

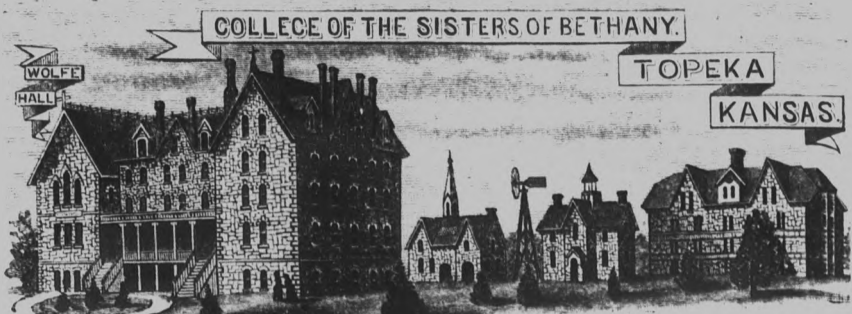
# The Living Church.

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

VOL. VI. NO. 24.

CHICAGO, SATURDAY, APRIL 12, 1884.—TWELVE PAGES.

Whole No. 284.



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Real Estate in Philadelphia, Baltimore, and Indianapolis.	25,739 47
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London, Hartford, Baltimore and other City Loans.	866,600 00
Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks.	3,292,684 00
Cash in Bank and Bankers' hands.	518,000 44
Loans with Collaterals.	735,654 00
Notes, Receivables and unsettled Marine Premiums and Book Accounts due Company.	391,153 06
Surplus over all Liabilities.	282,192 58
Total Assets.	\$9,071,696 22

### LIABILITIES.

Capital Stock.	\$3,000,000 00
Reserve for Re-insurance.	2,309,209 75
Reserve for Unadjusted Losses, and other Liabilities.	270,211 83
Surplus over all Liabilities.	3,211,964 65
Total Assets.	\$9,071,696 22

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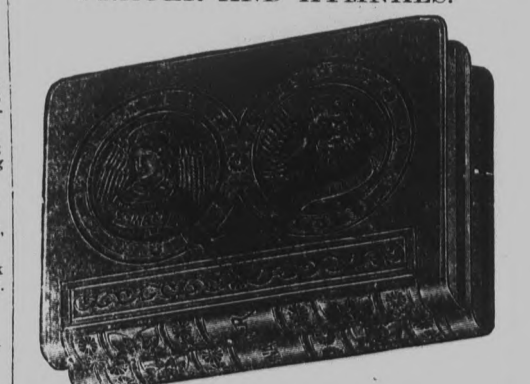
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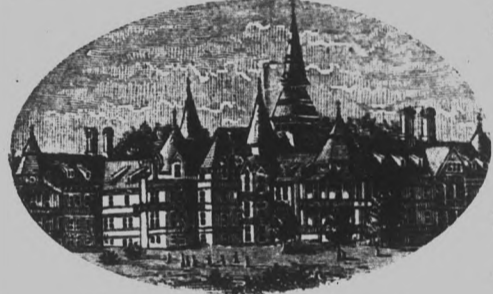
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Then, all the Scriptures, as they went, Of Moses, and of prophets old...

And, lo! with steps retraced, they tell The wondrous things the stranger said...

Delaying, at their sweet request, The stranger sat him down at meat...

Their eyes no longer hidden were, For fell the scales from off the sight...

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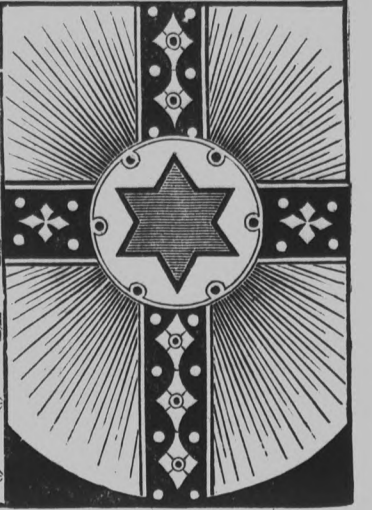
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And Behold He is Alive Forevermore.

The Living Church



EASTER, A. D. 1884.

ALLELUIA RISEN LORD

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

Alleluia! Alleluia! Alleluia! Risen Lord! To Thee, O Christ, victorious King of Kings...

Alleluia! Lord of Life! Death's brazen gates, unbarred forevermore...

Alleluia! Victor King! Hail! hail! Thou Victor over death and hell!

Alleluia! Prince of Peace! Oh happy day! thrice welcome to our hearts...

Alleluia! Evermore! Hail! "Lion of the tribe of Judah," hail!

EASTER

ITS LORE, ITS LYRICS, AND ITS LEGENDS

BY DEANES A. COX

"O Risen Christ! Thou art the Lord, The ever-shining way, The blessed Easter gate of life...

From the early ages of the Christian era, hymn writers have found their grandest inspiration in the theme of the Resurrection...

The following verse is from a translation by Mrs. Charles.

"What can be ever more sublime, That grave might meet the guilt of mine, Love doth the bonds of fear undo...

The introduction of the antiphonal method of chanting is attributed to St. Ambrose, and the composition of the Te Deum has also been ascribed to him...

St. Ambrose belonged to a Roman family of the highest rank; it is supposed that he was born at Treves about the year 340...

Two centuries later, Venantius Fortunatus wrote the next Easter hymns that have been preserved for us. He also came from a patrician family...

His wanderings took him to France where he enjoyed the friendship of Queen Radegunda and Gregory of Tours...

Fortunatus' celebrated Easter hymn "Salva festa dies" is an extract from a long poem. The gay tone of his writings furnishes a striking contrast to the graver productions of St. Ambrose.

The spring serene in sparkling sheen The flower glad earth arrays; Heaven's portal bright its radiant light...

From hell's deep gloom, from earth's dark tomb, The Lord in triumph soars, The forests raise their leafy praise...

The verses of these early hymn writers lacked the charm of rhyme, that is supplied by the translation. The poets of the twelfth century wrote in rhyme...

Peter the Venerable, Abbot of Cluny, who wrote in the twelfth century, was the author of a grand Resurrection hymn "Mortis Portis fractis, fortis." This verse is from one of the best translations...

"Thus God brought man back to heaven when he rose from out the grave, The pure primal life bestowing, which creating first He gave..."

Bernard of Clairvaux, a contemporary of Peter, is the author of a poem of two hundred lines from which an Easter hymn is extracted.

"With Mary to the tomb I'll haste, Before the dawning skies, And all around with longing east My soul's inspiring eyes..."

This poet is mentioned in connection with great kindness bestowed upon the hero of a famous romance, one which the novelists cannot leave undisturbed...

The following verse is from a jubilant Easter hymn of uncertain authorship, supposed to have been produced by some writer of the twelfth or thirteenth century.

Joy, exult, O Magdalene! He hath burst the rocky prison, Ended are the days of darkness...

A triumphant Easter hymn supposed to belong to a later century is translated by Dr. Neale.

"Alleluia Alleluia On the third morning he arose, Bright with victory over his foes, Sing we lauding And applauding Alleluia..."

Alleluia, Alleluia, He hath closed hell's brazen door And heaven is open evermore...

The ancient hymns contain numerous references to light the light that dawned upon the world in the Resurrection. This was symbolized in religious ceremonies by grand illuminations...

"Our hearts be pure from evil, that we may see aright The Lord, in rays eternal of Resurrection light..."

His own "All Hail!" and hearing, may raise the victor strain. Now let the heavens be joyful; let earth her song begin...

"Dies illa, dies vite," sequel to the Dies Ira, embodies a reference to the last great Resurrection as the day of light.

"Lo, the Day - the Day of Life! Day of unimagined light Day when death itself shall die, And there shall be no more night."

In the Primitive Church, Easter was the beginning of the ecclesiastical year. It was ushered in by a vigil kept up through the previous night...

The Eastern Church still maintains the custom. The profusion of light showed that the darkness of sin is resolved; for on the Paschal vigil, lights are lavished in public and in private...

We are told that Constantine illumined the Easter Eve vigil by lamps suspended in every available place, and he had huge columns-waxen tapers set up through the

city. Gregory Nyssen pictures such a scene-"the brilliancy of the illumination as a cloud of fire mingling with the dawning rays of the sun, and making the eve and the festival one continuous day, without any interval of dark."

A poem of Prudentius describes the churches "lighted by lamps suspended from the roof, suggesting the starry firmament."

In later times one special wax taper was solemnly blessed as a type of Christ rising from the dead to give light to the world.

The Paschal taper that was lighted at Westminster Abbey in ante-Reformation days, weighed three hundred pounds. At Durham Cathedral the taper reached within a few feet of the top of the Church. All the other lights were taken from this...

A writer of antiquity states that the Passover was celebrated at a time "when there might be no darkness on that day. That not by day but also by night the world may be full of all beautiful light..."

Light's glittering dawn bedecks the sky, Heaven thunders forth the victor cry; Earth answers with exulting glee, And groaning hell despairingly...

Easter Eve services are very impressive in Russia. In Moscow the streets are dark and silent till the stroke of twelve...

Flowers are not used to decorate the churches at Easter, but they appear in profusion at Pentecost. Among the feminine writers of Resurrection hymns during the German Reformation era...

"I am flesh, and therefore duly Dust, and ashes must become; This I know, but know as truly, He will wake me from the tomb..."

Another hymn classed among the most sublime sacred poems of Germany, is by Mrs. Meta Hensser Schweijer.

"O'er the abyss of the grave, and its horrors infernal, Victory's palm Thou art waving in triumph super-nal; Who to thee cling Circled by Hope, shall now bring Out of its gulf life eternal..."

The following verse is from Frances Ridley Havergal. O mountain height, break forth and sing In color music fair and sweet!

Let the round world keep triumph, and all that is therein! "Dies illa, dies vite," sequel to the Dies Ira, embodies a reference to the last great Resurrection as the day of light.

From the earliest ages of the Church flowers have formed an important feature of Easter decoration. Many references to them occur in hymns of all ages. The following verse of unknown authorship is supposed to belong to the sixteenth century.

"Awake thee, O spring! Ye flowers, come forth, With thousand hues tinting The soft green earth; Ye violets tender, And sweet roses bright, Gay Lent lilies blended, With pure lilies white..."

A painting by Leonardo da Vinci represents some mystical significance of flowers; it pictures the infant Christ "standing between two yellow irises, that on the sinister side with the petals downward apparently to represent the humiliation of Christ while that on the dexter side had the petals up-

wards implying the divinity or glorification. The combination giving the interlaced triangles. The two interlaced fleurs de lys make the lily."

The parallel between the natural resurrection and the spiritual is often forcibly presented by the hymnologists and other writers of the Primitive Church. This sentence is from an Easter sermon of Gregory of Nazanzum. "Now is the earthly spring, and the spring that is spiritual; the spring for souls, and the spring for bodies; the spring visible, and the spring invisible."

A modern writer says, "the flowers are of older birth even than the ancient prayers and are primeval litanies from the creative breath of the Eternal World."

"Why weepst thou? whom seekest thou? the living with the dead? Take young spring flowers, and deck thy brow, for life with joy is well."

The author quoted previously writes this beautiful sentiment concerning the memorial character of Easter: "Easter is rapidly becoming the festival of sacred remembrance of departed friends, and the remembrance is all the more sacred by remembering them in God the Beloved Son."

"Grandly the anthem rolled along In bursts of triumph and joyful song, 'Christ the Lord is risen,' Oh! say, Christian mourner, look up to-day, She lifted her head, pushed back the veil, A faint flush came to the cheek so pale, The bright tears glistened but did not fall; She saw no longer the grave, the pall, No more the tomb was a darksome prison, But a gate to life, for 'Christ is risen.'"

The Easter service of the Moravians at Bethlehem, Pennsylvania, is wonderfully impressive. As early as 3 o'clock Easter morning the sound of the trombones may be heard playing an accompaniment to these words.

"Christ is risen from the dead, Thou shalt rise, too, saith my Saviour- Of what should I be afraid? I with Him shall live forever; Can the dead forsake His tomb, And not draw me unto Him?"

At an early hour the people assemble in the church, when the Easter Litany is repeated. At this sentence, "Glory be to Him Who is the resurrection and the life," the congregation forms in procession and moves to the graveyard, entering it just at sunrise. The service is finished in that sacred place amid its hallowed associations.

In some countries it is customary to kindle Easter fires, and there is a theory that the usage was derived from the Druids. In the North Hartz district of Germany they are lighted on eminences, from whence they are visible at a great distance. One custom is to surround a tree with brushwood and burn it. It is believed that over all the country where the light of the Easter fire extends, the crops of the year will thrive. The flames are supposed to be beneficial in preserving the life and health of those who come in contact with them. There is a superstition that the coal and ashes remaining are effective in curing diseases of cattle. It is the practice in some places to roll a burning wheel down hill.

In Egypt it was supposed that the world was once on fire, the week preceding Easter and the event was commemorated by coloring the cattle and trees red.

The custom of putting out all the fires on Easter Eve formerly prevailed in England. The flames were kindled from consecrated flints preserved in the churches for that purpose. It was considered that fires started by that process would ward off the effects of storms. "The flint signified Christ, the fire the Holy Ghost." "Fire is the sacred purifying and propitiatory element which removes all imperfections."

Turner in his tour to the Levant gives a graphic account of the lighting of the fire at the Holy Sepulchre. The crowd assembled several hours previous to the ceremony. One old woman had sat for a day and a night, without leaving her post, at the door of the Greek church. "At twenty minutes to three the fire was given through the window, and was received with a tremendous and universal shout through the whole church." candles were lighted from this flame, and the whole church was gorgeous with a blaze of light. "Messengers stood ready at the door to carry the fire to the



Greek convent of Bethlehem, of the Cross of Sallah, and of St. Saba near the Dead Sea."

The following is a curious legend concerning Easter Alms. Oswald the most Christian King of the Northumbrians was sitting at dinner on the holy day of Easter, with a bishop of the Scots; when a silver dish of dainties was placed before him, and they were just ready to bless the bread, then a servant came in and told the king, that a great multitude of needy persons were sitting in the streets begging alms. The king immediately ordered the food set before him to be given to the poor, and the dish to be cut in pieces and divided among them. The bishop was so touched by this act that he took hold of the king's right hand and said: "May this hand never perish." Tradition says this prayer was granted. When the king was slain in battle his hand and arm were cut off and remained entire and uncorrupted, being preserved in a silver case, as revered relics in St. Peter's church, in the royal city of Bambrugh.

"Sweep rices of rich mosaic  
The world all along  
And pour in full measure  
Sweet lyes, your song  
Sing, sing, for He liveth  
He lives as he said  
The Lord has arisen  
Unharm'd from the dead."

THE HEAVENLY EASTER.

BY CALLE L. BOSSEY.

How do blest saints spend Easter Day?  
Think you not they come a' shining way  
To their lov'd ones here?  
The sorrowing hearts who mourn their loss,  
Bow'd 'neath the weight of earth's saddest cross,  
To those they are near.  
We see not our blessed, divinely bright,  
As softly they come from world of light  
On mission of love;  
But to each mourner this Easter Day,  
In sweetest accents they seem to say  
We wait you above.  
Turn ye sad hearts from your graves away,  
They only prison the earthly clay,  
Cherished, but mortal;  
In a heaven which only seemeth far,  
Loving and blessed your lov'd ones are,  
For aye immortal.  
Ring glad Easter bells! triumphant chime  
The victory of that olden time,  
Death vanquish'd o'er;  
Beyond the door of the empty tomb,  
The express wreaths in flowers immortal bloom,  
'Tis life forever!

EASTER.

ITS CUSTOMS AND TRADITIONS.

BY THE REV. GEORGE C. STRELL, M.A.

But look! the Saviour best,  
Calm after solemn rest,  
Stands in the garden 'neath His olive boughs;  
The earliest smile of day  
Doth on His vesture play.  
And light the majesty of His still Brows;  
While angels hang with wings outspread,  
Holding the new-won crown above His saintly Head.

Year after year so much has been written and published in the Church Press respecting the great Festival of the Resurrection, that one can hardly hope to throw any new light upon the subject. Well-informed Church-people are supposed to be acquainted with the early history of the Season, and to know all about the original diversity of usage which prevailed. Moreover, to those who are interested in antiquarian research in the direction of Church usages, the traditions concerning Easter and the ancient legends and observances connected with it, are familiar as household words. And yet there is a very large class of persons to whom information upon these various points will be invested with all the charm of novelty. So many hundreds of good, earnest people are yearly feeling their way into the Church, that there cannot fail to be a steadily increasing enquiry concerning things of which they have been hitherto ignorant, or which they have only partially comprehended.

It is not improbable, too, that there may be some who will not be sorry to renew their recollections of various subjects with which they were once familiar, but which are now half-forgotten. So that upon the whole the writer may hope to have a fair share of interested readers, while he discourses to them concerning Easter.

The Venerable Bede—that great historian of the British Church—is our authority for holding that the word Easter is derived from the name given to the Anglo-Saxon goddess of spring—Eastre—to whom the month of April was dedicated, and thence called Easter-month.

ITS EARLY OBSERVANCE.

It might naturally be expected that the early disciples, deeply impressed with the overwhelming importance to the entire Christian system, of the fact of our Blessed Lord's Resurrection, would faithfully keep in mind and observe with special devotion and rejoicing that first great Lord's Day, on which He burst the bars of the grave, and by His rising from the dead, rescued the whole human race from the bondage under which it lay to sin and death. These first Christians, being for the most part Jews, simply carried on the observance of the Jewish festival of the Passover (itself an acknowledged type of the Great Deliverance wrought by virtue of the atoning Blood of Christ) into the Christian Dispensation. So the Feast of the Passover became the Christian Easter; and therefore St. Paul says: "Christ, our Passover, is sacrificed for us; therefore let us keep the Feast." This at once explains the reason why, even at the present day, the festival of the Resurrection is generally known among the nations on the

Continent of Europe by names derived through both the Latin and Greek, from the Aramaic form of the Hebrew name for the Passover festival—pascha—that is, "He passed over;" in allusion to the occasion on which, while all the first-born of the Egyptians were smitten by the destroying angel, he passed over the houses of the Israelites, on whose door-posts and lintels the atoning blood had been sprinkled.

It is certain that, at a very early period of the Christian era, the Feast of the Resurrection, the Christian Passover, was kept as the chief festival. The question as to the proper time for observance was a point much debated, at least as early as about a hundred years after our Blessed Lord's Death.

DIVERSITY OF USAGE.

This last remark unhappily recalls a very sad episode in the history of the early Christian Church. Upon a question of comparatively small moment, a difference of opinion arose, and led to strife and disunion; and thus, that which should have been to the faithful "for their wealth," became unto them "an occasion of falling." This difference arose between the Christians of Jewish and of Gentile descent, respectively; and the question in debate was the time when the Paschal fast (that is, what we should call the Lenten fast) should end. The Jewish Christians would naturally select the day to which they had been accustomed, viz: The 14th day of the moon, at evening (Lev. xxiii. 5); and of course the Easter festival would begin on the following day, whether week-day or Sunday. To the Gentile Christians, on the other hand, with whom the Jewish traditions would have comparatively but little weight, the first day of the week, upon which the Lord arose from the dead, would be for ever associated with that glorious event. On the Friday preceding, therefore, the anniversary of the Crucifixion would be celebrated; and the fast would terminate on Saturday, at midnight; and all this, with reference to the day of the week, while the others, adhering to their Jewish traditions, had all the stress upon the day of the month. For centuries, this difference of opinion and practice led to controversy and confusion, exposing the Church to the ridicule and contempt of her enemies. Without entering into all the history of this dispute, it may be sufficient to state that in the course of time it was on all hands decided that Easter-day should be celebrated only on the first day of the week. But a difficulty still remained to be decided, in the interest of uniformity of practice. This difficulty arose from a difference in the cycle adopted for the computation of the festival, which has occasioned great diversity of practice. The whole Western Church, however, including the English branch, is now at one upon this subject; so that, wherever the Roman and the Anglican Church bear sway, Easter is observed with absolute uniformity in point of time. The entire Greek Church, however, including the Church of Russia, and the Oriental Churches generally, are guided in their observance of the festival by the unmodified calendar; so that it very rarely coincides with that of the Western Church. In 1865, it did so coincide.

ANCIENT CUSTOMS.

The Use of Flowers in our churches at Easter-tide is by no means a modern innovation. A writer in the *Gentleman's Magazine* more than a century ago, speaks of it as being at that time an accepted custom, a matter of course. And surely no usage could be more significant, or more fitting for the season. Hidden beneath the sod through the long, cold and dreary months of winter, the buried plants are called from their temporary graves by the reviving breath of spring, are endued with renewed life, and clothed with forms of fresh loveliness and vigor. A fitting and beautiful type, this, of the Resurrection from the sleep of death, not only of Christ, the first-fruits of the great harvest of souls, but in Him of all the faithful members of His Body!

Al! what is this? Thou fairest flower,  
What dost thou here upon this death-cold bed?  
Sweet messenger, hast thou some sign for me?  
Some blest Evangel, if I read aright?  
The waking pulse of Nature throbs in thee;  
And, through the ice-bound mould, so grim and bare,  
Thy tender shoots have pierc'd; thy blooms unfold  
Amidst this sullen waste, the one thing fair;  
So delicate, so frail, and yet so strong  
To bear the gracious message of the spring;  
Herald of Life which underlies all Death,  
We dimly read the riddle that you bring.

But while the presence of flowers upon our altars is meet for this joyous season, both on account of the brightness and beauty which they naturally impart to the celebration of the festival, and in view of their emblematical character, the experience of former years warns us not to be too lavish of them. Otherwise, we are apt to convert our chancels into floral exhibitions, and so to obscure completely the impressive teaching which the flowers are adapted to convey.

A second ancient custom peculiar to the observance of the Paschal Festival is the use of Easter Eggs.—In this we find another lively and striking image of the Resurrection; the embryo fowl lying concealed in its quasi-sepulchre, until the period of its entombment shall have been accomplished, and it shall burst its shell, emerging into a new state of existence.

Generally speaking, Easter eggs undergo a coloring process, and then they are used as gifts. This is a custom, strange to say,

that seems to have come down from very remote ages, and to have been adopted among Christians as a speaking type of the great cardinal doctrine of the Resurrection of the body.

"Lifting" at Easter.—This refers to an extraordinary Easter custom which not improbably still obtains in some parts of England. At all events it has been observed within the present century, and is supposed to have reference to our Lord's Resurrection. It is called "Lifting," and is of such a character as to induce us to classify it among those numerous usages which have nothing besides age to recommend them, and so are "more honored in the breach than in the observance." There is a record still extant in the Tower of London which refers to it, and from which it appears, that on Easter Monday in the 18th year of the reign of Edward I., a party of "Ladies of the Bed-chamber and Maids of Honor" went to the chamber of the King, and lifted him from his couch, for which they exacted a fee or fine, which he accordingly caused to be paid to them. There appears to be little doubt that this incident was an illustration of the custom above referred to. As practised in modern times it appears to have been limited to people of the lower class, and is thus described as being observed at various places in Lancashire. On Easter Monday, the women, forming parties of six or eight each, surround such of the opposite sex as they meet, and either with or without their consent, lift them thrice above their heads in the air, with loud shouts at each elevation. On Easter Tuesday, the men retaliate in a similar manner; and, in all cases, the payment of a small sum of money is insisted upon.

THE SUN DANCING.

There is an ancient superstition of which, however, one hears very little now-a-days, that on rising on the morning of Easter Day the sun dances for joy. But it is a good deal of poetry in the idea, but it is needless to say, not a grain of truth. It is an appearance which occurs on any morning when the sun happens to rise unclouded, and the eye of the observer is permitted to gaze awhile steadily on its effulgence. But to see the phenomenon with least annoyance to the optic nerve, one should look at its reflection in standing water, ruffled by the morning breeze.

An old ballad refers to the superstition alluded to above, in the following lines:

But Dick, she dances such away!  
No sun upon an Easter Day  
Is half so fine a sight!

George Herbert, too, in the last verse of the following simple but beautiful Lines to the Risen Saviour has an evident reference to the same tradition. And this little poem will form a fitting close to these Easter-tide notes.

I got me flowers to strew Thy way;  
I got me boughs of many a tree;  
But Thou wast up by break of day,  
And brought'st Thy sweets along with Thee!  
The sun, arising in the East,  
Thy face so bright and the East perfume'd;  
If they should offer to contest  
With Thy arising, they presume.  
Can there be any day but this,  
Thy many suns to shame endeavor?  
We count three hundred, but we miss;  
There is but one; and that one—ever!

Having thus paid due respect to Easter-tide, and its observances, ancient and modern, the attention of the readers of THE LIVING CHURCH may be directed, profitably it is to be hoped, to some notes of interest bearing upon the subject, drawn from the life and experience of a man who lived through a large part of the 17th and just over the border of the 18th century. Their appropriate title will be:

"AFTER LENT, EASTER."

There are but few persons, now-a-days, who are not more or less acquainted with "The Diary and Correspondence of Samuel Pepys, Esq., F. R. S., Secretary to the Admiralty in the Reigns of Charles II. and James II., 1659 to 1703." It certainly is one of the most singular of all the marvels of literature; presenting to the world, as it does, the innermost revelations of the daily life of an ordinary man; a man, like so many other men, full of good intentions, but which (so far at least as his Journal reveals) he for the most part lacked resolution to fulfil. It can hardly admit of a question, that, when from day to-day Pepys penned his Diary in characters of his own invention, he never dreamed that a time would come when a key to his cipher should be discovered, and some of the most discreditable secrets of his life be laid bare to the perusal of all who might choose to read. It is not easy to guess what his motive could have been in undertaking and faithfully carrying out such a task, until the condition of his eyes compelled him to give it up once for all. He probably hoped to have an opportunity, in the later years of his life, of re-perusing the annals of his youth; for he was only thirty-seven years of age when he relinquished the keeping of a diary, and he lived to be seventy-one years old. The words with which he concludes it prove beyond a doubt that he had no desire for or expectation of its ever coming to light. He says: "And thus ends all that I doubt I shall be ever able to do with my own eyes in the keeping of my Journal, I being not able to do it any longer, having done now so long as to undo my eyes almost every time that I take a pen in my hand; and therefore, whatever comes of it, I must forbear; and therefore resolve, from this time forward, to have it kept by my people in my long hand,

and must be contented to set down no more than is fit for them and all the world to know; or, if there be anything, I must endeavor to keep a margin in my book open, to add, here and there, a note in short-hand with my own hand. And so I betake myself to that course, which is almost as much as to see myself go into my grave; for which, and all the discomforts that will accompany my being blind, the good God prepare me!"

It is at least satisfactory to know—so far as human judgment can decide—that his concluding pious aspiration was fulfilled.

But now let us take a peep into good Mr. Pepys' Diary for a few minutes, and gather from his own description some incidental notices of the observance of the Lenten Season in his day, and a reference, at once both sad and amusing, to his own unsuccessful attempts at keeping it properly.

As for the first, under date of February 11th, 1661, we find the following: "The talk of the town now is . . . whether Lent should be kept with the strictness of the King's proclamation; which is thought cannot be, because of the poor, who cannot buy fish." From which it would appear at first sight as if his Majesty, inflated by his recent restoration to the throne, had usurped Episcopal functions, it being manifestly the privilege of the Bishops rather than of the King, to lay down rules for the observance of the Lenten Fast, so far as its religious aspect is concerned. It is probable, however, that this proclamation was a matter of state policy, having in view the encouragement of the fishing interests of the kingdom; and there is a passage in the Homilies of the Church of England, which throws a good deal of light upon the subject. In the "Second Part of the Sermon of Fasting," we read as follows: "It is necessary that we make a difference between the policies of princes, made for the order of their commonweals, in provision of things serving to the most sure defence of their subjects and countries, and between ecclesiastical policies, in prescribing such works, by which, as by secondary means, God's wrath may be pacified, and his mercy purchased." And the writer proceeds to press upon his hearers their duty in the premises; arguing that "envioured with the sea, as we be, we have great occasion in reason to take the commodities of the water, which Almighty God by His divine providence hath laid so nigh unto us, whereby the increase of victuals upon the land may the better be spared and cherished, to the sooner reducing of victuals to a more moderate price, to the better sustenance of the poor."

The homilist appeals also to the patriotism of his hearers, in furtherance of the prescribed duty of using fish meals in Lent.

Knowing ourselves as we do, or at least as we ought to do—recalling in thought, our many good resolutions prompted by the consciousness of past shortcomings, resolutions which we have so often failed to carry into effect, there is something touching in the quaint and simple way in which Pepys records his own experiences and his sad failures. "One touch of nature makes the whole world kin;" and, while we smile, we sympathize. On the fourth day before the opening of Lent, he records the fact that it is his birthday: "This is now twenty-eight years that I am born. And blessed be God, in a state of full content, and a great hope to be a happy man, both to myself and friends." His sense of the Divine goodness causes his heart to glow with gratitude to the Giver of all good; and he resolves to observe the coming Lent with some measure of strictness. And so, on the 27th of February, which was Ash Wednesday, he jots down in that Diary which he never expected mortal eye to see: "I called for a dish of fish, which we had for dinner, this being the first day of Lent; and I do intend to try whether I can keep it or no." Alas for his good intentions! Not later than the day following, he writes: "Notwithstanding my resolution, yet, for want of other victuals, I did eat flesh this Lent, but"—and here comes in the salve to his conscience—"am resolved to eat as little as I can." The next day's record begins with the words (very significant under the circumstances) "After dinner," I did so and so. And still, the day following: "After dinner, I went to the theatre, where I found so few people (which is strange, and the reason I do not know), that I went out again." Only the third day after Ash Wednesday, and he appears to have forgotten already even that it was the Lenten season; and it does not seem to have occurred to him, that that fact might have had something to do with the slack attendance at a place of public entertainment.

Within a week from that time, on a Friday, we find him recording: "By coach to the Tower, to Sir John Robinson's, to dinner; where great good cheer. High company" (probably so in more senses of the word than one). "After dinner, to drink all the afternoon. Toward night, the Duchesse and ladies went away. Then we set to it again till it was very late." But we need not follow him into any further details. It is too painful to contemplate the lack of consistency and of perseverance in good intentions, in a man of naturally good impulses and of whom better things might have been hoped.

In the following year, we find but one entry having anything whatever connected with Lent. Under date of March the 7th, which was Easter Day, we read: "Early to

White Hall, to the chapel, where by Mr. Blagrave's means I got into his pew, and heard Dr. Cretton" (*Quære*, Creighton), "the great Scotchman, and chaplain in ordinary to the King, preach before the King, and Duke and Duchesse, upon the words of Micah: 'Roule yourselves in dust.' He made a most learned sermon upon the words; but, in his application, the most comical man that I ever heard in my life."

In 1663, there are two references to Lent. The first is as follows: "March 8th, Lord's Day. To White Hall to-day. I heard Dr. King, Bishop of Chichester, make a good and eloquent sermon upon these words: 'They that sow in tears shall reap in joy.'" He then proceeds to relate how the chapel in Lent is "hung with black, and no anthem (*sic*) sung after sermon, as at other times." On Thursday, the 8th of April, he has this entry: "By water to White Hall, to chapel; where preached Dr. Pierce, the famous man that preached the sermon so much cried upon, before the King, against the Papists. His matter was the Devil tempting our Saviour, being carried into the wilderness by the Spirit. And he hath as much of natural eloquence as most men that ever I heard in my life, mixed with so much learning."

On the 18th, we read: "It being Good Friday, our dinner is only sugar-sopps and fish; the only time that we have had a Lenten dinner all this Lent." Under date of December 12th, in the same year, Pepys says: "We had this morning a great dispute between Mr. Gauden, victualler of the Navy, and Sir J. Lawson, and the rest of the Commanders going against Argier, about their fish, and keeping of Lent; which Mr. Gauden so much insists upon to have it observed, as being the only thing that makes up the loss of his dear bargain all the rest of the year." We are at liberty to form our own judgment as to the adequacy of the motive for a rigid external observance of the Lenten Fast; but it helps us to arrive at some conclusion with regard to the religious spirit of the age in which Pepys lived.

On Ash Wednesday of the following year we find this entry in the Diary: "To the Queen's chapel" (it must be remembered that Charles the Second had married a Roman Catholic, "where I staid and saw their masse, till a man came and bid me go out or kneel down; so I did go out." On the following Sunday, the writer says: "Lord's Day. Up and walked to Paul's; and by chance it was an extraordinary day for the Readers of the Inns of Court and all the Students to come to church, it being an old ceremony not used these twenty-five years, upon the first Sunday in Lent. Abundance there was of Students, more than there was room to seat but upon forms, and the church mightily full. One Hawkins preached, an Oxford man. A good sermon upon these words: 'But the Wisdom from above is first pure, then peaceable.' Both before and after sermon, I was most impatiently troubled at the Quire, the worst that ever I heard. But what was extraordinary, the Bishop of London, who sat there in a pew made a purpose for him, by the pulpit, do give the last blessing to the congregation; which was, he being a comely old man, a very decent thing, methought."

The only remaining notice of Lent which is found in the Diary is a characteristic and amusing one. It may be prefaced by explaining that "wigg" or "wig" is a sort of cake or bun which is still known by that name in the West of England. "April 5th, Home to the only Lenten supper I have had of wiggs and ale."

So much for Samuel Pepys' Lenten observances during the former half of his life; for being, as we have seen, no more than thirty-seven years of age when he had to discontinue his diary, there still lay before him a long pilgrimage of thirty-four years, beset with many afflictions and trials. In the very same year in which his blindness fell so heavily upon him, his wife, of whom he was very proud, and to whom he was tenderly attached, was taken from him by death, after a very short illness. He was at different times the victim of political rancor; on one occasion he was even committed to the Tower; and, on the ascension of William and Mary, he was deprived of all his official appointments, on account of his attachment to the exiled royal family. So he had every opportunity of learning, from his own bitter experience, the vanity and emptiness of even the best of all that the world has to offer. The excellent Dr. Hickee, one of the Non-jurors, who gave him the consolations of the Church when he was on his dying bed, bears the following testimony to his spiritual condition: "I believe no man ever went out of this world with greater contempt of it, or a more lively faith in everything that was revealed of the world to come. I administered the Holy Sacrament twice in his illness to him. . . . Twice I gave him the Absolution of the Church, which he desired, and received with all reverence and comfort."

So let us hope that, all his sins and imperfections having been done away in the Blood of Christ, he has his lot in the Waiting Church; where his soul, ever yearning for the time when it shall see the Face of God in peace, will be constantly maturing in fitness for that Beatific Vision. Be it our prayer on his behalf, that the loving discipline of his "dear Feast of Lent" in Paradise, may issue in a glorious and eternal Easter!

THE VIOLET GIRL.

A STORY FOR EASTER.

BY G. A. JONES.

"Thou know'st He died not for Himself, nor for Himself alone; Millions of souls were in His heart, and there for one He chose."

"Vilets, sweet vilets, who'll buy my vilets?"

A chorus of voices in wild confusion called upon the passers-by to purchase the sweet bunches of spring flowers, which had sprung up after the winter snows, to greet the glad Resurrection Feast.

They had taken up their stand outside Covent Garden, those poor women and girls whose daily bread depended upon the sale of their "vilets." It was getting dark; a Saturday night too; and this was their last chance. If the sweet flowers were not sold before they went to their wretched homes, they would be lost, all dead and withered before Monday morning.

There was a girl who stood amongst the crowd, holding her basket in her hand, but not opening her lips, not joining in the general clamor, only leaning against the wall, and looking so pale, and worn, and wretched, it went to one's heart to think that there was such misery in the world as was written on that fair young face. For it was very fair, in spite of the tale it told of poverty and want; there was something in the girl's whole appearance different to the people amongst whom she was standing, something of refinement to which they were strangers, and which they could not understand. They ran after every one who passed, screaming, vociferating, entreating; she stood in her place, not speaking a single word, only standing there with a look of mute entreaty upon her poor thin face.

"Nellie, why don't you speak, why don't you run after the gentle folks?" said a good natured-looking red-faced woman; "it's your only chance, I've got rid of six bunches in the last half-hour."

"I cannot," answered Nellie, "don't ask me, indeed, indeed I cannot; I don't like to bother; if they want the flowers they will come and buy them, but it's no good to make them give their money, when they had rather keep it."

The woman opened her round eyes, and looked at Nellie wonderingly.

"If you're so mighty squeamish you ain't likely to get on; take my advice and don't be silly,—make the folks buy; I tell you they won't do it without being axed,—come, run after that young swell, a bunch of vilets in his button-hole would make quite a gentleman of him."

"No, I cannot, indeed I cannot." "Very well, then, I will," and Nancy Drake followed the young man half-way down the street, and at last induced him to buy some of her flowers.

Meanwhile Nellie still stood in her old place, and by the time Nancy returned the girl had found a customer.

A little maiden of about ten years old stood before her; a poor child, neat and clean, but bearing about her whole appearance unmistakable marks of poverty; the old dress she wore was patched with many colored pieces, the hat was battered and bent, and the shoes looked as though they had originally been made for feet double the size of their present wearer's.

"How much is they a bunch?" she said.

"Three-halfpence," answered Nellie.

The child's face which had been bright and eager a minute or two before, was very grave and troubled now, and her eyes were fixed upon two bright pennies which she held in her hand.

"Three-halfpence? I thought they was only a penny; I bought two bunches last Easter Eve, and I got them for twopence."

"Yes, last year they was cheaper, but the frost has kept them back terrible, we've been asking twopence for them all day."

A tear stole down the little girl's cheek.

"I am afraid I can have only one bunch," she said, "I've only got twopence, I've been saving it up ever so long."

Something in the expression of the child's face went straight to Nellie's heart.

"Do you want them very much?" she said, "I mean both bunches."

"Yes, indeed I do; I want one to take to the church, and t'other to Tiny Joe; I don't know which I had best do, Teacher's expecting my bunch to go round the Font, and poor Tiny Joe will be so disappointed, I promised him at Christmas time that he should have some for to-morrow."

"Take them," said Nellie, putting the flowers into the child's hands; "I wouldn't even as much as take your twopence for them, little girl, if I could help it, but I has to give the money to my misses at night, and so you see they ain't mine to give away."

"Oh, thank you, you don't know how glad you have made me, I'll come again and buy some flowers of you, the next penny I have I'll be sure to come and get some for Tiny Joe; and I tell you what I'll do now, I'll run back to the church as fast as I can, and if they wants any more vilets I'll come and buy yours, Teacher will give me the money, and I'll come."

And before Nellie could answer, the child had run away as fast as her little legs and large shoes would allow her to do. "Flowers for the church," mused Nellie, "vilets in the church, I wonder why they puts them there, I wonder what Easter means, 'tain't as good as Christmas, we picks up a Christmas box sometimes, but I never heard of an Easter-box, so I likes Christmas best, and I ain't sure that matches ain't a better trade than flowers, they're more certain like."

The other women and girls now began to move off, but Nellie kept her place, she had a vague hope that her little friend would come and buy more vilets for the church.

She was not disappointed. A few minutes elapsed, and the child came running back, her face flushed with excitement.

"Oh, girl, I'm so glad I went; Teacher was just a-sending Alice Stubbs to the shop round the corner, because they was just a few bunches short, and you're to come along with me at once and let her see yours."

So the two trudged on together, and as they walked Nellie said:

"What's to-day, little girl, and what's Easter?"

"Why, to-day is Easter Eve."

"Yes, I know that, I heard them saying that down at Covent Garden, but I wants to know what Easter means. I thought 'twas something only for quality, 'twas grand ladies in carriages who came to the market to buy flowers for the churches as I heard talking about it, but you ain't quality, and you seems to have something to do with it."

"No, indeed, I ain't quality, I sometimes wish I was, for then wouldn't I buy a lot of thing for Tiny Joe, and for everybody, and I would buy up all your flowers every day."

"I am sure I wishes you was," answered Nellie laughing, "but, little girl you haven't told me yet what Easter means."

Little Ruth (that was the child's name) looked shy.

"I can't," she said, "at least not as I should like to tell, but if you'll come with me and see Tiny Joe after we have been to the church, he'll tell you all about it, just like the clergyman told him, and he'll like to see you, because you was so kind to me about the vilets."

They were at the door of the church now, and Ruth told her companion to wait whilst she went in and fetched "Teacher" out. She came, a kind, sweet-looking lady, and she bought all Nellie's vilets, and told her she would think of her next time she wanted any flowers, and then she went back again, for she was in a great hurry to get her work done before Evenson.

"Come in and look," said Ruth, taking Nellie's hand; "you'd best leave your basket down there, for Teacher once said we wasn't to bring things into church, and then when you've had a look round we'll go and see Tiny Joe."

Nellie felt very happy that evening. It was such a novel event to have sold all her flowers, and she had been calculating that by the time she had given her earnings to her mistress she would have a whole sixpence to keep for herself, and she had made up her mind to buy a nice bit of something for supper on her way home—a sausage perhaps. Nellie had a great weakness for sausages; and it was not often, poor girl, that she was able to indulge in one. Now she stood in the church, which was decked with bright flowers for the Easter Feast. She had never been inside a church in all her life that she could remember; she had seen the outside of one often, and she knew that people went there on Sundays, but what they did there she did not know; a concert room or a theatre would have conveyed much the same idea to the poor little flower girl as the house in which God's creatures assembled day by day and week by week to adore and worship Him.

Nellie look round wonderingly; it was very beautiful, but of course she did not understand what it all meant. There was one spot upon which her eyes rested; it was where, above the fair white blossoms which were upon the altar, there stood out all clear and distinct even in the fast-gathering darkness, a Figure stretched upon a Cross. The Face, so full of pity and love, seemed to be looking down upon Nellie and Ruth as they stood before the chancel gates, and the flower girl whispered to her companion,—

"I've seen that before in the shop windows, there's one at the corner of the street where I live, and I stops and looks at it every morning,—what does it mean, who is it?"

"It is Jesus Christ on the Cross," answered Ruth, bowing her head reverently, her little face wearing an expression of mingled astonishment and horror at the other's ignorance.

"I think we'd best come away now, I wants to go home and tidy myself up a bit in time for nine o'clock service."

"Are you coming back here?" asked Nellie, as they once again walked along the streets, "I wish I could come with you."

"Why can't you?" "I must be home by nine to give up my money, I should never hear the end of it if I wasn't there."

"Well, come in for a bit now and see Tiny Joe."

"Is he your brother?"

"No, I ain't got ne'er a one, I've only got my three little sisters and father; Joe is a boy as lives in my yard, he's crippled, and sits in a chair all day long, making nets for the fishermen to catch fish with. Here's our yard," and Ruth turned out of the street into a dirty court, and led the way to Tiny Joe's dwelling.

She knocked at a door on the ground floor, and a little shrill voice answered,

"Come in."

Ruth lifted the latch and went up to where a boy sat as she had said, making nets. It was the quaintest, most weird-like little face you ever saw, upon which Nellie looked, a face which ought to have been bright and merry, but which had been drawn by intense suffering into an expression of fixed pain, and yet the dark eyes sparkled with something like merriment as Ruth approached. Tiny Joe and kissed his forehead, and asked him how he was.

"All right, thank you; where are my vilets?"

"Here they are, such beauties, and Joe, I've brought the violet girl to see you; she was so good and kind, and gave them to me cheap when I told her they was for the church and for you; and Joe," and Ruth bent over the boy and whispered to him confidentially, "she wants to know about Easter, and she don't know nothing about Jesus on the Cross."

"Hush, hush, Ruth, she'll hear!" said Joe, putting the child on one side, and holding out his small withered hand to Nellie. "Please sit down," he said, with a little would-be air of politeness. "Mother's gone to market, but she'll be in soon."

Nellie sat down looking very tired and very worn, hardly knowing what to say, and wondering how it was that the poor little boy could sit there all day, bearing so much pain, and yet looking so cheerful and patient. She looked round the room; it was scrupulously neat and clean but there was nothing in it but the bare chairs and the deal table, and an old tumble down bedstead in the corner; only just above the place where Tiny Joe sat, there were two little pictures, one was that of a Child in its Mother's arms, and the faces of both Mother and Child were strangely sweet, and the other was that same figure which Nellie looked at every day at the corner shop, and which she had just seen in Ruth's church. She had begun to look upon that loving face as the face of a friend, and a smile came upon her weary features as she saw it in Joe's room.

"Tell her about it, Joe," said Ruth, "you can tell it so beautiful, and I must go and see after my little ones, and set father's bit of supper, and tidy myself up a little for church."

There was something irresistibly comical in Ruth's air of supreme importance, and Joe fairly burst out laughing, and said,

"Go on, little Granny, but before you goes put my vilets up before my picture I want them there for to-morrow."

So the vilets were put at the foot of the cross, and Ruth nodded to Nellie, and said,

"Sit with Joe a bit, I'll look in again soon," and then she trotted off singing a glad Easter hymn.

"She's a rum un, is little Granny," said Joe, "you don't know all she does; she keeps the children tidy, and gets her father's meals, and mends up all their clothes, and goes to night-school, and comes to see me; and she never grumbles although sometimes she hasn't got much to put into her mouth; she gives it all to the little ones."

"She's a nice little girl," responded Nellie, "she was good to me to-night."

"She says you was good to her; I'm very much obliged to you for letting me have them vilets,—I wanted so to have some flowers for Easter Day."

"What's Easter Day?" asked Nellie; "why do you talk so much about it?"

Something came upon Tiny Joe's face, which Nellie could not understand, and she saw him turn to the picture of the Crucifixion and look at it intently.

"Has it anything to do with that?" she asked; "'twas Easter in the church," Ruth said, "and that picture was there."

"Anything?" answered Joe, "yes, everything, for if it hadn't been for that, we should have no Easter Day."

"Tell me about it," said Nellie; "the ladies in the carriages as bought the flowers said that Easter was a happy time, and I suppose it is happy to them,—all times is, a-riding about, and a-dressing so fine,—but it seems that it makes you, little Granny, as you calls her, glad; why shouldn't it make me happy too?"

Tiny Joe's dark eyes were fixed wonderingly upon the flower girl's face.

"It must make you happy," he said, "for Jesus died for you, and rose again for you."

"I don't understand; is that Him upon the Cross?"

"Yes;" and then Joe told her in his

simple way of the joy that had come at Christmas when the Holy Child was born in the manger; and he went on to speak of Good Friday, when He was nailed upon the cross, so that He might take us all to live with Him in Heaven; he told of all His sufferings, how He was laid in the garden grave, and then came the story of the Easter joy,—how He rose again from the dead, and how now He has gone back to His place in heaven to ask God to take us there because He died for us. "And oh, violet girl," said Tiny Joe, when he had ended his wondrous tale, "oh, violet girl, never mind how poor, or how hungry we are, and what pain we have to suffer, so long as we think of all that Jesus bore for us, and remember the Easter joy, how He rose again, to show us that after we was dead we should rise again also and live with Him for ever in the beautiful city where there's no more pain."

Nellie had listened to the story in breathless astonishment.

"Does it help you to bear the pain?" she said.

"I couldn't bear it without that," answered Tiny Joe, looking at the picture; "I'm only twelve years old, and I've been lying here for six years, a cart runned over me, and crippled me; sometimes the pain is bad, but I thinks of what He suffered, and I looks at the picture, and to-morrow makes me feel so glad because I knows that some day if I tries to bear the pain, I shall have part in the joy; the clergyman comed this morning, and he said, 'Joe, 'twas dark yesterday, but 'twill be light to-morrow,' and indeed it will be, for he's a-coming to bring me the Blessed Sacrament. The Bishop was very good, they told him about me and about the cart, and he comed and confirmed me a year ago, and then everything seemed better."

Nellie thought that Tiny Joe was the oddest creature she had ever come across; of course she did not understand half he said, but one thing did seem clear, that picture that she liked so much had done some wonderful thing for her, and Easter with its brightness and its flowers was not a season of joy for the quality only, it made little Granny and Tiny Joe glad, and it ought to make her glad.

"Do you know why I like the vilets?" said Joe.

"No; because they smells so nice, I suppose."

"Yes, that's one reason, but 'tain't only that, it's because they're hidden in the ground all the winter, and they comes up just for Easter, and I read in a book that was lent me, that it's just like the Resurrection of the dead; we are put down into the ground, and then because Jesus rose again, we shall rise too, and so death is like winter, and the rising again is like spring time when the flowers come."

More mystery; poor Nellie was fairly puzzled, and almost thankful when the door opened, and Joe's mother, a cheerful, bright looking woman, appeared.

"Little Granny brought me a violet girl, mother," he said, by way of introduction, "she sells vilets all day long, and she let Ruth have a bunch cheap for me."

The boy put his thin arms around her neck, and whispered into her ear.

"He want's to know if you'll have a bit of supper with us, dear."

"Thank you, I'm afraid it's late, I'm only waiting for the little girl to come back, I must be home by nine o'clock."

"May be your father and mother will be waiting for you."

A look of unutterable sadness was upon the flower girl's face as she answered,

"I haven't got ne'er a one; I've nobody belonging to me in all the world."

"No one, not a brother nor sister?"

"I had a brother once, but he went away to sea, and I suppose he was drowned, it's years and years ago, he was eight years older than I am, and I'm fifteen; he went to sea the year that mother died, when I was but a little tiny girl, and ever since that I've had no one to love me or to care for me," and tears that would not be repressed came rolling down poor Nellie's cheeks.

"My dear, God loves you."

"Yes, so he," pointing to Joe, "told me and I shall think of the picture, and of the cross, and of Easter, when I gets home to-night, I shall like to think about it all."

"Where do you live, my child?"

"In Cooper's Gardens, with an old woman who keeps two or three of us, and sends us out with the flowers; it's because of her I must be home, we always has to give in our money by nine o'clock, but please might I come again? I likes to hear him talk."

"Yes, come whenever you like, my dear; we shall always be glad to see you, shan't we, Joe?"

And Joe said, "Yes," and looked up wistfully into Nellie's face; he felt so sorry for her, she was so lonely and so sad. "I'll tell you what it is, violet girl, you'd best go to church to-morrow."

"I can't," said Nellie, "I've no clothes."

"That don't matter," said Joe's mother, "at our church they wears all sorts; no one looks at you, do they, little Granny?"

That small personage had entered the room unperceived, and stood there with

her new hat on, all trimmed with blue ribbons, evidently expecting to be admired.

"She won't say yes to that, mother," answered Joe, "with that new hat upon her head, she wants people to look at her don't you, little Granny?"

"I don't know," replied Ruth honestly, "I dare say I should like teacher and the little girls to see that I had a new hat on, my other was so bad; but 'twouldn't make any real difference whether I had or hadn't, I knows that very well."

"You hear what she says, my dear," said Joe's mother, "so come to church along with me to-morrow night, and come and have a cup of tea with Joe and me first, 'twill be a treat for us all on Easter Day."

"Thank you, ma'am," and Nellie didn't know why it was that the tears came into her eyes; she never cried when her old mistress beat her, and scolded her, but now all this kindness seemed to be making a baby of her.

"Now, Nellie, we must be off," said little Granny, "my children are safe abed and father's supper is all right, and it's getting close upon nine o'clock."

Nellie pursued her way homewards, stopping before the cook-shop, to gaze with longing eyes at the steaming hot sausages.

"No," she said to herself "I'll go without one to-night, a bread-cake will do for my supper, and the old woman is sure to have some flowers left; and if I could but buy a nice one to take to Tiny Joe to-morrow, he'd like it so much, because it's Easter Day."

So the bread-cake was bought, and the sausage was foregone, and when poor Nellie reached the cellar where she lived with the old woman and two or three girls about her own age, her heart felt strangely light; it seemed as though some great new happiness had come into her life; she gave in her money, and spent two-pence upon a sweet white rose, which was to gladden Joe's eyes the next evening, and then she lay down to dream of that marvellous picture which the crippled boy told her had brought the Easter joy.

How she longed for the hours of Easter Day to wear on; how happy she felt when she got up in the morning, and began to wash out a few rags, to make herself tidy for the tea-party; for she had told them all that she was going to a tea-party; and they laughed at her very much, for Nellie was always noted for keeping to herself more than any of the others. At last the clock struck five, and she sallied forth, and arrived at her destination just at the appointed time.

Joe's eyes glistened at the sight of the pure white rose; he had never had such a lovely flower before, he said.

Nellie had brought an old book with her, which she handed to Joe.

"It was mother's," she said, "and folks take books to church, don't they?"

"Yes, when they can read," answered the boy, smiling; "but look here, mother, the violet girl has been baptized, here's her name, Ellen Fuller, and the date; so now you can take her to Mr. Powell, and tell him, and ask him if she might go to night-school and be taught; you'd like to learn, wouldn't you, violet girl?"

"Yes, please, I'd like to know more of what you told me about yesterday. I've been thinking about it all day."

They left Tiny Joe to his books, and his hymns, and his mother and Nellie went to church. There were the flowers, more beautiful even than the night before, for they were surrounded now by countless lights; there were the vilets, her own vilets, round the font; there were the bright hymns, more beautiful than anything the flower girl had ever heard in all her life; everything seemed to tell of the Easter gladness, and there all stood out the Figure that Joe said had brought gladness, the Figure of the Crucified Saviour.

Again it was Easter Day, "the violet girl" bright and happy sat with Tiny Joe and his mother,—not a stranger now; for it had been settled that she should live with them, and carry on business on her own account; Little Granny is there too, looking more motherly than ever; she has brought her three little sisters over, to see the beautiful flowers with which Joe's room is adorned, and whilst the little ones are standing talking to the crippled boy Nellie has drawn Ruth on one side.

"Little Granuy, dear little Granny, I am so happy to-day, I know what the Easter Joy is now, and it's to you I owe it all, Ruth; 'twas God as sent you to me as I stood in the street so lonely and so ignorant, not knowing one of those things that makes me feel as I do to-day."

"I thought of you this morning, dear, when I knelt at the altar, and I asked that you and all you love, and Joe and his mother, might be blessed because of the Easter blessing that you have brought me."

And little Granny turned away, and took out a very small pocket-handkerchief, and rubbed her eyes violently, and said,

"If you hadn't been so good about the vilets things would never have been as they are now."

# The Living Church.

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

The Lord is risen indeed! Alleluia!

CHRIST our Passover is sacrificed for us; therefore let us keep the feast. Alleluia! Alleluia! Alleluia!

THE Easter joys must not cause us to forget the Easter lesson: "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God."

THE N. Y. *Evening Post* recommends a new remedy for Mormonism, viz., a large tax on wives when a man has more than one. By all means let us have "high license," if this specimen of intemperance is to be tolerated at all.

How significant is the fact, that "a field to bury strangers in" was bought with the price of our Lord's betrayal. We are not our own, we are bought with a price, that price is His Precious Blood; and even to Him we owe the place of our burial. Both our souls and bodies partake of His Redemption, and for both He has purchased a place of repose after death. "God's acre" everywhere is still the field that was purchased by Christ to bury strangers in.

MATTHEW ARNOLD thinks American women look pale, unhappy and careworn. *The Boston Transcript* suggests that possibly Mr. Arnold has not seen the American women under favorable conditions. The air of a lecture room is sometimes depressing, and women are not seen at their best when travelling on the cars. One reason why American women may look careworn, is that so many of them are married to careworn men. It runs in the family. Even the children often have an old and faded look.

WE recently gave, among our clippings of "Church Opinion," a paragraph from an exchange, recommending that our mission in China be put under the care of one of the English Bishops in that country. If such a step should be taken, it could be justified only on the ground of economy. So far as we know, the American Church has not, in this mission or in any other, intruded upon the ecclesiastical rights of the English Bishops. Bishop Boone was consecrated in 1844, long before England had a Bishop in China. Mr. Williams (now Bishop), and Mr. Liggins were the first "Protestant" missionaries in Japan. Bishop Williams has had jurisdiction in Japan since 1866. The mission in China is a most promising and interesting work. We ought to be proud of it and to sustain it.

MR. WESTON, the pedestrian, is not in all respects an ideal character, but like the celebrated Sam Patch, he has proved that "some things can be done as well as others." He has completed a 5,000-mile walk, walking fifty miles a day and doing it without resort to beer or any kind of stimulants. In the four months he lifted his body 10,688,000 times, without once lifting the bottle to his lips. If any believer in whiskey or a like "constitutional" can do better than that, he is at liberty to try it. Some people decry water, say they never drink it, etc. Well, water has its uses, and until something else than water can put a man through 5,000 miles, that in some quarters, much disused and disparaged drink, plainly has the inside track. They sometimes laugh at temperance people, but now abstainers or non-abstainers—we observe that the Church Temperance Society embraces both—must agree that Mr. Weston's temperance feat is no laughing matter. It was a down-right serious piece of work which the doctors say was accomplished through a perfectly healthy condition of body and

mind. It now remains for the advocates of beer and whiskey to win laurels more unfading than crown the brows of Edward Payson Weston by going him one better on their favorite beverages.

The time has come, when Easter may be said to be a universal festival. All denominations observe it by floral decorations, by special sermons appropriate to the day, and by festivals for their Sunday schools. They are not at all afraid of Easter eggs, and do not look upon silken banners as "rags of popery." The papers throughout the country, contain columns of notices of their Easter services; and in every way they vie with us in making the day attractive. These great festivals are no longer peculiar to Church people, but are fast becoming the common property of all. We can remember when the denominations first began to open their houses of worship on Christmas. It was for the purpose of be-rating the festival in their sermons, and of proving that its observance was a fond superstition. Now they are about as zealous in celebrating the high feasts as Churchmen are, and with similar services; and, doubtless, some day they will take the *fasts*, too, under their protection. There is much in the Church and her ways that appeals to the aesthetic nature of man; and, in self defence, or in order to retain their influence over their people, they are obliged to follow in our steps. They could not puritanize the Church, but have themselves become permeated with her influence. In some quarters, the old leaven of bitterness remains, but, as a rule, it has largely died away, and many of the things that were once deemed worthy of grave rebuke, are now greeted with words of praise. Easter is one of the most ancient Feasts of Christendom, going back to the Apostles' times; and it is a hopeful sign, to see all who are called by the Christian name, claiming, as a heritage, the Lord's Day of joy. Even that portion of the Press, which may be said to represent dissent, recognizes the change; and instead of the old gibe and jeer, has a Homily for Good Friday, and a joyous leader on the Resurrection.

## THE RESURRECTION.

The Resurrection is the great fact of the Gospel upon which all the rest depends. If we are deceived in that we are deceived in all. St. Paul admitted this, and boldly took his stand here. The Apostles all took this ground. The witnessing to His resurrection was the first thought in the Ordination of other Apostles. The establishment of this fact was the first condition of success to the Gospel. It could not have been received at all; the Church could not have made a beginning with the least doubt resting upon this.

At the crucifixion the disciples gave up all hope. They were utterly disappointed and defeated. Though warned of it, they could not conceive that the Messiah, to whom all power was given, could fail to use that power to save His own life. What will not a man do for his life? It was too much for their faith. They were benumbed and bewildered, absolutely without hope or expectation. "We had trusted," they said sorrowfully on the way to Emmaus, "that it should have been He that should have redeemed Israel." They had heard from some of their own company that He had risen from the dead, as He Himself had foretold, but they could not believe it.

There is nothing more absurd than the notion that the belief of the Church in the Resurrection was a gradual growth, a development of a later age. The fact was established then and there beyond all dispute or question, and it was received and proclaimed by those who, at first, were skeptical and slow of heart to believe. It was established when there was every opportunity to test it, and among those who had everything at stake in the issue—among those who had everything to lose, in a worldly point of view, by accepting it. The every day observation of hundreds confirmed it; the evidence was irresistible.

The Resurrection was attested not by those who were expecting it and in a state of mind to be easily deceived, not by those whose hopes and imaginations

were excited, but by those who did not believe it possible. They were not fanatics or enthusiasts, as the sorrowful account of their faithlessness, recorded by themselves, abundantly proves. They saw in the Crucifixion the death of all their hopes, the destruction of all their plans. They gave up all and looked for no deliverance, and when it came they could not, without the strongest confirmation, accept it. Probably in no age or nation has there been a company of intelligent men more incredulous, more unprepared to admit the fact of the Resurrection, than that company of disciples who had seen with their own eyes the death of their Lord and the sealed stone at the door of His sepulchre.

Yet, without their complete acceptance of the fact, the Church of Christ would never have been heard of. It began and has continued as an organized, living witness of the Resurrection. Within forty days of the event, it challenged all Jerusalem to deny it, boldly charging that the Messiah, the Prince of glory, had been crucified, Whom God had raised from the dead. It has gone on from year to year, from age to age, from nation to nation, proclaiming that Christ is risen. Some have doubted, some have denied, but the civilized world, as a whole, has received the witness. In every city and hamlet the cross and the spire point heavenward in hope; in every cemetery, above nameless graves in the desert and by the wayside of mountain passes, memorials of the Resurrection are set up. It has entered into the thought and heart and life of the world. It is carved upon the stone at the door of every sepulchre.

## INDIFFERENCE AND LAXITY.

Of all the people in the world the "native American" is probably the most amiable up to a certain point of endurance, and beyond that point the most dangerous. Whether it is because he realizes that a large degree of liberty necessitates a large amount of friction which must be borne, or because he is constitutionally indolent, or because his habits of money-making have accustomed him to meet annoyance and imposition with composure, we venture not to affirm. Certain it is, he is a long-suffering creature, tolerant to a fault, and generous to a degree of extravagance. It is this characteristic which makes him so popular as a traveller abroad, and encourages the persistent outrages of travel at home. He endures to be robbed in a small way at every turn, rather than take the trouble to bring offenders to justice; smiles complacently when the peanut boy rouses him from a delicious nap, and compels him to buy five cents worth of indigestion; demurely assents when the news agent shakes him to call attention to a pile of dime novels which are tumbled into his lap; writhes with agony, but utters no complaint, when the street car conductor steps on his toes and crushes the breath out of his body in forcing a way to collect fares in a crowded street car. He seems to recognize the grand principle of "freedom" for everybody to make everybody as uncomfortable as possible.

As long as this spirit of indifference and sufrage affects only the individual, it is not, after all, a bad trait; but when it extends to public affairs it is an element of danger and a fruitful source of trouble. Sooner or later it ends in disaster, and a time comes when forbearance gives place to ferocity. Toleration of lawlessness is sure to be followed by unreasoning violence. Laxity and indifference among the people are sure to be accompanied by laxity and indifference among those who make and administer the laws. Things go on from bad to worse, until something decisive must be done. Then the "native American" is aroused, and with a large following of "adopted citizens" he proceeds to action. Having allowed the law to be frustrated in lesser things he has no confidence in it for the redress of greater wrongs, and he seeks to redress them without law.

This, it seems to us, is the explanation of such scenes as have been lately witnessed at Cincinnati. For nearly twenty years, it is said that there has been but one hanging for murder in that city, though during these years there have been probably hundreds of murders committed. Lawyers and juries have gone

on sheltering murderers for nearly a generation, until the populace, wrought up risen in frenzy to avenge the wrong. It is the logical outcome, the inevitable result of public apathy to crime. The respectable mechanics who swelled the howling mob in that unfortunate city, as well as the rich men who cowered in fear behind the darkened windows of their homes, were responsible for the state of things that made such an outrage possible. They were voters, they read the papers, they were the factors that made by a case of astounding injustice, have public opinion in all classes of society. Business men, absorbed in their pursuits, left public affairs to the control of demagogues; working men, moved by sentimental commiseration for the poorer class which furnishes the greatest number of criminals, cheered the juries that violated their oaths and dethroned justice in the house of its friends. They repent it now in ashes, and by the smouldering ruins of their temple of Justice they weep over their unwisdom.

But those upon whom the tower of Siloam fell are not sinners above all others. Their folly finds its counterpart in many places. Our sympathy for them may not rebuild their ruins, nor restore their dead, but it may avert a similar calamity from ourselves. The catastrophe at Cincinnati should arouse every citizen to a sense of responsibility for the enforcement of the law, in small things as well as great. It should teach us that personal comfort and gain cannot be secured except by the unflinching enforcement of public order. This cannot be by "mob law." It can only be by the legitimate law of a Christian community, sustained by intelligent, watchful public opinion. The basis of public opinion is the individual character of the citizens, and the basis of individual character is religion. Where this is wanting in the masses, morality is wanting. Where morality is wanting public order cannot long abide.

## BRIEF MENTION.

*The Australian Churchman* is republishing in its columns Dr. Ewer's pamphlet on "What is the Anglican Church."—The Bishop of Western New York has our sympathy in his affliction at the death of a beloved sister.—The N. C. *Church Messenger* expresses the opinion that our Missionary Episcopate is more effective than our Diocesan. This, the editor thinks, is accounted for by the fact that the former are chosen by the House of Bishops, have a more difficult field, and have more complete control of their work. These conditions tend to secure and develop greater administrative ability, and stimulate greater personal efforts. The Missionary Episcopate is nearer to the Apostolic pattern.—The remarkable gullibility of the human species is illustrated by the announcement of the enormous fortune left by the late Mr. Holloway. By the liberal advertising of pills and ointments he succeeded in amassing a colossal fortune. To this, no doubt, many thousands contributed who deny the efficacy of the true religion for the healing of the soul. Such are generally eager to adopt the remedies of charlatans for the healing of the body.—*The Episcopal Register* says that "THE LIVING CHURCH is responsible for decimating the ranks of the clergy, even while it is putting forth extra efforts to perfect the clergy list of its ANNUAL." We confess that we are puzzled. What does *The Register* mean? Does it mean that from our clergy list we have omitted some 300 names?—Bishop Walker, being asked by one of his flock whether he preferred the Church High or Low, is said to have replied: "I like to have them at least as high as I am, six feet and two inches. I don't like to stoop on entering a church."—*The Dial* says that "to the honored and lamented Guyot belongs the credit of making the first attempt to trace the parallelism of the biblical and geological accounts of the origin of the world, on any fairly scientific basis." The general features of his plan first appeared in *The Evening Post* in March, 1852.—The cost of the white paper on which this issue of THE LIVING CHURCH is printed is upwards of two hundred dollars, and the weight of the paper is more than a ton and a half. Another item that may

be of interest, is the last week's gain of new subscribers, which was 447. There were only two discontinuances.—Two more books are in preparation for THE LIVING CHURCH S. S. LIBRARY: "The Holy Church throughout all the World," by the Rev. Samuel Fox; and "Bible Studies," by Mrs. F. Burge Smith.—On Monday of this week, Confirmation was administered in Racine College—Bishop McLaren laid hands on six boys from his diocese, and Bishop Welles on nine from other dioceses.

## NEWS AND NOTES.

SURELY that admirable journal, *The Churchman*, did not mean to head the insolent and abusive letter of the Church Association to the Bishop of London, "Pertinent Questions. Proof-readers are often careless. 'Impertinent' is the right epithet."

THE CITIZEN'S LEAGUE of Chicago have just issued a statement proving that in this city there are 3,777 saloons, or one to every 35 families; 313 bakers, or one to every 470 families; 716 butchers, or one to every 205 families; and 1,603 grocers, or one to every 89 families. These figures certainly afford food for reflection. It is to be hoped that the high license, now happily in effect, will diminish the number of saloons.

The battle of faiths is so universal in these days that it is almost startling to hear of any Church or people demanding to be simply let alone. Such a demand, however, has just been made by the Church of Sweden. By a large majority of its Bishops, backed by the Theological professors of Upsala and Lund, it asks the Evangelical Alliance to forbear from adding to its present sufficient share of troubles. Its relations are peculiar—as, indeed, may be said of all relations. There are Dissenters in Sweden, and some of them take a certain position to the Established Church. On these intelligible, if not singular grounds, these high authorities announce their intention of not giving a welcome to the Alliance, and in this they declare they have the support of a large majority of their clergy.

The little Republic of Andorra—situated in the Eastern Pyrenees, between France and Spain—of the very existence of which many otherwise well-informed persons are ignorant, seems likely to cause serious trouble between its two big neighbors. The whole area of the country is only 300 square miles, and it has a population of about 600. It was declared a free state by Charlemagne, who however retained a suzerainty, which was later transferred to the Bishop of Urgel, in Spain, and the Count of Foix, in France, to be exercised jointly. Since the French Revolution the rights of the latter have been exercised by the government. Lately the Bishop wanted to become autocratic, and, indeed, put the magistrates into jail. For this he was forced to apologize, and now France, in its turn, has issued a proclamation ignoring the co-sovereignty of the Bishop, who is supported by his own country.

THE "TEACHING OF THE APOSTLES" continues to excite discussion, and this discussion, however bitter it may be at first, can but tend eventually to unity. Many of the distinctive dogmas of the sects were evidently unknown to the Early Church, but the teaching and practice of Catholicity properly understood, liturgical worship, fasting, frequent Communion, are clearly to be found in the ancient treasure just now brought to light. Some of the sectarian papers are hiding their own discomfiture with a laugh over the supposed woe of the "Episcopalians" in discovering that the "Teaching" only speaks of two orders of the ministry. The laugh is decidedly premature. There seems to have been only two orders in each local church, but who were the "Apostles" whom the churches were enjoined to receive as of God, and who were only to remain three days with each? The Church has never held that each individual "Society," to use a popular phrase which here comes in very appropriately, should have Bishop, Priest and Deacon—indeed with us it has usually only the Priest—but that the ministry as a whole should consist of the three Orders.

A MONUMENT has at last been erected to the memory of Samuel Pepys, the diarist, to whom Mr. Street alludes in his interesting article to be found in another column. It is in St. Olave's church, Hart St., near the Tower of London. At the ceremony of the unveiling, which took place on March 18, there was a large company present, representing the bodies with which Pepys two centuries ago was associated, and including the Rev. Latimer Neville, Master of Magdalene College, Cambridge, of which he was a student, the Deputy Master of the Trinity House, of which Pepys was an Elder Brother and Master, and the Master, Wardens, and Court of Assistants of the Clothworkers' Company, of which he was a Past Master. Among the curious figures of memorials of bygone ages resting in the church is one to Pepys's wife, erected by her husband. The Rev. A. Povah, the rector, who was accompanied by the American Minister, in opening the proceedings, traced Pepys's connection with the parish and the church, where his remains rest below the altar. Mr. Lowell expressed his regret at the unavoidable

able absence of Lord Northbrook, for he should then have had the opportunity of expressing publicly the high appreciation of the American Government and people at the graceful act lately performed by the British Government in the gift of the ship Alert. Of Pepy's character and work Mr. Lowell made some appreciative remarks, declaring *The Diary* to be one of the most delightful books that it was man's privilege to read, in the English language or any other. As to all the charges which had been brought against Pepy's, if they could not altogether acquit him they could punish him with the slightest possible penalty, and probably the heaviest penalty which was now laid upon departed greatness was a statue. Sir Richard Collinson briefly addressed the meeting, and then unveiled the memorial. It is of a very handsome character, and bears the inscription, "Samuel Pepys, born Feb. 25, 1633; died May 16, 1703."

I MUST give place here to a little fable sent me by one of the most distinguished of the parish priests of Chicago. It is too good to lose.

There was once a poor, hard-working minister, named Swinge, who went out walking one day and saw a viper belonging to the species "Arnold," half frozen and without any hospitality. The poor minister felt very bad, and he took the Arnold viper home and gave it a lovely lunch, and invited the priests, and the grocermen and the pig killers, and the preachers, and the land manufacturers, with their wives to meet it. And the viper came in late and spoke oracles, and ate up a great deal of sweetness and didn't give out much light. But the viper was not mean. He went to hear Swinge preach, and shortly after he wrote a book and noticed the poor, overworked, but surely kind-hearted Swinge, and spoke of his sermon with these grateful words: "This discourse, with its dreary waste of inebriated commonplaces, its diluted rhetoric and its judgments, many of them so ludicrously misconceived." The gentle Swinge advises his friends not to give the Viperius Arnoldius any lunches, no matter how cold and hungry the animal may be.

MANY well meaning persons in this country are inclined to gloss over the ante-religious acts of the French Republic, first because it is a Republic, and secondly, because these acts are principally directed against the Church of Rome. To these, I commend a new text book which has just been put forth by authority for the use of the Paris schools. In it, the teacher enquires: "What is God?" "We know nothing about Him," replied the pupil. "You deny the existence of a God?" is the next question. "We neither deny nor admit His existence," retorts the little Materialist; "We ignore what the term God signifies." "The Deity," continues the schoolmaster, "is said to be our Creator and to govern all things." "What do you know on that point?" inquires the child; "or what do others know who have neither seen nor heard Him? It is all mere fiction, which does not merit attention." In another part of the work the pupil, in answer to questions put to him by his teacher, is required to say that the Virgin Mary was a woman of a profligate life; that religion induces a child to forget the affection and respect which its owes its parents; that the doctrines of the Roman Catholic Church are prejudicial to marriage, but favorable to illicit unions; that Christianity introduced barbarism into the world; and so on, until this laïque catechism comes to an end.

OUR NEW YORK LETTER.

Not long ago I spent a Sunday morning at a service held at the mission of the Holy Cross. The bank building, for such it is, fitted up becomingly for religious service, was mostly filled with boys and girls. The service was hearty—a great contrast to the feeble responses of some of our fashionable churches; and the singing was lusty and whole souled, if not always harmonious. And sitting as I did in the midst of the boys, I can testify that their notes were not always the most correct. A good practical sermon was preached to them by the Rev. Mr. Huntington, and then followed High Celebration. The services are conducted with all the appurtenances of the most advanced ritual; since, as in the case of Charles Lowder's work at St. Peter's, London Docks, it is thought by some to be best suited to the class of people among whom they are working. A great part of the work done by this mission is among the Germans, who form the majority of the families on the east side of the city. This is in charge of the Rev. Mr. Hoehing; the Rev. Mr. Huntington has charge of the English mission. At present the Rev. Mr. Dod is prevented by ill health from taking an active part, as formerly, in the work of the mission. I cannot impress too strongly on your readers the importance of this work, and of its need for material support.

Bishop Littlejohn delivered the sixth of the course of Paddock Lectures last Wednesday evening. Omitting a lecture that he had prepared on "Preaching," he proceeded to discuss "The Cure of Souls and the Education of the Young." In a previous lecture, he said the withdrawal of the control of education from the clergy had been shown to be a great blow at the influence of the ministry. But the State was failing utterly to furnish proper education,

and a re-action must come sooner or later. The duty of the Church is to rouse up its apathy and read the signs of the times aright. It must do all in its power to hasten the inevitable re-action, and by proper education prepare its clergy to take advantage of that reaction when it does come. If the Church be then united, Christendom, historically and organically one, can regain by agreement that which it lost by disagreement. The lecturer then proceeded to lay down the principles on which education by the Church depends. Christ regenerates, and must therefore educate, the whole man. Every means for rebuilding man's fallen nature is Christ's. As truth is next to God the highest educator, it is also entirely His. But truth is an organic whole, it can be distinguished under the different aspects it assumes, but cannot be divided. It must therefore be taught as a whole. No education is perfect which trains man as a mere time-creature.

For the perfect teaching of truth, therefore, our Lord established a Church to educate for redemption; He gave His Holy Spirit to lead us into all truth; and appointed a ministry to exercise His rights as mediator, regenerater, and educator and Saviour. It might be objected that this view of education created a sphere too large for one class of men. But, as the Bishop pointed out, it is not necessary for the clergy to know everything; but that they should show the moral significance of all knowledge. The lecturer then proceeded to show that on merely national grounds a change must come. The nation owed the individual a complete education, if it undertook the task at all, and the individual, waking to a realization of the nation's shortcomings, would seek some one more competent to carry out the work. A united Church must then be ready to accept the task.

The last and, as I think, most valuable part of the lecture was on improved methods in the cure of souls, an indispensable requisite for the revival of clerical influence. Outside of the public ministrations of the priest, the cure of souls is degraded to mere acquaintance, with no insight into individual souls. The awful responsibility of the priest for the salvation of his flock entails more than this. The prevailing theologies had done harm in this respect. Calvinism taught election and free grace. Why then open the heart to a priest? Arminianism made sin less horrible. In the reaction Methodism turned the soul inside out for the inspection of the brotherhood. The Roman method asked too much, and priestly matters no ear should hear. A right use of the cure of souls must come, however, not by preaching and enticing first of all absolution and confession, but from a new spiritual life.

It seems to me that we have here, as also in our editorial of last week on weekly Communion, a fundamental principle that the means of grace must not be regarded as ends. This spiritual life, the lecturer proceeded, must be renewed by more concrete teaching. Revive the doctrine of the nature of sin; tell anew and in more burning words man's weakness; enforce the call to repentance. This has been the teaching of all great revivals and missionary enterprises. The clergy must be taught to study the subjective human nature. Casuistry, in its true sense, must be revived and the clergy must have a manual to tell them how to deal with difficult cases. In discussing the elements necessary in such a manual Bishop Littlejohn showed a wise conservatism and at the same time a full appreciation of the needs of the age. He said that absolution and confession would soon be discussed with better temper when the soul feeling its needs shall demand a remedy. The ordinary means of grace must first be used and nothing must be done to diminish individual responsibility. Prejudice and ignorance, and the mistakes of the past must not turn us aside from this the great question of the spiritual life of the future.

There was a large gathering at the fourth service for churchwomen at Trinity chapel last Monday. The Assistant Bishop, Rev. Dr. Dix and Rev. Mr. Olmsted were in the chancel. Bishop Potter spoke on the fellowship of work. Speaking of the helps and hindrances he said that the workers must keep in mind those for whom they work, those with whom they work and Him for whom they work. The address was perhaps the best of those that have been delivered. The next service will be at Calvary church on April 28th, and the address will be on "The end of the Work."

I see that the Bishop, looking forward to leaving Grace rectory, has announced that his office is in Grace building, No. 96 Fourth Ave. His appointments are announced and extend into July.

The Missionary Bishops have frequently suggested that prayers for missions be used at noon. At the mission rooms in the Bible House this plan has been adopted and every day those at work there, and any missionaries who may be present, join together in prayer for the general work in which they are engaged. Last week special services were held on the occasion of the departure of Miss Marles and Miss Williamson for Japan. Altogether six persons have recently left for that mission.

We had a curious instance presented to us on Sunday afternoon of last week, of the ridiculous extremes to which so-called temper-

ance workers will go. There are several temperance associations that meet on Sundays and fill a position mid-way between that of the churches and the places of amusement. On the occasion referred to the Manhattan Temperance Association announced that an actor would imitate the horrors of delirium tremens. Sure enough, I am told, an actor was brought forward, who first imitated a drunken man "to the infinite amusement" of the large crowd present. He then horrified the audience by representing the delirium tremens, and afterwards appeared in the character of a reformed drunkard. The actor finally announced that he intended to start a theatre. The "ministers" present then congratulated him on the improvement in the moral tone of the theatre. No comment is necessary.

I see that *The American Literary Chronicle* has quite a long criticism of the Rev. Mr. Mortimer's article on Recent Criticism of the Bible. It is a little too severe, but it is at least right in saying that the article was not carefully written.

There are a great many questions coming up in modern thought which involve the new knowledge which the world has gained as it grows older. These questions are left too much to shallow and rationalistic men. The Church is not going to undertake to revise the canon of the Scriptures now; but its more thoughtful and earnest members should be forward in answering reasonably the questions which are in every man's mouth, and not take the position that we are right and do not care what any man may discover. We are right and should be thankful for it; but we must keep up with the times. *The Standard*, a Church paper published here, speaks in review of the Teaching of the Twelve Apostles, as though we need not care what any documents, however authentic, might say, asserting that the Church depends on no human writing for its doctrine or observances. How about the Father? The Church should teach as much in the present as it has in the past.

AN OPEN LETTER TO BISHOP COXE.

Your articles in *The Churchman*, proposing that the final adoption of the "Book Annexed," be deferred until the year 1885, command my hearty assent; and by word and vote, as occasion shall serve, I intend to insist upon the principles set forth by you. Against one passage only I protest. Would that the passage had been written as an affirmative, and not as a negative, and being printed in letters of gold, should go into the house of every Churchman in the land. It is as follows:

If we do our work well, then, we may venture to hope that nothing more will be thought of enrichment for a century to come, save only, if it should please God to "enlarge our coast," to gather in whole bodies of our fellow Christians, and make us known and read of all men as the Catholic and Apostolic Church of America. In that day, which none of this generation expect to see, may God raise up bishops and doctors to repair the title-page accordingly, to obliterate the *Filioque* from the Creed, but not from the Litany; to glorify the book with primitive commemorations of the departed and prayers for their speedy resurrection, and to reduce our Sacramentary of the Eucharist, in its less ancient portions, to harmony the most unfeignable with the purest and most catholic usages of the Church.

You describe a Service book as fascinating to the imagination, as was the land of Canaan to the eyes of Moses, and then intimate that none of us are to see it. It was God, who forbade Moses to cross the Jordan, but I must be excused, if I refuse to believe, that God's will in this particular is the same as your opinion.

You intimate that the Service Book, which is to glow with the splendor of untarnished truth is to be the result of the gathering in of whole bodies of our fellow Christians.

Most respectfully, but most earnestly, do I submit, that that is a transposition of events.

It is truth undimmed manifesting itself in our Service Book, that is to win adherents. With regard to union between ourselves and the Eastern Church, you know Pearson's Prophecy—"The schism is never to be ended until those words *Filioque* are taken out of the Creed." With regard to union with our brothers of the Roman obedience, how are we ever to hope to be at one with them, while we are ever flinging it in their teeth that we are Protestants? With regard to union with the sectarians, what hope is there that whole bodies of them shall come over to us, as long as we call ourselves "Episcopal," so making our disagreement with them the most prominent part of our religion?

Who would have imagined when, a few years ago, a demand was made for the liturgical changes, such as have since been made by the Reformed Episcopalians, that a book like the "Book Annexed" should have been adopted by the General Convention? I write from a spot which thirty-five years ago was in the wilderness, but is now in the midst of 200,000 people.

My geographical position finds its spirit reflected, in what I have written, and prompts the assertion that the picture you have painted, is not the work of a visionary enthusiast, but of one, who being High Priest, in this year of grace, foretells of the Service Book, which in the near future is to be a glorious reality.

I have the honor to be your obedient servant,  
WM. C. POPE.

EASTER TIDE.

BY S. A. POPE.

Buds and blossoms every where—  
Fairly tinged and purely fair;  
Lighting up the churchly gloom  
With their beauty and perfume.

Twined around the altar-rail  
Glossy vines and flowers pale;  
Drooping down towards their stem  
Fragile stars of Bethlehem.

Roses clustered round the cross  
Violets on dewy moss,  
Low before the pierced feet  
Lay those offerings frail and sweet.

Only these! and nothing more?  
Saviour! Whom heaven's hosts adore;  
Thou who suffered for our sake  
Look on us, and knowledge take.

Of our offerings, prayers and tears  
Of our failures and our fears;  
Come, and in our hearts abide  
Henceforth from this Easter tide.

LET us scrutinize the eternal evidence of Christ's resurrection. It is two fold. The witness of the Apostle Thomas, who was satisfied with the proof; the witness of St. John who records the circumstance of his satisfaction.

Consider, first, the witness of St. John; try it by ordinary rules, Hearsay evidence, which comes second-hand, is suspicious, but St. John's is no distant, hearsay story.

St. John was present the whole time. All the Apostles were there. They all heard St. Thomas say that the demonstration was complete; they all saw him touch the wounds; and St. John recorded what he saw. St. John could have made no mistake.

Estimate, next, the worth of the witness of St. Thomas. Evidence is worth little if it is the evidence of credulity. If you find a man believing every new story, and accepting every fresh discovery, so called, without scrutiny, you may give him credit for sincerity, but his testimony can not go for much.

Once more; any possibility of interested motives will discredit evidence. Ask we the motive of those men, for this strange tale? St. John's reward—long and solitary banishment to the mines of Patmos? The gain and bribe that tempted St. Thomas—a lonely pilgrimage to the far East, and death at the last, in India? *Robertson*.

Of home of sweet Saint Charity!  
Fare soon that Easter morn  
When I must for all shall rise,  
And in a heart new born.

J. R. LOVELL.

This place that the Jews forfeited is now ours. We have entered into the Lord's vineyard from which they have been cast out; let us render unto the Lord of the vineyard the fruits thereof. The fruits are, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. *Bayly-Goodell*.

That Easter tide with joy was bright  
The sun shone out with brighter light  
When to their long eyes restored  
The Apostles saw their risen Lord.

Morn of morn and day of days!  
Slept as the morning rays!  
From the sepulchre's dark prison,  
Christ the Light of light hath risen.

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Calendar—April, 1884.

- 8.—Thursday before Easter.
9.—Wednesday before Easter.
10.—Maundy Thursday.
11.—Good Friday.
12.—Easter Even.
13.—Easter Day.
14.—Monday in Easter Week.
15.—Tuesday in Easter Week.
20.—First Sunday after Easter.
25.—St. Mark, Evangelist.

Black.
Violet.
White.
White.
White.
White.
Red.

EASTER EVEN.

BY M. E. T.

And when the even was come they took the body of Jesus and hid it in a tomb. Matthew XXVII.
See the sinless Son of God.
Sleeping in his rock-bound tomb!
Darkness filling the abode.
With its shadows and its gloom;
Hear the muttering thunders pealing.
See the temple rent in twain.
Nature everywhere revealing
Deepest woe for Jesus slain.
Calmly sleeps our suffering Saviour.
Mid this elemental strife.
Mocking hate and rude behavior
Now, no more shall vex His life.
Silent lips! Whose last petition
Pleads forgiveness for His foes.
Teach us truly love's condition
Unto all who make our woes.
Folded hands! So calmly pressing
Human heart and sinless breast.
Ne'er extended but in blessing
Ministers at love's behest:
Feel so often worn and weary!
Rest unsanctified in Thy tomb!
Washed with tears, which comrade Mary
Mingled with her rich perfume.
Few the faithful hearts around thee.
Filled with wonder, awe and pain;
Questioning with thought profoundly.
If their Lord should rise again.
Angels guard Thy hallowed sleeping
Such as heralded Thy birth;
Silent now their watchful keeping.
Sorrowing with the sons of earth.
Holy Week, 1884.

equally true that plants were not given to teach Botany, nor fossils to teach Geology; nor stars to teach Astronomy; nor any part of nature to teach Science. They merely give us certain facts which we may weave into Science, and so far as we do this correctly, our science is true. Nature has always told the truth, but men have not always read it aright, and consequently Science and truth are not always the same. If the Bible is from the All-Wise, then so far as He saw fit to tell us anything, He certainly was able to give us the truth, and if so, I can see no reason why He should tell that which is not true. His account may well be brief, it may give statements as to occurrences with vast intervals of time between, but there is no impossibility of their being true, and I can see no reason why One Who cannot err, should not have placed them in the order of His actual progress in the work which he was describing.

What possible advantage to His glory, or to man's good would arise from the disarrangement of the true order, I am unable to see. If, then, this story be from God, any conflict with truth, however it may be with Science, is inconceivable. It is evident, too, that when our knowledge shall be sufficient, we shall be able to test this account. It seems to me that this can be done now, but, if not, at least let us possess our souls in patience and wait.

I was led into this train of thought, a few days ago, by a book I chanced to take up, entitled "The Scientific Basis of Belief," by J. J. Murphy.

On the first page he hastens to surrender. "It is not possible," he says, "to harmonize the words of Scripture with the facts of Science." He does not deem it necessary to particularize; he gives up the whole thing at once!

In the next sentence he says: "Nor is it to be desired. If it were effected, it would raise far more difficulties than it would solve; for it would be one of the greatest conceivable difficulties in the way of understanding, or believing, a divine revelation, if it were made to appear that the inspiring Spirit had begun his work by communicating truths of merely physical Science."

As to the first of Mr. Murphy's propositions I have at present nothing to say. I could only repeat what I have said before in the columns of THE LIVING CHURCH, to-wit, that if this account be taken with perfect literalism and in its own order, science is, to-day far enough advanced to be in harmony with it. But I am not to speak of that but of Mr. Murphy's most extraordinary second proposition. Together, I presume he thinks they make a perfectly impregnable bomb-proof, to keep the Bible safe from the missiles of the enemy.

If asked how "communicating truths of physical science by the Spirit inspiring could be one of the greatest obstacles in the way of believing a divine revelation?" he probably would justify himself by saying that if God had revealed in the first chapter of His book the formulas of Lavoisier's Mechanique Celeste, or the symbols and formulas of modern chemistry, that would have been such an obstacle, or, if not that, something else of a similar abstruse and difficult nature.

Well, there are two sides even to this. During thousands of years such a chapter would have been the object of the jeers and scoffs of a world unable to understand it, and one might justly say that such an introductory chapter would have been an obstacle for all those centuries. But when mankind did at last get abreast of the account, and saw that Moses had anticipated by so long a time the science of to-day, would any one then say that the truth of that chapter was an obstacle in the way of its acceptance?

The statements in the Mosaic account of the creation, however, are of a very different character, at once simple and profound. A child may draw instruction from them, a philosopher cannot exhaust them. All can understand that the dry land came up from beneath the waters; the wisest physicist knows but little more. No satisfactory explanation has yet been found how or why this was done. We know that at a certain point in the world's history, herbs yielding seed and trees with seed enclosed in a fruit appeared. Any child can read this in his Bible and can comprehend the fact, but all that this means, the why, and the how, the wisest philosopher is unable to say. And this is the character of all the physical statements in that remarkable account. Now, when I find these important truths in that chapter, written there nearly 4,000 years ago, and known to science only a few decades, I am at a loss to see how their harmony with science "makes it the more difficult to believe that the account came from the All-Wise Spirit."

After very considerable study of the two records, I venture to say that if the Pentateuch is to be broken into fragments, tossed hither and thither on the waves of criticism, it will not be broken on the rock of science, and that whatever else may finally be thrown aside, the one chapter that will stand undisturbed will be that which has been so long the chief point of attack.

As to the rest of the Pentateuch it will be time enough to give it up when it has been shown unworthy of belief. Possibly there is in it a human element, perhaps errors have crept in, perhaps the author, or if you please the editor, or some copyist has made additions on his own responsibility; perhaps the

order of the narrative has been changed by the accidental or intentional transposition of parts; whatever doubt there may be as to any of these matters, one thing at least is beyond question: Tradition, or ancient manuscripts could not assist the writer when he treated of events before man's creation. Now it happens that the first chapter of Genesis contains some forty statements pertaining to physical matters, and each of very great importance. For example, it says that the earth was, at first, without form and void; that darkness preceded motion; that light followed motion; that the light became good light before there was any division between the light and the darkness, and before day and night began, and so on to the end. If, when these statements are taken as they stand—with absolute literalism—and in their own order, it should turn out, say in some future time when science has become advanced far enough to be able to judge that it is all true, it would be unanswerable evidence that at least this chapter was from a superhuman source. It seems to me that science is sufficiently advanced to permit us to make the necessary comparisons, and that the questions involved are important enough to induce scientists, from a love of the truth, to say nothing of the Bible, seriously to make the attempt. Will they not do it?

Military Institute, Poughkeepsie, N. Y.

We keep the watch together.
Doubt and I.
In stress of midnight weather
Doubt and I.
Stand peering into darkness.
For boding rock and cloud;
Or shrinking in our weakness.
From waves that over us roll.
We pace the deck together.
Faith and I.
And catch in darkest weather
The far-off eastern sky.
Where, red in dazzling splendor,
Shine planet, star and sun.
Where, lost in truth's eternal,
Doubt, Faith and I are one.

THE APOSTOLIC MINISTRY.

BY THE LATE SENATOR.

One of the chief hindrances to reunion is the position and relationship of the different ministers of religion towards each other, creating feelings of jealousy which I can never understand. The man who believes in his Orders has surely no cause for such feelings. While the others, though worthy of all reverence and respect as having been chosen by their own people, or having according to their knowledge believed themselves to be specially called to minister among them, neither claim to possess or seek to exercise apostolic authority or power. In fact, their objections to it, a. from the impossibility of maintaining such succession, or b. from the worldliness or immorality of the Judas's to be found sometimes among such a ministry, show clearly that they cannot believe in the thing itself. We know that God, who has promised to abide with His Church even unto the end, can maintain to the end, as He has done for nearly 2000 years, a true succession; and, as is clearly shown in the Old Testament Scriptures and in the New, God does not allow the evil lives of His priests to vitiate the Holy Spirit's gifts transmitted by their hands through the Sacraments.

Among the Wesleyans there were at first many ordained ministers, as it was originally a Church movement; and it was the jealousy of the lay-preachers at the superior position of these men, that first caused them to ask for themselves and subsequently to drop the laying-on of hands altogether. And though the form was re-established by the distinct order of the Wesleyan body in 1836, I do not think it claims to convey even a Presbyterian succession, and is certainly looked upon by many of their chief men only as an outward form.

Again, as to the Congregationalists, it is an historical fact that at the time of the Commonwealth the University Press was bribed to alter a W into a Y—I have myself seen a Bible so printed which alteration attempted to give Scriptural authority to ordination by the congregation—Acts, vi. 3; a vital passage, as giving the first account of the delegation to others of apostolic powers—"Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit of wisdom, whom we may appoint over this business," which was quietly altered into ye. I am, therefore, fully justified in saying, while treating Nonconformist ministers with all due respect and reverence, that they do not seriously claim to themselves an apostolic ministry.

But if they do not seriously claim the succession, or allow the necessity of it to others, what has become of distinct Bible teaching in this respect? I quote from the Rev. John Wordsworth, Bampton Lectures, 1881: "So clear is it that our Lord desired to establish a body of officers in His Church, that (as has been well said by F. D. Maurice) if we called the four Gospels 'the institution of a Christian Ministry,' we might not go very far wrong, or lose sight of many of their essential qualities." Again—

"The careful and even elaborate education given step by step to the Apostles—as a body, in the Galilean ministry recorded in the first three Evangelists; as individuals, in that which is the special subject of St. John—is inexplicable, unless our Lord was training them for an office; that is, for a permanent function in the Church. For Christ speaks of His Church over and over again as a kingdom; working in the world, though

not of the world; and a kingdom implies a constitution. Order is everywhere His delight, as we see not only in His words in support of Jewish functionaries—the priests and scribes—but also in the pleasure which He showed when the principle was recognized by others, as by the centurion at Capernaum. To have spoken, therefore, and acted as He did would have indeed been misleading, unless, as all Christendom for many centuries agreed, He was making provision for a government that was to last for all time."

"He speaks, too, of their ministry as lasting till His Second Coming. 'Who, then, is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion in due season? Blessed is that servant whom His Lord, when He cometh, shall find so doing.' See also Matt. x. 40, Luke, x. 16, John xiii. 20; xvii. 18.

"See also St. Paul, who describes the ministry as a special gift of Pentecost to educate the Body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Again, "Had the ministry been left to grow up as a human afterthought, developed merely by social necessities, and receiving its commission from below, it is probable that Christ's perpetual presence in His Church would soon have been disparaged or denied. The Sacraments might have remained as outward signs, but they would have surely been reduced, as the sects too much tend to reduce them, to a *bessara* of mutual fellowship between man and man."

How wonderfully true is this deduction of Mr. Wordsworth's!

I will conclude my quotations from his lectures with the following: "Let those, then, who are inclined to think lightly of Apostolic Succession, and who misconceive the ministry as interfering with the priesthood of Christ, consider rather how little they would have known of that priesthood as a present reality, without the representation of it which is constantly before their eyes in those ministers who have a true sense of their mission."

So far from interfering with Christ's priesthood, all who fully realize His present work within the veil are irresistibly driven to the necessity of an Apostolic Ministry. I quote from a sermon of Canon Melville on "Christ the Minister of the Church" Heb. viii. 2, one of the seven sermons published as early as 1832. He has been proving that Christ is indeed the true Minister of the Sanctuary:

"Now it is of first-rate importance that we consider Christ as withdrawn only from the eye of sense, and therefore present truly after a spiritual manner with His Church, as when in the days of humiliation He moved visibly upon earth. The lapse of time brought no interruption of His parting promise to His apostles, 'Lo, I am with you,' etc. He has provided, by keeping up a succession of men, who derive authority in unbroken series, from the first teachers of the faith, for the continued preaching of His Word and administration of His Sacraments, and thus He has been all along the great Minister of His Church, delegating indeed power to inferior ministers, but superintending their appointment as the Universal Bishop, and evangelizing, so to speak, His vast diocese through their instrumentality. We contend that you have no true idea of a Church unless you thus recognize in the ordinances not merely the institution of Christ, but His actual and energizing presence.

And again: "We have shown you that to all true believers Christ Jesus is literally the Minister of the Sanctuary, preaching through the preacher, and administering through his hands the Sacraments. We have further shown you that as the High Priest of His people, Christ offers up continual sacrifice and burns sweet incense. And when you combine these particulars you have virtually before you in the Saviour in the pulpit of the sanctuary, the consoler, and must acknowledge Him to be the Minister of the Sanctuary which the Lord pitched, and not men.

Again: "The ordained minister on earth is an ambassador of the Great Head of the Church, and derives an authority from this Head which is quite independent of his own worthiness. If Christ remain always the Minister of His Church, Christ is to be looked at through His ministering servant, whose- ever shall visibly officiate."—Church Bells.

EASTER.

BY THOMAS MAIR.

Vacant cross and empty tomb,
Vanished night and flying gloom,
Tell the strife is done.
Ere Moriah's lofty height
Bathes its brow in morning light
Christ, triumphant in His night,
Claims the victory won.

Yet within the garden's shade,
Where soft rustling zephyrs played
Sweet with dewy breath;
Lingers still the risen Lord,
While the angel hosts adored,
Singing to the world abroad,
Love has conquered death!

He, the Saviour of mankind,
Who doth chains of death unbind,
Peerless in renown;
Hides His glory from the eyes
Of the mild, whose sad surprise
Finds no bleeding sacrifice.
Where she laid Him down.

While her hurrying footsteps past,
While her heart was throbbing fast,
All its grief unsealed;
Lo! she heard Him speak her name,
Once He raised from bitter shame,
Knew the Lord her lips proclaim,
Christ to her revealed.

So may we this holy morn,
View like her His beauteous form,
Radiant in light;
Catch from out the opened skies
Glimpses of His Paradise,
Foretaste to rejoicing eyes
Of God's Presence bright.

"HE IS RISEN."

BY MARRAH.

Christ is risen! The Lord of Glory
Reigns triumphant o'er the grave.
Sound abroad the wondrous story!
Jesus died mankind to save.
'He is risen, He is risen,'
Shout the news o'er land and wave!

'He is risen!' Death is vanquished—
Christ hath rolled the stone aside;
On the Cross in pain He languished,
Suffering for our sins He died.
'He is risen, He is risen,'
Shout the tidings far and wide!

'He is risen.' Lo! victorious
Forth He cometh from the tomb;
Jesus, Saviour, Lord most glorious,
Light and joy displace the gloom.
'He is risen, He is risen,'
Deck His courts with fragrant bloom!

A CHOIR ANECDOTE.

In the April Century, the Rev. Dr. Charles S. Robinson continues his discussion of the annoyances and humors of the musical service in churches, and relates this anecdote: "Glorious Easter was at hand and great preparations were made in the rural parish for its celebration: boughs were twined in the arches of the building; flowers swung in wreaths overhead and shone in beautiful baskets among the aisles; children had been rehearsing carols. All the town came in on that notable morning. It was a scene never to be forgotten. The minister was radiant; his eyes beamed with delight. But a thought struck him; this audience, so happy, so generous, so enthusiastic, would they not hear him a moment for a stroke of business? After the invocation and the first song, he surprised them with a proposition to bring 'Easter offerings' now at once to God's altar, and lift the dear old church out of debt; oh, then there would be a resurrection! The congregation would come up from under its great stone into a new life, if they would roll it away! Then the plates went their course, and hearts were touched, and purses were emptied, and the heaps of money lay before the moistened eyes of the relieved pastor as he tremulously thanked a good God for his people's fidelity in response. 'The money is here, I am sure it is,' he exclaimed. 'If there be a little in arrears, it can be made up in a day, and now we are ready heartily to go on with the worship of our risen Lord.' So the fixed programme proceeded. A little German had been procured from the metropolis for an annex to the tenor; his solo came in at this exact crisis of grateful emotion; he rendered it with a fresh aplomb, though the consonants were awkward: 'An de det soll be raised—de det soll be raised—an de det—an de det soll be raised—soll be raised—in de twinkling of an ay-ee!'

"Now it is quite safe to say that after the congregation went home, the theme of the day was dissipated, and the two events uppermost in everybody's mind were the surprise which the eager minister has sprung upon the people, and the ridiculous appropriateness of the declamatory solo which followed it. On general principles, we have no objection to the collection of money to discharge religious obligation, even in divine service; but it does seem a pity that a humorous episode should be the chief reminiscence of such a solemn occasion."

BISHOP CLARKSON'S LAST SERMON.—The last sermon Bishop Clarkson preached was on the text, Matt. vi. 31, 33. "Take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? \* \* \* But seek ye first the kingdom of God and His righteousness." The two thoughts that he urged in this sermon, were, first, that in an age of wonderfully augmented physical and mental forces, an age of enlarged material vision, and earthly prospects, the spiritual life of man is in great danger of being dwarfed and overborne. And second, you and I, as fellowmen, can do but little to shape life in the affairs of the great, hurrying, active world around us. But there is a world where we are supreme; there is a door which we alone can open or shut; there is a life whose shaping is in our own hands. That world, that door, that life are our own. \* \* \* Remember this, I beseech you, that the first and great concern for each of us is, to be right within; to have the heart, the motives, the life, brave and true, honest and righteous.

ON one occasion, shortly after a visit to the Queen's castle, near Balmoral, Mr. Irving, who was travelling through the country, met an old Scotch woman with whom he spoke of her Majesty.

"The Queen's a good woman," he said. "I suppose she's gude enough, but there are things I canna bear."

"What do you mean?" asked Mr. Irving. "Well! I think there are things that even the Queen has no recht to do. 'For one thing, she goes rowing on the lak on Soon-day—and it's not a Chreestian thing to do!'"

"But you know the Bible tells us—" "I know," she interrupted angrily. "I've read the Bible since I was so high an' I know evry word in't. I know about the Sunday fishin' and a' the other things the good Lord did, but I want ye to know, too, that I don't think any the more, e'en of Him, for aoin' it."

MISFORTUNE never hardens a great nature. When we learn the history of the argest-hearted people we ever meet, it is apt to have been one of suffering and cruel disappointments, their own experience giving them a sort of sympathetic clairvoyance into that of others.

CHURCH WORK.

INDIANA.

Mission.—The offerings in the diocese have been most gratifying, being more than double what they have been in any one of the five years past.

The Bishop is now visiting the parishes a second time, to administer the Rite of Confirmation, and spends the time between Sundays in visiting towns unoccupied by the Church.

MICHIGAN.

Saginaw.—St. John's church has never been so prosperous as now. The attendance upon the services is large and constantly increasing. The average attendance at the week day services during Lent was 100, while at each Sunday service it was more than 300.

The annual visitation of the Bishop was on Sunday, March 23rd, when a class of 30 was confirmed, and an offering taken for the Church Bible and Common Prayer Book Society of New York, which amounted to \$18.45.

The rector, the Rev. B. F. Martran, is a hard worker, and gives his entire time and energy to the work of his parish and to the building up of the surrounding missions which need, and greatly appreciate, his fostering care.

SPRINGFIELD.

Cairo.—The children of the Sunday school of the Redeemer, will place a handsomely carved black walnut altar in the church at Easter, as a memorial of Bishop Whitehouse who consecrated the building. The cost of the altar will be over \$200.

Albion.—Bishop Seymour visited St. John's church on March 28, and in the evening preached, confirmed a class of five persons and addressed them. It was most refreshing and encouraging to listen to the Bishop's clear enunciations of certain great Catholic truths.

In the light of Church teaching, the Bible and Prayer Book, it is amazing to find parents and sponsors breaking their solemn promises to bring their children to be confirmed; and, if possible, it is still more amazing to find that any one should be presented to take vows that are to be broken by rejecting our Lord's plain command: "Do this in remembrance of Me."

Every holy day has its Celebration of the Holy Eucharist in this parish. The daily morning and evening services are very well attended.

The venerable rector emeritus, the Rev. B. Hutchins, read the Lessons, on the evening of this Confirmation. His autobiography was read to a large congregation, between the services, by the rector, the Rev. W. H. Tomlins, on the fourth Sunday in Lent, this being the 90th anniversary of this aged priest's birthday.

OHIO.

Tahoe, Trinity Church.—The Rev. Dr. Atwill has visited The Parish Guild, which, under Dr. Coleman, did a good work. The old frontispiece looks like a familiar friend. The contents are so edifying that The Standard of the Cross republished nearly the entire number.

The attendance on the Lenten services has been much greater in Trinity than it was during the two years before. When Dr. Atwill declined the tempting call to Utica, New York, many who had been faint hearted as to the prospect of the Church here, concluded that there is now good ground for hope, and they are attending the services with unusual zeal.

St. John's church has called the Rev. C. H. De Garmo, of Denver, Colorado, to succeed the late Rev. N. B. High.

TENNESSEE.

The University of the South.—On 15th March the Lent Term of the University was opened. The prospects of this institution were never better. The present term commenced with about forty more students than the corresponding term of last year.

Episcopal Visitations.—The Bishop has been visiting the following parishes: Trinity church, Clarksville, where he officiated several times and confirmed fifteen candidates presented by the rector, the Rev. P. A. Fitts.

From Clarksville the Bishop went to Jackson, where he spent a few days with the new rector, the Rev. George W. Hinkle, late of Grace church, Cleveland, Ohio. St. Luke's, Jackson, was very much enlarged during the rectorship of the Rev. G. W. Dumbell, who has gone to St. James, Milwaukee. Mr. Hinkle has taken up Mr. Dumbell's work with vigor, and will continue the daily service and weekly Eucharist.

diocese. His whole life was a "living epistle known and read of all men." The Rev. Charles E. Collins, who has accompanied the Bishop in his visitations in West Tennessee, went on to Somerville, where the Bishop was expected and officiated three times on Sunday, and also on Monday night. He baptized two children. The Bishop arrived on Monday night. On Tuesday he preached morning and night, baptized one infant, and confirmed four candidates. The Bishop will visit the parishes in Memphis on Palm Sunday, and Easter Day.

PITTSBURGH.

Meadville.—On Sunday, March 23d, the new building of Christ church was formally opened for Divine service. The church is after plans by G. W. & W. D. Hewitt, of Philadelphia, and is gothic in style, with nave 7x38, choir 18x21 and sacristy 12x21, open timber roof, ceiled with Norway pine, wainscoting the same, and all the wood-work finished in oil and shellac.

The altar-rail is of oak supported by four brass standards. Upon the altar and ledge are placed a beaten brass alms basin, 15 inches in diameter, bearing the Alpha and Omega, and a desk, cross and vases, also of brass. The reredos is also of oak, with carved panels, wheat and grapes, and R. Passon flower and Resurrection lily.

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The tower contains a 1,000 pound Almyer bell, in an open chamber, the tenor bell of a projected peal or chime. The cost of building was nearly \$30,000, of which \$2,700 is in the memorials in choir and chancel.

Chicago, Grace Church.—On the evening of Palm Sunday, Bishop McLaren confirmed a class of thirty persons, presented by the rector, the Rev. Dr. Locke.

Chicago, St. Barnabas.—On Wednesday, April 2nd, the Rev. Dr. Morrison presented a class of thirteen for Confirmation. This mission is prospering finely under the faithful labors of the veteran missionary.

Camden, St. John's Church.—Bishop Scarborough visited this parish, on Wednesday evening the 2nd instant, and confirmed a class of seventeen presented by the indefatigable rector, the Rev. J. H. Townsend.

Northfield.—A series of sermons by visiting clergy, delivered on Wednesday evenings, has been an interesting feature of the Lenten services. The ladies of All Saints recently presented Mr. Geo. Yarnell, a candidate for Holy Orders at Seabury Hall, with a beautiful silk quilt, in token of appreciation of valuable services rendered by him in various ways, notably in decorating the chancel of the church.

FLORIDA.

Enterprise.—The first services of our church held regularly in Enterprise for many years, were begun in March, 1883, and were well attended from the outset. Winter visitors and others subscribed enough money to build a small church, and the plans were designed and given by Mr. W. K. Nixon, of Chicago.

Arkansas Springs.—The Church ladies of this city organized an Aid Society in January of this year, and by private subscription and home efforts purchased a lot and small building, which they have simply and neatly fitted up for public service.

Wilmington, Trinity Church.—The Bishop of the diocese, visited the fifth Sunday in Lent to a visitation of this parish. In the morning he confirmed five persons in the "Old Swede's" church, and in the evening ten in Trinity chapel.

Cambridge, Christ Church.—An esteemed correspondent writes: "In this old parish church of ours is a fine set of bells, 134 in number, which are made to discourse sweet music before all Sunday and some week-day services."

Chicago, St. James' Church.—Bishop McLaren visited this parish on the morning of Palm Sunday. The Rt. Rev. Dr. Walker, Bishop of Northern Dakota, was in the chancel. Seventy-three persons were presented for Confirmation by the rector, the Rev. Dr. Vibbert, of whom all but two were confirmed by the Bishop of the Diocese.

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Kenosha.—The funeral services of the wife of the Rev. S. J. French, Rector of St. Matthew's church, Kenosha, were held at the Church at half past ten on Tuesday last. Bishop Welles conducted the services, and there were present, besides from Wisconsin and Chicago, six of the clergy.

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to receive the sacrament of life and comfort. The loving thoughtfulness of the parishioners, who made every provision for the services and the burial, relieved the family of all care, and showed the tender regard in which a saintly woman had been held.

Anniversary Celebration of the Birth of Bishop Berkeley.—The 200th anniversary of the birth of Bishop Berkeley was celebrated at the University of California, Berkeley, on the evening of March 12th.

In the course of his remark Dr. Beers said: "George Berkeley entered Trinity College, Dublin, as a student at fifteen years of age. At the age of twenty-four, a little more than one hundred and seventy-five years ago, he was ordained a deacon, being then a graduate of Trinity, and a tutor in the same college."

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CARPETS AND RUGS.

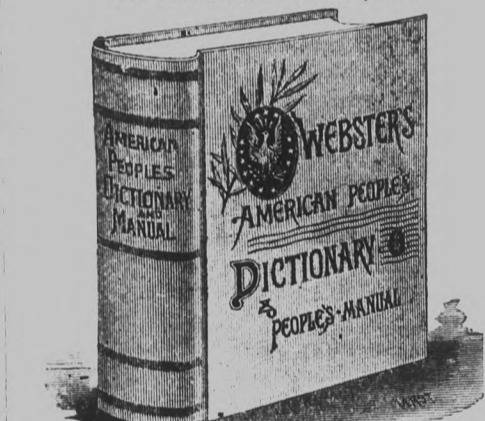
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THE MARYS' STORY.

BY THE REV. JOHN CAVARLY MIDDLETON, D.D.

THE MARYS. O Joy! the Lord is risen! The Stone is rolled away! Of Death's appalling prison Christ burst the bonds to-day.

THE DISCIPLES. We saw the soldiers guarding His tomb but yesterday! While Pilate's seal was warding The place where Jesus lay.

THE MARYS. He lives! We went with spies Just at the dawn of day! Most wondrous of surprises The Stone was rolled away!

THE DISCIPLES. O what an idle story! Who moved the stone aside? How could the Lord of Glory By man be crucified?

THE MARYS. Just now from Him we parted In Joseph's garden dark! He met us broken hearted And gently said "All Hail!"

THE MARYS AND THE DISCIPLES. O Day of joy and gladness! To hear His well-known voice! Away with grief and sadness! Let the round world rejoice!

CHURCH OPINION.

IS LAW POWERLESS?—There are three forms of wrong-doing which the law, as understood and enforced in this country, seems powerless to touch. One of these is the making of deadly explosives for the purpose of political assassination; another is the publication of corrupting fiction; a third is the adulteration of food, or the imitation of wholesome articles by poisonous ones.

Dynamite, dime novels, and oleomargarine are the three tests of American civilization as at present practised.

There seems to be no way of keeping the explosives from the hands of those who will use them in the most reckless and cruel fashion. Fiction which does not fall under the absolute ban of the Society for the Prevention of Vice, is published and sold with impunity. Oleomargarine is for sale as wholesome butter over every counter.

The meaning of this is not that laws cannot be made to repress crime, but that where profit is concerned, conscience will go to sleep and will take no pains to see that law is enforced; and the defect in the public conscience lies just where it ought not, namely, with those who have a conscience, who do know right from wrong, but who shrink from the trouble and inconvenience which is the portion of those who do their duty in making law to be respected and obeyed.

London Church Times.

APOSTOLIC ORDER. Over and above the stationary ministry of elders and deacons, there were ecclesiastical officers of superior rank who had the oversight of them, and to whom all the functions now regarded as episcopal were restricted. When the Twelve passed away, it is obvious that a great change must have taken place—either the highest grades in the hierarchy came to an end, or means were adopted to perpetuate them. St. Clement, in the epistle which he wrote after the deaths of St. Peter and St. Paul, but before the destruction of Jerusalem, distinctly affirms that the Apostles, before they fell asleep, gave a rule of succession that other approved men might succeed to their ministry. What that rule was is apparent from the epistles of St. Ignatius, whose martyrdom took place as early as A. D. 107 or 115. Indeed, no one has ever been able to show that any Church after the days of the Apostles ever had any other ministry but that of Bishops, Priests, and Deacons; neither has any one been able to show that Christian ministers were ever appointed except by the imposition of hands. Holy Scripture nowhere tells us when or how that ceremony came to be adopted. When it is spoken of, it is treated as a matter of course; and the probability is that as the converts of Pentecost, who were nearly all foreign pilgrims, had in the course of a few weeks to return home, the Apostles had decided at once all the main questions regarding the Sacraments.

The Cornhill Magazine has a story of a service held at Bowness church, in the Lake District in England. There has been a good deal of dry weather in the south, and an Oxford man who occupied the pulpit began to read the prayer for rain, when the clerk pulled at the skirt of his surplice. "You must not read that, sir," he whispered; "we don't want it." "But it's a prayer for a good harvest, my man," reasoned the clergyman. "That's just it; the visitors be our harvest, and we want none of your rain."

EASTER BELLS.—In some parts of England bells were silent till the last three days of Passion week, and on Easter Day no bells could be rung before those of the Mother Church sounded. In some remote districts of France there is still a belief that the Church bells make a pilgrimage to Rome Passion week, for the Pope's blessing, and that they return to ring a joyful peal on Easter morning. The "joy bells" return with various beautiful playthings, and the peasant bestows on his child eggs dyed with scarlet like the cloak of the Roman Cardinal. On Easter Monday at the sound of the ringing bells, fair angels with azure wings were believed to descend from Heaven bearing baskets of eggs, they deposited in the houses of the faithful.

TO CORRESPONDENTS. Contributors are respectfully requested to keep copies of all poems or short articles that are valued, as we can not return articles unless especially requested to do so at the time the manuscript is sent. Rejected papers go to one to the waste-basket. A stamp must accompany request to preserve and return copy.

NOTE. Accepted contributions are not usually acknowledged. The editor does not in the discussion of answers to correspondents. Letters relating to them will not, as a rule, be answered.

NOTE. The editor cannot, as a rule, reply privately to letters asking for information. Only short answers are admissible in this column. Space cannot be given to protracted statements or to discussions.

E. K. H. Got a L.A. EX. CH. in it. A.M. and you can ascertain his name and find a great many more things that you will be glad to learn.

ST. LUCA. The Apostles too are faithful. REVEREND FATHERS. We cannot afford space for arguments for or against the use of the sign of the Cross.

OUR CHURCH TITLE. We prefer not to continue the discussion of the name of the Church, for the present.

LYONS. Your good and earnest letter would occupy nearly a column of space. Your serious course of the last would offend many, and probably refer none and your unqualified condemnation of pew renting would only provoke discussion. We are in favor of free churches, but do not believe that this is always practicable.

PERSONAL MENTION. The address of the Rev. Edwin G. Hunter is now 140 Madison, Indiana. The Rev. E. A. Larrabee has accepted a call to the pastorate of the Church of the Ascension, Chicago.

The address of the Rev. J. Phillips has been changed from Lake Providence, Louisiana, to Southfield, Plains, Empire Parish, Louisiana. The Rev. S. B. Paul, assistant of St. Paul's church, Washington, D. C., has accepted the pastorate of Ansonia parish, Westminster, Maryland.

The Rev. E. J. Myland has severed his connection with Grace church, Cedar Rapids, Iowa, and has accepted the pastorate of Grace church in Lincoln, Iowa. His duty begins on the new year, 1st of October.

The Rev. George E. H. Fisher, a signification of the rectory of St. Barnabas church, Newark, New Jersey, took effect on April 1st. Mr. Fisher's residence will be Montrose, New Jersey, and his address 12 Bible House, New York.

OBITUARY. MORTIMER. After a few hours illness, at the rectory of Christ church, New York, New Jersey, on Sunday, March 2, 1884, Mary Jane, the beloved wife of the Rev. William H. Moffet, entered into rest.

Eternal peace grant unto her, Oh Lord, and let light perpetual shine upon her. DICKINSON. Entered into rest on March 2, 1884, in the 74th year of her age, Laura, the wife of Mr. Chas. A. Dickinson, vestryman of St. Thomas church, Bushnell, Illinois.

McKIMMIS. Entered upon the joys of Paradise, with a "hope full of immortality," at Pulaski, Tenn., on Sunday, March 30, 1884, after a life of patient suffering. Miss Jane McKimmis, in the 44th year of her age.

Entered through suffering, heavenly there, and up for men a crown of righteousness. COLLETT. Entered into rest on Sunday, March 3, in the full Communion of the Holy Catholic Church, Chrissa Cottell, of Ealing, aged 55 years, widow of Thomas George Cottell, Esq., late of "Vale View," Bath, England, and mother of T. E. M. Cottell, of this city.

MORTIMER. Entered into rest on April 1, 1884, at New Market, Connecticut, Charles Noble, Junior, Warden of St. John's parish in the seventy-third year of his age. "Blessed are the dead who die in the Lord."

ESNOLD. Entered into rest at St. Marthas rectory, Kenosha, Wisconsin, March 28th, Edith Augusta, widow of E. Rev. Samuel J. French.

Entered into rest, and let perpetual light shine upon her. APPEALS. APPEAL FOR MISSISSIPPI. The diocese of Mississippi is not normally a missionary jurisdiction. It is, however, a purely non-territorial. The failure of its treasury has just led to a what small funds it possessed, amounting to five thousand dollars, besides some fifteen hundred dollars more in funds for the support of the Episcopate for the current year. Of necessity it is burdened with the support of six Bishops. There are only eight so-called self-supporting parishes in the diocese. The salaries in these are small. There is not a single diocesan institution. There are twelve Church buildings without even the occasional services of a clergyman. Several of them are going to decay. We have no diocesan agency as yet, no organized strength. The Board of Missions can allow and we are deeply thankful for this help only sixteen hundred dollars a year for our white work, and two hundred dollars for work among our six hundred thousand negroes. Our work here is so desolate, that we have no heart to touch the other yet. Our empty churches must first be restored to use.

The war swept us bitterly, and changed all our conditions. The recovery in Mississippi has been slow. We have to begin almost from the ground. We need schools, an Episcopal Fund, means for Church restoration everywhere. But first and foremost, we need means to support five or six missionaries, to take charge each of two, three, or four of our vacant little parishes and missions. Their support must be guaranteed. We have lately had several accessions. But we want others badly. The diocese appeals to the friends of missions, earnestly and loudly. We want, and must have, at least two thousand dollars more this year, only to open our six churches. Men and brethren help.

W. M. GREEN, Bishop. HUGH MILLER THOMPSON, Assistant Bishop of Mississippi, Oxford, Mississippi. The missionary at Boulder, Colorado, is making an effort to raise enough money to build a bedroom and "study" in the church lot. It is very desirable that the latter be large enough to accommodate, as a recitation room, a half dozen pupils. The erection of these rooms will save the missionary in rent, over one hundred dollars a year, and will also enable him to give instruction to a few boys, in his own room, and thus in these ways, he will be enabled to add something to the very small salary received from the people of the mission.

In the towns of Colorado, where so few persons feel that they are called for life, or for any long time, to support receive very little aid in any Church enterprise, even in that of getting a living for themselves and theirs, while devoting their time to the Church's work.

Any aid in furtherance of this enterprise from those whom God has blessed with worldly goods, will be most thankfully received and acknowledged.

THOS. V. WILSON, Missionary in Charge. The above modest appeal ought to call out a liberal response. Mr. Wilson has had charge of this mission over five years and has built a substantial church, costing over \$3,000, all paid for. He is a genuine man and true missionary. He deserves, and the work requires the help he asks.

JOHN F. SPALDING, Missionary Bishop, Denver, March 26, 1884. AID FOR FARIBAULT. I ask aid for our Seabury Divinity School. We have 25 students. They are men of promise. The school is worthy of the confidence of all who love Christ and His Church. It needs help. We will, by God's help, be faithful almoners, and give our gratitude and prayers. Send to the Rev. GEO. B. WHIPPLE, or BISHOP WHIPPLE, Faribault, Minn.

ACKNOWLEDGEMENTS. LIVING CHURCH MISSISSIPPI FUND. Previously acknowledged \$474.35 Reader \$1.00 John E. Smith \$1.00 John White \$1.00 John F. Miller \$5.00 A Holden \$1.00 Total \$401.35

MISCELLANEOUS.

TO PARENTS AND GUARDIANS. A boy, nine or ten, can have home and instruction in family of a rector, in healthy country place. Refer to the Rev. Dr. Payne, Schenectady, New York, to whose care address "Teacher" for terms, etc. The annual meeting of the Girls' Friendly Society for America will be held at St. Paul's, Boston, Massachusetts, Thursday, April 24th. Service in church at 10:30 A. M., with sermon by the Rev. Edward Osborne.

WANTED. A teacher of experience, (clergyman preferred), to take charge of a boy's boarding school. Address "W.," care Lord & Thomas, McCormick block, Chicago. A clergyman-out of health and parish, offers twenty lots, (one building sites), near large eastern city. Not now in demand, but will be if purchaser can wait. Also a house, fit for "home" or other charitable use, with land attached. CLERICUS, care LIVING CHURCH.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Springfield, Hartford, Conn. A teacher is prepared to teach in schools of any grade, Latin, Greek, Hebrew, German, and French.

FOR SALE. A gold-lined silver private Communion service, paten, chalice, (ever-glass) and font, \$20. Also, cyclopaedia \$30, and other books. LIBRARY, care LIVING CHURCH.

WANTED. By a professional teacher of large experience a position as professor in a college, theological seminary, or as head of an academy or parochial school. The best references can be given. Correspond with him, sub "B," through Lord & Thomas, McCormick block, Chicago, Ill. Said teacher is prepared to teach in schools of any grade, Latin, Greek, Hebrew, German, and French.

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription \$1.50. The fourth year began October 15th, 1883. Editor, The Rev. C. Miel, Rector of St. Saviour; address 2333 Sanson St., Philadelphia, Pa.

TO THE CLERGY. As corporations are being continually made for THE LIVING CHURCH ANNUAL 1884, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, appointments of parishes, etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to:

Rev. EDWARD K. W. TAYLOR, Danville, Ill. ST. MARY'S SCHOOL, KNOXVILLE, Ill. Founded, 1858. Enlarged, 1872 and 1880, buildings burned, 1881, rebuilt and re-opened, 1884. The present school year closes with graduates, May, June 25. Pupils intending to enter a regular business career will find it their advantage to enter this spring, making up studies, and pass examinations. A few weeks now may save a whole year in the course.

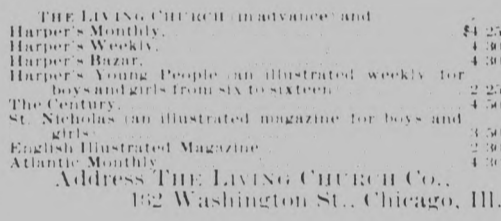
RYAN'S. An experienced Organist and Teacher of Music, being desirous of a change of climate, will accept an engagement for Trinity Sunday. Please address: DEAN'S OFFICE, care of Lord & Thomas, McCormick Street, Chicago.

SPECIAL COMBINATION OFFER. Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

THE LIVING CHURCH (advance and Harper's Monthly) \$1.25 Harper's Weekly \$1.00 Harper's Bazar \$1.00 Harper's People (an illustrated weekly for boys and girls) \$1.25 The Century \$1.50 St. Nicholas (an illustrated magazine for boys and girls) \$1.50 English Illustrated Magazine \$1.50 Atlantic Monthly \$1.50

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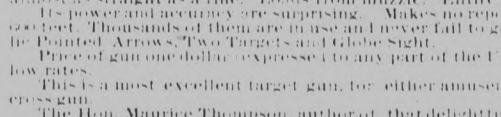


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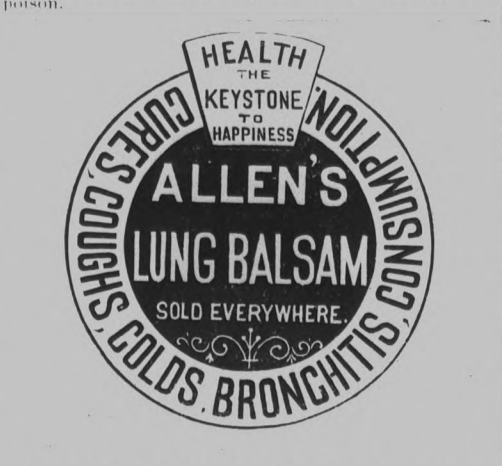
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Diphtheria poisons the blood. Convalescents should use Hood's Sarsaparilla to neutralize and eradicate the poison.



MERIT SOON NOISED ABROAD.

It is twenty years since Allen's Lung Balsam was first offered for sale. Its good qualities were soon made known at home, and very soon its fame was noised far and near; now it is sold in nearly every drug store in the United States and all foreign countries.

It is Harmless to the most Delicate Child. It Contains no Opium in Any Form. It is Sold by Medicine Dealers generally.

MOTHERS. Have you delicate, weakly children who are always taking cold and subject to Croup? Remember, there never was a case of Croup which did not originate in a Cold. Lung Balsam is your remedy.

Physicians who have failed to cure their patients should try this medicine before they give the case up, as we know very many valuable lives have been saved by being persuaded to give it a trial. DON'T DESPAIR because all other remedies have failed, but try this remedy, and you will not be deceived. It will cure when all others fail. Directions accompany each bottle.

Twenty years of suffering from Catarrh and Catarrhal headache I never found any thing to afford lasting relief until I tried ELY'S Cream Balm. I have used two bottles and now consider my Catarrh cured. I have recommended it to several friends with like good results. D. T. HIGGINS, 115 Lake Street, Chicago, Illinois.

CREAM BALM CAUSES NO PAIN. It gives relief at once. Cleanses the head of catarrh, all virus, Abates inflammation. A thorough treatment cures. Not a liquid or stuff. Applied with finger. Send for Circular. Sold by druggists. 50 cents. ELY BROTHERS, Druggists, Oswego, N. Y.

SMITH'S DIAGRAM OF PARLIAMENTARY RULES. Showing the relation of any motion to every other motion, and answering at a glance over 500 questions in parliamentary practice; the work which contains everything a legislator or debater needs to know. It is the work of a very valuable and experienced legislator. For sale by the publishers, G. W. Partridge & Co., 100 N. 3rd St., Philadelphia, Pa.

THE GREAT BURLINGTON ROUTE. CHICAGO, BURLINGTON & QUINCY R.R. GOING WEST. PRINCIPAL LINE. CHICAGO, PEORIA & ST. LOUIS, BY WAY OF OMAHA AND LINCOLN TO DENVER, OR VIA KANSAS CITY AND ATCHISON TO DENVER. Connecting in Union Depot at Kansas City, Omaha and Denver with through trains for SAN FRANCISCO and all points in the Great West.

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Elegant Day Coaches, Parlor Cars, with Reclining Chairs (seats free), Smoking Cars with Revolving Chairs, Pullman Palace Sleeping Cars and the famous C. B. & Q. Dining Cars run daily from Chicago to Kansas City, Chicago and Council Bluffs; Chicago and Des Moines; Chicago, St. Joseph, Atchison and Topeka without change. Only through line running their own trains between Chicago, Lincoln and Denver. Through cars between Chicago and Denver. Through cars between Indianapolis and Council Bluffs, via Peoria.

Solid Trains of Elegant Day Coaches and Pullman Palace Sleeping Cars run daily to and from St. Louis, via Hannibal, Quincy, Keokuk, Burlington, Cedar Rapids and Albert Lea to St. Paul and Minneapolis; Parlor Cars with Reclining Chairs to and from St. Louis and Peoria. Only one change of cars between St. Louis and Des Moines, Iowa, Lincoln, Nebraska, and Denver, Colorado.

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"I SAY UNTO YOU, ARISE!"

BY MISS F. BURGE SMITH.

The silent things of earth  
Hear Jesus' voice,  
And in their deep cold graves,  
Their hearts rejoice.

Uplifting at His Word  
Of sweet command,  
In all their beauteous robes  
Of grace they stand.

O, mystery of Life  
From seeming death!  
O, wondrous joy of Spring's  
Renewing breath!

O, soft and glowing green  
And blossoms bright,  
Outcoming from the dark  
And wintry night!

Now clearly taught and seen  
By spirit eyes,  
The Resurrection Word  
"Arise!" "Arise!"

Easter, 1884.

THE HOUSEHOLD.

If your earthen pie-plates are discolored, rub them well with whiteing or sand soap.

CRANBERRY jelly mixed with cold water makes a refreshing drink for a sick person.

A LITTLE powdered charcoal will cleanse and sweeten bottles if it is well shaken about in them.

ARROW ROOT is excellent to thicken the gravy to be poured over toast. It has a good flavor and is very nourishing.

A LITTLE borax put in the water in which grayed napkins and red-bordered towels are to be washed will prevent them fading.

LOVELY covers for the marble slab on the side-board are made of linen momic cloth, with fringe and drawn work around the edge, and a border in outline stitch in bright colors.

NEVER put away a silk dress or cloak with dust in the pleats or folds. It is never so easily removed as at first; shake the garment well, then rub lightly with a piece of flannel.

AN old-fashioned pudding sauce that can be made in an instant is simply milk sweetened and flavored with grated nutmeg. This is really palatable with corn-starch blanc-mange.

PAINT which has become dry and hard may be removed by rubbing the spot with oxalic acid diluted with water. Try a weak solution first, and if it does not remove the stain increase the strength.

GINGER CANDY, which may be given to children with colds, is made by boiling one pound of clarified sugar with a very little water until it is brittle; when cool stir in one teaspoonful of powdered ginger. Or beat the white of an egg very light and add this to the sugar with twenty drops of Jamaica ginger. Pour upon buttered plates and mark before it is too stiff in the form of blocks; when cold you have to chip them apart with a cold, sharp knife.

J. J. RIGHTLY insists that the woman of the house should be the caterer for the family, doing the marketing. Women never think of committing the purchase of their dry goods, dresses, cloaks, bonnets, or even the material for children's clothes, to Bridget; they would not even trust the judgment of the merchant; they insist upon seeing colors, selecting patterns, and judging of texture for themselves. Why are they not equally interested in the proper selection and purchase of food?

TASTEFUL curtains are made of the muslin used for dresses last summer, with large polka dots. The edge should be finished with a ruffle about three inches wide, and this should be faced; if for a room of a decided color, as blue or pink, the facing may be of blue or pink silesia. Cut it on the bias, and do not have it more than an inch wide when it is sewed on. To fasten the curtains back gracefully, sew a hookeye or staple in the window casing at each side, and tie the curtain back with ribbon, and catch it to the steel ring. Take your paint-brush and a little rose madder and silver white for pink, or Prussian blue and silver white for blue, and paint the hook or staple with it. Do not use more than a drop of oil to thin the paint, as if you do not it will require less to cover them.

MILK AS FOOD FOR CHILDREN. Whenever milk is used plentifully, there the children grow into robust men and women. Whenever the place is usurped by tea, we have degeneracy swift and certain. Dr. Ferguson, who has devoted a large share of his attention to this subject, has ascertained, from careful measurements of numerous factory children, that between 13 and 14 years they grow nearly four times as fast on milk for breakfast and supper as on tea and coffee—a fact which shows the benefit of proper diet. No diet is so suitable for growing children as well-cooked oatmeal porridge and milk. Owing to its easy digestibility it is of equal benefit to invalids, and more especially dyspeptics, who often regain health and pick up flesh at a wonderfully rapid rate on milk, or milk and good bread.

A TRIUMPH OF SKILL.

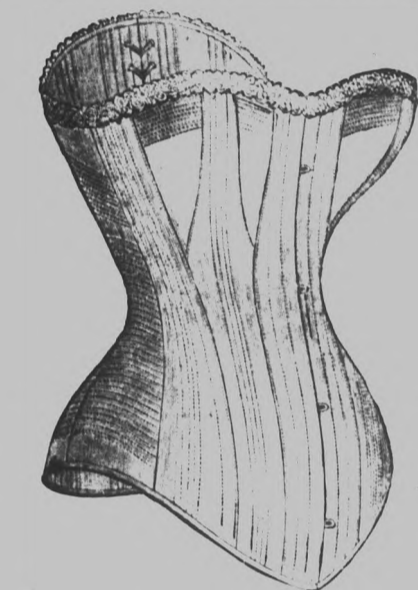
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FLAVORING EXTRACTS

Prepared from Select Fruits that yield the finest Flavors. Have been used for years. Become The Standard Flavoring Extracts. None of Greater Strength. None of such Perfect Purity. Always certain to impart to Cakes, Puddings, Sauces, the natural Flavor of the Fruit.

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Corticelli Spool Silk. LADIES, TRY IT. The Best Sewing Silk Made. Every Spool Warranted. Full Length, Smooth and Strong. Ask your Storekeeper for CORTICELLI Silk.

FAMILY PORTRAITS. All kinds of pictures in CRAYON, INK, WATER COLOURS or OIL. Send stamp for price-list. J. A. SHEPARD, Lakeside Bldg., Chicago.

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Ten Years Business Report. The number of mortgages negotiated from October 1873 to 1883. Appropriate amount, \$5,000,000. Total amount of interest earned and paid on the day it matured, 1,500,000. Number of mortgages matured, 1,200. Appropriate amount, \$81,000. All duly paid—no loss or arrears. Amount of interest earned and paid by these mortgages in five years, 410,000. All paid on presentation of Coupons at Bank. Total amount of interest and principal paid at maturity, 2,218,000. Number of investors in these mortgages, 1,200, each one can testify that all our representations have been fulfilled to the letter.

The J. B. WATKINS LAND MORTGAGE COMPANY, Lawrence, Kansas. Or HENRY DICKINSON, New York Manager, 243 Broadway.

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By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such a restorative diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle poisons are being brought upon us ready to attack and cripple us if we only allow them to, and yet we do not notice their work. We may escape many a fatal shaft by keeping ourselves well fortified with pure and healthful food and drink. Sold in this city by all the leading grocers. JAMES EPPS & CO., Homoeopathic Chemists, London, England.

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Grind your own Bone, Meat, Oyster shells and Corn in the 865 HAND MILL (F. Wilson's patent). Also POWER MILLS and FARM FIELD MILLS. For the Poultryman, Gardener and Farmer. Circulars and testimonials sent on application. WILSON BROS., Easton, Pa.

TO EMBROIDER CRAZY QUILTS. got Brainerd and Armstrong's factory ends called "Waste" Embroidery—sold at less than half price. 40 cents will buy what would cost One Dollar in skeins, all good silk and beautiful colors, in pieces from one to three yards long. Send 40 cents in stamps or postal note to THE BRAINERD & ARMSTRONG CO., 238 Market St., Philadelphia, Pa.

NEW TACOMA. WASHINGTON TERRITORY. Western terminus on the Pacific coast of the great trans-continental Northern Pacific Railroad, and The Future Metropolis of the Pacific Northwest.

A judicious place of investment. Money loaned readily at 10 per cent, and 12 per cent per month. Section 2362 of Code of Washington Territory says: "Any rate of interest agreed upon by parties to a contract, specifying the same in writing, shall be valid and legal." Information cheerfully given to those who will enclose 4 cents for reply. Address ALLEN C. MASON, Real Estate Broker, New Tacoma, W. T.

INVESTORS. WESTERN FARM MORTGAGE CO. First Mortgage Real Estate Loans paid in New York. Absolute Satisfaction GUARANTEED. For particulars, consult Third Nat. Bank, N. Y. or Mr. J. W. Lawrence, 101 Broadway, N. Y. Security large. Interest promptly paid. Satisfactory conditions. Terms, conditions, etc. Circulars sent on application. Address ALLEN C. MASON, Real Estate Broker, New Tacoma, W. T.

R. GEISSLER, CHURCH FURNISHER. 127 West Eighth St., Clinton Place, N. Y. WOODWORK, POLISHED BRASSWORK, MARBLE AND STONEWORK, EMBROIDERIES AND BANNERS. STAINED GLASS. MEMORIAL BRASSES AND TABLETS. Send for circular. CHARLES BOOTH, MEMORIAL WINDOWS. Ecclesiastical and Domestic Stained Glass. CHAS. F. HOGEMAN, Church Metal Worker. Hand Books on application. Communion Services a Specialty.

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MENEELY BELL FOUNDRY. Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells also Chimes and Peals. Meneely & Co., West Troy, N. Y.

THE TROY MENEELY BELL FOUNDRY. Clinton H. Meneely Bell Company, TROY, N. Y. Manufacture a superior quality of BELLS, Oldest Workmen. Greatest experience. Largest trade. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free. F. M. ELLIS, Architect and Building Superintendent. Architect for the New St. Mary's School. OPERA HOUSE AND CHURCH WORK A SPECIALTY. Correspondence Solicited. Marshalltown, Iowa.

JAPANESE WARES. SPECIAL OFFER. Church Fair or Bazar Committees, will be furnished with an assorted stock of JAPANESE GOODS at our lowest wholesale price, with the privilege of returning what is unsold, and payment of our account to be made after the fair is over. Write for Catalogue. Curcio Department of Formosa Tea Importing Co., 88 State St., Chicago. (Opposite Marshall Field's)

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