliverance on the subject, the House of Deputies actually passed Resolutions which expressed virtually the same "Opinion." And the same result actually followed, as in the former case; only in a still larger measure. We have referred to these facts in the the Apostles' Creed. I admit the presence of bored all the evening, until late into the night, history of the Church in this country, merely in order to show how she has gradually cast off her swathing bands, and is seeing her way more and more clearly, and adapting herself more and which blesses the American Ritual. The point took the unsanctified feet (with the rest of the more, as the the years roll on, to the great work which lies before her.

And this brings us to the consideration of our correspondent's enquiry. At the last session of influence strong enough to restore the rich primithe General Convention (in 1880), it was resolved tive and Catholic recognition of the Sacrificial body known as Methodist Protestants. The by both Houses to amend the Ratification of the nature of the Lord's Supper, in the Eucharistic Book of Common Prayer, in the direction of Offering, despite that radical spirit; it was only people were attending the holiness meetings greater flexibility in its use; "and that such pro- for good and carefully-weighed reasons that they in large numbers, started holiness meetings on posed amendment should be made known to the consented to strike out that Creed. And, it is his own account, as an antidote, and to keep his several, Diocesan Conventions, in order that it well for us to notice, that it was not a question of people in the M. E. fold. may be adopted in the next General Convention, according to Article VIII of the Constitution." The liberty thus proposed to be granted (and of Church; which had so long included it as one of women and children, may live in community. which, not a few throughout the country have already by anticipation, availed themselves) may it was, so as to reject that false claim, and acbe summed up as follows:

I. Morning Prayer, Litany, and Holy Communion, may be used as separate Services, provided none of them be disused habitually. No provision is made, it will be observed, for the by some, the "Ante-Communion Service."

II. On Sundays, Christmas, Epiphany, Ash-Wednesday, Good Friday, Ascension Day, it is low out the reasonings of modern scholarship, required, as at present, that Morning and Evening Prayer shall be said in full. But not a word about Ante-Communion.

III. On all other days, "it shall suffice if the Minister begin Morning or Evening Prayer at the Eastern Church, in the controversy concernthe General Confession, or the Lord's Prayer, preceded by one or more of the Sentences appointed at the beginning of Morning and Evening Prayer, and end, after the Collect for Grace, or the Collect for Aid against Perils, with 2 Cor. xiii, 14, using so much of the Lessons appointed for the day, and so much of the Psalter, as he should have betrayed it long since. It is replete shall judge to be for edification."

IV. On any day on which Morning and Evening Prayer shall have been duly said, and upon defending the Catholic belief on the Divinedays other than those mentioned under "II," it shall suffice, if a sermon or Lecture be preceded by, at least, the Lord's Prayer, and one or more Collects taken from the Prayer Book.

We hope that our correspondent's question has been satisfactorily answered. - [EDITOR L. C.

The Athanasian Creed.

To the Editor of the Living Church: Permit me to make a rejoinder to the article of "A. R.," published in your issue of March 11th. I will be as brief as possible, and promise to trouble you no further than the present communication. I believe, however, that the topic is one nication. I believe, however, that the topic is one that such a plan will be more to the edification of interest to many of your readers, and that a of the average reader than the further discussion column or two devoted to its discussion would in controversial style. It will be likely to give not be considered a waste.

In his criticism of my previous article, "A. R." does not question the verity of the facts that I alleged, nor does he deny that, 1st, the Creed of S. Athanasius cannot be found previous to the To the Editor of the Living Church: eighth century. 2nd, That ex necessitate, Athanasius had nothing to do with its compilation. 3d, That the American Church, when organizing her liturgical standards, removed it from her my defence. Liturgy. So far, we are at one; but the conclusions we derive from these premises are very different. I hold, that on these grounds, the Creed was not venerable, nor a Symbol of the Faith. "A. R." seeks to show that my term "antiquity" is uncertain, and means nothing. He claims that the fact of the eighth century date printed. Whether it has been altered, and the (does he not recal S. Athanasius' scorn of dated

of the English Prayer Book which is not in di- the point he makes, and confess that among the 'profess to belong to the P. E. Church, and no Book. Rather would it be, simply, an adaptahundreds of Creeds and Symbols of Faith, that other body, and pay pew rents, or contribute different ages, localities, and controversies, as someway, and be worshippers six months before well as heresies, have produced, this of Athana- election." And I obey his stern challenge for sius (so called) is venerable. But such was not me to pronounce the law as it stands or did stand the phrasing that I faulted, "venerable Symbol of. in 1879. "Any baptized male of full age and the Faith." We all understand by this, the good moral character, shall be eligible to office Catholic Faith, as once delivered to the Saints. in any parish, or entitled to vote at an election of Is there any question as to where that "Canon" closed? Does any one, save a Romanist, claim Protestant Episcopal Church, etc." As to his that "the Faith" knows any Symbol, or allows the conundrum "how unbaptized persons can propossibility of a Creed beyond the Œcumenical fess to belong to the P. E. Church?" I would Councils? Surely not; and so, this is the end of answer it by asking—What need or sense there 'antiquity" for Symbols of a Catholic Faith, is in baptized persons professing to belong to Mediæval date and authority may be very "vener- the P. E. Church? One who has been baptized, able" to some minds, but not to those who realauthority for beginning Morning or Evening ize the true antiquity that is garnered in the Six congregation of Christ's flock," and by that act Prayer with the General Confession, omitting Ecumenical Councils. That era was long passed professes to belong to the Church. But what ere the Athanasian Symbol was compiled. In you sometimes call great Constitutional lawyers such light, I claim, it is not a "venerable Symbol of the Faith."

On the next point, "A. R." claims, that, alwith the construction of this Creed, there is as much propriety in calling it his, as there is in of persons who "favored" the Church. They calling the first Creed, "The Apostles' Creed;" when we know that the Apostles did not write it-He fails, however, on these points, to notice the vast difference between attributing authorship to that, on special occasions, or at Services not an individual, and to a body of men. If the Apostles' Creed were entitled the Creed of Peter, or St. Peter's Creed, I, for one, would accuse it use of such portions of the Common Book of of masquerading in false colors; and it would richly deserve the opprobium. But, inasmuch as it is attributed to a body of men who could not after they have once received the Spirit they are all have written it, the plainest conclusion is, perfectly sanctified, and cannot commit any more evidently, that it embodies only the belief and teaching of that body; and, since every single wholly sanctified as soon as possible, according Article of that Creed is contained in the Scriptu. to their understanding of the process. Their servatism came to the front, and the House of ral writings of those Apostles, it were an absurdity excesses in striving to attain this end are very Deputies, as the representatives of "many dis- to question the use of that title. Far otherwise is it with a Symbol attributed to one man, and consider their opinion; which that venerable body, taining assertions of declarations which are not with great good sense, declined to do. But the found either in Scripture or in any previous Catholic Symbol of "the Faith."

> Nor is "A. R." more correct in his conclusion from the 3d point, viz: The omission of this Creed from the American Liturgy. He thinks that it was due to the radical spirit of some, who strove to eliminate the Nicene, and emasculate which "A. R." makes, really turns against his man attached) over to the Methodist minister's struggling against a radical spirit, and with an ing to latest accounts his feet were still unsancmerely dropping the Creed. More was needed. The VIIIth Article of Religion of the English the Three Creeds, had to be altered; and altered having all things common, and so that they can knowledge only the two Creeds (the Apostles' and the Nicene), in the truly venerable, because (Ecumenical Faith.

Now, if you will have patience with me a little longer, and grant me somewhat more space, I neaningless and irregular use of what is termed will show why this Creed is unworthy of the confidence claimed for it. Those who have taken the pains to verify the statements, and folcannot fail to accept its conclusion, viz: That the Athanasian Creed is simply a forgery of the 8th century, contrived by, and in support of the Western Church; designed to stop the mouth of ing the Procession of the Holy Ghost, by giving the name of an unquestioned authority, and truly venerable Catholic source. It is, therefore, a forgery, as well as a falsehood.

Nor is this the only reason for its rejection. The whole tone and character of the Creed with the spirit and purpose of mediæval dogmatism. It is an elaborate attempt (while rightly Human Nature of the Lord), to define, and de scribe a mystery; the manner of that union, and the nature of the Trinity.

These, Mr. Editor, are among the reasons why maintain that the American Church has been robbed of nothing, even had she ever possessed the Creed of St. Athanasius; save, perhaps, a false and deceptive staff, whereon, if a man lean, it shall pierce his hand.

The discussion on the Anthanasian Creed will be discontinued for the present, in the LIVING CHUROH, and two or three articles, explanatory and instructive, will be given on that important subject, by an able contributor. It is thought more information to the unlearned, and to require much less space in our crowded columns. -EDITOR LIVING CHURCH.

Voters and Vestrymen.

I thought I had written about enough on this subject, at least for the present; but the challenges of "L." seem to require a few words in

I took it for granted that the Secretary of N. New Jersey had given me the law, and I had a right to take it for granted. But I find on examining the Canon, that it is as "L." gave it, and I rejoice that it is so, or was so in 1879, when my copy of the Constitution and Canons was Secretary was giving me the latest version, I do Creeds?) need not impugn its venerable charac- not know. But, in answer to "L's." challenge, I ter, for that it is at least 1000 years old, and hereby produce the words of the Secretary. He worthy of the veneration that we give to mediaval writes: "Voters and vestrymen need not be bap- above rubric, or something similar, introduced.

on the same footing, with us, as any other rubric sanctity. Now, as far as a Creed goes, I admit tized, nor communicants in N. New Jersey; only This would not be an alteration in the Prayer A GOOD FAMILY REMEDY! Church-officers, who professes to adhere to the unless a sick infant, has been received "into the and Canonists have made a distinction, and have insisted that a person might profess to adhere to the Church, and not be baptized. This exthough Athanasius had nothing whatever to do pression is somewhat like one that used to be heard in the South, where we were often told professed to have great respect for her, but did not choose to obey her. So, "profess to adhere" may mean little, or it may mean much. "R."

"Holiness Meetings."

To the Editor of the Living Church:

In a certain town in Central Illinois, a series of "Holiness Meetings" have recently been held, by Methodist Perfectionists. They believe that sin. Hence, their one great object is to become great. Shouting, yelling, etc., are very common matters. They roll over and over on the floor; their female exhorters will clamber over wews, and mount upon the tops of benches, crying out and vociferating at the height of their voice. The other evening, one man, after great struggles, declared that he was sanctified wholly, except his feet. Forthwith, the entire "Holiness Band" proceeded to accomplish this important object—the sanctification of his feet. They lasuch a spirit, but deny the prevalence of it. That but still his feet obstinately resisted. Some of spirit did not rule nor dictate. This is evident in the spectators put the lights out, and left the that grand restoration of the Eucharist Oblation whole crowd in darkness. The fanatics then conclusion; for it is evident, that, with men house, and kept him there all night; but accordtified. These "Holiness men" affiliate with the "Methodist Episcopal" minister, finding that his

The latest scheme of these Holiness people is to obtain a large house, wherein they all, men, be separated from this wicked world. A great many ministers and people of the M. E. body are strongly in favor of these Perfectionist doctrines.

[The above was received some weeks ago, but has waited the result of private correspondence which was necessary to corroborate the state-Extraordinary assured by a responsible man living in the neighborhood and acquainted with many of the citizens of the town, that they are the truth and nothing but the truth.—Ed. L. C.]

English Missionary Bishops. To the Editor of the Living Church:

Upon the death of Bishop Staley, 1870, the

work was suspended."

These words occur in a Church paper of this vear, in respect to Church-work in the Sandwich Islands. Is Bishop Staley dead? If he is not dead, or disabled, why is he not in the Diocese to which he was consecrated—and to which he was sent by the English Church?

[Bishop Staley resigned his diocese in 1870, nd now holds a living in England.--ED. L.C,]

Ancient Vestments. To the Editor of the Living Church:

SIR:-If "F. H.," or any one else, wishing designs for Vestments or Stoles by Antiquary, will send me postage stamps to the amount of 40 cents for the 1st sheet, and 50 cents for the 2nd sheet, I will see that the designs reach the writers within five weeks. These amounts will cover all expenses. I will gladly give time and trouble If "F. H." would send Money Order to F. Edwards, it would be all right, but each Money Order would cost 25 cents, which expense is avoided by sending to me. I do this simply to aid Antiquary in his work. W. M. B.

An Inquiry.

works can I find it?

To the Editor of the Living Church: Will some of your readers kindly inform me who is the author of that famous saying commonly attributed to St. Augustine: "In essentials unity; in non-essentials liberty, and in all things charity." Is St. Augustine really the author of this saying, and, if so, where in his

Liturgical Enrichment.

To the Editor of the Living Church: It has often occurred to me that the following rubric, to be inserted after the Prayer for the President, etc., in the Order for Evening Prayer, would enrich that part of the Service-"Instead of the following prayers, may be said that part of the Litany commencing with the words, "O

Christ, hear us." The great want at Evensong is a responsive Service. For one, I should be glad to see the

tion of existing forms to more frequent use. It is a pity that that most touching portion of the Litany should be so seldom used. In many churches it is always omitted.

I make the suggestion for what it is worth, and hope that the Committee will consider it.

E. P. WRIGHT.

Remain at Home.

If you are suffering from Consumption or Catarrh don't let your friends or your physician induce you to leave home and its comforts for Colorado or Florida. Send for the Compound Oxygen Treatment. It will do more for you than any change of climate. In a recent letter from Hon. Wm. D. Kelley, introducing a friend, a resident of our city, whom he had negured to give Compound Oxygen. ley, introducing a friend, a resident of our city, whom he had persuaded to give Compound Oxygen a trial, he says: "His physicians advised him to go to a better climate; but his means will not permit this, and I know that the climate of Philadelphia, improved by your Compound Oxygen, will do him more good than a removal to any climate on this continent; and in saying this I speak from my own large experience in California, Florida, and the elevated plains of the country." As Judge Kelley is one of our oldest patients, his opinion of Compound Oxygen is of great value. Our Treatise on Compound Oxygen, containing large reports of cases, with full information, sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

It was the converted vegetable gardener, who, in It was the converted vegetable gardener, who, in his prayer, alluded to the unconverted as cucumbers of the ground.

SUBLIMELY SUPERB.—A pair of beautiful Sun-lowers on Easels will be mailed free to any lady who will send ten cents in postage stamps or money to Dr. C. W. Benson, No. 106 North Eutaw Street, Balti-

"The second cousins of the corpse will now come forward and take their places" the undertaker an nounced at a funeral, with considerable pomp and

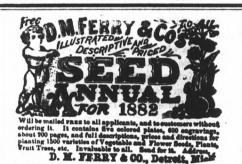
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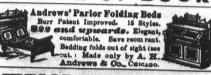
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Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he wants us to know that the Lung Balsam has cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balsam and been cured; he thinks all so afflicted should give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balsam after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume eis práctice.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Mathias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balsam cured him, as it has many others of Bronchitis.

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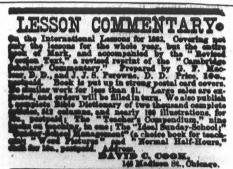
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"Upon the question of suppressing polygamy in Utah," says Our Continent, "there seems to be a substantial unity among the churches. Almost every pulpit sounds the trumpet of alarm to a congregation in thorough sympathy with the sentiment expressed. Hardly a town or a village of the Northern States, having in it a single heavenward-pointing spire, has failed to make its voice heard in denunciation of this far-away evil of the Western plains. Perhaps the fact that they were firing at long range has not tended to make the bombardment of the 'Prophets' stronghold any less furious."

Personal Mention.

The Rev. T. J. Brooks has entered on his duties as Rector of Ascension, Stillwater, Minn. The Rev. A. J. Graham's address is Alexandria

The Rev. F. A. DeRosset has accepted the rector ship of Zion Church, Wappinger's Falls, N. Y., and will enter upon his duties June 1st.

The Rev. A. Kinney Hall will not enter upon the rectorship of Trinity Church, Marshall, Texas, as published in the LIVING CHURCH March 11th. He has declined calls to that city as well as to Grace Church, Monroe, La., and will remain, for the present, the Rector of Christ Memorial Church, Mansfield, La.

The Rev. W. C. Dawson has accepted an election to the rectorship of St. Paul's Church, Burlington, Vt., and will enter upon the charge of the Parishon

The Rev. James A. Woodward has been transferred to the Diocese of Iowa, and may be addressed at Greenfield, Iowa.

the Rev. John Huske has declined the assistant rectorship of St. John's Church, Waterbury, Ct. The Rev. Frederick Courtney, S. T. D., Rector of St. James' Church, Chicago, has accepted the call recently extended to him by St. Paul's Church, Boston, and will enter upon his new duties on May 1st.

The Rev. R. D. Stearns, having accepted a call to Emmanuel Church, St. Louis, Mich., can be addressed accordingly.

The Rev. Edwyn S. W. l'entreath, Rector of St. George's Church, Moncton, New Brunswick, since 1874, has been appointed by the Metropolitan of Rupert's Land, Rector of Christ Church, Winnines. Manitoba. He will continue to act as Assoc ate Editor of the Church Guardian, of Halifax, N. S., and will be connected with Church Wink. He enters on his duties the first Sunday in May.

Acknowledgements

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Miscellaneous. Wanted—By a clergyman of the Church, a position as teacher in a boys' school. Address C., Living Church Office.

WANTED.—By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis. A clergyman of 20 years experience in educa-tional work wishes to hear of a place which has fa-cilities for establishing a School for Girls. Address F. Box 1667. Boston, Mass.

A Church Clergyman, an A. M., and thirteen years a successful teacher, will receive a limited number of boys to be educated. Location in the country, or boys to be educated. Location in the country, near an Eastern city. Free from vicious influences. Home care and comfort. Careful instruction. Healthful and mild climate, no malaria. Boys may remain during the summer. Bad boys rigidly excluded. House large, and on an elevation of 400 feet above sea level. Terms, \$350 for school year. Address, Rector, Office Living Church.

A lady desiring a situation to assist lady with household duties, needlework included, where she could be made as one of the family. References exchanged. Address H, care Carrier 23, Detroit, Mich. Easter is near at hand—the egg dyes advertised in another column by C. H. Strong & Co., are just what every family will want to prepare for that festival. Orders entrusted to them will be sent by mail

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ments and never stands still.

The congregation of St. James, Port Gibson Mission, ask for aid in building their parish Church. For more than twenty years, they have occupied a hired house, ill-adapted to the purpose for which it is used, in an unsuitable locality, and now requiring extensive repairs to render it longer tenable. Under these circumstances, they have determined to make the attempt to build a Chapel of their own, and have succeeded so far as to procure a suitable building site. More than this they cannot do without some assistance, and with perfect confidence in the result, they make this appeal to the brotherly charity of the Church at large. Any amount however small, will be thankfully received and gratefully acknowledged. Please send Contributions to Rev. Nowell Logan, Rector, Port Gibson, Claiborne Co., Miss.

The Rector begs to refer to the Rishons and Clergy.

The Rector begs to refer to the Bishops and Clergy of Mississippi and Louisiana.

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REV. ELISHA WHITTLESEY, Cor. Sec. HARTFORD, CONN.

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sansom St., Qhiladelphia, Pa.

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Calendar.

APRIL, A. D. 1882.

Consider the Community of the Community

They shall look upon Me Whom they have pierced
—Zecharian xii. 10

Which surely is continually, all our life long, to be done by us, and at all times some time to be spared to it, but most requisite at this time, when ever Scripture that is read soundeth nothing, but this unto us, and in the Holy Sacrament "His death is showed forth till He come," and the mystery of His piercing so many ways so effectually represented

Now as it was sin that gave Him these wounds, so it was love to us that made Him receive them; so that He was pierced with love no less than with grief, which sight ought to pierce us with love too, no less than with sorrow. With one, or with both. for both have power to pierce; but specially love, which except it had entered first and pierced Him, no nail or spear could ever have entered.—BISHOP

O turn those blessed points, all bathed In Christ's dear blood, on me; Mine were the sins that wrought His death, Mine be the penalty.

Pierce through my feet, my hands, my heart, So may some drop distil Of Blood divine, into my soul, And all its evils heal.

Thee Jesu, pierced with nails and spear, Let every knee adore; With Thee, O Father, and with Thee, O Sp.rit, evermore.

LATIN HYMN.

Thoughts for Lent.

Collected from Parochial Pastorals.

Again our Mother Church sends forth the Lenten call for her children to fast in regard to sensual gratifications, worldliness in every form, and all earthly pleasures. She calls you away from these to a feast of spiritual things, to solemn thoughts of repentance, to a more fervent faith in our suffering Saviour, to a more frequent and earnest use of the means of grace, to a closer walk with God in Christ, to a renewing of the Holy Ghost. REV. A. R. GRAVES, Rector of St. Peter's Church, Bennington, Vt.

Take some time to think how bad sin is, and how good is the Saviour Who redeems us from its sting and power.

Deepen the earnestness of your private prayers for forgiveness and help; and pray by name for one and another of dear friends whom, though thoughtless and disobedient, you love and long

Read God's Holy Word faithfully; one chapter at least fixedly every day.

Take pains, and put yourself out touching

other matters if necessary, to attend the public Services at the Church.

Come to the Holy Communion unfailingly. It is a great grief to me that my eyes miss so many among the kneelers at the Holy Altar. The young men and the young women whom I have confirmed in the last four years, where are you on Com-munion days? My heart grieves and my spirit sinks that you are not found, steadfastly kneeling as communicants to receive the help for your spiritual life you so much need, and to obey the dear Lord in showing "forth His death till He come."-The Bishop of Utah.

The great object of Lent is this: That we may all come (1) to a deeper realization of the terrible nature of sin, and to a fuller appreciation of the abounding love that led the Eternal Son to take our nature upon Him and suffer and die in it for our salvation from this dreadful spiritual malady; and (2) to a more thorough sense of our individnal guilt and of our great need of a Saviour. REV. H. FORRESTER.

Seek to understand yourself. It is easy to feel that you are not understood by others. The danger is greater that you do not know yourself. Set apart some period of each day for the resolute scrutiny of your own character. Trace your Christ's teaching. Take His precepts, one after another, in turn, and ascertain to what extent you are living them out. Lent is a time to search

not for the "mote" but for the "beam. REV. F. T. WEBB, Rector of St. Paul's Church, Council Bluffs, Ia.

Let us at this time have a heartfelt sorrow for all sin. Let us amend our ways unto holiness Let the world have less charms for us, and let our love for God grow warmer and our faith in a Divine Saviour stronger, that our hope may be the brighter in those things which are promised the faithful. Have you entered into covenant with God and placed yourself under His sheltering care, to be a partaker of the means of grace? If so, remember the vows and promise made to Him, and how you swore yourself in to be His faithful soldier and servant unto your life's end. Are you still outside the covenantstill holding yourself aloof from the means of grace which are offered you? If so, enter ye in and embrace its privileges, and feed your soul upon God's mercy and love. Remember our Lord's precious words to you: "Be thou faithful unto death, and I will give thee a Crown of life."

REV. CHAS. B. CRAWFORD, Rector of St. James' Church, Eureka, Neb.

Let it be with us this Lent as never beforelet there be an unwonted, and sincere humility of soul and body-let us earnestly and full heartily strive for that closer walk with God which He invites, nay, intreats-let us be more mindful and self recollected in our home devotions—let us come up to the Temple of the Lord for Prayer and Praise, and encouragement and strength.

Let us not lose a single opportunity of being present in the Courts of the Lord's House, but let some wonted pleasure, some accustomed social gathering, be missed during this Holy-tide; then shall our Spring-time Fast spiritually bear, for us, rich fruit in bringing us nearer to the foot of the holy Cross, that through that gate we

may rise to Life Everlasting.
REV. LUKE A. LOCKWOOD, Rector of St Paul's Church, Riverside Conn.

The Lenten Calendar of Daily Services will remind us of solemn opportunities again vouch-safed us, by our loving Heavenly Father, for the renewal of our Spiritual life. Surely I need not attempt to point out the necessity for this renewal—surely there is not one, into whose hands the Lenten Calendar may come, but knows full well the earthliness of thought, and aim, and action—It is of God's mercy that we are not con-It is of His loving kindness that we are allowed to number these forty solemn days, that so applying our hearts unto His heavenly wisdom, we may rise into newness of life; -Beloved brethren, I pray you in Christ's stead, be ye rec-

onciled to God—strive that ye may regain baptismal purity—accept the Lenten privileges, and turning aside from selfish worldliness, go apart, in contrition, and for spiritual meditation, and Fast, and Weep, and Mourn,—Come up to the House of God, where, amid sacred surroundings, He may hallow your daily hour of quiet seclusion and re-dedication, in Prayer and Praise, and verily, at Easter, shall you give Glory to God for His unspeakable gift of renewed spiritual life. I humbly pray for God's blessing upon our Lenten work.—I pray that He may put it into the hearts of many to seek Him, and in the early hour of each Lord's Day, in the blessed Sacrament of His ordaining, for in no other way can we approach so closely to Him—in no other way obtain that strength which will enable us to "keep under" the body, and bring our thought, and aim, and action under the control of our Holy Redeener. REV. G. C. HOUGHTON, Rector of Trinity Church, Hoboken, N. J.

Let me suggest a few thoughts for Lent. "Am I baptized? If not, why not?" "Am I confirmed? Am I regular in my Communion, and in attendance upon the Church Services? If not, why not?" "In what way am I living contrary to my Christian calling?" Devote these coming weeks to self-examination on these points, take such steps as conscience bids you to take for your soul's health. A well spent Lent makes a joyous Easter. May the fulness of the Easter joy be ours! Praying ever for God's blessing upon us and His work in our midst, I am, dear brethren, REV. JOHN BRAZER DRAPER, Miss. at Petersburg, Ill.

Make the season not an end, not a formal round of Church-going, but a means to an end; that Church-going, and all other Christian duty, be warmed and aglow with love and zeal and good-will. There is no one who sinneth not. Every one knows to some extent the plague of his own heart. The more we are conscious of it, the more welcome will the season be. The less we are conscious of it, the more needful is the season to us. REV. THOS. W. HASKINS,
Rector of St. Paul's Church, Alton III.

Holy Week.

This is a week of wonders! Nearly one third of the Gospels is taken up in recording them. What labors and teachings and miracles it witnessed! It saw the long expected King enter in triumph the holy city. It heard in the temple the heavenly voice attesting His right to rule. It saw that glorious monarch crowned with cruel articles in the LIVING CHURCH, on the subject thorns and mounted on a throne of death. It of "Sewer-gas in houses," for I consider it somelistened to that prophet greater than Moses and thing that everyone living in a city should un-Elias, speaking as never man had spoken before, derstand and carefully consider. While I agree and yet foretelling the doom of Jerusalem and of in the main with the writer, I should like to critithe world. It followed the one true Priest giv- cise it in a friendly way in one particular, and ing thanks over the symbols of His own sacrifice, agonized in prayer beyond the comprehension entrance of this noxious gas into our houses. of man, and then calmly offered for the sins of the world. It saw the life of the world hanging should be "no trap in the soil pipe," but I would dead on the cross, and the Day-spring from on like to suggest that this means ventilating the high hid in the darkness of the rock-hewn street-sewer through one's house; which may be

No marvel that each year it comes with lessons still unlearned of men. Who can sufficiently (often carrying the germs of diseases) to come abominate the sin that robed the Lord of Glory and see if it can find a leak in the soil pipes of in such a pall of blackness? Who can sufficiently adore the love that overmastered sin and death? Oh the horror of that strife of holiness and sin! desirable. This trap should be placed in the Oh the gladness of the victory! At the cross we soil pipe as near as possible to the point whereit understand as nowhere else, the worth of the leaves the house on its way to the street sewer, human soul.

without leaving a rich blessing behind them. Let point in the open air in the basement area, under all earthly business wait. This is the time for the front steps, or in other convenient place; holy thought and prayer. These are the days to the only requirement being that the out-door end throng God's holy places and with ravished ears of the pipe shall be two or three feet higher than to learn the lessons of the cross. For us these the point where it joins the soil pipe. The adstripes are healing. For us those wounds mean vantage of this ventilating pipe is, that as the heart blood is for our life.—Bishop Brown.

Agnostics, the Free Religionists, the Culturists, it well ventilated all the time. and all the other ists, not to look in the direction of diminished church attendance for much the people; after all, it is the churches that do the world's work. And to-day it is the utteranhis "Culture" folk, "There is no God," nobody cares-not even his own congregation. If Mr. Chadwick says that all thought is the product of any one of the apostles of Agnosticism hires a hall, gets a few folks to assemble, and tells them | floor and is almost or quite horizontal, from the that there is no immortality, and that eternal hope is a delusion-well, suppose all these hypotheses you to became actual facts to-morrow, who cares? What reader or hearer has been influenced? Does Christianity pause in its work of beneficence, or has a single promise of God become of less value? All this may seem to have little to do with church attendance; but the point is, that if Christians are to any degree losing their interest in their churches-which we do not for a moment admit-it follows that they have not transferred their allegiance to another master. The velvet moss will grow upon the sterile rock, and the mistletoe flourish on the withered branch; but neither Agnosticism nor Materialism, nor Rationalism has proved itself able to cover a square inch of ground which Christianity has ever abandoned.—Christian at Work.

The Presbyterian has the following: "It was hold which business takes upon men in our large cities, that when it was suggested by a missionary bishop to a metropolitan rector in New York, to ask the attendance of business men at a to attend a missionary meeting! It is as much as I can do to get a man to come up town in the daytime, to attend his wife's funeral!'

The doctrine of Election is well illustrated by the following anecdote:

A gentleman who was not a religious man, was amusing himself twitting an old black man on the subject of religion, and asked him:

"Well now, Joe, do you really believe in this matter of election by God?" "Deed I do, Master," was the reply. "Well, then, do you think I am elected to be saved?"

"I scasely know, Master, but I nebber hearn o' one being 'lected what wa'n't a canderdate." "Give the more diligence to make your calling and election sure," says St. Peter.—Selected.

VIA CRUCIS.

Written for the Living Church. Brothers! let us tread the way, Rugged, travel-worn, and gray, Leading to the wondrous Tree Of Calvary!

Through the days of Holy-Week, Weighed be every word we speak, Lest we mock Him on the Tree Of Calvary!

May each act, and every thought, Be with holiness en-fraught, Lest we wound Him on the Tree Of Calvary!

Let us in its shadow stay! See the cruel, painful way, Leading to the Crowning Tree Of Calvary! See the crowds, unheeding, pass, On in mockery—alas! Of their Sovereign, on the Tree Of Calvary!

See the mournful Mother gaze Through her sorrow's blinding haze, On Her Son upon the Tree Of Calvary!

See the poor, dispersed sheep His disciples—distant keep, While He hangs upon the Tree Of Calvary!

Ah! may we ne'er leave Him so! An: may we, in our w. e.
Rather may we, in our w. e.
Sit and weep, beneath the Tree
of Calvary!

Neath the shadow of the Cross, May we count our gain as loss; Glorying in the Tree Of Calvary!

Let us from the world away! Come, beloved, fast and pray; Weep, with Mary, 'neath the Tree Of Calvary!

Turn upon us, and bestow— Jesu! languishing in woe— Pardon, blessing, ere we go To the Tomb, whosed sealed stone Witnessed Mary's bitter groan, As she sought Thee, all alone! Bending 'neath our Cross, we fain Would tread with Him, the way of pain, Resting only 'nerth the Tree Of Calvary!

May we here prepare for strife, Going hence to purer life; Never losing sight of Thee— O Blessed Tree!

O. W. R.

Home and Health.

MR. EDITOR:-I have read with pleasure the also to suggest some other precautions for the

"A Business Man" says in his article, that there very good for the street-sewer, but it seems to me to be a challenge for the foul gas from there our houses. To obviate this I would suggest that one, and only one, trap in the soil pipe, is and a ventilating pipe should be carried from a Let us not suffer these holy hours to pass point in the soil pipe just inside this trap to a ory. The water is for our cleasing. The soil pipe runs up inside the house and is kept draught going in through the ventilation pipe up We advise our friends the Materialists, the through the soil pipe into the open air, keeping

Some persons may at first thought imagine that there is danger of the ventilation working motives to their source. Test yourself by comfort. After all, it is the churches that get the other way, and of the sewer gas being thrown out at the ventilating pipe in the area. But it has been found by experiment that this is not ces in our Christian pulpits that most affect the likely to take place. If the street-sewer needs thought of to-day. If Mr. Felix Adler says to ventilation, it seems preferable to me to build special chimneys for that purpose which shall have no communication with the houses.

In addition to the suggestions of "A Business molecular escillations," nobody cares; and if Man," I would recommend that the part of the soil pipe which usually runs under the cellar point in the middle of the house where it usually return. Think of the day when His Cross and comes down, to the front wall of the house on its way to the street sewer, and which is usually refuge. Does he not each Good Friday give you made of drain tile, be made like the rest of the pipe, of cast iron, and be above the floor all the way to the point where it leaves the house; and that it should, moreover, have a slope of not less than one foot in five. This may be easily accomplished by making the turn from the vertical near the cellar ceiling, and then carrying the pipe along the side wall to the point where it leaves the house, which should be quite near the floor, thus giving this part of the pipe as much fall as possible, so as to prevent any danger of obstruction. The soil pipe itself should be of cast iron, the metal being at least one half inch thick, so that it will be as free as possible from "blow holes." But even with this thickness there are apt to be some small leaks in the pipes, and an exaggeration, but it shows the tremendous they should all be tested before they are used. This testing can be quickly and conveniently done in the following manner: Make a wooden trough a little longer than a section of the pipe week day missionary meeting, he said: 'Get a to be tested, and deep enough so that the pipe man to come up from Wall street in the daytime can be completely covered with water. the can be completely covered with water, the pipe having its ends plugged with wooden plugs, from one of which a pipe leads to a force-pump, by means of which air can be forced into the pipe. With this apparatus two man can test the pipe very rapidly; it being only necessary to put the pipe in the water, give a few strokes with the pump, and then notice whether any bubbles of air make their way through any part of the pipe. If any leaks are found they should be marked; and may be stoped; if small, by simply

sound in its separate sections, the next thing is to make the joints between these sections gas tight, which a competent plumber will do by calking with lead. So much for the soil pipe and its construction.

Now, as to its covering, I maintain that it should, as far as possible, be built in a position where it can be seen and examined from time to time, and not covered up with plaster, nor built into the walls as is usually done; so that if a leak occurs, it can be detected. And as to the detection of a leak, it is the easiest thing in the world if the pipe is where it can be seen, and is covered with a coat of good white lead paint, which will act as a leak detective, in the following manner: Sulphuretted hydrogen gas is always present in the sewer gas of our sewers and soil pipes; and this gas readily gives up its sulphur to the white lead of the paint, converting it into sulphate of lead, which is black; so that wherever there is the smallest leak in the soil pipe the surrounding paint will show a brown tint, and eventually if the leak is not speedily stopped, will turn quite black. Now, as long as the soil pipe is perfectly tight, it will remain white and clean on the outside, and should not offend the most fastidious eye in the corner of a hall or room through which it has been found convenient to have it pass; but as soon as a leak occurs, the paint will become discolored, and you will have the black flag of the Pirate sewer-gas before your eyes, and you can drive him off by stopping the leak and painting out his flag. C. P. B. E. M.

Good Friday.

THE CHURCH LEAGUE SERIES .- No. 33. Good Friday is the day which Christians have chosen for 1800 years to think with sorrow of the fruit of their own sins-to see in the crucifiers of Jesus their own avil deeds-to hear the cry of the people, "Crucify Him!" in their own profane and idle talk—to remember that "He was wounded for our transgressions"—that "all we like sheep have gone astray; the Lord hath laid on Him the inquity of us all." If we use this day for pleasure or business, does He not say to us, "Is it nothing to you, O all ye that pass by?" If you do not sorrow this day, can you love Him? England, Europe, America, Christians in Africa, Asia, Australia, all are keeping it as a day of sorrow. Let me pray you, for the love of Jesus, to mourn with Him over the woe which your sins have caused Him.

Dear brethren, we were once lost-condemned to an eternal death; when Jesus Christ stood between us and that death. He died that we might not die eternally. He, our God, was made man, on purpose that He might have a Nature in which He could suffer, and in that Nature He bore for us the whole weight of God's Anger. Think of some of the things which He bore. the Body see Him, already Weary, Dragged from place to place—Scourged twice—Crowned with thorns—Laden with a heavy cross—Nailed to it by His Hands and Feet-Left there till He was dead—His life wrung out of Him by mere pain. Then think of His Mind-the Agony in the Garden, when His sweat was as it were great drops of blood-the Shame of being condemned for things which He hated, and of being exposed in the eyes of men. Think of His Soul, loathing even the very least sin, yet laden with the filthy garments of the sin of the whole world. Was ever sorrow," He asks, "like unto My

sorrow?" We rush in the full excitement of youth and strength to seek for pleasure—and Jesus from Bet. 12 & 3 the Cross, pale, and wan, and wasted, cries after | Council Hall. warmer than the outer air, there is a constant us, "Is it nothing to you, O all ye that pass by?" We revel in feasting—and Jesus from the Cross, "weak through fasting," cries, "My flesh is dried up for want of fatness." We surfeit our bodies with drunkenness—and Jesus from the Cross. with parched Lips, and Tongue cleaving to His Mouth, cries out, "I thirst." We pollute our lips with impure words and our bodies with lustful and impure acts—and Jesus from the Cross, in the depth of His Anguish, cries out, "they pierced My Hands and My Feet." We fill our thoughts with vanity and sin—and Jesus from the Cross, His Head Crowned with Thorns, by our sinful imaginations, cries "My sins have gone over My head, and are like a sore burden, too heavy for Me to bear." We mix our conversation with oaths and blasphemy—Jesus, from the Cross, Desolate and Forlorn, by reason of this our forsaking of God, cries out. My God, My God, why hast Thou forsaken Me?'

Oh, dear brethren, think of the day of Jesus' Passion, His once Bleeding Wounds, His open Side—His Divine Love—will be your only an opportunity of laying up a store of love with Him to be repaid you in this day? Now He comes to you, Hungry, Thirsty, Naked, Houseless, Sick with our sins, a Captive, yea, dying, that you, by loving, reverent worship, may minister to Him. What shall we say if He then declare, ye gave Me no Meat, no Drink, no Clothing, no Home in your hearts, no comfort in My sorrow—depart from Me, I know you not.

The Rev. D. W. Rhodes, of the Church of our Saviour, Cincinnati, lately attended a meeting of the "boy preacher." He says:

"Believing it the duty of a Christian minister, whose usefulness depends on his acquaintance with all the movements of the human soul, I attended a meeting at St. Paul's Methodist church, in Cincinnati, where Rev. Thomas Harrison, the revivalist, was preaching. While I saw the methods which he used, and remembered the solemn and fervid Services of our own Church, while I saw dozens crowding up to the "altar" flushed with excitement, I thought of a Confirmation Service in our own Church, where, calmly and prayerfully, men and women crown years of instruction by an act of sober self-consecration; while I heard the wildest rhapsodies and grotesque repetitions which, so far as furnishing reasons for action was concerned, were an affront to the human understanding, I could not but feel that any such methods were as sure to be despised by the Church in the future, as they were avoided by the Church of the Apostles. The sermons and prayers of Pentecost, of Bernard, of Wesley, and Whitefield, and Finney, moved vast audiences; but those sermons and prayers are extant to-day, and their tremendous appeals to the imagination and the emotional nature grow naturally and beautifully from the splendid calking the metal down around them; if larger, by boring out the porous part and putting in a screw plug. Having found that the pipe itself is

HOLY WEEK.

The Events of the Last Week of our Saviour's Life. SATURDAY EVENING.

Supper at Simon's House; Lazarus present.
Mary breaks alabaster box and anoints Jesus' feet.
The covetousness of Judas foiled. Bethany.

SUNDAY. (Palm Sunday.) Early Morning. Christ's Triumphal Entry into Jerurusalem. Starts from Bethany accompanied

Jerusalem.

Bethany.

Night.

Starts from Bethany accompanied by multitude. Senda Disciples ahead to Bethpage for ass and colt. Multitudes come from Jerusalem to meet Him. All shout Hosanna and strew palm branches in the way—St. Matt., St. Mark, St. Luke, St. John. Jesus weeps over Jerusalem. Jesus teaches in Temple all day. Returns at night to Bethany. Noon. Mt. of Olives. Evening.

MONDAY. Jesus curses the barren fig tree. Casts out buyers and sellers from the Temple. Teaches in Temple all day. Returns at night to Bethany. Morning. Near Bethany.

Evening. TUESDAY. The fig tree withered away.
Deputation from Sanhedrim awaiting Him in Temple.
"By what authority doest Thou these things?" Morning. Road from Bethany. Temple.

things?"
The reply of Christ.
Parable of the "Two Sons."
Parable of the "Wicked Husbandmen."
Parable of the "Wedding Garment." His enemies combine together to entrap Him.
Herodians' Question about "Tri-Sadducees' Question about "The Resurrection."
Pharisees' Question about "Great Commandment."

Commandment."
Our Lord's Question about "Two Natures of Christ."
The widow casts her two mites into the Treasury.
Jesus takes final leave of the Temple.
Disciples' exclamation, "See what stones are here!" Mt. of Olives. stones are here! Prophecy of Destruction of Jerusa-

Parable of the "Ten Virgins."
Parable of the "Ten Talents."
Returns at night to Bethany. Evening. WEDNESDAY.

WEDNESDAY.

Jesus spends the day in retirement with the Apostles.
Foretells His Crucifixion.

Council of Sanhedrim at palace of Caiaphas to take Jesus by subtlety and kill Him.

Judas goes to Jerusalem and agrees with the chief priests to betray Jesus for thirty pieces of silver.

THURSDAY. (Maundy Thursday.) Jesus spends greater part of the day in retirement.
Peter and John sent to Jerusalem to prepare for the Passover.
Jesus proceeds to Jerusalem towards Evening.

evening.
The Passover Feast with the Twelve.
Ambitious contention among disci-

Ambitious contention among disciples.

Jesus gives a lesson on humility by washing disciples' feet.

Jesus foretells His betrayal.

The sop given to Judas who goes out to prepare for the betrayal.

Jesus gives to the Apostles the "New Commandment." "That ye love one another as I have loved you."

Institutes the Lord's Supper.

Foretells Peter's denial.

Consoles His disciples with the discourse—"Let not your hearts be troubled," and "I am the Vine."

Christ's Sacrificial Prayer.—St. John XVII.

They sing a hymn: 2d part of the

XVII.
They sing a hymn: 2d part of the "Hallel" Ps. 115-118.
Jesus crosses brook Kedron to garden of Gethsemane.
Christ's Agony and Bloody Sweat.
Judas accompanied by a band with torches and weapons, betrays Him with a kiss.
Peter's resistance.
Jesus' submission.
The disciples' flight.
Jesus brought before Annas.
Jesus brought before Caiaphas.
Peter and Jonn follow and enter the outer court.

outer court. Peter's first denial. FRIDAY. (Good Friday.)

A. M. Peter denies Jesus 2d and 3d time. esus condemned by Sanhedrim. Judas' remorse.

Jesus before Pontius Pilate. Bet. 6 & 9 A. M. Sent before Fonding Pliate.
Sent before Herod and mocked.
Sent back to Pilate.
Pilate seeks to release Him.
Pilate warned by his wife.
Pilate delivers Jesus to be scourged. The Jews not satisfied. Pilate releases Barabbas. Pilate delivers Jesus to the mob.

Jesus mocked, struck, spitted on.
Jesus hurried on toward Calvary.
The women bewail Him.
Christ Crucified, at time of Morning
Sacrifice.
Jesus' prayer for His murderers.
Soldiers cest lots for His corres. On the Cross. Soldiers cast lots for Hisgarments. Jesus reviled on the Cross. Miraculous darknes 12 to 3.

The repentant thief forgiven. Christ's Mother committed to S. John. Christ Dies, at time of Evening Sacrifice. Earthquake and Veil of Temple rent in twain.
Jesus' Body pierced by a spear.
Joseph of Arimathea obtains leave
to bury the Body.
The Body taken from the Cross and
buried by Joseph and Nicodemus.
The First day of Christ's burial. Before 6 P. M.

The women observe the place. Hasten to buy spices before the Sab-The two Mary's last at the Sepulchre. SATURDAY. (Easter Even.)

The Sepulchre. Second day of Jesus' burial, Sabbatum Magnum.

Jerusalem. Chief Priests and Pharisees appoint a guard.

Sepulchre sealed and a watch set.

The two Marys and Salome engage

in preparing spices to anoint the Body. End of Holy Week. SUNDAY. (Easter.) Christ's Resurrection.

A great earthquake. An angel descends from heaven and rolls away the stone. Christ rises from the dead, the keepers flying in terror.

ers nying in terror.
The women come and find the Sepulchre emptys:
Mary Magdalene hastens back to the apostles. The others remaining.
They see the angels and depart. The Sepulchre Peter and John run to the Sepulchre. Jesus appears to Mary Magdalene. Jesus meets the other women and says "All hall." Jesus appears to St. Peter.

says "All hail."
Jesus appears to St. Peter.
Jesus walks with the two disciples
and is made known to them "in
the Breaking of Bread."
Jesus appears to the ten apostles (St. Evening. Late in the Thomas being absent) and shows them His hands and His feet.

Are thy toils and woes increasing?
Are the foe's attacks unceasing?
Look with faith unclouded,
Gaze with eyes unshrouded,
On the Cross!

Dost thou fear that strictest trial? Tremblest thou at Christ's denial? Never rest without it, Clasp thine arms about it— That dear Cross!

Say then, "Master, while I cherish That sweet hope, I cannot perish! After this life's story Give Thou me the glory For the Cross!

-St. Methodius.

THE CROWN IMPERIAL.

A Legend of Northern Germany.

Written for the Living Church. "This rare and strange plant," writes Gerarde, "is called in Latine, Corona Imperialis, and Lilium Byzantium. The flower grows on the top of the stalke, incompasing it round, in form of an imperial crowne, hanging their heads downward, as it were bels. In the bottom of each of these bels is placed six drops of most clear shining sweet water, the which, if you take them away, there do immediately

appear the like again.' Tradition says that these drops did not exist for-merly in the Crown Imperial. The flower was also white, not of that peculiar dark flesh color, deepened with blushes, as it now appears. The "bels" stood upright, slightly protected by the emerald leaves above them. Thus it stood in full glory in the gar-den of Gethsemane, where our Saviour walked at

It was the hour the Saviour loved, The twilight hour, when day and night Together met in close embrace, And with a silent kiss unite.

In meditation calm He walked— The darkness staid its lingering tread; And, as He passed, each lovely flower In adoration bowed its head.

The jasmine, scentiess all the day, Now broke its box of spikenard sweet, And, from its starry calices, Poured spicy odors at His Feet.

All flowers a richer fragrance breathe Before Him, as He silent walks, And shed the incense of their love Low-bending on their slender stalks.

All—save one stately lily fair,
Which stood, in conscious beauty's pride,
With her majestic head unbent—
Her silvery bells all open wide. Such beauty caught the Saviour's eye, He paused before the lovely flower, Spoke no reproof, but silent gazed With tenderly persuasive power.

She could not meet that loving glance— Her haughly pridebefore it fied; Deep blushes tinged her snowy bells, And virgin shame bent down her head.

The Saviour passed, and darkness came; The dewful twilight gently wept; The flowers their petals folded up, And, nestling 'mid their green leaves, slept.

But, when next morning they awoke, And raised their heads to greet the light, They saw a lingering blush still tinge The Crown Imperial's spotless white!

Whilst every bell sweet pearly tears Of truly deep repentance shed; And, never since, in haughty pride, Has this fair lily raised its head!

And resting in the silvery bells
Which hang around its crown of green,
The pearly drops of sorrow still
May with the blush of shame be seen.
MARY BAYARD CLARKE.

Maundy Thursday Communion.

To the Editor of the Living Church:

In your Almanac and Calendar, I find it said of Maundy Thurday: "The custom of Evening Com-munion (on this day) ought not to be encouraged." Will you kindly tell your readers why such custom ought not to be encouraged?

Wheatley, in his well-known work on the Prayer Book, speaking of the Lord's Supper, says: "The constant Celebration of which, on this day, both in the morning and in the evening, after supper, in commemoration of its being first instituted at that time, rendered that portion of Scripture (the Epistle for the Day) very suitable

Bishop Brownell speaks to the same effect: "On this day, Christ instituted the commemoration of His death. The Epistle, therefore, from St. Paul, is peculiarly suitable; for, on this day, in the Ancient Church, the Sacrament was administered, as well as originally instituted. was commonly administered twice, but not to the same persons; in one part of the day to such as were unable to bear long fasting, and in the evening to those who had fasted all the day; yet some dined in the evening before they re-ceived the Sacrament." If Evening Celebration was "constant" in the "Ancient Church," why should the custom not be followed in the Church RECTOR.

In reply to our correspondent, we must state afternoon Service in Christ Church, Fifth Avenue, that we are at a loss to know upon what authority The Lenten Services will be held in Zion Church. In reply to our correspondent, we must state either Wheatley or Bishop Brownell claims the constant custom of the Primitive Church in favor of the practice of Evening Communion. On the contrary, the universal testimony of the Fathers (and those who might be unwilling to accept their opinions, would hardly reject them as witnesses to a fact) is—that, while the "Love Feast," or "Agape," so long as it was observed at all, took place in the Evening, the Holy Eucharist was uniformly celebrated in the morning. Proofs of this from St, Cyprian, Tertullian, and others, might be referred to, if necessary.

The exceptions only serve to prove the rule. St. Augustine, in his Epistle to Januarius, after referring to the fact that Morning Celebrations were the general practice of the Church, expresses his willingness to allow of an Evening Celebration on Maundy Thursday, for such as are able and willing to fast all day until their Communion; in addition to the Morning one for those who should be unwilling or unable to fast

The only other exception to the rule, in the earlier ages, is the custom which obtained in the African Church, from the year of our Lord 397 until 692, of celebrating on the Evening of Maundy Thursday, as a commemoration of the institution of the Blessed Sacrament; but it must be noted that, in the last mentioned year, the cus-

tom was put an end to at the Council of Trullo.

As for more modern authority, we may set against Wheatley and Bishop Brownell, the far more reliable and weighty testimony of the "judicious Hooker, in the Preface to his "Eccleiastical Polity," where he implicity condemns Evening Celebration as an innovation. Speaking of the practice of Evening Communion as having been introduced into England from Geneva, he says: "The Eucharist they received (pretending our Lord and Saviour's example) after Supper."

High Celebration on Easter Day.

Bishop Seymour visited the Church of the Holy Trinity, Danville (Rev. f'. W. Taylor, Rector), and confirmed a class of ten; and, during the afternoon Easter Day.

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Not only, however, are Evening Communions unauthorized, but they are inexpedient also. And in this fact we may doubtless find a very satisfactory justification of what we have shown to be the general rule of the Church. For does it not stand to reason, that, under any ordinary circumstances, people are far more likely to be in a fit state to receive, at early morning, before all the turmoil and distractions of the day, than in the evening, after a hearty meal, and with the mind full of worldly cares and thoughts? Even from this stand-point alone, is not the ancient

rule to be commended? There is a point upon which it would be inter-

esting to enlarge, but that we are unwilling to lengthen out these notes. It is this; that it seems highly probable that the institution of the Holy Eucharist by our Blessed Lord took place some time after midnight, and not in the evening. In this case, what becomes of the sentiment of an Evening Celebration on Maundy Thursday.

We hope that we have now answered "Rector's" enquiry, to his satisfaction, and that we have justified the assertion which he found in the LIVING CHURCH ANNUAL, that "The custom of Evening Communion on Maundy Thursday ought not to be encouraged." [Ed. L. C.]

Late Church News.

Central Pennsylvania.-The Lebanon Daily News, of the 18th of March, speaks of a lecture which was delivered on the previous evening, by the Rev. Chandler Hare, Rector of St. Luke's Church, in that city, before the pupils of the diocesan School for Boys, at Reading. This School is under the aus-pices of the Diocese of Pennsylvania, and has now been in operation seven years. At the lecture referred to, the Bishop was present with his family, who. with the teachers and officers of the Institution, composed the adult portion of the audience; and, with the boys of the School, well filled the large main school room. There are about forty pupils now under instruction from all parts of the State of Pennsylvania, and beyond. The lecture was lis tened to with great interest by the youthful audience, and their preceptors, and was of both an instructive and a humorous character. Everything is being done at this thriving Seminary to advance the boys in knowledge, and to discipline them in character and mastery of themselves. The necessary routine and tedium of school life are every now and then well relieved by such literary entertainments. The school is under the care of Prof. Turner and a number of efficient teachers; and Bishop Howe is near enough at hand, to give it the benefit of the accumulated experience and mastering hand of one whose heart has been devoted for fifty years to the pest education of the old and young.

Illinois.—The Bishop of the Diocese visited St. Paul's Church, Hyde Park, on the 24th of March, and after preaching a timely and impressive sermon on the Churchman's Work, its means and methods, confirmed a class of eight, presented by the Rector.

Maryland.-The Bishop of the Diocese made his annual visitation to St. Paul's Parish, Washington, D. C., on the evening of March 23d. The full choir vere in their places, and the church was completely filled. After an eloquent sermon by the Bishop, the Rector presented twenty-four candidates for Confirmation, the largest number presented in his parish in twelve years. The Bishop, in a few well chosen words, gave the class some sound advice; and, with the singing of the Hymn—"The Son of God goes forth to war," the candidates returned to their seats. Then followed the Offertory, at the presentation of which the Magnificat was sung. The Bishop certainly must be pleased with the condition of this energetic and growing parish. One of its greatest charms, in addition to the fact that it is a Free Church, is the full, hearty, choral Service, in which one cannot help taking part. It is worthy of note, that of those confirmed, eight were from the choir.

New York .- On Friday afternoon, March 24th, a fire broke out in the Church of the Incarnation, Madison Ave., New York, of which the Rev. Arthur Brooks is Rector, damaging it to the extent of \$25,-The walls remain, but the roof and interior of the church were destroyed, and the organ, which cost \$20,000, injured beyond repair. The cause of the fire is not apparent. It probably started from one of the furnaces. An insurance of \$85,000 exists on the church, and \$10,000 on the organ.

The church was in Gothic style, of rough-dressed brown stone, and trimmed with sandstone. It was erected in 1865, while the late Rev. Dr. Henry Montgomery was the Rector. The original cost was \$150, 000. The memorial windows were ruined by the fire, but the monumental tablets remain unharmed. One of these was especially fine, containing a bas-relief in marble of Admiral Farragut, who was a member

of the parish.

While the flames were still raging, the Rector received from Dr. Taylor an offer of the use of the Broadway Tabernacle for the Services of the Church. Offers also came in from other sources. On last Sunday, the Sunday School and morning Service were held in the chapel of the Tabernacle, and the The work of restoration of the church edifice will probably be at once begun.

The following are the clergy who are to preach at St. I gnatius Church on the evenings of Holy Week, viz.: The Rev. Mr. Douglass, of Trinity Church, N Y., on Monday; the Rev. Dr. Rylance, of St. Mark's, on Tuesday; the Rev. Dr. Olmstead, of Trinity Chapel, on Wednesday; the Rev. Dr. Weston, of St. John's, on Thursday; and the Rev. Dr. Mulchahey, of St. Paul's, on Good Friday. The Rev. Dr. Ewer is to conduct the Stations of the Cross on Good Friday morning at 7 o'clock, at which time large numbers usually gather, and open the day with this devotion, which lasts a little over an hour. At 9 A M., there is to be Morning Prayer, with the Rev. F. A. Sanborn as preacher. At 10:30, the Litany is to be said, followed by the Service of the Reproaches, and these by the Communion Service as far as through the "Prayer for the Church Militant."

This series of Services lasts without intermission, till 12 o'clock, when the Rev. Dr. Ewer is to conduct the Three Hours Agony Service, giving the Seven Meditations, so that the parishioners of St. Ignatius will be with their Lord nearly the whole time on Good Friday from 7 o'clock in the morning till 3 o'clock in the afternoon. Again at 8 P. M., Evening Prayer is said, followed by a sermon. The choir and sanctuary are usually draped with black, the floor of both being carpeted with black, and a black dossal covering the entire reredos. The music during the day is entirely vocal, the organ being closed. The choristers enter for each Service clothed in black cassocks only, and pass in silent procession down the side alley and up the centre alley. The Meditations on the Seven Words are made by the rector, kneeling at the Litany Stool; each one of the congregation is left to assume such position as he may find most conductive to devotion during the meditations; some of them kneel, and others sit with closed eyes.

The Rt. Rev. Bishop Southgate is to preach at the High Celebration on Easter Day.

Springfield.—On Friday evening March, 24th, Good Friday from 7 o'clock in the morning till 3

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