Living Church.

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

Vol. V. No. 20

CHICAGO, SATURDAY, MARCH 17, 1888.

WHOLE No. 228.

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By the Rev. A. W. SNYDER.

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THE LIVING CHURCH COMPANY, Chicago, Ill.

BRIEF MENTION.

"If speech is silver and silence golden, then gabble is greenbacks."—The Eclectic for March contains an admirable paper by the Rev. J. M. Clarke, D.D., read at the Watertown Conference.on "Disused Parts of the Prayer Book and oasis in a desert of ugliness. The rest is all bare multiplied services." It is a mine of good sense and mature thought, well expressed .-- The Bishop of Central New York, in his diocesan orsermons of the Rev. Heber Newton on the Bible. He says: "This man, doubly a son of the Church, has done worse than to teach heresy. He has had the hardihood sweepingly and unblushingly to impute heresy to his brethrenthat they would be as heretical as himself if they dared. The entire ministry is outraged." It is claimed, and we hope it is true, that the newspaper reports of the sermons are grossly inaccurate. They are soon to be published under supervision of the writer. --- Nashotah needs helo, has always needed it, and the season of ministry: "Yes, my friends, the mind of men is Lent has heretofore been a most fruitful one to so expansive that it can soar from star to star, this work of faith. Let us all help to make this from satchelite to satchelite, and from seraphene mediately on adjustment, without discounting the usual 60 days. The former had \$5,000, the latter \$10,000, now in the bank at Knoxville. ---An art critic in the Independent says of Gustave Doré that he did not have one really great picture. He only produced "The Entrance of Christ into Jerusalem," over which critics smiled and Christians wept. "Art has her revenges on those who woo her for nothing better than gold." Yet Doré executed as many as 50,000 designs. and painted enough pictures to form a gallery in London. —The once famous William and Mary College, at Williamsburg, Va., the alma mater of Jefferson, Marshall, Monroe, and Randolph, and among American colleges second only to ghost of "liberal religion" and put on the shroud go there. The Alliance has gone to its own place. - Indiana has made an excellent choice. The Rev. I. L. Nicholson, Rector of St. Mark's. Though the sacrifice, in some respects, will be much of his health to the fact that he will have great, it is to be hoped that Dr. Nicholson may his Sunday to himself and to his family, undisaccept. There are great possibilities for the turbed by any of the agitations of business, the Church in Indiana. --- Twenty-five hundred people gather at noon every Monday at Tremont ture and scholastic study. Temple, Boston, to listen to the lectures of Joseph Cook on themes of Christian philosophy. Last week was the 154th lecture, and the interest was not abated. For how many noons could Ingersoll draw as large an audience, in the same place, to listen to his blasphemy?---Yung Wing, a Christian, and a graduate of Yale College, who married some years ago in Hartford and is now a resident there, has received the appointment of chief magistrate of the city of Shanghai. Such an event can but have a great influence in the extension of Christian civilization in China. —Susan B. Anthony is described as feeling very lonely. All the "Stalwarts" except herself have left the rostrum for the nursery, and have from one to seven children. She his remarks he referred to the many acts of benis getting discouraged and has gone to Europe. evolence for which the Hebrews had been noted Any person to be elected must have a majority to make New York a temperance city? -The New York Times says that the late Mr. Elliott was eminent as a thief, a burglar, and a know he was a Jew!"

highway robber, and that "he died without a stain upon his memory unless it may be the fact that he never robbed a railway train. --- Time and tide wait for no man, neither does the wind wait on Wiggins. —The late Mr. Garthwaite, at the age of 85 years. of Newark, N. J., had a pleasant way of doing his beneficences. The land on which St. Paul's Church stands, at High and Market streets, had | Eugland. It speaks much for the popularity of originally belonged to him. One Sunday morning he quietly dropped into the contribution box as it was passed to him a deed for the land, inion, was brought about by the untiring efforts which was worth \$20,000. He sought no ap- of the Princess of Wales. plause, nor did he even care to be thanked for the good deeds he did. -- It is said that the late W. E. Dodge spent the first hour of every morning in reading the Bible and in praying. -- It is reported that the Old Testament revisers are willing to put themselves to a great deal of trouble to have the Old Testament revision not only as perfect as can be made, but as popularly acceptable. Do they mean as "popularly acceptable" as the revised New Testament?---Mr. Richard Irvin's charitable gathering, in New York, is said to be administered with much executive ability. The work done has a specific purpose and direction, and will be distributed next summer among the little inmates of the Seaside Home, at Islip, which was the gift of Mrs. W. K. Vanderbilt to the poor of Trinity Parish. --- Mr. Moncure D. Conway has been visiting Aberdeen, Scotland. He writes: "From an æsthetic point of view it is quite sad to alight here and there on faint relics of the beauty which Aberdeen possessed in its old Catholic days, mingled with the apotheosis of ugliness which has succeeded. This is startlingly shown in the University, which was founded by Bishop Elphinstone, six years before the discovery of America. In the chapel some of the carved woodwork of that period is left, and there is none more. rich and beautiful in Europe; but this work is an walls without a trace of beauty, or, rather, with a cunningly devised repulsiveness. There is an ancient portrait of the Bishop, with his jeweled gan, denounces with deserved severity the recent crook and his colored robes, and a face so sweet and saintly that it needs no such setting. All around him are the Presidents and Professors who have ruled in the Protestant era-all in mournful black, all stiff and priggish, and every face sour."—Brevity is a lost art; it is the fault of the time that writers and speakers cannot be brief. There is too much to say, because too many things have happened since the world started. Hence this "Brief Mention." -- This comes from a quarter where they believe in the sacrament of preaching but not in an educated the happiest Lent that has ever been kept with to seraphene, and from cherrybeam to cherryprayer and fasting in this training School of the beam, and from thence to the center of the doom Church.—Great praise is due to the Royal and of heaven."—The Rev. Theophilus S. Richey, North British Insurance Companies, for paying of St. Eleanor's Parish, Summerside, Prince ties of the college and extending over three their losses on St. Mary's School building im- Edward's Island, is a guest of Bishop Brown, years, examinations and reviews to be held by Fond-du Lac. The Chapter of the Cathedral the Faculty for these women students, and dipare very desirous to secure the services of the Rev. Mr. Richey as Senior Canon.—A contemporary says that Bishop Smith was five years | The studies are to be pursued outside of the colold when his father died in the same year and month on which General Washington died. Consequently, it may be said, that he has been a citizen under every President of the United States ---- A Baptist paper says Moody and Sankey's career has almost put an end to oldfashioned revival. Every evangelist must have a first class singer and this costs too much money. - Description of Mr. Gladstone at church: "Mr. Gladstone is sitting in the plain, uncushioned pew, near the lectern and opposite Harvard in point of age, had but a single student the pulpit. The spectacle of the Prime Minislast year, and is now closed. - The Alliance of ter of a great nation taking part, week after week Chicago is defunct. It long ago gave up the in the simple service of an obscure village church is a sight the world has seldom seen. of agnosticism. The next stage, of course, is the Seated near to the reading desk, at the time grave of oblivion. All good agnostics expect to and place indicated, he quietly rises and goes through his part of the service, reading the lessons from the desk. Then he resumes his seat, and, while joining heartily in the other parts of Philadelphia, though comparatively a young the service, usually listens to the sermon with man, has made a grand record and is one of the head thrown back and closed eyes. We have most promising men in the American Church. heard that both Mr. and Mrs. Gladstone attribute

> Canon Farrar once said, "It is the constant temptation of all us clergymen to be cautious and timid, and not to speak out; to manipulate truth with reference to ulterior interests, and to steer between the Scylla and Charybdis of yes and no. That," he said, "is a very easy, but also a very mean way of getting praised, of being regarded as a 'safe man,' of being uselessly successful."

cares of state, or even the recreations of litera-

Here is the last good story of Mayor Harrison. When the Jewish hospital was formally opened last Summer, Chicago's "best Mayor" was called upon to make an address. During the course of and said: "There is the Good Samaritan, we all

News and Notes.

Prince Gortscakoff, the illustrious Russian Diplomat and Statesman, died on Sunday last

The barbarous sport of pigeon shooting has just been prohibited by act of Parliament in which was emphatically endorsed by public op-

The Treasurer of the Land League, Patrick Egan, has absconded, although, unlike American Treasurers, he has left his funds behind him. The League seems to be seriously implicated by the recent developments in Dublin; the authorities even claim that they will establish beyond a doubt a direct connection between it and the assassins.

The Carey who has turned informer in Ireland and who avows himself to have been the real manager of the assassinations, is a town-councillor of Dublin, and came very near being Lord Mayor of that City. He was doubtless one of the honored guests at the banquet given by the Dublin Corporation to the illustrious Mayor of Chicago.

The new Archbishop of Canterbury is to be presented with a pastoral staff and an archiepiscopal cross. Quite a controversy has been going on in England amongst antiquarians as to the ritual propriety of the Primate's bearing the staff. Some claim that he should have both. Others the cross only. Dr. Benson will be the first Archbishop who has used either since Warham, who in the most memorable Synod of the English Clergy, pronounced the decree of separation from Rome.

The Senate Judiciary Committee of New York have just reported a Sunday Observance Bill, which is moderate and free from objection. By its provisions all labor which is a serious interruption of the repose or religious observances of the community is prohibited. Sandry public games, sports, and amusements, parades, processions, and mechanical and commercial employments are also forbidden to be engaged in on the first day of the week, due exception being allowed for works of necessity and mercy, and for the benefit of those who "keep another day of the week as holy time."

A petition was sometime ago addressed to the Trustees of Columbia College, New York, asking for an extension to women of its educational advantages. The reply of the Trustees has just been made public in an elaborate report, the first signature to which is that of the Rev. Morgan Dix, D. D., Rector of Trinity Church. While refusing anything like co-education, the Trustees propose a plan for a course of study for women under the observation of the authorilomas or other testimonials or certificates for those who successfully pass the examinations. lege, but under the observation and direction of the College Faculty, in consonance with some plan hereafter to be worked out, the details of which will be duly announced.

Mesars. E. P. Dutton & Co., of New York, announce an American Edition of the third volume of the Life of Bishop Wilberforce. The book will doubtless have, as it deserves, a large sale, but it will prove a severe disappointment to the Bishop's many friends and more admirers in this country. Self is too prominent; disappointed ambition too pronounced; worldliness of a peculiar kind too apparent. The Prince Consort made a shrewd remark when he said: 'The man has a motive in all he says and does." And yet,—and the indiscreet publication of these autobiographical remains must not make us forget it—he was a truly great man; nay more, a in a short, pointed address, and it was carried true Bishop of the Church of God; an indefatigable worker, full of loving sympathy for all, and for the needy ever ready with something better lowing: than sympathy; more of a Peter than a Paul, making many mistakes and nobly atoning for keeping unto the end the love of thousands of attention to the non-observance of the law rezealous, honest Christian hearts. God grant

A new Bishop of Aberdeen and Orkney is to be elected on March 29th. The mode of election in Scotland is very similar to our own. When a Bishop dies, the Dean of the Cathedral sends formal notification of the fact to the Primus, who issues a mandate, through the Dean, to the electors of the widowed diocese to proceed to the election of a new Bishop. These electors are the beneficed clergy, and licensed clergymen who have served two years in the diocese, and also of their dram-shops. We cannot comprehend an elected lay representative from each congregation. The proceedings of the election day itself are regulated by canon. The Eucharist is celebrated. The clerical and lay voters are fic. The law of 1857, much of it being yet in formed into separate chambers. The names of force, bears the title, 'An act to suppress intemcandidates can only be proposed by the clergy. of votes in each chamber. Any dispute as to the correctness of proceedings is to be referred to under the resolution and it was further;

the Synod of Bishops (the "Episcopal" Synod), and settled by them. If no election is made for six months, the new Bishop is nominated by the Episcopal Synod. After an election is made, it must be confirmed by the Episcopal Synod, which may, through a majority, annul the election, but may not appoint a substitute for the elected. The elect must be consecrated within England's future Queen that this prohibition two months. During the vacancy of a see, the Primus is in charge of it.

Temperance in New York.

Correspondence of the Living Church.

The Church Temperance Society has been making a stir lately in New York. Mr. Robert Graham, the Secretary, has collected a startling array of facts regarding the liquor traffic of the city, and maps have been carefully prepared, indicating to the eye the location and distribution of grog and beer shops, making a temperance argument, than which nothing could be more powerful. The daily press has given much space, and editorial notice to the subject, strongly commending the Society to the public attention. On February 19th, a meeting was held in a private house in the city, attended by prominent citizens of all religious bodies, to talk over the best methods for bringing about practical reform in the administration of the liquor laws. As a result of these steps of preparation a great public meeting was held in Steinway Hall, February 26th.

The hall was well filled, with a distinguished audience, representing the best social elements of the metropolis. Hon. John Jay took the chair, and upon the platform were also seated the Rev. Drs. H. C. Potter, of Grace Church, H. Y. Satterlee, of Calvary, B. F. De Costa, of St. John Evangelists, R. H. McKim, of Holy Trinity, and the Rev. W. S. Rainsford, of St. George's, Messrs. E. P. Dutton, Thomas Whittaker, Cornelius Vanderbilt, H. E. Pellew, and D. Willis James, and representing various denominations, Drs. S. Irenæus Prime, C. A. Stoddard, Howard Crosby, and others. After a few opening remarks by the chairman, Mr. R. Graham was called upon for an address.

He said: "There are in New York 9,075 regular licensed liquor shops and 1,000 places where liquor is sold without a license. That makes one grog-shop for every 125 persons, or one for every 24 families. We have 1,110 bakers, about 2.500 butchers, and about 3,700 grocers, making in all 7,326 places where the necessities of life are sold. Thirteen of the twenty-four Alderman are liquor dealers, nine of them having a third grade license, for which they each pay \$75. These nine Alderman are men of whom you should be proud." Mr. Graham then deliberately named the liquor-selling Aldermen amid repeated bursts of applause.

Ex Judge, W. H. Arnoux, came forward and moved the following resolution:

"Resolved, that the vast number of liquor liences issued by the Excise Commissioners (9,075) is greatly in excess of what the law contemplates, is notoriously and flagrantly injurious to the morals and good order of the community, and that a great reduction of the same is ur-gently required."

Supporting the resolution, Judge Arnoux said; there were 566 miles of streets in the city. The placed in homes, within the last five years, 5,270 parents. There were arrested in the city within the last two years, for intoxication, 27,050 men, and 13,656 women. "Do you suppose," he said, "that there is on the face of the globe, another city, which can show such thirsty 'travellers'. that they need a 'hotel' or an 'inn' for every 220 feet of street in the town? Have the Excise Commissioners in view of the letter of the law, fulfilled their duty in surpressing intemperance?"

Mr. D. Willis James seconded the resolution with enthusiasm.

Mr. Delano C. Calvin then proposed the fol-

Resolved, that a committee be appointed to wait upon the Excise commissioners to urge upon them restriction in the issue of licences, them, and through all drawing to himself and upon the Police Commissioners calling their specting the sale of liquor on Sunday, its sale to minors, and to intoxicated persons, and to the number of illicit drinking places, and to urge their extinction.

The resolution was supported by Gen. C. B. Fisk, who said:

It is befitting that without distinction of religion or politics, we join hands in an earnest effort to enforce the laws and arrest the progress of the great evil of the day. The dram-s of New York, if placed side by side, would form a line that would twice encircle the city in its slimy coils. The liquor-dealers themselves tell us that \$60,000,000 per annum go into the tills the vastness of the traffic. The statistics of the courts tell us, that nearly three-forths of the ar-rests and 84 per cent of all the crime, and criminal expenses come directly from the liquor trafperance. At the present rate of suppression under the laws, how long a time will it require

An influential committee was then appointed

Resolved, that the same gentlemen be requested to wait upon the Legislature at Albany, and urge the introduction into the present Excise Law, of a clause limiting the number of saloons to a maximum of one to 500 of the population, and also an increase of the license fee to a maximun of \$500 per annum.

A committee was also appointed to wait upon the Mayor. Dr. Howard Crosby was introduced, and detailed some of the experiences of those who had endeavored heretofore to procure remedial legislation. "We meet here to-night," he said, "that there shall be no compromise. We must go out of this hall with the determination to reduce the number of these dens, and I believe that were this community fully aware of the increasing war which is being waged in its midst against good, the people would rise in their might and stamp out before sunrise this growing and deadly evil. The liquor dealers are united: we are not. Without a united effort we will accomplish nothing. I augur well of this movement, for it has started on a true platform, and I trust that the Governor and the Legislature will harken to this cry, that goes up to them with the ring of earnestness and hope in its tones." Other addresses were made and the meeting adjourned.

The Consecration of Bishop Thompson.

"A Mississippi Layman, writing of the late Consecration in Trinity Church New Orleans,

The sermon of Bishop Wilmer, of Alabama, was a noble statement of Catholic truth, with regard to the Episcopal office. The text was the 21st and 22d verses of the 20th chapter of St. John, containing words which, as he said, would shortly be pronounced over the head of the man chosen to be a Bishop-words of mighty import—the same words which our Lord used when He breathed upon His apostles, the first Bishops -words used this day because they were used that day." The leading idea of the right reverend speaker was that the words are as true now, in their full sense, as they were then; that they are a living verity; that the consecration service is no empty pageant; that the authority conferred upon the Bishop is a genuine gift of the Holy Ghost, inasmuch as it is an authority to govern the Church by Divine right. These were not his words, but their purport, as understood by the hearer. The allusion, at the close of the Bishop's sermon, to his kinsman, the late Bishop Joseph Wilmer, formerly the "Angel of the Church in Louisana," was very touching.

At the close of the services there were five Bishops in the chancel, where there had been ' only four at their beginning, and of these five. three had been rectors of the Church in which the services were held. If the Bishops of Arkansas and Georgia had been present, there would have been five such. It is a remarkable record, considering the youth of the parish. Thirty-one years ago, the writer was a frequent worshipper at its services, then held in a room which was, or had been, a carpenter's shop, or a shed. It was then merely a mission. Looking around now at the splendid church and its appointments, it is hard to identify it as the same, and to realize that it has been the stepping stone, if not the training school, of five liv-9,075 liquor shops in the city, therefore, made ing bishops. If the late Bishop Polk, who was 18 places to every mile of streets, or one dram- once its Rector, while at the same time its shop for each 300 feet. The Society for the Diocesan, be included in the list, there would be Prevention of cruelty to Children relieved and six such bishops directly associated, in one way or another with its brief, but brilliant parochial children. Two thirds of them had intemperate history. It is notable, too, that, of these six, three were officers in the Confederate Army, and one lost his life in that service.

The music was very fine, considered merely as a display of the skill of the performers, though not properly Church music, and especially unsuited to the season. So of the floral decorations: they were very beautiful, but not pentential in their suggestions.

The discussion of the condition of Westminster Abbey has called out several remarks concerning the stone of which it is built, and not the least interesting fact cited comes from the "Journal" of Thomas Raikes. "On this coast, in the neighborhood of Caen," he writes under date of Sept. 7, 1841, "resides an old lady, on whose property are some valuable stone quarries from whence the English Commissioners have proposed to purchase the materials for building our Houses of Parliament. It is a curious fact that, by some old records in her family, she can prove that the blocks of stone used in building our Westminster Abbey were derived from the very same source.

The Trustees of Trinity College, Hartford, Conn. have elected Louis M. Cheeseman, of New York, to the vacant Professorship of Physics. The resignation of Prof. Holbrooke, Professor of Latin Language and Literature, was accepted, and the Rev. Samuel Hart elected to fill the vacant chair.

Professor Wiggins, so far from being cast down, claims that his predictions relative to the weather from the 9th to the 11th of March have been literally fulfilled, and alleges that the socalled tidal wave at Halifax, Saturday, was the highest ever known.

Calendar.

4.	4th Sunday in Lent.		Violet.
11.	5th Sunday in Lent. Passion Sunday.	•	Violet.
18.	6th Sunday in Lent. Palm Sunday.		Violet.
23.	Good Friday	1	Black.
24	Easter Even.	,	White.
25.	Easter Day.		White.
26.	Monday in Easter.		White.
27.	Tuesday in Easter.		White.

Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord.—St. John xii:12,13.

See how the Eternal Father honors His Son with true honors and true praises. For even as when at His first entrance into the world, being born in poverty, He sent an army of angels to celebrate His entrance, singing, "Glory to God in the highest, and on earth peace," so now, entering Jerusalem, poor and meek, upon an ass, the same Eternal Father raised up an army of men and of innocent children to celebrate His entrance with the self-same spirit as did the angels. Then the angels asked peace on earth from men to God, and here these Hebrews asked peace in heaven from God to man. - Da Ponte.

Jesus, hastening for the world to suffer, Enters in, Jerusalem, to thee; With His twelve He goeth forth to offer That free sacrifice He came to be.

They that follow Him with true affection They that follow Hilli with the address:
Stand prepared to suffer for His Name;
Be we ready then for man's rejection,
For the mockery, the reproach, the shame.
—St. Andrew of Crete.

Collect for "The Sunday next before Easter."

Written for the Living Church.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both fol-low the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

Oratio. Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum. Salvatorem nostrum carnem sumere, et crucem subire fecisti; concede propitius; ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eumdem Dominum. ("Salisbury Use. Greg. and Gelas. Dom. ramis palmarum." Blunt.)

The relation of our Collect to the ancient one. as an Anglican paraphrase, and its comparative merits as such, are apparent, and therefore, need not be dwelt upon. We are more concerned with its two other deeper lines of thought, lines full of the double significance of the day; strongly contrasted in matter and spirit, and both sorrowfully suggestive of our priceless gain to serve the Living God. through the Great Sacrifice.

This Collect is one of solemn presage. It comes over us like the first breath of a night of storm; low, chill, fitful, laden with the heavy odor of fallen leaves, and amidst the gathering shadows, seemingly burdened with uneasy apprehension and gloom. It is prophetic of the impending tragedy of the Passion. The shadows are to deepen and the strain upon our souls is to grow more severe as the time wears on, until the dread catastrophe is reached. Already, through the gloom deepening in the distance, we fancy we descry the white agony of the Holy Sufferer suspended upon the Cross.

Invoking "Almighty God," in the Collect we ing. ascribe to Him "love," not merely love either, wonderful as love in the True God must be; but more a tender, self-sacrificing love which inspired the whole gracious plan of salvation, and subsidized to its saving ends, the divinest resources of the Infinite Mind and Heart. God so loved the world, that He gave His only begotten Son to the end that whosoever believeth in Him, should not perish, but have everlasting

The Collect is here noticeable for its Catholic consistency of doctrine. It does not sum up the whole mission of salvation in the vicarious death of Christ. The Crucifixion is not the central truth in sacred theology. It is not the proper staple of all preaching. No such pitiful, partial truth, and selfish thought as "Jesus died for me." The true starting point; the cardinal truth is the Incarnation, the fact that Christ was sent "to take upon Him our flesh." Without that, the rest was nowhere; with it, all the rest come naturally in train: the deprivation, the hardship, the suffering, the sacrifice. For, while to simple humanity, these would not follow as a matter of course; a truly divine nature could not take upon it our humanity, without graciously suffering all that man's hatred of good might impose and doing all that God's love for man's good might propose. Having thus given the Incarnation its true place, the Collect without losing itself in that, recognizes in its just association and order the great fact of the Crucifixion. Christ was sent, not only to become incarnate, but also as incarnate, "to suffer death upon the cross" for man's good. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us unto God."

The special object of this suffering as named in the Collect, "that all mankind might follow the example of His great humility," while in perfect accordance with the text just cited, is as conflicting with the more common notion inculcated by "Gospel preachers," worthy of distinct remark. To follow the example of our Lord's great humility, is to submit ourselves absolutely to the will of God, "not my will but Thine be done;" to accept with loving submission whatever that Will may see fit to lay upon us; "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour;" to give ourselves obedi-Thy will, O God;" to abound in love and good ple in attendance, in labors, in prayers and in

us do good unto all men especially unto them or abasement of the self-will, and the holy exal-

tation, as rightfully supreme of the divine will. This truth recognized, the purport of our prayer is determined, "Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection." The prayer is two-fold, seeking somewhat both for the life here and that hereafter. The word 'patience" however, needs to be understood more in the sense of its derivation. It is the example of His submissive acceptance and uncomplaining endurance of suffering for righteousness' sake, which we are to follow, (if in this age of an "easy religion" with no sacrifices, we have any chance for such sufferings). So, too, the term, "His resurrection" must be taken in its full two-fold application and power. We are not merely to become partakers of that literal resurrection of the body, which is to be ours through our union with Christ. The prayer covers what is, if anything, more important than that,-that spiritual resurrection to a life of righteousness, without which we have no promise of a part in the First Resurrection. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God."

But this death unto sin and resurrection unto holiness; this faithful rendering of obedient service and this patient endurance unto the end. are possible only through Christ Who is Himself "the resurrection and the life" of both soul and body. Through Him, therefore, must we seek the divine grace needed, and in the Collect humbly besought. "I can do all things through Christ Who strengtheneth me;" through Thee alone, O Christ our Lord.

Lenten Thoughts. Culled from Parochial Pastorals.

If those who profess an interest will resolve that during this Lenten season they will show their sincerity by their presence at the services; by their deads, and by offerings, then may we be encouraged to labor among you for the good of humanity, for the salvation of souls, doing all to the glory of God. REV. W. P. LAW,

Missionary at Grinnell, Ia. The Church calls in stirring tones to keep her solemn fast. She pleads with us to supplicate the Holy Ghost, to receive His work; to convert and anbelief; to turn sinners from dead works

Let us drawnigh unto God, with faith to plead parents, brother or sister, wife or husband, companion or friend.

REV. A. DANKER, Ph. D. Rector of Grace Church, Watertown, N. Y.

A part of this time ought to be used in exerting a personal influence upon members of our own families or friends towards bringing them to Baptism, Confirmation, or the Holy Communion, not because these are sufficient of themselves, but the holy ordinances represent the mortifying of evil and corrupt affections and the daily progress in all virtue and Godliness of liv-

that all these duties have been heeded, and especially if we can look back and see some one brought, through our influence, to the Saviour. REV. FRANK R. MILLSPAUGH,

Dean of the Cathedral, Omaha. The three great duties of Lent are prayer

(public and private), fasting and almsgiving. Prayer is to draw us into closer and more habitual communion with the Saviour.

Fasting is to aid us in self-discipline; to free the soul, as far as possible, from the trammels of the flesh; and to perfect and express our sorrowing penitence for sin.

Almsgiving unites our secular with our religious life, nourishes charity, and betokens our real sense of the debts we owe to God our Saviour.

Let us use these means of grace devoutly this Lent, that we may learn to use them truly throughout our Christian lives.

REV. WM. BRYCE MORROW,

Rector of Ch. of the Redeemer, Sayre, Pa. Devotion is the characteristic of Lent. Spirtual culture, revival and strength are to be sought. Self-denial is practised reasonably and wisely, that we may not only discipline ourselves, but have to give to the necessities of others. Missions, public and private charities, may

thus receive our help. The aim of Lent is to effect actual spiritual good through all its methods and services. Special prayer, reflection, strong endeavor to do well, reception of sacramental and other benefits, are some of its duties. It will be a season blessed to us in proportion to our interest and fidelity. That it may be a holy season of true elevation of soul and life for us all, should be our prayer—our earnest effort, for His dear sake

Who loved us, and gave Himself for us." REV. E. B. RUSSELL,

Rector of St. Paul's Church, Paterson, N. J. Let more time be spent in private devotion; let the daily services in the Sanctuary be attended as often as possible; let the Holy Communion be received whenever opportunity offers; let time be taken to encourage and help others in the work of their salvation; let the sick and the poor receive your visits, your aid, your prayers; let the hungry be fed and the naked clothed; let ently to the doing of His will; "So, I come (in the parish of which you are members in particuthe volume of the book it is written of me) to do lar be aided in every way, by your good exam-

works. "As we have therefore opportunity, let offerings. Let the blessed fruits of this holy season be constantly exhibited in your lives, and who are of the household of faith." This is the thus faithfully fulfilling your course, you will in true, the "great humility" of Christ, which for the latter day receive the crown of righteousness our sakes He exemplified, the perfect subjection | laid up by the Lord, the righteous Judge, for every good and faithful servant.

REV. F. M. HASKINS, D.D., Rector of St. Mark's Church, Brooklyn.

Once more the wheel has come full circle round, and we find ourselves standing again upon the threshold of the house of penitence. I pray with a full heart that it may be a blessed and not entirely sad season to us all; that the plunge into the chill waters of self-examination may brace up our muscles and quicken our circulation, and that we may emerge glowing with resolve to be honest and active Christians during the rest of the year.

REV. S. W. YOUNG.

Rector of Trinity Church, Covington, Ky. To enable you the better to sanctify your hearts to God, I would enjoin upon you the necessity of constant attendance upon the services of the sanctuary. Shall it be said of you as our blessed Lord said to Peter, James and John on that sorrowful night in Gethsemane, whom, after He had told them to tarry and watch with Him while He prayed, He found sleeping: "What, can ye not watch with me one hour?" Ah, my brethren, cannot this be said of too many among us "who profess and call themselves Christians"-too many who permit the most trivial excuse to prevent them from answering to the call: "What! could ye not watch with me one hour?" I beg of you to avail yourselves of every opportunity of communing with God in His holy temple. Let personal comfort, which may often stand in the way, be cheerfully sacrificed for duty, and may God give you grace so to pass this sacred season that you may reap its benefits in the increase of holiness and true religion. REV. GEO. H. CORNELL, Rector of St. Matthew's, Laramie City, Wyo.

Christ's Sentence.

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world, namely, that of death against Our Saviour, with the remarks which the Journal de Droit has collected, and the knowledge of which must be interesting in the highest degree to every Christian. It is word for word as follows:

Sentence pronounced by Pontius Pilate Intendant of the Lower Province of Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventh year of the reign of the Emperor Tiberius, and on the 24th day of the the ungodly and the formal; to convince of sin month of March, in the most holy city of Jerusalem, during the pontificate of Annas and

Pontius Pilate, Intendant of the Province of for ourselves and for others, -our children, our Lower Galilee, sitting in judgment on the presidential seat of the Prætors, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove:

1. Jesus is a misleader.

2. He has excited the people to sedition.

3. He is an enemy to the law. 4. He called himself the Son of God.

5 He calls himself, falsely, the King of Is-

rael. 6. He went into the temple, followed by multitude, carrying palms in their hands.

Orders from the First Centurion, Quirillis Cornelius, to bring him to the place of execu tion, forbid all persons rich or poor to prevent the execution of Jesus.

The witnesses who have signed the execution

1. Daniel Robani, Pharisee.

2. John Zorababel.

3. Raphael Robani. 4. Capet.

Jesus to be taken out of Jerusalem through the gates of Tournes.

The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquilla, in the Kingdon of Naples, by a search made for Roman antiquities, and it remained there until it was found by the Commission of Arts in the Frencharmy in Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caert. The Carthusians obtained the privilege, by their petitions, that the plate might be kept by them, which was an acknowledgment of the sacrifice which they made for the French army. The French translation was made literally by the members of the Commission on Arts. Denon had a fac simile of the built. Aside from the organized parishes, there plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890 francs. There seems to be no historical doubt as to the authenticity of this plate. The reasons of the sentence correspond exactly with those of the Gospel.

A patent has been taken at Gorlitz, Germany, for an invention which will make it difficult for burglars to escape detection. In the neighborhood of a safe an apparatus is placed which on being touched immediately starts an electric light and at the same time uncovers a prepared plate, on which the burglar's photograph is taken while an alarm is sounded.

The annual report of Yale College shows an aggregate endowment of \$1,826,532, yet its needs are in excess of its income, after adding to endowment revenue all tuition charges. Some people think that our Church schools and colleges must be getting rich out of their charges, without a dollar of endowment.

course of events presently lays a destructive tax, experiment.

ON GOOD FRIDAY.

BY JENNIE MARSH PARKER. Written for the Living Church.

O Calvary, thy bloody tree Is one of three B ack crosses all the world may see. O mystic Grief-world-cleansing Pain Born not of flesh—thy pangs obtain For sons of men eternal gain. Thou seest beyond this awful night, But they, these two, in their affright Have not a gleam.

Pity divine, Those outstretched arms, those eyes benign, Lead us to them, by sorrow's sign. Our brothers these in else than sin: Ah, man to man hath closer kin Than man to God. We lie within Thy heart as one. * * * * Our brothers these at bay with death. And shame and hate. Oh, Nazareth,

Hadst thou not one to come by stealth, And kiss their feet and ease their groans-No kinder hand to end their moans Than his in mail who brake their bones?

That cry is mine that pleads with Thee, "In Paradise remember me, Beyond this night I may not see."

"If Thou art Christ"-the old refrain-'Descend to earth and prove Thy claim To David's throne and royal name. Draw out these nails of which I bleed-If Thou art Christ, why must I plead For mercy in my sorest need?"

"If Thou art Christ;" familiar doubt, My leprosy 'neath garb devout-And he-this wretch, was born without The light of faith that mine hath been. And this, his doubt, bespeaks us kin, Yet he unshrived may die with Him.

O Light of Light. Thick darkness was this man's birthright; And yet he climbs with Thee the height

His one of three Black crosses all the world may see. Thy cry, "Hast thou forsaken me?" Thrilled his brute sense.

O Love complete He might not own Thy Kingship sweet, But his it was with Thee to meet. In that heart-riven cry divine. His dumb soul's need found voice in Thine; And so, dear Lord, this heart of mine Cries out to Thee, with them that be Like him who scoffed on Calvary.

The Land of the Orange. IV.

Correspondence of the Living Church.

Of Jacksonville, except in its relations to the Church, I am unable to speak, as I paid only two flying visits there. It appeared to be an active, bustling, and prosperous city; and the residence portion, I was informed, is very fine. The Rector, the Rev. Dr. Weller, entered upon his charge more than thirteen years and a half ago. At that time, the parish had only an old frame church, with 90 communicants. During his incumbency, a church has been built, costing \$30,000, with a seating capacity of 800; also three Mission chapels, each of which will seat 125 persons. Moreover, a place of worship for colored people, which will accommodate 150 persons, is nearly completed. There is a flourishing parish school for girls, too; and the people maintain four Mission Sunday Schools. Upon the whole, there is a fine body of working laity, who contribute not much less than two-thirds of the entire amount of offerings for Diocesan Missions. The Roman Church has had a foothold in

Florida for 300 years; the "Episcopal" Church only since 1838, in which year the Diocese was built more church-edifices than they have succeeded in erecting during the whole time of their occupation; and our membership is double of what theirs is. The Church of Rome has in a great measure lost its control of the Negro element in Florida. At one time, that is, during proper seasoning. One reason why French the Spanish occupation they had entire control cooking is much nicer than any other is that it the Spanish occupation, they had entire control of them. At the present time, we have in the region lying about the St. John's River, fourteen church-buildings to four Roman Catholic ones.

The Church in Florida has unquestionably entered upon a new and auspicious era, if we may form a judgment from the facts presented by Bishop Young, in a Pastoral Letter which he addressed to the Clergy and Laity of his Diocese, early in the present winter. In that document, he states that, at the time of the organization of the Diocese in 1838, there were but seven parishes and six resident clergymen. Twenty-nine years later, when Bishop Young assumed charge of the Diocese, there were only nine clergymen and twelve parishes; and, for ten years thereafter, owing to the great commercial depression, arising from the failure of crops, and other causes, "the work of the Church in the Diocese was mainly a struggle for life." But, with the return of prosperity, the aspect of affairs has marvellously changed; for, besides thirty new shurch-buildings already erected or in the course of construction, six or seven more are in con-templation, and will in all probability be shortly are more than fifty Missions and places where the Public Offices of the Church are used. Moreover, at the meeting of the Diocesan Counoil, in May of last year, the clergy numbered twenty-one; and, since that time, there has been an addition of ten, besides three more who are temporarily at work in the Diocese. The Committee for Domestic Missions, at the earnest solicitation of the Bishop, increased their appropriation to the Diocese, for the current year, from two, to three thousand dollars.

An admirable feature in the ecclesiastical legislation of this diocese is the existence of a Canon by which the sittings in all the churches are absolutely free. I have already referred in a former letter, to Bishop Young's scheme for the endowment of the Florida parishes, by means of an orange grove being attached to each church. One great advantage of this plan is, that it takes but a few acres to secure a rich result; and, as orange culture pays a handsome profit after once the grove is in good bearing condition, it will generally follow as a rule, that the exercise of prudence on the part of the owner will soon enable him to lay by some of his gains, so as to provide in time for a possible—although not very probable—failure of the orange crop. At Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the entry promising to make it worth while to try the

The Household.

If stove polish is mixed with very strong soap-suds, the lustre appears immediately, and the dust of the polish does not fly around as it usually does.

Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to society; it is disgusting to the refined, and abominable to the good.

TO CLEAN UP SOOT .- Soot falling on the carpet from open chimneys or carelessly handled stove-pipes, if thickly covered with salt, can be brushed up without injury to the carpet.

CHARITY.—The best charity is not that which giveth alms, whether secretly or with ostentation. The best charity—that which "worketh no evil" —is the charity that prompts us to think and speak well of our neighbors.

The best way to clean the inside of old pots and pans is to fill them with water in which a few ounces of washing soda is dissolved, and set them on the fire. Let the water boil until the inside of the pot looks clean.

To clean britannia metal, use finely powdered whiting, two tablespoonfuls of sweet oil and a little yellow soap. Mix with spirits of wine to a cream. Rub on with a sponge, wipe off with a soft cloth and polish with a chamois skin. Do not throw away as useless the juice left in

the can when you send the cherries from it to the table; it makes an excellent flavoring for pudding sauce. If you do not care to use it immediately, it is best to scald it and put it in a small can and seal it.

A Louisville physician, who analyzed a sample of the "cream candy" sold there, found that more than one eighth of the entire bulk was terra alba, which is not any more deadly than sand or brick dust, perhaps, and yet may not be a pleasant thing to eat.

A teaspoonful of borax put in the last water in which clothes are rinsed will whiten them surprisingly. Pound the borax so it will dissolve easily. This is especially good to remove the yellow that time gives to white garments that have been laid aside for two or three years.

Now, when the country housewife looks with dismay at the empty jars of pickles, and fears that there will be none left for spring use, she can occasionally substitute pickles made in this way for those put up in summer. Take some small turnips, boil them until they are tender, then cut in slices a little more than an inch thick, pour cold vinegar over them, and let them stand for a day and night. A few pepper-corns or kernels of allspice improve the flavor.

How to CLEAN OIL CLOTHS .- To ruin them -clean them with hot water or soap suds, and leave them half wiped, and they will look very bright while wet, and very dingy and dirty when dry, and soon crack and peel off. But if you wish to preserve them, and have them look new and nice, wash them with soft flannel and lukewarm water, and wipe thoroughly dry. If you wish them to look extra nice, after they are dry, drop a few spoonfuls of milk over them, and rub with a small dry cloth.

VEGETABLES.—Asparagus is a strong diuretic and forms part of the cure for rheumatic patients at such health resorts as Aix-les-Bains. Sorrel is cooling. Carrots, as containing a quantity of sugar, are not liked by some people, while others complain of them as indigestible; it is only the yellow core that is indigestible; the outer layer is tender enough. In Savoy the peasants use an infusion of carrots as a cure for aundice. The large, sweet onion is very rich in those alkaline elements which counteract the poison of rheumatic gout. If slowly stewed in weak broth, and eaten with Nepaul pepper, it is an admirable article of diet for persons of studious and sedentary habibs. The stalks of cauliflower have the same sort of value, only too often the stalks are so ill boiled that few persons can eat them. Turnips, in the same way, are often thought to be indigestible; but here again the fault lies with the cook. The cook boils the turnip badly and then pours some butter over it, and the eater of such a dish is sure to be the worse of it. What shall be said about our letorganized. In a period of 18 months, we have which a French old woman or doctor highly val-

> SEASONING FOOD.—Many persons have an dea that a finely-flavored dish must cost a great deal: that is a mistake. If you have untainted meat or sound vegetables, or even Indian meal to begin with, you can make it delicious with is seasoned with every variety of herbs and spices. These cost very little. If you buy a few cents' worth at a time, you will soon have a very good assortment. The best kind are sage, thyme, sweet majoram, tarragon, mint, sweet basil, parsley, bay leaves, cloves, mace, celery seed and onions. If you wish to plant the seed of any of these first seven mentioned in little boxes on your window sill, or in any sunny spot in your yard, you can generally raise all you need. Gather and dry them as fellows: Parsley and tarragon should be dried in June and July, just before flowering; mint in June and July; thyme, majoram and savory in July, August and September; all herbs should be gathered in the sunshine and dried by artificial heat. Their flavor is best preserved by keeping them in air-tight tin cans, or in tightly-corked glass To many persons herbs are disagreeable; of course they should not use them.

Anothern pattern for a crocheted Baby sacque. Material needed is about three ounces of split zephyr. Make a chain of eighty-five, then make two double crochet in every other stitch of the chain, until there are seven groups, with two double crochet in each group. Skip one chain, three double crochet in next chain, seven groups of two double crochet, widen by making three double crochet, five groups of two double crochet, widen same as before. the centre of back. Finish the row in the same way. Crochet eight rows, widening every other row. On the ninth row make fourteen groups of two double crochet, skip fourteen groups, make two double in the fifteenth of the eighth row. This forms the arm size. Make fourteen groups of two double crochet and widen, this is he centre of back. Then crochet seven rows, only widening in the back every other row.

For sleeves commence under the arm, put two double crochet in every group around the arm size, and under the arm put in some extra ones, having in all twenty groups of the two double crochet. Make as many rows as are required, to have the eleeves the desired length. a ribbon may be drawn through the sleeves about an inch from the bottom, with pretty effect. Tie it in a pretty bow on the outside of sleeve. Creenet all around the bottom until the sacque is of the right length, widening always

in the middle of the back. For the collar make two double crochet between every two around the neck, and as many rows as judgment and taste dictate. You can make them with straight fronts, or slanting. For the slanting ones widen on each end of each

row. This is for a slanting front.

Told.

BY THE REV. C. A. JONES. "Receive instead of palm boughs Our victory o'er the foe.

"Come, hands off there, youngster; hands off, I say; are you deaf, boy?"

"No, I ain't deaf," was the dogged, somewhat sullen answer, "but I can't see what harm I'm adoing, picking up of a little bit of green stuff, as nobody else see'd when the men was a-taking it out of the cart. If I hadn't had it somebody else would; and I do want it so, oh, sir, you don't know how much I wants it." And the sullen tone was exchanged for an anxious, eager pleading one.

It was a boy of some twelve years old who spoke, a dirty, grimy little fellow, his clothes hanging in loose rags about his little thin person, his feet bare, his whole appearance betokening no common poverty and want, such a boy as one often sees in the London streets. The face was not an ugly face; it was miserable and pinched and haggard enough, but there was some sweetness in the brown eyes that were raised so wistfully to his companion—the sexton of St. Winifred's Church.

The man and the boy were standing outside the Church one Sunday afternoon towards the end of March; the keen cutting east wind came sweeping round the corner of the street, and folks hurried on to their homes, not troubling themselves to give a thought either to the comfortable looking verger, or to the poor little boy who seemed pleading so earnestly that some favor might be granted him. A cart had just brought some "green stuff," as the lad called it, to the Church, and it was a little graceful branch and which he was now looking at so lovingly and longingly.

"I do want it so, sir, you don't know how I wants it."

The verger looked at the little fellow with a mingled glance of wonder and compassion.

"Please, sir, it's for Nanny."

"And who is Nanny, my lad?"

"Why, my Nanny, my sister as is sick; she lies all day up in the top attic down in Briggs' Court and she has nothing to look at all the day long, and once afore, I picked up a piece of green stuff in the street, and took it home to her, and oh, wasn't she just pleased, she kept it, and kept it ought to make us." it till it turned quite brown; she said to look at it was as good as going to walk in the fields; and and walk there of evenings, afore she was took walk there no more," and Dick's voice sank into a low whisper, "because she gets worser and screaming." worser every day."

"Poor little man, have you no father and mo-

"No, sir; father died a long time agone, afore I could walk, and mother—well, sir, mother ain't passed on into the Church. dead as we knows of, but she went away afore Nanny was took ill, and we don't know where back, and Nanny says He will some day; but-"

"But what, my boy?" I wants her to come back; she beats me, and she ter? and if that was true, "and he did seem as if sleep without asking God to bless mother and to beats Nanny, and I can bear the blows, she don't he spoke the truth," mused the boy, why every- bring her home, and to make them good—it was means) one in return, and Nanny cried all day

knowed her angry afore or since." interested in the ragged urchin, with whom he and received his change, and then he lingered had been so angry five minutes before.

Nanny: 'tain't to every one I'd give it, I can tell none of these things that Dick coveted at this you, but if it will make the poor sick girl's attic | moment. one bit brighter, I'm sure the Rector would be the last to grudge it you, valuable as every twig shopkeeper; "are you a-thinking that you wants of palm is to us to-day."

knows they puts up green stuff in the Churches at Christmas; for once I had a peep in, and oh, wasn't it fine!"

"No, no, it's not Christmas, my boy; but tomorrow will be Palm Sunday, and it's to make the people think of the day when Jesus Christ rode into Jerusalem, and the people waved Him, that we put these branches of palm in the Church to-morrow."

The eager brown eyes were more eager than ever now. "I wish I could tell Nanny about it." he said; "but I don't understand it all; she likes to hear about Jesus, but she can't read, and there's no one to come and speak to her; there was a lady comed once, ever so long ago, and she said how she'd come again, but she never did, and some one in the court said as how she'd a-took the fever and died. Could you come to see Nanny, sir? it's a poor place, and the stairs is very steep; but, oh, she'd like you to tell her what you told me just now."

"I don't think I can come, my man; at least I could."

"Who's the Rector? he ain't a policeman, is he?" inquired Dick, who had a virtuous horror of that noble body.

The verger smiled. "No, he's the priest-the

better after they have seen him." "Oh, please send him to see Nanny; if he'd only do her good I'd give him every penny I earns; I do earn a good deal some days; I goes round with the cart for Mrs. Green, at the corner shop, and sells the taters. I'm a-going for my her hand. money now-sixpence it will be, and there'll be two pence for a new-laid egg for Nanny, and a were coming home; where did you get it? oh

The Story that the Palm Branch a penny and two pence is three pence, and a half penny is a half-penny, that's three pence halfpenny, there'll be two pence half penny left; you good, and I'll pay him well for his trouble;" and then, when she was able to walk, they would go est sexton (whose name by the way was Scroggs) did not know whether he ought to laugh or to would, and he said he would tell you a story

A happy thought struck him.

"Have you ever been to Church, my lad?" "To Church!" and Dick smiled: "it wouldn't be a likely place for me to go to, would it? look but somehow I don't think he believed me." at my clothes." And the boy executed a slow movement before the sexton, by which he displayed in something of dioramic style the whole of the deficiencies of his apparel.

"That don't matter," said Mr. Scroggs, "I've away ever so much better,"

"Why, do you give clothes away here?"

feel happy, that's what I mean."

"Oh!" responded Dick, and there was something of disappointment in the "tone, nothing culty, whilst Dick contorted himself into all will make me happy unless Nanny gets well,"

"I tell you what it is my boy; you must come here to-morrow at eleven o'clock, to the service, the needle ran into him, and then there was a and then you'll hear the music, and you'll see scream and a laugh; at last Nanny pronounced the palm branches, and may be later you'll learn to come for other things, and you'll like it as very tired and exhausted, but with a happy smile much as others do."

"Yes, I'll come," answered Dick, "and then may be I can speak to the gentleman myself, into the broken window, for the wind came of waving palm that Dick Rufford had picked up. and ask him how much money I must give him, whistling fiercely in, and poor Nanny was obliged afore he comes to see my Nanny, and make her to own that she felt very, very cold. better."

> "All right, my lad. I think you had best speak for yourself; and now I must go in and clean up in case the gentleman might come to-morrow." the Church a bit.'

"Thank you, sir, very much, for the bit of green stuff-palm you calls it, don't you?"

poor sister, my boy; and may be when the Rector ing in his loving care of the sick girl. goes to see her, he'll make her like it all the better, if he only tells her, as I've heard him say before what a story it is that the palm branch tells us, and how good and patient, and humble

"Nanny is good, sir; you don't know how good," answered Dick; "and Mrs. James, as lives had passed away he was laid in his grave. He Nanny used to like the fields, sir; we used to go in the attic opposite to us, says she never see'd had been an honest God fearing man, but he had such a one for patience; she never says a word, married a pretty young girl, who had never been bad, but she says as how she'll never be able to although sometimes the pain is so bad that she taught much, and who turned away and laughed nearly bites her lips through to keep from

> story that the palm branch tells," persisted wor- tried to get work and to support herself and her thy old Scroggs, with a smile upon his face, as he patted Dick's rough unkempt head, and hardship was too much for one who trusted in

called out, as Dick walked briskly homewards, before my story begins she had gone away, no she is; we asks God every night to bring her carrying the treasured "bit of green stuff" in his one knew whither. Nanny's father had taught hand.

He had not felt so happy for many a long day, vent into a shop and made his purchases, pullafter that; she was awful angry with me, I never ing a very small old jug out of his ragged pocket, into which was poured some very blue look-The sexton, in spite of himself, was getting ing milk. He paid his three pence half-penny, before the counter-there were apples and or-"I think you may take the bit of palm home to langes, and stale cakes, in the window, but it was

"What is it, my dear?" said the good natured a bit more of anything? if that's for your sick "'Tisn't Christmas, is it?" asked Dick "I sister, what have you got for yourself?"

"Oh, there's enough for me," answered Dick. 'I has her crusties, and she makes me have a feels so greedy if I takes it, because she's so ill, and wants it ever so much more than I do."

The woman looked into the little thin face and took another egg from the window. "There, my branches of palm, and laid them down before dear, there's a whole egg for yourself; now run home and make a good supper."

> "Oh! thank you, ma'am thank you ever so much," and still Dick lingered in the little shop. "What is it you want, lad?"

"Oh! please, if I could but have one of them reels of thread; I'm a-going to the Church tomorrow, and Nanny said the other day she could of himself. mend me up a bit, if she had but a reel of thread; but you see, ma'am, as how I've half promised two pence half-penny to a gentleman, as the other gentleman at the Church said would come to make Nanny better, and I can't go back from my word."

"I don't quite understand what you means, lad; however, here's other customers a-coming think it would be better to send the Rector to your in, and I can't stay and talk to you now: I've sister, he'll tell her things much better than I done a good day's business, take the reel of that I ought to be good and patient, although I thread, my lad, and welcome, and get Nanny, as don't know a bit what the story is." you calls her, to mend you up."

"Oh, ma'am, thank you so much; Nanny will be so glad," and Dick went out into the street again, happier even than he had been before. parson I suppose you would call him; and he is Five minutes more and he had mounted the very kind and very good, everybody is always steep staircase and stood in the attic in Briggs' Court, where poor Nanny spent all the long weary days of her life.

"Nanny, see what I have brought you," and he went up to the miserable bed and kissed of agony stood upon her brow. Nanny tenderly, and put the palm branch into

"Oh, Dick, dear Dick, I thought you never penny for a roll, and a half-penny for the milk; how beautiful it is, just like the green fields."

listened eagerly to every word, and something of hope came into her sickly suffering face when can tell the gentleman, if he comes this evening her brother assured her that the gentleman he I can give him two pence half-penny, and I'll was going to pay to come to see her would be work harder than ever, if he'll only do Nanny sure to make her better, quite well perhaps, and Dick drew himself up with an air that was at away into the country, and be amongst the green once so ludicrous, and so touching, that the hon- | fields always. "And he will tell you about Jesus. Nanny; he as gave me the green stuff said he about the palm branch, (that 'ere bit of green stuff is called palm) which will make you good and patient. I told him as how you was good and patient, and hadn't no need to be made so,

"Indeed, indeed, Dick, I wants to be made good; the lady told me such a lot that day she comed, but I can't remember it all, only I knows if I heard more about Jesus the pain would be easier to bear, for that was one of the things-she seen many worse than you come here, and go said; perhaps you'll hear something about it in Church, Dick; you must be very good and very quiet; I went once, ever so long ago, and I "No, no, my lad, leastaways not at first, not should have liked to go again, but mother would until the Rector knows something more about the not let me. And now, Dick, my kind good Dick, (Dick remarked to himself) sat waiting to receive people; but he tells them things as makes them come and let me mend you up a bit before it gets him.

dark." And Nanny raised herself up with some diffimanner of attitudes, that his sister might get at noon." the numerous holes more easily. Sometimes that she had done all she could, and she lay back upon her face, whilst Dick boiled the eggs, and got the tea ready, and tried to stuff some rags

"The tea will warm you, dear," said Dick, "and then you'll feel better, and I'll tidy up a bit

So Nanny and Dick had their tea, and enjoyed it very much, and then the boy tried to cover his sister up, and make her comfortable for the "Yes, that's the name; take it home to your night; there was something inexpressibly touch-

The story he had told the sexton was true. John Rufford had died when Nanny was three years old, and Dick a baby in arms; in fact, the Sunday Dick was baptised was the last day his father ever went out: he had a cold then: in a day or two inflammation came on, and ere a week at him when he tried to speak to her of grave hard I couldn't understand it, but he'll tell it He then would be able to feel for you when you things. When trouble came to Mary Rufford,, "'Twould be easier to bear if she knew the she did not know where to turn for help; she children, but the struggle against poverty and no strength but herown, and the poorthing sank "I'll look out for you to-morrow, my lad," he very low and took to drinking; and three years her a little prayer before he died, and her mo- the Rector of St. Winifred's said, into a very few ther, strange to say, had made her say it every "I was a-going to say, sir," answered Dick, his poor little fellow, for had not "the gentleman" night afterwards, and had made Dick learn it alwhite face flushing crimson, "that I don't think told him that somebody could make Nanny bet- so, -and now the lonely children never went to hit very hard, but I can't abide to see any one thing else would be all right. With a bright ex- all they knew; but surely God's own angel carried hurt Nanny, and once I gived her (mother, I pression upon his usually worn little face he the simple words to the Feet of Him Who loved His little ones well enough to die for them.

It was just after their mother went away that, they would not believe His words; they had Nanny, taking some work to a shop one night, tried to stone Him, and to kill Him, but on this got very wet, an attack of rheumatic fever came on, and the girl had never recovered the use of her limbs. What Dick had been to her no one knew; how he had worked and slaved and starved so that he might keep her as much as possible from want, is a story that cannot be written here, it will be told in that great day when the secrets

of all hearts shall be disclosed. The faint March sun shone into the attic in Briggs' Court on the morning of Palm Sunday; the bells from many a Church sounded through the broken window, and Nanny heard them with spoonful out of the egg, sometimes more, only I a strange new feeling at her heart, for Dick was going to Church, and somehow she felt as if out | He heard the cries of anger; athwart the bending of that Church-going some great good would come into her poor lonely suffering life.

Dick meanwhile had gone down to the pump in the court, and was washing his face and hands vigorously. When the operation was over, and his hair was stuck down upon his face, in a very unusual manner, the bright drops of fresh water hanging from it, and falling slowly upon his old blouse, he went to present himself to Nanny, feeling, it must be confessed, somewhat proud

Nanny commended his appearance highly, only she wiped the glittering drops from the black shining hair, and kissed her darling, and bade him tell her all that he had heard in Church as soon as ever he came back.

"And, Dick, dear, before you goes, would you put the palm branch into the bottle in a drop of water? and I can look at it all the time you are gone, and think that there's a story about it, and

Dick did her bidding, and wishing Nanny one more good-bye, started off for St. Winifred's Church, whilst Nanny herself lay upon her poor bed, and looked wistfully at the palm branch.

She was suffering more than usual that morning; she had tried not to let Dick see it before he went away, for she knew he would not have left her, had he suspected it, but now the tears were rolling down her wasted cheeks, and drops

And through it all her eyes rested lovingly upon those sweet fresh green leaves. "I will try to be patient and good," she said, "but, oh, sometimes it is very hard;" and so, struggling with be more dutiful and obedient to her than he had pain and seeking for the great gift of patience, ever been before.

Dick gave an account of himself, and Nanny poor Nanny spent the morning of Palm Sunday. We will not follow our friend Dick to Church; most of us know what a beautiful service is, and to us, and we will be good to her." St. Winifred's was very like other churches; everything was beautiful and solemn, and reverent, just what God's house ought to be.

Dick gazed wonderingly around him, listening to the sweet music, and looking at the "boys in white," as he afterwards called them to Nanny. walking round the Church, and carrying palm branches in their hands; he knew, too, that when the people knelt down they were praying, and he knelt down too and joined his hands, and over and over again, he said the words of his own simple prayer, and he added what he had never added before, "please, God, make Nanny better."

The service was over, and Dick felt a hand laid upon his shoulder: "Come with me to the Rector, my lad, I've a-told him all about you," and kind Mr. Scroggs' face beamed cheerfully upon the boy.

Dick followed him somewhat shyly into the clergy house; "Here's the lad, sir," said the sexton, pushing him into a room where a gentleman the same gentleman as had spoken in Church

"Please, sir, will you come and make Nanny better?"

"I will try, my boy; I will come this after-

"Oh, thank you; and please, how much will it be? I told the other gentleman as how I had two pence half-penny, and I would try and get more."

"My boy, I do not want any money." And for the first time Dick looked into the priest's face, and he thought no one in all the happy, for she saw that in her mother's face world had ever looked so kindly on him before, and he fancied he heard him say something, he did not know what; the only words he underwere, "without money and without price."

He gave the address in Briggs 'Court, and then he ran home to tell Nanny the good news.

"Nanny, Nanny," he said bursting into the attic."he don't want any money; he's one of them as does it all gratis, and he's the nicest gentleman ever I see'd, very pale, as pale most as you are, with blue eyes, and such a nice smile and he's coming to make you better, all for nothing, Nanny."

"I'm glad, very glad, Dick, but did you hear anything about the palm branch in Church? did you hear the story you was a-talking about last

Poor Dick looked somewhat crestfallen, and stood scratching his head, a favorite trick of his when he was not quite certain of things.

"I did hear something, Nanny; but 'twas so you all when he comes, dear; he'll make it all

And he did come, and he did make it all straight, but it took a long time to do, for poor Nanny was very ignorant and uneducated, and I should fill a very large book if I told you all he said to her before she quite understood the "Story that the Palm Branch tells," to every one of us; I am going just to put the sense of what

Palm Sunday comes just a week before Easter; on this day, more than eighteen hundred years ago, our Blessed Lord sent two of His Jews had never received Him as a King before; first Palm Sunday when He appeared in the streets of His own city, riding upon an ass, they cut down palm branches, and waved them in the air, and strewed them before Him, and they cried with loud voices and proclaimed Him a King. Dear children, that was on Sunday; on Wednesday our Blessed Lord was betrayed; on Friday those same streets, through which the cries of triumph had rung, resounded with the fearful shouts: Crucify Him, crucify Him. Jesus knew all that was going to happen Him: as man, He suffered and died; as God, He knew everything. All through these notes of triumph palm branches, He saw the lifted Cross. And now do you know the story that the palm branch tells? do you know the tale it told Nanny after a long time? It is the story of patience: the words of the collect for Palm Sunday ask that we may follow the example of patience which our dear Lord set before us; that day, which seemed to be a day of triumph in Jerusalem, was but the heralding in of all that greater suffering, of which Palm Sunday is the beginning; and so, when we look upon the palm branches, we must think of the sufferings of Jesus, and from His sufferings learn our own lesson of patience.

I have told you it took Nanny a very long time to understand all this, but at last she knew the story that the palm branch told her, and which it tells you and me.

She lay on her bed still, when the bright June sun shone into the poor attic; and one summer's day she told Dick how easy it was to bear suffering now.

"Nonsense," said Dick; "you was always patient, Nanny; ask anybody."

"I tried to bear the pain for your sake, Dick; and because I did not like to make you unhappy, but it was very hard; now I try to bear it because Jesus suffered all the pain for me, and that's

why it is easy." Dick had been installed as errand boy at the clergy house, and was learning to be a good boy; he was as loving and gentle to Nanny as in the days when he and she were all the world to each other, and he made Nanny very happy by promising that when mother came back he would

"And she will come back, I am sure, Dick." Nanny would often say; "God will send her back

Again; it was the eve of Palm Sunday, and Dick, looking very different to the first occasion on which we saw him, is standing at the door of the clergy house looking at the palm branches, which are just being carried into the Church; he remembers that same day last year, and as he thinks of Nanny the tears rush into his eyes, and he remembers how he longed for her to get well. "And she never can get well. I know that now; but Mr. Scroggs' word has come true, and she is ever so much better-not better as I wanted her to be then, her limbs, is just as weak, but she's got what she always wished for; she knows how to bear the pain, and she says it's the palm branch as taught her. I will ask if I may have one out of the Church to-morrow, and take it to her, she will like that, and on Easter Eve I must buy a flower or two to make the room look bright for the morning, for Nanny's first Communion. The Rector says I may be there, and next year I am to be confirmed. Oh! how I wish next year would come. Hullo, missis, mind where you're a-going." This last remark was addressed to a poor weak miserable looking woman, who seemed hardly able to walk, and who, but for Dick's timely aid, must have fallen to the ground.

"Thank you, my boy, I'm only going a little further; I'm near home now."

Dick's face was very white. "Mother." he said. 'Come with me; Nanny has been waiting for you for so long."

They went home together—the erring mother and her little son, and Nanny was very glad and which made her hopeful for the future.

There were troubles in the attic in Briggs' Court-troubles which fell hardest upon Nanny, but she had learnt the story that the palm branch told, and she was patient under them all. And her sweet patience and gentleness did their work: when last the Rector of St. Winifred's called to see Mrs. Rufford, she asked him if she might be prepared for Confirmation, and be confirmed with Dick when Eastertide came round again.

To you, dear children, who have read this little tale, the palm branch tells its story, just as it told it to those poor things in their dreary

Already you have passed through the solemn weeks of Lent; step by step you have followed Jesus your Lord in His temptation in the lone wilderness; you have thought of Him cold and hungry, weary and faint, and you have, it is to be hoped, given up some comforts, some pleaures for His dear sake, Who was hungry because are hungry, Who was cold that He might know what it is for you to feel the keen wintry wind blowing around you.

All this was hard enough surely for the God-Man to bear-but oh, it was not enough; to-day we stand upon the threshold of the most Holy Week in all the Church's year; to-day, when we look upon the palm branches, our thoughts must fly to the Cross, and already a shadow of the coming Agony mingles with our notes of praise.

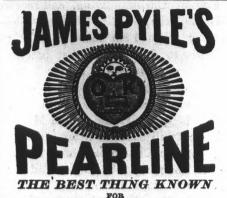
My children, we have a sorrowful journey to go this week; we have to follow Jesus into the Garden and look upon the sacred Blood pouring down His brow; we must be with Him in the disciples to fetch an ass, and He rode upon that Judgment hall; we must try and realize what ass into Jerusalem. This day is called our dear the pain must have been, what the writhing Ag-Lord's triumph day. I will tell you why. The ony of the Crown of Thorns, the Scourging, and the Mockings; and then we must go on to Calvary, to the consummation of all the woe, to the most cruel death, which brought life to us.

> Yes, to-day we must begin to think of these things—we must put away even the few pleasures we may have allowed ourselves during Lent-we must ask that we may learn the lesson that the palm branch teaches us-that we may both follow the example of our Blessed Lord's patience, and so be made partakers of His Resurrection.

"His very shrines, this week of woe, Will doff their rich attire and show As mourners; fear we there to go In glad and festal guise.

"Yea, when the funeral days are o'er, And altars shine in gold once more, I bid thee lavish all thy store,

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The Living Church.

Chicago, March 17, A. D. 1883.

THE LIVING CHURCH CO.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

Orders for extra copies of the Easter number must reach the office on or before March 19th. It will consist of twelve pages on superfine paper, including a handsome illustrated cover. Price 5 cents per copy mailed singly; twenty-five copies one dollar; one hundred copies, three dollars and fifty cents, postage paid. They will be mailed in Chicago on Wednesday morning, and will thus reach nearly all our subscribers by Saturday.

Now!

It is safe to say that, in every parish and mission of The Church, there are, today, many souls who have been, more or less, aroused by the Services and Instructions of the Lenten Fast. Communicants there are who feel, as never before, that sin has found a lodgement in their hearts, despite their solemn vow to renounce, forever, its power; despite their more or less earnest struggles to keep that vow. Baptized souls there are who realize that, if they would keep their vow to obey God's Laws, they must become earnest and frequent Communicants at His Altar Who said "Do this, in remembrance of Me."

In short, there are thousands amongst every class of those who have been observing, even outwardly, this Lenten Fast, who feel thoroughly uncomfortable about their spiritual state; realizing that they are far from what they ought to be; realizing, perhaps, in just what particular they are, spiritually, most weak and sinful.

Conscience says to them "you ought to do this," or "you must renounce that;" and, if they would but heed the voice of conscience, and act upon its warnings, this Lent would be the turning point in their spiritual life, for which they would forever thank their God. The cry of an aroused conscience is God's Voice speaking in our hearts; Satan knows this, and there are doubtless many honorable, woramendment; and then tempts us, with carry our resolutions into effect. He well knows that mere "good resolves" do not weaken his power over us; it is action which he fears. Therefore he lets us satisfy our consciences by framing noble, Christian resolutions of reform, and then lures us to delay their execution.

He is trying his favorite plan upon thousands of souls to-day, whose consciences have been aroused by the services and instructions of this Lent; and thousands are saving to themselves, "I will confess Christ before men, and be joined to Him in Holy Baptism-some day, when I am better prepared;" or "I will assume, anew, the vows of Christian living, and receive the Gifts of the Spirit, in Confirmationsome day, when I am more fit;" or "I will begin to fight this or that besetting sin; I will pay, honestly, to the Lord a just proportion of my income; I will be constant in my attendance upon the Services of the Lord's House, and at His Holy Table; I will strive to learn all that I can about the Church of which I am a member, conquering the conceit and prejudice which has, thus far, held me back; right earnestly; I will begin to train up my children in the way of the Lord;some day, when this, or that, or the other thing which is now holding me back be removed from my path; it soon will be, and then I shall be free to serve my God as I know that I ought to be serving Him to-day." Christian soul, do not think it! That very hindrance which is in your way to day, is put there by Satan; he has another ready to take its place when it be removed. God says Act! Act as your themselves to pronounce certain shibbo-in the press. The title is "Piety and conscience bids you in My Name! Act leths of a party, while others take partic-Prayers," and the author the Right Rev. now!" Satan says "wait."

God loves us as a good shepherd loves his sheep; Satan loves us as a wolf the sheep. Whose voice will you heed?

In His Name who died that you might live in Him and He in you, act upon the ficiants. warnings of your conscience. If you do good resolves which your awakening conscience is urging you to make, seek counsel of your pastor, and act as he bids you. As you love life, as you love your soul, do not listen for one moment more to the Devil's counsel "wait;" "behold, now is the accepted time, behold now is the day of salvation." If if be not now, when conscience is calling you to action; it may be

Beneficiary Education.

President Eliot in the course of his speech at the Harvard Club dinner at Delmonico's some evenings since, (why in Lent?) said that the clerical profession had been deeply injured by beneficialry endowments. The statement expresses opinthan announced. Coming from so reconsideration.

But is it true that pecuniary help or their number increase! support from beneficiary societies or endowments during the collegiate and theological course, tends to injure the tone of the clergy?

be answered by citing individual cases. It is easy enough to point the moral and individual judgment, must produce a very adorn the tale in real life. Instances abound wherein young men who were supported by societies, have gained position people of Scotland. When one says "It's and influence in the Church, and some of growing colder,"the other replies, "You're them sit on the Bench of Bishops. On the other hand, some of the same class have proved dismal failures and furnished the Church, but an ungrateful return for her generous benefactions. But the logic The speaker represented some 300 years is faulty which would seek to decide the question by citing a few notable cases of splitting. Possibly he belonged to the success or failure.

at a satisfactory answer is by collating the dled down to one man and his sister. testimony of men who have had opportunity through a long series of years to observe the general working and outcome of the beneficiary system, and who are not interested in keeping it up. President Eliot seems to have arrived at very clear and definite views on the subject. Another observer says: "In this class of students when he notes the awakening, he tries his thy young men and a few very able felbest to lull our souls to sleep again. His lows, but, as a rule, young men of stamifavorite and most successful soporific is na and character will not accept beneficidelay. He lets us feel the force of God's ary aid at all. If there be any deadbeat- bytery has not a trial for heresy on hand. Protestant to five Roman charities. warning, and make our resolutions of ism latent in a young man, it is pretty In one place one was accused of blasphemy The Times concludes that there sure to be fully developed under the sys- because he was opposed to prosecuting religious system which has done so little in many a plausible excuse, to put off—for a tem of beneficiary aid." Others who small sweet-shops for keeping open on "the while-the positive action necessary to have had abundant opportunity to study \Sabbath," and "this morning's Aberdeen the system speak of it as a necessary evil, paper has six columns of a trial of a Mr. seeing that it is only by this means that Cooper by his Presbytery, for not being conspicuous and remarkable part of the the ranks of the clergy can be kept full. Probably all of us feel a profounder respect for the young man who prefers to undergo all sorts of buffeting and head winds in order to make port by his own toil and skill, than for him who floats lazily behind a tow, and is pulled by main force to his destination. No doubt the discipline of self-reliance develops a manlier temper. It gives fibre and strength to the character. It fosters that manful independence and fearlessness, which is essential to a priest's best discharge of duty. It cannot be gainsayed that this

strength of character has its affinity in greater mental vigor. Men are differently constituted, it is true. Some are naturally more self-contained and impatient of dependence than others. The latter do not wound self-respect in accepting pecuniary support, but there can be no doubt that the finer quality of young men, with manly pride and self-reliance fully developed, is the kind which the Church most has become of the Society that was to be needs for her work in the holy ministry, I will use my influence for the Church and the kind most likely to adorn that ministry by intellectual brilliance and spiritual power.

The bestowment of benefits by the Church has frequently been of such a character as to increase the sense of humiliation, which to a greater or less degree must attend the acceptance of such bounty. Some of the societies require young striplings, who have no more idea of theology than an eagle's egg has of soaring, to bind themselves to pronounce certain shibbo-

ling to be educated in certain schools. We need not enlarge on the matter of second-hand clothes as an evidence of the lack of spirit at once of donors and bene-

The inevitable result of all this is that not know how best to carry into effect the the ministry is in danger of losing, among and unbarred, in order that those who deus, the degree of respect which it once had. Seldom do young men of the cultivated classes devote themselves to Holy Orders. There is often seen to be a lack of manners even when there may be brilliance of pulpit oratory or great gifts of scholarship. Defects in self-reliance and manliness result in frequent changes through inability to avoid or cope with difficulties. It is well, perhaps, to repeat that many notable exceptions exist among the clergy who have been educated on this system, but wise observers anxiously studying its effects on the general tone of clerical character, do see abundant cause to deplore the evils which it fosters. In the mean time it is not to be regarded as an insignificant fact that there is an inions that have been longer entertained creasing disposition among young men, to provide for their own wants, and push spectable a source, it is worthy of serious their way through to Holy Orders by the vigor of their own unaided effort. May

There is a singular peculiarity in human nature to take the other side. It is strikunamiable variety of the genus homo. An observer sees a good illustration in the not far wrong there," as if everybody but he were wrong more or less. Another remark about the weather brought out the reply, "There's no getting out of that." of disputatiousness and metaphysical wordsect which held that everybody not be-The only way by which we can arrive longing to it would be damned. It dwin-Some gentleman had a curiosity to see the only two people destined to be saved, and visited their house. Davie, the brother, was absent, but the old lady was communicative. "But do you really believe," asked the visitor, "that you and your brother are the only people who will not be damned?" "Well," replied she, "between ourselves, I sometimes have my

doubts about Davie." The same writer says there is hardly a large town in Scotland in which the Presquite sound on the sacraments." Mr. Conway adds: "The statistics of immor rality hold their own. In the month of January, 1883, there were 3,995 children born in the eight principal towns of Scotland, of which 366 were illegitimate. The ties of Romanists pass through organized largest number was in Perth, where the societies and enter into their statistics, and illegitimate births were fourteen-eighths are set down to the credit of the Church. per cent. of the 366. In Aberdeen, which has about 90,000 inhabitants, the percentage was eight-fourths of the same.

troduced in Chicago, under the direction of the Jesuit Fathers, and with the approval of Archbishop Feehan. It is modeled on Cardinal Manning's "League of the Cross," which is a copy of the Church of England Temperance Society. What formed by our clergy in Chicago?

The papers are trying to find some convenient word to designate a total abstainer. Some one has proposed "hydropot," water drinker, but that only raises a laugh. The latest suggestion is "amethyst," which literally means "anti-intoxicant." Appropriate name! remarks somebody, for such jewels!

ular pains to help only those who are wil- the Bishop of Illinois.

The Open Church.

The recent robbery of the Church of the Transfiguration in broad day-light, by some sacrilegious wretch, indicates the chief difficulty which lies in the way of leaving the doors of our churches unbolted sire may at any hour enter in and pray or meditate. In many of the Continental countries, in the churches of Russia and the East, where often immensely valuable property is left exposed, the doors remain open and unguarded. But the good priest of the Transfiguration, who spends his life in ministering to the needy souls and bodies of all classes of people, was too trustful, and has found that a strong lock is the only price of safety in this country. What a ghastly depth of irreverence and godless defiance of decency this state of things reveals! Nevertheless our churches ought to be

always open, and there ought to be some way of protecting them and those who wish to use them worthily, from the hand in that rich and fashionable city, to acof the defiant thief. Why should not the members of a parish, particularly if they are numerous and in a thickly populated centre, associate themselves into a kind of Guild, with the engagement that each member shall spend one hour a week in the Church, for the purpose of guarding sacred things and places, of which hour he ingly developed by the individualism of to appropriate one fourth in acts of faith, This is not a question that is going to modern times. Contempt for authority love, hope, penitence and intercessory and implicit belief in the infallibility of prayer? This is a scheme that is entirely practicable if the people are endued with the spirit of reverence, and enter heartily into the main design of keeping the Church open, and establishing the custom of going thither for quiet prayer and meditation. It would prove a very helpful exercise to the members of the Guild; it would add much to the ever-flowing streams of intercession; it would tend to restore the spirit of local reverence, and it would afford to many who have no other place a retreat from the cares and bustle of life where they could commune with God. We commend the suggestion to the thoughtful consideration of such of our parish clergy as feel the stigma St. Paul's, Paris, N. Y., desires all letters and mail sometimes cast upon us, that our churches are closed six days out of the seven.

> The Chicago Times reads Protestants a well deserved lecture on their deficiency in charitable works. Investigations following the painful disclosure at the Servite Convent have brought to light eight institutions in Chicago for the care of destitute children, two of which are not religious, five are sustained and managed by the Romanists, and one is Lutheran—one

its organized capacity as Protestantism to fiulfil those precepts and injunctions of practical benevolence which form the most

fiulfil those precepts and injunctions of practical benevolence which form the most conspicuous and remarkable part of the teachings of the founder of Christianity.

The saving clause in the above "is "organized capacity." It is well known that absolutely all the benefactions and charities of Romanists pass through organized societies and enter into their statistics, and are set down to the credit of the Church. The individual is nothing; the ecclesiastical organization is everything. It is also well known that the charitable work of Protestants is for the most part individual and outside the organized work of religious societies. The Church idea is minimized by the Protestant denominations, and the individual is magnified. The consequence is the good that they do is evil spoken of—or at least is not recognized to the credit of Christianity; and no doubt is done less efficiently, in the main, than it would be done through properly organized Church societies.

However this may be, "the characteristic work of the Gospel is being very insufficiently done in this country by people professing and calling themselves Protestant Christians. A little less railing at Roma and a little more of being about the Father's business in imitation of the blessed Master, would be quite as well for their own hope of Heaven and for the help of suffering humanity.

The Convention of Indiana met on the professing and calling themselves Protestant to of the practical process of the convention of Indiana met on the professing and calling themselves Protestant Christians. A little less railing at Roma and a little more of being about the Father's business in imitation of the blessed Master, would be quite as well for their own hope of Heaven and for the help of the convention of Indiana met on the professing and calling themselves Protestant Christians. A little less railing at Roma and a little more of being about the Father's business in imitation of the blessed Master, would be quite as well for their own hope of Heaven and for the he which is considered a fairer rate than Protestants is for the most part individual A temperance society, in which the by the Protestant denominations, and the temperate and the abstinent may combine individual is magnified. The consequence on a common platform, has just been in- is the good that they do is evil spoken of

The LIVING CHURCH Tracts seem to 7th inst., to elect a successor to Bishop grow in favor every day. Seventy-five Talbot. On the evening before the Bish-housand have now been sold. No. 19 is

Rev. F. J. Harrison, of Troy, was the choice of the clergy, and Bishop Garrett, of Northern Texas, of the laity. The latter would probably have been elected, but for the fear that the House of Bishops would not sanction his transfer. On the third ballot the Rev. Isaac L. Nicholson. S. T. D., was elected unanimously.

The Bishop elect is now rector of St. Mark's, Philadelphia, one of the leading churches of the Quaker City. He is 42 years of age, and son of Isaac L. Nicholson, who for a long time was at the head of one of the most substantial private banks of Baltimore. Dr. Nicholson graduated at Williams College, Massachusetts, and spent the year after graduation in his father's banking-house. He then entered the theological seminary at Alexandria, and upon leaving that institution became assistant pastor of St. Paul's, Baltimore. Subsequently, at the urgent solicitation of the Bishop of Massachusetts, he left that position, which was one of great influence cept charge of a small mission church at Williamstown, Mass., where he labored for a considerable period for the special benefit of the students of his Alma Mater. He afterward returned to Baltimore to fill the position of rector of Westminister parish, and from thence was elected to succeed Dean Hoffman as rector of St. Mark's. Philadelphia.

Dr. Nicholson as to personal appearance is tall, and possesses the elegant and refined manners for which the old Maryland families are so distinguished. He is a preacher of a very high order of ability, a fluent extempore speaker, and a clergyman who seems to have unlimited powers of usefulness, especially among the poor in the large parish of which he now has charge. He is an admirable Churchman.

Personal Mention.

The address of the Rev. T. A. Morris has been hanged from Waynesville to Arden, N. C.

The Rev. O. S. Prescott has accepted the rectorship of St. Peter's Church, Ripon, Wis. (Diocese of Fond du Lac), vacated by the Rev. F. Durlin, who goes to Grace Church, Madison, Diocese of Wiscon

The Rev. Joel Davis, having resigned the Parish matter addressed to the latter place. The Rev. C. T. Stout has accepted a call to the rectorship of St. George's Church, Leadville, Colorado,

and will take leave of his present charge, St. John's, Kalamazoo, Mich., after Easter.

The Rev. W. G. McCready, St. James', She byville, Ky., has accepted an election to the rectorship of St. John's Church, Versailles, Ky., to take effect first unday after Easter. The Rev. E. Bayard Smith has resigned the rector-

ship of Emmanuel Church, Norwich, Diocese of Central New York, and has entered upon his duties as Rector of Trinity Church, West Troy, Diocese of Albany, on the fourth Sunday in Lent. The Rev. Henry H. Washburn, latterly assistant

minister of St. Mary's Church, Brooklyn, has accepted a call to the rectorship of St. Barnabas' Church, same city. Address 65 Stanhope St. The Rev. J. B. Robinson resigns Christ Church,

Bethlehem, Ct., on Easter Sunday, and accepts a call to St. Mary's, Hazardville, Ct., for the 1st Sunday af-

Obituary.

MOORE.—Entered into Rest, at New Orleans, La., March 4, 1883, after a long illness, Virginia, wife of Rev. M. M. Moore, of Oxford, Miss. "Numbered with Thy Saints."

An Appeal.

The Church Society for Promoting Christianity amongst the Jews, 3: Bible House, New York, Lent, 1863. Remittances should be sent to the Treasurer, Wil-iam G. Davies, 146 Broadway, New York.

Miscellaneous.

A speciality is made in confirmation dresses, furnished in all styles, at Mrs. Durlacher's, man-ufacturer of infants outfits, ladies' fine underwear, children's dresses and aprons, old ladies caps, and breakfast caps. 56 South Ada Street

WANTED.—The addresses of subscribers to the Palladium, St. Mary's School, Knoxville, Ill., the subscription list having been destroyed in the late fire. Subscribers are requested to state to what date their subscriptions are paid.

AID FOR NASHOTAH.

AID FOR NASHOTAH.

Do not forget this venture of the Church's early missionary zeal. We need means to support Professors and Students. The daily mail is our only source of supply. May God put it into your heart to send us help! Address the Rev. A. D. Cola. President, Nashotah, Wis.

E. R. Welles, Bishop of Wisconsin; Wm. E. McLaren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac—Executive Committee.

The undersigned in basil of Nashotah Mission

Bishop of Fond du Lac—Executive Committee.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the following offerings during the month of February:

For Dady Bread.—Rev. Dr. Wright, \$10; Alexander M. Lesley, 52; E. I. S., in memory of a beloved daughter, 10; X. Y. Z., N. Y., 5.25; Miss M. D. Foxx, per Mrs. Dr. Adams, 30; C. E. H., 1; Rev. Edward Davis, 10; Epiphany Offertory, Ch. Holy Communion, N. Y., 100; Trinity Ch., Bay City, Mich., 25; Friend, W. Brockline, Ct., 10; Rev. T. I. Holombe, 10; Churchwoman, 5; Legacy of the late Harvey Hull, 300; Alvunnus, 36.

For Clothing Room,—Box (in Jan.) from St. Paul's, Sch., Concord, N. H.; Box from Branch of Ladies' Auxiliary.

A. D. Cole, Pres. Nashotah House. Nashotah, Waukesha Co., Wis., March 7, 1883. Wanted—A young lady as Governess, and to take charge of a little boy six years old. Unexceptionable references given and required. Address "C. S. N.," at this office.

An Organist and Choir-leader of experience, who has been educated in the Church, desires an engagement in or near a large city. The best of reference given. Address "K.B.," care of Living Church.

WANTED.—Copies of St. Mary's School Register for the years 1878, '79, '80, '81, '82. Also a file of the Diocesan Journals of Illinois, Quincy, and Springfield, to replace those lost by fire.

C. W. LEFFINGWELL, Knoxville Ill.

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Form of Equast.—I give and bequeath to the Society for the Increase of the Ministry, incorporated by the State of Connecticut, its office being in the City of Hartford, in said State, the sum of _______, to be applied to the uses of said Society.

GENERAL CLERGY RELIEF.

GENERAL CLERGY RELIEF.

(Shorter Title of "The Trustees of the Fund for the Relief of Widews and Orphans of Deceased Clergymen, and of Aged, Infirm, and Crippied Clergymen of the P. B. C. of the U.S. A. This charity is not local or diocesan. It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer is William Alexander Smith, 40 Wall St., New York. [223-cew-ly

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BOOK REVIEWS.

THE OUTERMOST RIM AND BEYOND. A Con-tribution toward Patience, Reverence, Silence, and Spirituality, in the Study of Nature and By Charles Van Norden. New York: A. D. F. Randolph & Co. 12mo, cloth, pp. 213.

The aim of this book is to demonstrate that human reasoning has an "outermost rim" or limit, and that across the horizon come rays of light from the great "beyond" of God and eternity. The subject is considered in a scientific spirit, and is, practically, a direct attack upon materialism, agnosticism, and some other recent forms of anti-Christian thought. The author establishes his point, and yet there are certain elements wanting to make the book really satisfactory. The lack is not in the reasonableness of the proposition maintained, for most readers, whether 'upholders or enemies of Christianity, will accept much of what he says. It is rather in an incompleteness of the author's own work. His statement that the "Creeds" of "the Churches" need revising, has in it something of truth, if post-reformation systems be meant. But he shows no indication of comprehending the difference between these systems and the historical faith of the Catholic Church, built upon the Apostles' Creed, and the Symbol of Nicæa.

DUMAS' ART ANNUAL.—An Illustrated Record of the Exhibitions of the World. 1882. Containing about 250 Original Drawings Reproduced in Fac-simile. New York: J. W. Bouton. 1882. Paper, pp, 324. Price \$1.25.

The custom of issuing illustrated art catalogues, begun four years ago, is growing into universal favor. We have here the first installment of what promises to be an annual review of the art of the world; both pen and pencil being employed to bring before the art-loving public something like an adequate idea of the best work of the year. Two hundred and fifty original drawings from paintings have been reproduced in fac-simile, representing twenty-six exhibitions and nearly two hundred artists. There are also critical and descriptive articles, on the exhibitions of the past year in England, America, France, Holland, Austria and Russia, including the Royal Academy and the Salon; a notice of notable picture sales, including that of the Hamilton collection; and notices of modern art manutactures and domestic decorative work.

A HISTORY OF LATIN LITERATURE. From Ennius to Boethius. By George Augustus Simcox, M. A., Fellow of Queen's College, Oxford. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. 2 vols. Price \$4.00.

Mr. Simcox has in the above given the reading world two very interesting and valuable volumes. His aim is " to do something towards making Latin literature intelligible and interesting to the cultivated laity, whether they read Latin or not." He has indeed done very much. We know of no other treatise which, in such a compact form, gives a complete insight into the lives, thoughts and works of those great heroes of literature to whom the modern world owes more than it is youth whose mother put a larger mustard plaster on his younger brother than she did on him. ready to acknowledge. This work should be found in every library.

BIBLE THEOLOGY AND MODERN THOUGHT. By L. E. Townsend, D. D., Author of "Credo," etc. New York: C. T. Dillingham. 1883. Professor Townsend has written much and

well. The present volume is one of the most useful that has come from his pen. In a clear, bold, kindly manner he defends the faith against modern attacks. It is the book to place in the hands of a young doubter; a book that will not repel him, but convince as much by its fairness as by its force. There is no shrinking from difficulties. The existence of an intelligent God, the Trinity, the Goodness and Severity of God, the Atonement, Miracles—these are the themes treated; and treated in a manner more than usually satisfactory and suggestive.

THE CREED OF ST. ATHANASIUS. With brief notes by the Rev. F. W. Taylor, Rector of Holy Trinity Church, Danville, Ill. New York:

These notes were originally published in substance in the LIVING CHURCH. They attracted much attention at the time, and very many will be glad to see them collected. Mr. Taylor has added much new matter to them.

BEN BRIGHTBOOTS, and other True Stories and Music. By the late Frances Ridley Havergal. New York: A. D. F. Randolph & Co. Cloth, pp. 145. Price 75 cts.

A collection of short stories for the young, by Miss Havergal, some of which have appeared in periodicals. Scattered through the pages are devotional poems in the characteristic vein of this author. There are notes for music to several of these poems, also of her composition.

WINGED SONGS: An Easter Jubilee. By Rose Porter. New York: A. D. F. Randolph & Co. Price 50 cts.

Some beautiful thoughts for Easter-tide in shape of bird songs or meditations. It is bound in paper covers, tied with ribbon.

ON THE IMITATION OF CHRIST. By Thomas a' Kempis. New York: D. Appleton & Co. Price \$1.25.

An exquisitely printed edition of a' Kempis, with uncut pages, gilt top, and bound in antique

"God's House open to God's children" is the title of a sermon preached recently before the Massachusetts Free Church Association, in the Church of the Good Shepherd, Boston, by the Bishop of Central New York. Bishop Hunting-

ton is a powerful and outspoken advocate of free churches, and the publication of this ad-mirable sermon cannot but help the cause. The March number of the Catholic World is unusually interesting. It contains the second part of a learned article on the "Eschatology of Origen;" an appreciative and not at all unfair notice of Dr. Pusey; a hideously fascinating account of a visit to the lepers' lazaretto at Traca-

die, N. B.; with several other articles of value. The Messrs. Prang, of Boston, have sent us some beautiful samples of their Easter Cards. The designs of all are charming, and the verses inscribed are eminently appropriate to the holiest of the Church's Seasons.

TAKE CARE OF THE CHILDREN.
Watch them carefully during the season of sudden changes, dress them warm when it is chilly, and, in case they take cold, have a bottle of Allen's Lung Balsam always on hand for immediate use. It will check the cold and prevent serious consequences.

The Norwich Bulletin says: "A French family with twenty-one children arrived in a neighboring mill village from Canada, recently. The next day the father presented himself to the Superintendent and addressed him thus: 'I wants to put ze woman and children in ze mills to work. If they suits, den I sends for ze rest of ze familee.'"

SICK-HEADACHE.

Mrs. J. C. Henderson, of Cleveland, Ohio, writes:
"The use of two of Pierce's Pleasant Purgative Pellets' a day, for a few weeks, has entirely cured me of sick-headache, from which I formerly suffered terribly, as often, on an average, as once in ten days." Of all druggists.

After listening to the various ills to which people were exposed—bronchitis in Florida, yellow fever in New Orleans, lightning in the pine-lands—the laziest of the group, pushing back his hat, remarked "Fact is, it's rather dangerous livin' anywhar."

Thin hair may be thickened, weak hair strengthened, and the color restored to faded or gray hair, by using Ayer's Hair Vigor.

It is said that kerosene will remove stains from furniture. It has also been known to remove the furniture, stains and all, with the stove and red-headed sorvant-girl thrown in, oftentimes.

when the blood is loaded with impurities, and moves sluggishly in the veins, an alterative is needed, as this condition of the vital fluid cannot last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

As news items, the Pittston, Pa., Gazette often refers by name to its neighbors who have been cured of catarrh by the use of Ely's Cream Balm. The advt. on another page, is readable.

Vassar has one smart girl who will in the hereafter be heard of in woman's rights societies. She described "straw" as being a hollow thing with a ten-cent-man on one eul of it, and a twenty-cent drink on the other end.

"NOW WELL AND STRONG."

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I wish to state that my daughter, aged 18, was pronounced incurable and was fast failing as the diotors thought, with consumption. I obtained a half dozen bottles of your "Golden Medical Discovery" for her and she commenced improving at once, and is now well and strong. Very truly yours, Rev. Islac N. Strong. "Discovery" sold by druggists.

Biblical Student: Of course Ports.

Biblical Student: Of course, Ruth wanted a heau, out no one has ever been able to determine why she hose such a Boaz she did.

chose such a Boazshe did.

"Five Dr.'s: no end of medicine: no relief. Dr. Benson's Skin Cure has driven away all cruptions and I'm nearly well." Ida C. Young, Hamilton, Ill., Druggsts keep it, \$1 per package.

A train of thought: "Why did you think of my train of thought?" asked a lecturer of a supposed friend. "I thought it lacked only one thing," replied the supposed friend. "Ah!" responded the delighted lecturer, "what was that?" "A sleeping car," was the answer.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Caterrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester N. Y.

FORTY YEARS' EXPERIENCE OF AN OLD NURSE.

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

The worst case of favoritism on record is that of a

"Dr. Benson's Celery and Chamomile Pills for the cure of Neuralgia are a succes."—Dr. G. P. Holman, Christianburg, Va. 50 cts., at druggists.

A Positive Cure! Many persons in Pittston are using Ely's Cream Balm, a Catarrh remedy, with most satisfactory results. A lady is recovering the sense of smell which she has not enjoyed for fitten years. Mr. Barber, the druggist, has used it in his family and commends it very highly. A Tunkhannock lawyer, known to many of our readers, testifies that he was cured by it of partial dearness.—Pittsion, Pa., Gazette.

deafness.—Pittston, Pa., Gazette.
Cream Balm will, by absorption, effectually cleanse the nasal passages of catarrhal virus, causing healthy secretions. It aliays inflammation, protects the membranal linings of the head from additional colds, completely heals the sores and restores the sense of taste and smell. Applied by finger into the nostriis. Beneficial results are realized by a few applications. A thorough treatment will cure. Unequaled for colds in the head. Agreeable to use. Send for circular and testimonials. By mail 50c. a package. By druggists. Elys' Cream Balm Co., Owego, N. Y.



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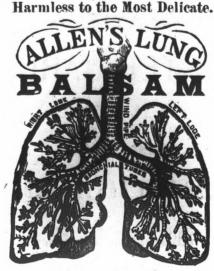


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It brings Speedy Relief in all cases of

SPRAINS AND BRUISES.

AYER'S Cherry Pectoral.

No other complaint are so insidious in their attack as those affecting the throat and lungs; none so trified with by the majority of sufferers. The ordinary cough or cold, resulting, perhaps, from a trifling and unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proved its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

and should be taken in all cases without delay,

A Terrible Cough Cured.

"In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me therest necessary for the recovery of my strength. By the continued use of the PECTORAL, a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your CHERRY PECTORAL saved me. Horace Fairbrother."

Rockingham, V., July 15, 1882.

"I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried.

Lake Crystal, Minn., March 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success, I was cured by the use of AYER'S CHERRY PECTORAL.

Byhalia, Miss., April 5, 1882.

No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will always cure when the disease is not already beyond the control of medicine.

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nd all Scrofulous Diseases, Scros, Erysipelas, czema, Blotches, Ringworm, Tumors, Car-uncies, Boils and Eruptions of the Skin, are the irecs result of an impure state of the blood. To ure these diseases the blood must be purified cure these diseases the blood must be purified and restored to a healthy and natural condition.

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proves itself a complete master of all scrofulor diseases.

A Recent Cure of Scrofulous Sores.

A Recent Cure of Scrofulous Sores.

"Some months ago' I was troubled with scrofulous sores (ulcers) on my legs. The limbs were badly swollen and inflamed, and the sores discharged large quantities of offensive matter. Every remedy I tried failed, until I used Ayen's Sarsaparatilla, of which I have now taken three bottles, with the result that the sores are healed, and my general health greatly improved. I feel very grateful for the good your medicine has done me.

Yours respectfully.

AYER'S SARSAPARILLA

stimulates and regulates the action of the digestive and assimilative organs, renews and strengthen step vital forces, and speedily cures Rheumatism, Catarrh, Neuralgia, Rheumatic Gout, General Debitty and all diseases arising from an impoverished or corrupted condition of the blood and a weakened vitality.

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GOING NORTH AND SOUTH. Elegant Day Coaches, Parlor Cars, with Reclining Chairs (seats free), Smoking Cars, with Reclining Chairs (seats free), Smoking Cars with Reclining Chairs, Pullman Palace Sleeping Cars and the famous C. B. & Q. Dining Cars run daily to and from St. Louis, via Hannibal, Quincy, Keokuk, Burlington, Chicago & Land Albert Lea to St. Paul and Minneapolis; Parlor Cars with Reclining Bluffs, Chicago & Des Moines, Chicago, St. Joseph, Atchison & Topeka. Only through line between Chicago, Lincoln & Denver. Through cars between St. Louis and Ottumwa. Only one between Indianapolis & Council Bluffs via Peoria. All connections made in Union Depots. It is Known as the great THROUGH CAR LINE. connections made in Union Depots. It is Colorado.

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DIES IRAE _A SHORT VERSION.

BY R. H. G. OSBORNE.

Written for the Living Church.

Day of anger! dreadful Day! Earth in flame shall melt away; Every eye shall then with fear See the Judge of all appear.

Then the sounding t ump shall stir All within the sepulchre, Calling each his God to meet At the awful Judgment-seat.

What my plea, when there I stand? What defender then demand? Who shall safety me assure, When the just are scarce secure?

O Thou dread, majestic King! Thou dost free salvation bring: Thou didst know the cross and grave, Fount of pity! hear and save.

Mary's guilt Thou didst forgive, Thou didst bid the thief to live; Jesu! worthless though I be, Hope Thou givest unt me.

Set me not at Thy left hand; Grant me with Thy sheep to stand; From the dust I lift my p aver-Be my end, O Lord, Thy care. Tacony, Philadelphia.

PALM SUNDAY.

There are who fain would see Thee, Lord, In triumph ride but not to die; Whe willingly would crown Thee King, Yet watch no. through Thine agony, Hoganna to a Prince would cry. But not to One about to die.

O sweet the smile upon Thy face, To-day as little children sing, And sweet the smile that meets the eye, Of those who fain would make Thee King; Yet sadness drifts across that smile, Like sunshine in an April while.

And there is in Thine eyes a look, As if they saw that fated Hill, Where good with evil shall contend, And sin shall do her utmost ill; Of happiest hearts Thou art not King, Though little children round Thee sing.

But when the Cross is borne, and shed That precious Blood that robes Thee King. And from the ancient gates of death, Victor, Thou comest, in life's spring, O what shall mar of shade Thy smile, Or place a limit to its while?

Thus evermore with Thee, dear Lord, Let us defer our Triumph-day, In brightest scenes, in gladdest hours, Still let us learn they pass away: Only thro' death the Triumph lives, That Death to Life her kingdom gives.

Those happy smiles shall last for aye, And ripple on the lips of those Who quaffed in lone Gethsemanes The chalice of a thousand woes, And brighter than if here 'twas worn, Shall be that Crown without a thorn.

WALTER MELLER.

Letters to Laymen.—No. XII.

Written for the Living Church

DEAR GALLIO:-You ask-"Do Christians. do the Clergy even, in these days, believe what the Bible says as to future punishment?" I certainly think they do. I know that the Clergy of "this Church" do. I was, not long since, for some hours, in the company of a very excellent and faithful clergyman. Our conversation was (as that of clergymen is wont to be) largely about our work and the topics that those of our day need most to have brought before them. I asked him what he had been preaching about lately, and he said that his last sermon was on the teaching of Scripture as to Hell. I confessed that I seldom if ever preached about it, house, and what is that sum to thousands of you, fessed that I seldom if ever preached about it, or, more properly, I did preach about it rather whom a Bountful Father has laden with this tribes on her borders, the Bishop makes a strong tribes on her borders, the Bishop makes a strong tribes on her borders, the Bishop makes a strong tribes on her borders. He save: "As in the case of occupying At another important town the Rector has subject. He was decidedly of the opinion that we ought to, and hoped that I would in the future more than in the past. I am not sure but that it was very good advice. I am sure that it is a subject about which a great deal is said in the Bible; am certain also that it has largely come to be a neglected teaching of Scripture, on the part of many who believe in and honestly accept the manifest teaching of God's Word. Certainly it is not a neglected topic with unbelievers, sceptics, and that no inconsiderable class who arrogate to themselves the name of "Liberal Christians." It is with them a chief article not of belief, but of unbelief. It is a favorite topic of their talk. When they have no more startling subject, their preachers are almost sure to return to this, with evident relish, as if lines of Christian progress. Any aid you may certain of a sympathetic hearing. But it is not receive will command my grateful acknowledgso much to discuss the matter from the standpoint of reason and of Scripture as to set up a man of straw, and then proceed to the easy task of demolishing him; or if they speak of the common belief of Christians herein, it is to assail, misrepresent and caricature it by sophistical appeals to the passions and prejudices of men. And so while there is talk enough and to spare on the subject, of a vague, loose, general sort, it has, after all, very little sober and thoughtful consideration. It is easy enough, too, to see how it has come about. It is, in general, a consequence of the ultimate repudiation of the grossequally materialistic and even more unscriptuael Angelo's great painting of the Last Judgment, and in Dante's Inferno and Purgatorio. in that terrific sermon of Jonathan Edwards on their preconceived notions and misconceptions are well aware of, whose endeavor it is, above

they are under on account of the misconceptions and prepossessions of men. Being perhaps over-careful lest they go beyond the certain teaching of Scripture, perhaps over-careful lest they be misunderstood, sincere preachers of the Word have, no doubt, hesitated fully to set forth the manifest teaching of the Bible on this subject. But the meanwhile, no hesitancy whatever has marked the course of those who repudiate Christianity altogether, nor has any characterdeny the teaching of Scripture as to the everlasting future of the reprobate, or else try so to modify and explain away its strong and manifold assertions as to rob them of their evident force and meaning. And so it has, no doubt, come about that the teaching of Scripture on doubted or openly denied, and not a few seem to have an impression that our Clergy themselves do not believe it; that it is a sort of theobe a sad thing to have such an impression prevail to any considerable degree. It would ruin the bosterous waves of the Atlantic! the whole moral effect of our public teaching, for manifestly no man can influence us for good unless we believe that what he says is true, and that he himself, in his heart, believes it to be several years ago, of a Christian Mission among true. If then it be said. "Do Christians, do the Clergy even, in these days, believe what the Bible says as to future punishment?" I can only Mercantile Marine of all nations, exposed to the answer that I certainly think they do. It is a doctrine which commends itself to their reason and sense of what ought to be. It is a doctrine that may be justified by the facts discernible in now Port Stanley. But many vessels in distress, God's present moral government. It is the manifest truth of God's Word. It is in accord principles which exist in the very nature of dangers awaited them from the barbarism of the ship in. In January, of this year, the first number of the country ber of the Church News was issued by the Philistence must suppose that they will obtain also in that which is to come

An Appeal.

Colored people, at Laurel Hill, Louisiana.

aid. I have sent my cry, as it were, nearly throughout the length and breadth of this great | wholly some twenty-five Clerical and Lay workand wealthy land; but, oh! what heartsickening ers. It has several, and among other equipcoldness has met me on almost every side. Christians of the North! the poor, benighted the Indian Mission in Terra del Fuego, a Colored people of the South, will prove that free- Mission Farm on the Falkland Islands. and on dom is but a ruinous license if it stands as it is! the Amazon, for the development of the work They are free, indeed, but they are perishing in there, it possesses a steam launch and other apspiritual night, blind to the true "Light of the ev- pliances. erlasting Gospel." Their children are growing up in ignorance and unchecked vice; spending has been unable to meet all of his clergy in an the Lord's Day at the "grog shops" or at worse places, because there are no Sunday Schools provided for them; no "sheltering arms," no sheen fold," into which the Christian teacher might so easily draw and lead them, and teach them there their souls' health." Such a house, such a shelter as this, is what I am trying to build. Oh! loved Master, whose name you bear, help me in Readers, or Lay Missionaries. this work! Two hundred dollars will build the

See the approval and endorsement of my good Bishop, which follows this, and help me, I beseech you. I have given a lot already for the

Send money by Post Office order, payable to me at Bayou Sara, Louisiana.

Address letters to Frank E. Evans, Laurel Hill Station, Via Bayou Sara, Louisiana.

MY DEAR MR. EVANS:-I desire to commend and encourage in every way I can, your nobly patient effort to instruct the colored children and others of your region, in Christian learning. The clergyman at Laurel Hill, Rev. Mr. Turner, has spoken very favorably of it; and I have every reason to feel that it is worthy of earnest support. There is no higher duty laid upon us by God, than such an one as you are engaged in; and I ask for it the cordial support of all who would advance the interests of both races on the ment.

Praying the Master's blessing on your work undertaken and prosecuted in his name I am, faithfully yours, J. N. GALLEHER, New Orleans, La., 6th December, 1880.

Letter From South America.

To the Editor of the Living Church: I have just received a copy of the "Pastoral Letter," which was addressed last Advent, by the Rt. Rev. W. H. Stirling D. D. Bishop of the Falkland Islands, to the Congregations of the Anglican Communion in South America. A ly materialistic notions of Mediævalism, and the few facts gathered from this address, may be of interest to your readers. The good bishop's ral teaching of Calvinism. What the former Commission is a large one,-ranging over all was may be seen in the representations of Mich- this Continent, British Guiana excepted, which as a British possession has a Bishop of its own. The only other possession of England in this What the latter was is amply set forth in the part of the world is the Falkland Islands; and writings of John Calvin, and John Knox, and on the appointment of a Bishop to superintend the English Clergy and Congregations in South "Sinners in the Hands of an Angry God," They America, it was determined by the Home Govare substantially the notions still promulgated enment that his title should be taken from these by fanatics and ranters, whose unwise use of islands, and his principal residence be there. Scriptural terms has made the way of truth to The population of the Falklands is small, and be evil spoken of. Men have come to associate little more than one half is strictly speaking, the unmistakable teaching of Scripture with Episcopalian; but in Stanley the only permenent Minister is of the English Church. Here, derived from the gross materialism of Mediæval at present, the services are held in a building and Calvinistic theology. All this the clergy not originally designed for a church, and too small for the Congregation, and the Bishop is tomorrow. But he is too wise not to know, that all else, honestly to declare the whole counsel making strong efforts, at home and abroad, to it is thus ever.

painfully conscious of the disadvantage which is remembered that the entire population scarcely exceeds fifteen hundred, it will be seen that. unless the new building is to be of very humble pretentions and material, a demand must be made on the Christian munificence of a few.

Nature has stamped upon these Islands an inhospitable look. The storm-swept seas break upon their coast in wild and melancholy cadences: children grow up without ever having seen a tree. The mariner, rudely battered by the gales off Cape Horn, seeks refuge there in ized the utterances of those who either openly his distress. Everywhere the aspect is sombre. The population, however, is healthful and vigorous, enjoying present prosperity; and the promise of greater wealth in future through the development of sheep-farming. Yet the transient passenger in the monthly steamer, carries away an impression of sadness and desolation, this subject is, on the part of many, secretly which a longer residence among the genial Colonists of Stanley, would do much to dissipate. May the good bishop's wishes be fulfilled, and a House of Prayer, simple but not mean, noble inlogical scare-crow set up to frighten men, by an deed in its very simplicity, illustrating at once, appeal to their fears and superstitions. It would and confirming the Christian feeling of the Colonists, rise to send the gleam of its cross over

The contingincy of these islands to Terra del Fuego, and the purposes for which they were occupied by Great Britain, led to the formation, the Indians of the Archipelago. This purpose was the protection of ships and seaman of the tedious and often dangerous voyage in sailingships round Cape Horn. For this a harbor of refuge was selected in the Falklands, this being and crews of forsaken vessels, necessarily failed to reach that haven through stress of weather. with the facts and great principles that obtain The nearest land was probably some portions of everywhere in the life that now is. They are the coast of Terra del Fuego; but here fresh things. Because they obtain in the life that inhabitants and the inhospitality of the country. now is, every thoughtful believer in a future ex- | Therefore the establishment of a Christian mission, tending to change the character of the people, and to introduce even an imperfect civilization, was but the reasonable development of the purpose for which the Falklands themselves had To every one who may see this column, I been occupied. The English Church was first would address a most earnest and heartfelt ap- directed to this end by the late Captain Allen peal for aid in behalf of the "Church Mission to Gardiner, R. A. The result has shown that even among the lowest types of humanity the Gospel For four weary years, I have been begging of Christ brings a transforming power. The South American Society supports partly or ments for its work, has a vessel for the use of

Owing to the great distances Bishop Stirling general gathering of Conference.

He reports eighteen (18) Anglican Clergy at work in South America.

In the River Plata territories, eight: in Brazil, six; in Chili, two; in Peru, owing to the long things which they ought to know and believe to and devastating war, the Churches have been closed, and the Clergy withdrawn, while Panama is at present vacant. Working under these dear fellow Christians, for the sake of our be- Clergy there are many persons engaged as Lay-

Against the well known policy of the Argentine the Falkland Islands, we put ourselves into neighborhood with the Fuegian tribes: so now by immigration one people are placing themselves in contact, and possibly in collision, with the Indians of the Chico, on whose domains they are settling. In my visitations I have had it brought strongly to my notice: And I have felt the incongruity of standing at the altar of our Church, (at that Altar where we commemorate the Sacrifice of the Redeemer of Mankind) while the Church itself commemorates conflicts in which, not without loss to ourselves, indeed but to the well nigh destruction of the Indian, the land has been wrested from its ancient possessor." In speaking of the future and its prospects the Bishop says: "If my judgment is not at fault, there is reserved for the Anglican Church on this Continent, a position of dignity and usefulness, which we may well covet. A permanent Anglo Saxon element is likely to exist here, particularly in the territories of the River Plata. This element is for the mest part, Protestant, and it uses of the English tongue. Superficially it may seem to be divided on questions of faith and worship: yet, among those who have not lost all heart for religion, there is a tendency to combine for Christian services.

The luxury of division is not so keenly relish ed here as at home."

The Bishop regrets that he is obliged to look to the Church at home for pastors and teachers. 'If" says he, "an English College of the highest class could be established in some healthy position-say, in the River Plata-a Theological Department would prove of real interest. * * There is doubtless a demand in South America for a sound liberal education of the Anglo-Saxon type; and if a well prepared educational scheme were at first generously supported, it might in the end become renumerative. In the first instance however, support would be needed."

It will be seen that the two-fold task of this kind hearted Bishop is not an easy one. The Missionary work in South America is enough load for one man to carry; but to this is added the oversight of the Consular or Legation Chap-laincies. No wonder the Bishop mourns of visits few and far between leaving little or no the oversight of the Consular or Legation Chapimpression." The hopes of to-day blighted by A. L. ROYCE.

of God as undoubtedly made known. They are obtain funds to build a new Church. When it Monte Video, Jan, 17th, 1883.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Pennsylvania.—There was an impressive scene in the Church of the Epiphany, Philadelphia, on Tuesday, the 6th inst. A Christian Chinaman, named Chang Ah You, had been murdered some days before, and the burial services were conducted by two clergymen of the Church, the Rev. Dr. E. W. Syles, who has charge of the Chinese Mission, and the Rev. Dr. Saul.

Four Chinamen bore the body into the They placed the coffin on the stands church. prepared for it, and then took their seats with the other Chinese mourners near by. Their grief was touching, and few of the ladies present could look upon them with dry eyes. The coffin was of black walnut. A cross, bearing the name of Chang Ah You, was placed upon it. There was a harp surrounded by shamrocks. The body was neatly attired in a long brown blouse. Ah You's hands were clasped over his breast and held a little branch of immortelles. The face was greatly emaciated. It told of intense suffering, and the Chinamen present could not look toward it without fresh outbursts of

Dr. Syles made the funeral address. He spoke in English first, and afterward addressed some words of consolation to the Chinamen in their own tongue. He told of the Chinese idea of death. Every Chinamen has three spirits. One goes with the body to the grave. Another abides in the family chapel, where, at every full moon, prayers are offered and incense is burned to the dead. The third spirit returns to earth and lives again. "I asked a blind man in China," said Dr. Syles, "how he became blind, and he said he must have been a pirate or a robber during his former life, and so was born blind." Then Dr. Saul spoke and all was over. Those present passed around and viewed the body, the lid was closed, and the coffin taken to the Station for transmission to Brooklyn.

The Diocesan has issued a pastoral in behalf of the Deaf Mute Mission. It is hoped that these members of Holy Church will soon have a building of their own to woradelphia Missionary to the Mutes, the Rev. H. W. Syle. This little paper contains reliable information of church work, and educational and social progress among the deaf, everywhere, to-gether with the official notices of services, lectures, etc. in all the great cities. The little or gan is doing a good work for the Mute cause.

Springfield.-Kirby Haskins, son of the Rev. Thos. W. Haskins, Rector of St. Paul's, Alton, died soon after 5 o'clock Thursday evening, from the effects of injuries received by falling, Wednesday afternoon, while at play, from the roof of a barn on the premises where the family reside. Deceased was nine years old, a bright, cheerful, intelligent little fellow, the pet of his afflicted parents, to whom the sympathies of the whole community will be extended in this hour of bereavement. Mr. Haskins returned Friday morning from a trip to Peoria to serve; St. John's, Cheyenne Reserve, and Hope, find his household in mourning. He knew Springfield. They have from the first found a find his household in mourning. He knew nothing of the result of the accident until his arrival, although telegrams had been sent, and the shock was a terrible one. It is seldom that parents are called upon to endure a more sad and heartrending affliction, rendered doubly painful by its suddenness and the absence of the father

Montana.—On the 4th inst., Bishop Brewer confirmed 16 persons in St. Paul's Church, Miles City. This is the largest class ever confirmed in the Jurisdiction. On the afternoon of the from the United States Indian Reservation, about two miles from the Missouri River and half a mile from the United States Indian Agency for the same day, the Bishop confirmed two persons in the Post Chapel at Fort Keogh.

promoting Christianity amongst the Jews, the

been diligent in doing what was possible among these people. A number of Jewish families attend his church, and their children the Sunday-One Jew has embraced Christianity and received Baptism, and there are other candidates preparing for the Sacrament.

West Virginia. - A clergyman of the diocese cooperating with the Church Society for promoting Christianity amongst the Jews, writes: Our town of 7,000 has only about 10 Jews in it, all told; and yet we have had as many as 14 present at one Service. This is explained by saying, that not only resident Jews, but Jewish commercial travellers who tarry on the Lord's Day, not infrequently attend the Church Services.

Central Pennsylvania.—On the fourth Sunday in Lent, the Bishop of the Diocese visited St. John's, Carlisle. In the morning, he addressed the congregation, basing his remarks on the Gospel of the day, and happily applied the lessons of the parabolic miracle, in connection with the Sacrament of the Lord's Supper. A large number received the Holy Communion at the hands of their Bishop, and among them were fifteen of the Indian youth from the Carlisle Training School. These are "among the best pupils at the School," according to the testimong of their teachers; and the Rector, the Rev. Mr. Leverett, speaks of their demeanor at Church as always devout and exemplary.

In the evening, the Bishop gave a most impressive sermon on the "Law of Liberty," (so speak ye and so do, as they that shall be judged by the law of liberty,") which was listened to by an appreciative congregation, which filled the

A varied class received the Apostolic rite of Confirmation, including several heads of families, young men acknowledging their Christian duty in their opening manhood, and four interesting Indian youths.

On Monday, the 5th. the Bishop, accompanied by the Rector of St. John's, Carlisle, and som of his people went on to Chambersburg, where in the evening, at Trinity Church, he preached and confirmed a class, presented by the Rector, the Rev. George D. Hall.

The Bishop's sermon was an eloquent discourse from the passage, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." We learn with pleasure that this parish in

Chambersburg is now relieved of debt, and is in many ways showing good results from the discreet guidance of its excellent Rector.

Iowa.-A special course of sermons on Sunwas followed by the Davenport clergy.

The English proprietor of an extensive landed

free, for the clergyman at this point. This generous donor will make provision for the endow-ment in perpetuity by making it a charge upon quarter-section of valuable land. Meanwhile, till the land yields this amount, he will pay the above stipend to the incumbent.

Tennessee.—Sunday the 25th ult, was a day long to be remembered with pleasure, by the congregation of St. Ann's Church, East Nashville. It was the occasion of the first visitation of the Bishop of the Diocese to their new church edifice, recently erected on Woodland street.

The comparatively small band of Churchmen in this part of the city, had for years past been worshipping in a small and badly-located wooden structure, at the corner of Fourth and Watson streets, greatly to the inconvenience of many who attended, and precluding all hopes of any decided increase. Bealizing the importance of a change of locality, the vestry resolved to make an effort to build in a more central part of the city, and soon afterwards purchased a lot on one of the main thoroughfares, fronting ninety feet, and affording room for the Church and for a Rectory, which it is proposed hereafter to build.

After some delay in obtaining a suitable plan,
the corner-stone of the new Church was laid by the Bishop last May, and the building completed so as to allow its occupation for services on Christmas day. The whole cost, including lot, mounts to about ten thousand dollars, nearly

all of which has been paid.

The building is of brick, trimmed with Bowling Green stone, with slate covered roof and belfry. The style is gothic, with porch, nave and recess-chancel. The interior is finished in native pine, oiled and varnished, high open ceiling and wainscoting. On one side of the Chancel is a robing room, and on the other the organ chamber. The organ is not yet in place, but has been ordered and is daily expected. It will cost \$1,000, and from the reputation of the builders, will, no doubt, be a superior instru-ment for the price.

The Church will comfortably seat about 300 persons, and nearly this number greeted the Bishop on the occasion referred to. After serrices by the rector, (Rev. T. F. Martin,) the Bishop preached with more than his accustomed energy and impressiveness, and then confirmed a class of six persons. Again at night, the Church was well filled. The Bishop again preached a sermon of great power and point, and afterwards confirmed two persons.

The congregation of St. Ann's feel greatly encouraged at the present prospects of the Church here, and trust that it will be, in the course of few years, largely instrumental in advancing Christ's cause in this part of the Diocese.

Niobrara.-Bishop Hare sends us the following account of his Boarding Schools:

The boarding schools in this missionary district were begun nearly ten years ago, when the plan of elevating the Indians, by gathering their children into industrial boarding schools, was not in such high favor as it is generally now, and when there was not a single boarding school in all the district. The mission clergy had prepared the way by casting in their lot with the Indians and gaining their good will and confidence. The schools are four in number—namely, St. Paul's, Yankton Reserve; St. Mary's, Santee Rewarm support among Church people, and have met each year with increased acceptance among the Indians.

In December last, a printed letter in circular form appeared, in which Bishop Hare gave an account of a visit to one of these schools—St. John's—and he now writes as follows regarding

another-St. Mary's:

"St. Mary's School for Indian Girls is situated on the Santee Indian Reservation, about two from the United States Indian Agency for the Santees. The attendance for last year ran at one time to forty, a little over the number that Virginia.—Of the parish clergy of this diocese co-operating with the Church Society for were represented there—two of the girls being Rector at Montua reports of Jews: "They attend church occasionally, seem to enjoy the music, in which they join, and manifest what I the rest Upper Brules. Miss Ives is the princithink an encouraging interest in the Service. In pal of the school, Miss Graves is her associate, Farnumville there is but one Jew, and he a Miss Francis has charge of the school-room, and Miss Duval is the industrial teacher.

I visited the institution late in June, and had hardly entered the enclosure which surrounds the school, when the cry of 'Bishop! Bishop! revealed that my coming was discovered, and I was soon surrounded by a lot of as happy faces as one could wish to see, and my equilibrium somewhat endangered by the vehemence with which several tiny, but very demonstrative, young ones embraced my legs. I think the la-dies were somewhat shocked at this familiarity; but, oh! the world is full of cold, worn-out and suspicious hearts, and life brings many repulses; and God give me as the best compensation, next to His approval, the love and confidence of His little children.

The closing exercises were held the twentythird of June. In the girl's sitting-room were displayed samples of their sewing—button holes dexetrously made, shirt-bosoms, and other mysteries of the needle which only a woman's pen can adequately describe, while out in the yard, under the trees, the girls had spread a feast for their parents and friends, though, unlike the mysteries of the needle, it needed only the common perceptions of our humanity to appreciate. Between the display in the sitting-room and the feast came the school-room examinations. As the girls stand and go through their calisthenic exerercise we have a good opportunity to study their faces. The gaunt looking girl, who will probably attract your attention, has come from Sitting Bull's camp, and in her pinched face you can read the story of the desperate and prolonged fight of that war-chief and his people against submission to the white man; of hurried marches by night and frost-biting and hungergnawing through the long months of a northern winter. Two of these children came to St. Mary's School tegether, but the constitution of the second is entirely broken down. She has been on the sick-list for months and has manifestly but a few more weeks to live. Her docility, patience, sweet ways, and piteous looks have en-deared her to all the household. You would find her in the ladies' sitting room, now laid carefully in the big sick-chair, which kind friends sent some time ago for a sick teacher, and the little girl of the wild seems as much at home in it as if she had been reared in the lap of luxury. Of the school-room exercises, a visitor

'The exercises were in every way creditable to those who took part in them. Varied questions in arithmetic, spelling, grammar, or geography, were answered, verbally or upon the blackboard, with few mistakes. We could not but remark the singularly distinct, in many cases beautiful, handwriting of these Indian girls. It was such as we believe a corresponding number of our own children would find it impossible to equal. A very pretty series of calisthenic exercises was performed with regularity and precision, to an accompaniment upon the melodeon; also choruses were very well sung and several duets played by the scholars.

I can hardly speak too strongly of the impresdomain at Larchwood, Norwestern Iowa, has of-fered an endowment of \$350 per annum, and a glebe of 160 acres of land, with house, rent few months ago from the ignorance and filth of

savage camps, from the closest contact with the Jews, making visits and availing himself of all barbarity of a nomadic and warlike people, who have already shown qualities of intellect and of heart, and have developed habits of cleanliness and order which reflect credit upon themselves and upon their teachers.'"

Michigan.—On Wednesday, March 7, the Bishop visited St. Luke's Parish, Ypsilanti, and confirmed a class of thirty persons presented by the Rector. There was an overflowing congregation, and the Bishop preached a very able extempore sermon.

The Bishop visited St, Paul's parish, East Saginaw, on the evening of the fourth Sunday in Lent, and confirmed a class of seventeen. Among the number was Mr. James W. Beatty, formerly of the Cleveland Leader, who has been accepted as a postulant for the Holy Orders. He designs pursuing his studies in part under the direction of the Rev. W. A. Masker, rector of the parish, and in part at Seabury Divinity

St. John's parish, Saginaw City, was visited by the Bishop the fourth Sunday in Lent. It is understood that a rector will soon be in charge of this long vacant, but important field, and that a new church will be erected during the coming

At a recent visitation at St. Louis thirteen persons were confirmed. The mission under the supervision of the Rev. R. D. Stearns, is prospering. The church building, on the out-skirts of the village, has been sold for a fair price, and a new one will be created in a central

The Rev. A. A. Butler, of Trinity Church, Bay City, is exchanging Lenten lectures with the Rev. W. A. Masker, of St. Paul's Church, East Saginaw. Mr. Masker's course, being delivered on Wednesday afternoons, is upon "The Christian at home and in the World." Mr. Butler of the Christian at home and in the World." Mr. Butler of the Christian at the St. Seginaw on Wednesday ler's course, delivered at East Saginaw on Wednesday evenings, is upon "The Reign of Moral

Western Michigan.—The Rev. J. F. Con-over, for eleven years Rector of St. Luke's Church, Kalamazoo, who has just accepted the vacant rectorship at Bacine, Wis., preached his farewell sermon to his old parish, on Sunday the 4th inst. The Church was well filled. He gave a complete review of his work, and made an earnest appeal to all to keep up the Sunday School, and other departments of Church work.

Central New York .- Mrs. J. M. Parker, of Rochester, recently read her paper on "The obligation of the Church at the North to the Southern Negro," before the Church women of Oswego, awakening a sincere and active interest. The morning *Post* says: "The paper has been read on several occasions before similar societies, and the careful thought and research shown in its preparation, the familiarity of Mrs. Parker with the subject discussed, the arrangement, statistics, strong arguments advanced, and the general presentation of this most important subject by the accomplished lady, entitled it to be heard by a far larger audience." Bishop Huntington has invited Mrs. Parker to Syracuse. The subject is one on which the people need information and awakening.

New York.—The Bishop of New York has issued the following Pastoral in support of the Church Society for Promoting Christianity amongst the Jews.

"The approach of another Good Friday, or day of the crucifixion, resinds us of the offerings which very many of us feel it both a duty and a privilege to make at that solemn time in futherance of the efforts now being made for extending Christianity amongst the Jews. If on a day or two in advance of that Holy Solemnity, the clergy will kindly give notice to their congrega-tions that offerings will be received Good Fri-day for the object just named, I doubt not that the cordial fullness of the response will correspond to the claims of the work.'

In the chapel of the Eighth Ward Mission, at No. 9 Ludlow-place, West Houston street, 20 poor women listened one afternoon of last week to a talk from Mr. W. Bayard Cutting about "How to Pray," and to some Gospel hymns sung by Mr. and Mrs. George C. Stebbins. The mission has been conducted successfully for the last five years by Mrs. Mary Laidlaw, with the approval of Bishop Potter. The occasion of the recent exercises was the last winter meeting of the Guild of St. Anna, whose object is to teach the poor women of the neighborhood to sew. These are remunerated for their work at the rate of 121 cents per hour, and the finished garments are usually given to the needy. The principal object of the mission is to provide a home for orphan boys who are too old to be received or retained in other institutions, to give them mor-al, religious, and secular instruction, and to find them situations. Mrs. Laidlaw's greatest diffi-culty is that she has not sufficient room, having only accomodations for 10 boys. In addition to the instruction mentioned a German service, directed by the Rev. R. E. Grueber, is held every Sunday, and a class of 30 children is taught by him on Thursday evenings. An industrial school for poor children is held Saturday afternoons, and a Bibie class, taught by Mr. W. Bayard Cutting, meets every Tuesday evening. During the past year Mrs. Laidlaw made 756 visits to the poor and distributed 1,869 meals. Mrs. Laidlaw's sole resources, beyond the guarantee of law's sole resources, beyond the guarantee of her rent by a gentleman friendly to her work, are voluntary contributions. Among those who have rendered personal services and substantial aid are: Mr. and Mrs. R. Fulton Cutting, Mrs. Alonzo Potter, Miss Fannie Schuyler, Mrs. E. D. Morgan, Miss Helen D. Nelson, Mrs. Cortland De Peyster Field, Miss Neilson, and Miss Lena Potter, Messrs. W. Bayard Cutting, James F. Ruggles, Stephen Hickson, James Pott, John Bowne, and Dr. W. E. Forest.

A Bill has been introduced into the State Leg A Bill has been introduced into the State Legislature incorporating the "Board of Foreign Parishes of the Protestant Episcopal Church in the United States of America" with Hamilton Fish, William A. Smith, W. Bayard Cutting, John Brainerd Morgan, Harrison Ritchie, Thomas W. Evans and Henry White as Trustees. The object of the association is to acquire and protect. ject of the association is to acquire and protect the titles of land and churches organized in foreign countries by members of the Church in this country.

North Carolina .- Five of the buildings of the St. Augustine Normal School for colored students at Raleigh, under the control of the Church, were destroyed by fire on Tuesday of last week. The loss is about \$20,000; insured for \$8,400, of which \$4,400 is in the New York Underwriters', and \$4,000 in the North Carolina Home. There were 125 students in attendance at the school, of whom 80 were boarders. The school was in charge of the Rev. John E. C. Smedes. Arrangements have been made to carry on the work of the school without interruption The fire originated in a defective flue in the chapel. The furniture and effects were saved. No persons were injured. The work of rebuilding will be shortly commenced.

openings for conversation with Jews. Bibles and Prayer Books have been distributed, and about 36,000 pages of tracts. The difficulties of the work are great, and its progress necessarily slow. "Nevertheless," he writes, "I am convinc-ed that my prayers, reading of Scripture, and testimony for Christ, have not been in vain, but will bear fruit. One result, not to be underrated, is the better understanding and the closes relation between Israelites and Christians. Rab-bis and lay Jews have expressed their joy over the interest Christians are taking in the spiritual welfare of the ancient people of Jehovah. Some Jews attended church on an occasion when the subject of my sermon was, as it providentally happened, especially suited for them. One of them came next day to communicate his pleasure at what he had heard. An aged Jew, who had been present at two of my visits to Mr. R., seemed so pleased with the conversations, that on a recent Sabbath, coming from his syna-gogue, he asked me when I should be there again; he wished to come also. Calling later than I usually did, he missed me, although he had been there twice. All I meet hear the truth

as it is in Christ." Elinois.—The Rev. T. N. Morrison, D. D. Missionary in Chicago of the Church Society for Promoting Christianity amorgst the Jews, has made visits among Jews. Inquirers have sought and received instruction in Christianity. "In one of our parishes," he writes, "there are Jewish children have been brought into the Church. I have been kindly received and have been free I have been kindly received and have been free to converse on the subject of Christianity. To my surprise, most possess the New Testament, and some the new version. Judging from observation, I imagine the New Testament is not kept where children may easily see it." Under the sanction of Bishop McLaren, a Missionary School has been established. The attendance has reached 18. There is also an Industrial School, with an attendance of 23—making 41

On Sunday last, the Bishop confirmed in the morning a class of twenty-four at Trinity Church Chicago, and in the evening one of eleven at Calvary Church, Chicago. He preached on both Chicago,

Delaware.—On Wednesday, the 2nd inst., St. John's School for Boys, Brandywine Springs, Faulkland, was for the second time the recipient of a delightful visit from the Bishop of the diocese, the occasion being the confirmation of eight of the boys. In the evening, divine service was held in the little chapel, which was crowded almost to discomfort, a large portion of the con-gregation being composed of residents in the neighborhood of the school. The Bishop's adiress to the boys was marked by that excellent udgment that always characterizes his efforts. The sermon, also the Bishop's, founded on the text, "Is the young man safe?" was a master-piece of English and eloquence, the Bishop seeming to draw inspiration from the number and earnest attention of his congregation. So much impressed was the school with its power that a meeting was held a day or two subsequent to its delivery, and a set of resolutions drawn up, offering a vote of thanks to the Bishop, and requesting a copy of the sermon for publication and distribution among the friends of the school.

It is less than two years since this institution

was opened, but its growth has been rapid, and ts future promises much in the way of work for the Church by the careful training of true Christian character among its pupils.

Massachusetts.—The will of the late S. I. Crocker, of Tauton, bequeaths \$10,000 to the Domestic and Foreign Missionary Society of the Church, \$5,000 to the Massachusetts Board of Missions, and \$5,000 to Brown University to endow a scholarship to be called "Caroline Crocker." He also gives \$10,000 to the local parishes.

Illinois Province—The \$35,000 insurance on building and furniture of St. Mary's School is all adjusted and allowed. The Home of New York (\$5,000) paid up within two weeks after the fire, discounting the usual 60 days. The Royal (\$5,000) has paid up without discount, as has also the North British (\$10,000). The Connecticut, the Continental, and the Phoenix, each \$5,000, will pay in 60 days. Besides the insurance on building, \$25,000, there will be \$10,000 from the legacy of Mr. Knox. This is about one-half the amount needed for building and fixtures, leaving the furniture to be provided by

Maryland.—The Bishop has issued the fol-lowing Pastoral to his diocese, in support of the Church Society for Promoting Christianity mongst the Jews:

to your most earnest sympathy the work among the Jews, under the conduct of the Church So-ciety, and solicit for them a contribution from each parish on Good Friday. In proof of my deep interest in this work, I need only refer you to a recent Episcopal Address. The work in this diocese is carried on under the auspices of that Society, as I prefer working in unison with them. It secures harmony in the work, and a greater efficiency."

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

Will our friends kindly remember the House of the Good Shepherd, Tomkins Cove, Rockland Co., New York, in their Lenten and Easter offerings? Aug. Bleecker, 83 Maiden Lane, New York.



Ohio.—In Cleveland the Rev. J. W. C. Duerr, formerly Missionary at Cape Palmas, Africa, under Bishop Auer, has, during the past year, continued his labors as the Missionary of the Church Society for Promoting Christianity amongst the

ST. MARY'S 'SCHOOL,

Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868.

This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it-Reference to past and present Patrons in nearly every city of the West. Send for a Register. C. W. LEFFINGWELL, Rector.

RACINE COLLEGE,

Racine, Wisconsin Founded by Dr. ROSWELL PARK.

First Warden, Dr. James De Koven. Situated in one of the most salubrious regions in the United States. Complete Course of Study in Grammar School and Collegiste Departments, both Classical and Scientific, with Church worship and Instruction as the heart of the whole work. Easter Term begins January 18th. Address

Rev. ALBERT ZABRISKIB GRAY, A. M., Warden

St. Margaret's Diocesan

School for Girls, Waterbury, Conn. School for Girls, Wuser vary, John.
The sixth year will open (D. V.) on Wednesday,
Bept. 13, 1882. Instrumental music under charge of
J. Baier, Jr., a private pupil of Plaidy, of Leipsic
Conservatory. French and German taught by native
teachers. The REV. FRANCIS T. RUSSELL, M.A.,
Rector.

St. John's School.

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

QT: HILDA'S SCHOOL

Morristown, N. J.

A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., ad-dress THE SISTER IN CHARGE. MADEMOISELLE DE JANON'S,

(Successar and former partner of the late Miss Haines.) French and English Boarding and Day School for Young Ladies and children. 10 Gramarcy Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymier. Boys class Oct. 2.

ST. GABRIEL'S SCHOOL, Peckskill, N. Y

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above)

THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

THE MOTHER SUPERIOR, SISTERS OF ST. MARY.

It is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

The grounds comprise about thirty acres, a part of which is covered with woods, and has many charming walks. The position is remarkably healthy, retired and favorable for both physical and intellectuadevelopment.

SEASIDE HOME,

Asbury Park, N. J,

A Boarding School for Young Ladies and Children. Second half year of fifth year opens Feb. 7th, 1888. Address MISS JULIA ROSS, Principal.

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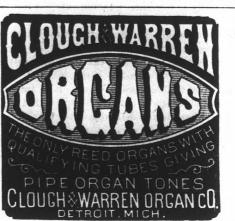
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