

The Living Church.

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

VOL. VIII. No. 1.

CHICAGO, SATURDAY, APRIL 4, 1885

WHOLE No. 335.

CHARLES SCRIBNER'S SON'S

HAVE JUST READY:

Teachings of the Twelve Apostles.

Edited with a Translation, Introduction, and Notes by ROSWELL D. HITCHCOCK, D. D., and Professor FRANCIS BROWN. 1 vol., 8vo, \$2.00.

The attempt is made in this book to give suitable recognition to the extensive literature of the subject which has come up since the first translation was published. The editors, deeming it one of the richest discoveries of modern times, defend the MSS. from attempts to discredit it as a forgery, and a specially valuable feature is to be found in the discussion concerning the relations between the "Teachings" and other early Christian documents, with translations of these *in extenso*, so far as seemed desirable for purposes of comparison.

Obiter Dicta. With a new American Preface. 1 vol., 16mo, \$1.00.

"The book is remarkable for a lightness of touch and vivacity worthy of the best French writers, as well as for a fundamental tone of good sense that is all English. It is the work of a practical man of letters, and the secret of its authorship will add zest to the reader's enjoyment."—[The Examiner.]

Personal Traits of British Authors.

A collection of the testimony of contemporaries as to the characteristics, habits, daily life, and surroundings of the leaders in English literature in this century. Edited by EDWARD T. MASON. With Por traits. Four volumes. 12mo, \$1.50 each; the set in a box, \$6.00.

I. II.

Byron, Shelley, Moore, Rogers, Keats, Southey, Landor.

Wordsworth, Coleridge, Lamb, Hazlitt, Leigh Hunt, Proctor,

III. IV.

Scott, Hood, Campbell, Macaulay, Thackeray, DeQuincey, Charlotte Bronte, Jeffrey, Dickens.

"A work which will charm all those who love books."—[San Francisco Examiner.]

The Rescue of Greely. By Commander W. S. SCHLEY, U. S. N., and Professor J. RUSSELL SOLEY, U. S. N. With maps and numerous illustrations. 1 vol., 8vo., \$3.00.

The authoritative story of the unsuccessful search for the lost "Lady Franklin Bay Expedition" is now told for the first time, by the Commander of the relief party and Professor Soley, the custodian of the official records. The introductory portion reviews the sending out of the original expedition and the two unsuccessful search expeditions. The main narrative tells the absorbing story of the relief and the finding of the starving men. The volume is illustrated from the admirable photographs made by the expedition, and the maps are from official sources, and published here for the first time.

Life and Times of Thomas Becket.

By JAMES ANTHONY FROUDE. [New and cheap edition.] 1 vol., 12mo, paper, 50 cents.

This new edition of Mr. Froude's masterly sketch will be welcomed at this time, when so much attention has been attracted to the subject by Lord Tennyson's drama "Becket," which it is understood follows the historical narrative of Mr. Froude.

Mediaeval Christianity. By Dr. PHILIP SCHAFF. Being vol. IV. "History of the Christian Church."

The book covers the history of the Church in the Middle Ages from Gregory I. (590) to Gregory VII. (1073).

For those who desire to keep informed concerning current literary matters, and want their information in a compact and readable form, **THE BOOK BUYER—A Summary of American and Foreign Literature**—is published. Among the regular departments are: London Notes; Late English Books; Readings from New Books; News and Notes; Editorial Notes; Foreign Book News; Reviews of the important new American Books; and a full list of publications of each month. *The Literary World* calls it "an honest, diligent, and capable expositor of current literature at a low price, keeping the reader abreast with the best works of the best authors, and supplying an interesting miscellany of information and criticism." *The New London Day* says: "It is invaluable." 50 CENTS A YEAR; a sample copy sent on application.

* * * For sale by all Booksellers, or sent, postpaid, by the Publishers.

CHARLES SCRIBNER'S SONS,
743-745 Broadway, New York.

JUST READY.

Sermons by Noah Hunt Schenck, D. D. 12mo. Twelve Sermons. 335 pages, cloth, \$1.75.

SECOND SERIES OF POEMS OF Frances Ridley Havergal. Uniform with previous volume. 12mo, with portrait, cloth, \$2.00; 12mo, with portrait, gilt, \$2.50.

Phillips Brooks's Sermons For Fifty Cents.

FIRST SERIES, 19th Thousand. 12mo, 20 sermons, 330 pages, paper, 50 cents; cloth, \$1.75.

SECOND SERIES, 11th Thousand. 12mo, 21 sermons, 378 pages, paper, 50 cents; 12mo, 21 sermons, 378 pages, cloth, \$1.75.

The Bishop Doane List of Sunday School Books.

This list includes books approved to January 1, 1885. The titles of eighty-four volumes added to the list in 1884 are printed in italics. As many Sunday School Libraries are replenished at the Easter Season, we call special attention to this list of books, "recommended by the Bishop of Albany as well suited for a Sunday School Library." It will be sent free, by mail, on application.

NEW BOOKS FOR CHILDREN.

Two Stories of Two. GRANDMOTHER'S DARLING and A FAITHFUL HEART. By STELLA AUSTIN. 16mo, cloth, illustrated, \$1.25.

Little Captain Dick. By C. A. JONES. 16mo, cloth, illustrated, \$1.25.

Little Ready Cry; OR, THE SORROWS OF SIX YEARS OLD. From the French of Mme. Colomb. By C. A. JONES. 16mo, cloth, illustrated, \$1.25.

NEW STORIES BY EMMA MARSHALL.

In the East Country with Sir Thomas Browne, Kt.

Physician and Philosopher of the City of Norwich. 12mo, 414 pages, with illustrations, \$1.25.

Mrs. Willoughby's Octave. A Bright Story of Eight Children. 12mo, 350 pages, with illustrations, \$1.25.

Molly Carew. An autobiography. By A. M. W. 16mo, 194 pages, cloth, \$1.25.

* * * Sent by mail, postpaid, on receipt of price.

E. P. DUTTON & CO.,

PUBLISHERS,
39 West 23d St., New York.

THE EASTER POEM "THE SOWER"

By AUGUSTUS CURREY.

Full Page Illustrations.
Price, \$1.50

FOR SALE BY BOOKSELLERS.

Mailed on receipt of price.

Riverside Publishing Co.,
4 Lafayette St., Detroit, Michigan.

HOOK & HASTINGS,

BOSTON, MASS.

Builders of the Grand Organs in Episcopal Cathedral, Denver; St. Luke's Church, Philadelphia; St. Fr. Xavier Church, New York; Music Hall, Cincinnati; and of over

1,200 CHURCH ORGANS

for every part of the country. We invite attention to our new styles of Parlor Organs, at from \$500 to \$1,000 and upwards.

MUSIC COMMITTEES, ORGANISTS, and others are invited to apply to us direct for all information connected with our art. DESCRIPTIVE CIRCULARS and specifications furnished on application.

Second Hand Organs for sale at low prices.

AGENTS COIN MONEY who sell Dr. Chase's Family Physician. Price, \$2.00. Write for circular. Address A. W. HAMILTON, Ann Arbor, Mich.

E. & J. B. YOUNG & CO.'S

NEW PUBLICATIONS.

BAMPTON LECTURES FOR 1883.

The World as the Subject of Redemption: Being an attempt to set forth the functions of the Church as designed to embrace the whole race of mankind. By the Hon. and Rev. W. H. FREMANTLE, M. A., Canon of Canterbury. 8vo, cloth, \$4.50.

Just Ready. 18mo. Paper, 25c., net.

Hints to Sunday-School Teachers.

By the Rev. GEORGE W. DOUGLAS.

Fourth Edition—Now Ready. Price 25c., net.

A Grammar of Theology: Being a

Manual of Instruction in Churchmanship for Adults and the more Intelligent Youths. To be used before or after their Confirmation. By the Rev. F. C. EWER, S. T. D.

Plain Prayers for Children.

By the Rev. GEORGE WILLIAM DOUGLAS. With illustrations. 16mo, cloth, 40c., net.

This little book will be found very useful, where a plain, earnest and practical book of prayers for children is wished for those who are too young to read, and for those not old enough to understand and use the many good manuals of prayer already published.

Second Edition, Revised and Enlarged.

Pictorial Architecture of the

BRITISH ISLES. By the Rev. H. H. BISHOP, M. A. Oblong 4to. Cloth, extra. Price, \$1.20 net; by mail, \$1.40.

This new edition of Mr. Bishop's charming volume contains over 180 illustrations, finely printed on a super-calendered paper, with descriptive text, of the chief architectural beauties, ancient and modern, of the British Isles. Most of the Cathedrals are fully treated, and some of the venerable Parish Churches, and modern Public Buildings are illustrated with both pen and pencil. A remarkably cheap and entertaining volume.

E. & J. B. YOUNG & CO.,

Cooper Union, 4th Avenue, New York.

Henry Pilcher's Sons,

BUILDERS OF

CHURCH

ORGANS

RECTOR

CHURCH

Louisville, Ky.

Estimates and Catalogue furnished on application.

Second-Hand Organs

Taken in exchange at a fair valuation.

TOKOLOGY

A Book for every woman. Alice B. Stockham, M. D.

A COMPLETE LADIES' GUIDE.

20,000 Sold in Little Over a Year. Agents find it the most popular work on the market. "The very best book to put into the hands of a girl or woman."—E. M. HALE, M. D. Cloth, postpaid \$2.00; Morocco, \$2.50. Circulars Free. Sanitary Pub. Co., 159 La Salle St., Chicago, Ill.

SHORTHAND taught by mail. 20 lessons \$7. Address O. M. CHOCKER, Braintree, Mass.

"Surpasses all its predecessors."
N. Y. TRIBUNE, March 13, 1885

Stormonth's

English Dictionary.

A Dictionary of the English Language, Pronouncing, Etymological, and Explanatory, embracing Scientific and other Terms, Numerous Familiar Terms, and a Copious Selection of Old English Words. By the Rev. JAMES STORMONTH. The Pronunciation Carefully Revised by the Rev. P. H. PHELPS, M. A., pp. 1248, Imperial 8vo, Cloth, \$6.00; Half Roan, \$7.00; Full Sheep, \$7.50.

Also in "Harper's Franklin Square Library," in twenty-three parts, 4to, Paper, 25 cents each part. Muslin covers for binding supplied by the publishers on receipt of 50 cents.

SOME PRESS NOTICES.

Further examination of this new contribution to philology confirms the opinion previously expressed in our columns as to its merits and value. We believe that it will take high rank among the dictionaries of our language, and it will prove acceptable to Church people, because the author has taken care to give accurate definitions of terms, and has used language which conveys truth in its simplicity and clearness where the Church or her doctrines and teachings are concerned.—*Church Standard*, N. Y.

A work which is certainly without a rival, all things considered, among dictionaries of our language. The peculiarity of the work is that it is equally well adapted to the uses of the man of business, who demands compactness and ease of reference, and to those of the most exigent scholar.—*N. Y. Commercial Advertiser*.

A well-planned and carefully executed work which has decided merits of its own, and for which there is a place not filled by any of its rivals.—*N. Y. Sun*.

A question as to the safest and most convenient dictionary of our language may be safely answered in favor of Stormonth's very admirable and peerless work.—*The Beacon*, Boston.

If an office, school-room, or family can have but one dictionary, Stormonth's is the best.—*Boston Advertiser*.

As compared with our standard dictionaries it is better in type, richer in its vocabulary, and happier in arrangement. Its system of grouping is admirable.—*Christian Advocate*, N. Y.

A critical and accurate dictionary, the embodiment of good scholarship and the result of modern researches. * * * It holds an unrivalled place in bringing forth the result of modern philological criticism.—*Boston Journal*.

It may serve in great measure the purpose of an English cyclopaedia.—*Times*, London.

It has the bones and sinews of the grand dictionary of the future.—*Ecclesiastical Gazette*, London.

The work will be a most valuable addition to the library of the scholar and of the general reader. It can have for the present no possible rival.—*Boston Post*.

Stormonth's Dictionary, in the new and enlarged form, is, in our opinion, the nearest approach to the ideal popular dictionary that has yet appeared in our language.—*N. Y. Mail and Express*.

Full, complete, and accurate, including all the latest words, and giving all their derivatives and correlatives.—*Philadelphia Enquirer*.

It is the most serviceable dictionary with which we are acquainted.—*Schoolmaster*, London.

A dictionary of the highest order in every department without being cumbersome.—*Irish Times*, Dublin.

A work of sterling value.—*Lutheran Observer*, Philadelphia.

Of large value for every library.—*Chicago Inter-Ocean*.

A dictionary representing the latest and most trustworthy scholarship.—*Christian Union*, N. Y.

A trustworthy, truly scholarly dictionary of our English language.—*Christian Intelligencer*, N. Y.

Any of the above books sent by mail, postage prepaid, to any part of the United States or Canada, on receipt of the price.

HARPER'S CATALOGUE sent on receipt of ten cts.
HARPER & BROTHERS, New York.

Steel JOSEPH PENS

Sold by ALL DEALERS throughout the World.
Gold Medal Paris Exposition, 1875.

SHORTHAND Writing thoroughly taught by mail or personally. Situations procured all pupils when competent. and for circular, W. G. CHAFFEE, Oswego, N. Y.

THE DEXTER QUEEN!

Luxurious Dexter, the beautiful Queen, Has merits untold, is a wonderful Spring, Eclipsing in service, excelling each day The wonderful claims of "the one boss shay."

The beautiful Dexter, the beautiful belle, The gear for the million, the carriage to sell, The Queen without peer, unapproachably pretty, The very ideal for country or city.

SEND a postal card to DEXTER SPRING CO., Hulton, Pa., saying "Please send your Beautiful Free Art Gallery to _____," giving your name, post-office, country, state, and where you saw this advertisement; also kindly add the names of any of your enterprising neighbors who use a vehicle much. DEXTER ART GALLERY will show you beautiful prints of buggies, and tell you all about the easiest riding, prettiest, and most durable buggy gear ever made. Physicians, and every one who rides much in a buggy, like the Dexter Queen, for it is so comfortable, and costs so little for repairs. Old people and invalids are in love with the DEXTER QUEEN PHAETON, for it can be hung so low that they can step into it with little or no effort, and the form of body, and gentle motion of the springs is such as to avert jars and jolts, which are so objectionable in other vehicles. Any person can buy a gear and body from us, and have the buggy finished by his own carriage maker in any style he may choose.

Price of Finest Dexter Queen Gear and Piano Body.....\$37.00
Gear and Gem Phaeton Body.....\$46.00

DEXTER SPRING CO.

HULTON, PENNA.

Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO.,

Loan Brokers, North Springfield, Mo.

INVESTORS

Should confer with the WESTERN FARM MORTGAGE CO. LAWRENCE, KANSAS. First Mortgage Real Estate Loans paid in New York. Absolute Satisfaction GUARANTEED. Large experience. No losses. SECURITY LARGE. Interest promptly paid. Send for pamphlet, with testimonials, sample forms, etc. F. M. Perkins, Pres. J. T. Warne, V. Pres. N. F. Hart, Auditor. L. H. Perkins, Secy. C. W. Gillett, Treas. N. Y. Office, 135 and 137 Broadway. C. C. Hine & Son, Agts. Albany, N. Y. Office, Twiddle Building, M. V. B. Bull & Co., Agts.

IN THE

Fertile and Healthful Highlands of Florida,

A Northern colony invites you to investigate its inducements and investments, good school, church, society, excellent water, two railroads. A strictly temperance town. Agents wanted everywhere. For free circulars, maps, &c., address J. H. FOSS, Gen'l Manager, Belleview, Marion Co., Florida.

CLUTEN FREE from Bran or Starch
Six lbs. free to physicians and clergymen who will pay transportation. Send for Circular. Farwell & Rhines, Sole Proprietors, Watertown, N. Y.

For Dyspepsia, Diabetes, Nervous Debility & Children's Food. New Waste-Repairing.

Bread and Gem Flour

LADIES DO YOUR OWN STAMPING with our Artistic Patterns, for embroidery, easily transferred, and can be used fifty times over. Outfit of 23 Elegant Patterns, with material, etc., 60 cts, postpaid. PATTEN PUBLISHING CO., 38 W. 14th St., New York.

THE ADJUSTABLE SPRING BED.
A BLESSING TO THE SICK!
A LUXURY TO THE WELL!

Can be raised or lowered without annoying occupant. Perfectly constructed. Price with Bessemer Steel Springs, \$5.50; Cast Steel Springs (tempered), \$6.50. Sent to any point. Money refunded if not satisfactory. When ordering state inside measure of bed or cot. Trade supplied.

MATHEW BURTON, Batavia, Ills.

BEST CHEAPEST BERRY BOX AND CRATE IN THE WORLD

MANUFACTURED AT THE MICHIGAN BASKET FACTORY OF A. W. WELLS & CO.

ST. JOSEPH, MICH.
SEND FOR ILLUSTRATED PRICE LIST.

BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES, Rockford, Ill., No. 323 Ruby St.

MELLIN'S FOOD
FOR INFANTS & INVALIDS

THE only perfect substitute for Mother's Milk. The most nourishing diet for invalids and nursing mothers. Keeps in all climates. Commended by physicians. Sold everywhere. Send for our book, "The Care and Feeding of Infants." Sent free. DOLBER, GOODALE & CO., Boston, Mass.

JUST PUBLISHED.
CHRONIC SORE THROAT
Its Local and Constitutional Treatment, with a special chapter on

HYGIENE OF THE VOICE.
By E. B. SHULDHAM, A. M., M. D., M. R. C. S., England
Price, Bound in Cloth, \$1.00, Postpaid to any Address.

We feel convinced that if ministers who are troubled with hoarseness after preaching will read this little book and follow its instructions they will be greatly benefited and relieved.—*Christian World.*
The clergy will find Chronic Sore Throat to be a most useful treatise.—*Church Review.*
Actors, singers, teachers, public speakers, husbands and wives much given to domestic debate, are all exposed to its rancorous ravages, will do well to read Dr. Shuldham's diagnostic remarks and remedial suggestions.—*The London Figaro.*
Dr. Shuldham has, in this very interesting little work, given not only a clear and accurate diagnosis of a very common and distressing complaint, but also the remedy or remedies; and better still, the preventives. The essential characteristics of chronic sore throat are set out in the special symptoms clergyman's sore throat being stated. The various causes, for they are unfortunately in plural, are enumerated, and then the modes of treatment are exhaustively and ably considered.

W. A. Chatterton, Medical Publisher, 9 South Canal Street, CHICAGO, ILL.

SEEDS ALL TESTED.
TRUE TO NAME.
Immense Stock.

CATALOGUE (1885) telling all about varieties, full DESCRIPTIONS, profusely ILLUSTRATED, much valuable INFORMATION. SENT TO ALL APPLYING. FREE

Large stock Fruit Trees, Small Fruits and Vines.

J. C. EVERITT, LIMA, INDIANA.

Ask your furniture Dealer for the
ROSS TABLE BED.

(CLOSED.) (OPEN.) A special size for Children.

Eight styles from \$13.00 to \$30.00

A Table in day time; Full sized bed at night.

FOREST CITY FURNITURE CO., Rockford, Ill.
WHOLESALE MANUFACTURERS.

3d Grand Pullman Excursion
to City of Mexico, San Francisco and return. Tickets good for six months. Rate, \$117 for the Round Trip.

Excursion will leave Chicago, Detroit, Toledo, Louisville, Cincinnati, Indianapolis, Tuesday evening, April 7th; St. Louis, Wednesday morning, April 8th. For descriptive circular, address JOHN E. ENNIS, Passenger Ag't Missouri Pacific Railway, Chicago.

BIRCHS WILL WIND ANY WATCH AND NOT WEAR OUT.
SOLD by Watchmakers. By mail 25c. Circulars free. J. S. BIRCH & CO., 33 DEY ST., N. Y.

The GREAT CHURCH LIGHT
Established 1857.

FRANK'S Patent Reflectors for Gas or Oil, give the most powerful, softest light, and Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations.

I. P. FRANK, 55 1/2 Pearl St., N. Y.

Bailey's Compound Silver Plated Corrugated Glass REFLECTORS!
A wonderful invention for lighting CHURCHES, Opera Houses, Halls, Store-rooms, &c., &c. Latest and handsome designs. Satisfaction guaranteed. Plain styles for manufactories. Send for illustrated catalogue and Price List. For Gas or Oil.

BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

LIFE IS PLEASANT TO
all those who wear

"LINENE"
REVERSIBLE COLLARS and CUFFS.
FOR MEN AND BOYS. Ladies wear the Cuffs.

Rubens, Angelo, Raphael, turndowns, and Murillo, stand-up. Several webs of Fine Mustin, starched together, and polished on both sides, form the new LINENE FABRIC.

TEN collars, or five pairs of cuffs, sold at stores for 25 cents, or sent by mail from factory, if not found on sale. Trial collar and pair of cuffs (say what size) post-paid for SIX cents.

Two GOLD Medals awarded at M.C.M.A. Fair, Boston, 1881. Circulars free. Jobbers in principal cities supply Retailers. Samples free to the trade. Mention where you saw this adv't.

REVERSIBLE COLLAR CO., Factory, Cambridge, Mass.

Agents Wanted.
Competent Lady Agents wanted for Thomas Bros.' Corded Health Corsets. Send for Circular and Terms.

H. A. THOMAS & BRO., 369 Superior Street, CLEVELAND, OHIO.

WANTED!
AGENTS to sell teas, coffees and groceries to families by sample. FIRST-CLASS GOODS adapted to best family trade, repacked for delivery, AT LOW JOBBING PRICES. Agents with good references can obtain goods to be sold for after delivery to their customers. Address the old reliable SAN FRANCISCO TEA CO., Jobbers, Chicago, Ill. (EITHER SEX.)

JAY-EYE-SEE PATENT WIRE CURRY COMB
Best in the world—can't scratch the skin—only comb fit to use on a horse's legs. Try it this spring on your muddy and shedding horses.

Ask your dealer for it. Sample by mail, prepaid, 30 cents.

MUNCIE NOVELTY CO., Muncie, Indiana.

Office & Bank Desks.
The finest work in the U. S., kiln-dried lumber. All work guaranteed. Opera Chairs, School Desks, Globes, A. H. Andrews & Co., Chicago, & 19 Bond St., near Bdwy, N. Y.

Andrews Folding Beds
The Only PERFECT Bed!! 40 styles, from \$20 up. Plain or Elaborate. A. H. Andrews & Co., 19 Bond St., near Broadway, N. Y.

40 Hidden Name, Embossed and New Chrome Cards, name in new type, an elegant 48 page Gilt bound Floral Autograph Album with quotations, 12 page Illustrated Premium and Price List and Agent's Canvassing Outfit, all for 15 cts. SNOW & CO., Meriden, Conn.

JOHNSTON'S FLUID BEEF

Is a most NUTRITIOUS FOOD. Dyspeptics and others in that condition, when nothing can be fully enjoyed, should adopt Johnston's Fluid Beef as a daily diet. I will pay \$1,000 to any charitable institution in the United States, if there is not more nutrition and life giving properties in one pound of Johnston's Fluid Beef than in one hundred pounds of Liebig's Extract, or any similar preparation. Descriptive pamphlet and testimonials sent postpaid. Ask your physician about it. (Mention this paper.)

GEO. BROUGHAM, 78-80 W. Jackson St., CHICAGO, ILL.

RACINE COLLEGE, Racine, Wis.
Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large." Special attention paid to small boys. Address: REV. ALBERT ZABRISKIE GRAY, S.T. D.

ST. MARY'S SCHOOL,
8 East 46th St., New York.
A Boarding and Day School for Girls. The Seventeenth year will commence Monday, Sept. 22, 1884. Address the Sister Superior.

St. Margaret's Diocesan School for GIRLS, WATERBURY, CONNECTICUT.
TENTH YEAR.
Rev. FRANCIS T. RUSSELL, M. A., Rector.

ST. MARY'S SCHOOL,
Knoxville, Ill.
Established A. D., 1868. Enlarged 1872 and 1880. The New Building completed 1883. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than sixteen years ago. Send for a Register.

DE VEAUX COLLEGE,
Suspension Bridge, Niagara Co., N. Y.
A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum. WILFRED H. MUNRO, A. M., President.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
A BOARDING SCHOOL FOR GIRLS.
Opens Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the MOTHER SUPERIOR Sisters of St. Mary.

ST. HILDA'S SCHOOL,
Morristown, N. J.
A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

SEA SIDE HOME BOARDING SCHOOL
Asbury Park, N. J.
For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1883. Address MISS JULIA ROSS, Principal.

A THOROUGH FRENCH AND ENGLISH HOME
School for 15 Girls. Under the charge of Marie Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes School. French is warranted to be spoken in two years. Terms \$300 a year. Address MME. H. CLERC, 4315 Walnut St., Philadelphia, Pa.

KEBLE SCHOOL, Syracuse, N. Y.
BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The fourteenth school year begins Wednesday, Sept. 16th, 1885. Apply to MARY J. JACKSON.

ST. PAUL'S HALL, SALEM, N. Y.
14 BOYS.

TELEGRAPHY.
2,000 YOUNG MEN AND WOMEN have learned telegraphy at our school, and are working as OPERATORS, R. E. AGENTS and TRAIN DISPATCHERS earning fine salaries. We receive many letters like the following:

Green Bay, Winona & St. Paul R. R. Co., Train Dispatcher's Office, Green Bay, Wis., Jan. 27, 1885.
Valentine Bros.:
Dear Sirs—Twelve years ago I entered your school as a student, and remained three months, and since that time I have been in the employ of the Chicago, Milwaukee & St. Paul R. R. Co., about four years, and of this Company seven years, the last four of which I have held my present position. I now have twenty-five or thirty of your graduates on this road at work, and from my personal knowledge and experience at your school, and with the men I have employed from there, I can say nothing but in its highest praise. Use this if you desire.

Yours truly F. E. TEETSHORN,
Train Dispatcher.

We furnish situations. We rent pews in all Janesville churches for our students. Expenses low. Write for circulars.

VALENTINE BROS., Janesville, Wis.
R. GEISSLER
CHURCH FURNISHER,
127 West Eighth St. (Clinton Place), N. Y., Wood and Marble Work... Brass and Silver Work. Embroideries and Banners, Stained Glass, Memorial Brasses, Repousse or Engraved. CLOTH, PURPLE for LENT, WHITE for EASTER. Send for Circular.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for Churches, Tower Clocks, etc. etc. Prices and Catalogues sent free. Address H. McSHANE & CO., Baltimore, Md.

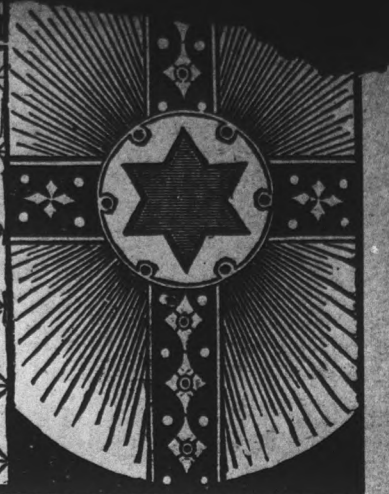
MENEELY BELL COMPANY.
The Finest Grades of Church Bells.
Greatest Experience. Largest Trade. Illustrated catalogue mailed free.

Clinton H. Meneely Bell Co., Troy, N. Y.

MENEELY & COMPANY,
West Troy, N. Y., Bells,
For Churches, Schools, etc. also Chimes and Pells. For more than half a century noted for superiority over others.

RESURREXIT

And Behold He is Alike Forevermore
The Living Church



EASTER, A. D. 1885.

BRIGHT EASTER SKIES.

BY THE BISHOP OF QUINCY.

Bright Easter skies!
Fair Easter skies!
Our Lord is risen:
We too shall rise.

Nor walls of stone, hewn firm and cold,
Nor Roman soldiers brave and bold,
Nor Satan's marshalled hosts could keep
The pierced hands in deathly sleep;
Just as the Easter day-beams dawn,
Our buried Lord is risen and gone!

Loud Easter bells!
Rich Easter bells!
A ransomed world
Your chiming tells.

Let hills and rocks your gladness peal!
Behold the stone and broken seal!
Angels in white from heaven's bright way,
The useless clothes together lay;
Then sit serene, at head and feet,
The earliest saints with joys to greet.

Green Easter fields!
Fair Easter fields!
Heaven's first ripe fruit
Death conquered yields.

In church-yards wide the seeds we sow,
Beneath the Cross the wheat shall grow;
One Easter Day death's reign shall end,
And golden sheaves shall heavenward send.
Hail the blest morn, by whose glad light
Angels shall reap the harvest white!

Sweet Easter flowers!
White Easter flowers!
From heaven descend
Life-giving showers.

Each plant that bloomed at Eden's birth,
Shall blow again o'er ransomed earth.
Pluck lilies rare and roses sweet,
And strew the path of Jesus' feet;
Throw fragrant palms before our King,
And wreath the crown the saved shall bring!

O Christian child!
O Christian men!
Our Victor Lord
Shall come again.

Wake we our hearts at His command;
Lift we our love to His right hand;
With warmest hopes, to Easter skies,
Stretch we our arms and fix our eyes;
Till in the clouds His sign we see,
And quick and dead shout Jubilee!

NEWS AND NOTES.

The Lord is risen, and hath appeared unto
Simon. Hallelujah!
The Lord is risen indeed. Hallelujah.
Why seek ye the living among the dead?
Hallelujah!
He is not here, he is risen: Hallelujah!

AFTER a brave struggle *The Church Press* has abandoned its low price of subscription, and become a two dollar paper.

THE Metropolitan of Canada has taken order for the Consecration of the Bishop Elect of Niagara. The ceremony will take place in the Cathedral, Fredericton, on the festival of SS. Philip and James, May 1.

THE French Chambers having robbed the clergy, have devoted a large share of the money thus "saved" to horse

race prizes "in the interest of the army and agriculture." In the opinion of the legislators, horse races will benefit the army more than religious instruction, and so the military chaplaincies have been all abolished.

MR. FREDERICK S. WINSTON, a very prominent Churchman, died in Florida, where he had gone for his health from New York, last Friday night. He was for many years one of the managers of our Board of Missions.

THE wife of Bishop Temple is niece to the Duke of Devonshire, first cousin to the Duke of Sutherland, and first cousin by marriage to the Dukes of Leinster and Argyll. The story goes that, at the wedding, some one came forward and said: "Bishop, I don't think you've been introduced to your new cousin, the Duke of—," "What, quoth Dr. Temple, in amazement, "more dukes!"

LAST week mention was made in this column of the new French *Pneumatic Post*; a tube is now being laid between Paris and Brussels. The time letters and cards will take in transmission by this method is estimated at half-an-hour. It is also proposed to make parallel tubes connecting London and the French capital, the time of transmission in this case being a full hour, and the total cost to get them into working order, is set down at under \$10,000. We shall soon, doubtless, have these marvelous "tubes" between Chicago and New York.

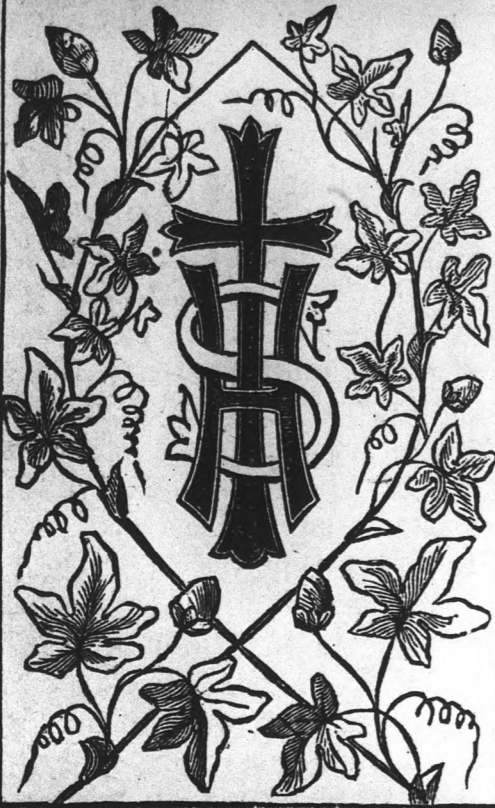
IN this happy Easter-tide, it will surely not be considered out of place for me once more to call attention to the effort THE LIVING CHURCH COMPANY is making to found a free LIVING CHURCH COT in that noble Church Charity, St. Luke's Hospital, Chicago. A few years ago, *The Churchman* founded such a cot with the contributions of its subscribers. The more numerous LIVING CHURCH family can certainly do as well. He Whose glorious Resurrection the whole world is now celebrating, had for the sick a special, tender care. Only a mite from each reader, and the grand result would be obtained. There would be always one sick person whose pains would be alleviated by our alms, and whose prayers would make intercession for us. "Inasmuch as ye have done, it unto one of the least of these my brethren, ye have done it unto me."

DURING the recent Church Mission in the East of London certain ladies arranged to devote their nights, from the hour of ten until two or three in the morning, to conversation with the outcasts of their sex. By the advice of the police, these ladies remained in the broad, well-lighted thorough-fares, as they were

warned not to enter into the narrow side-streets, courts, and alleys, which were familiar enough to some of them by day. The ladies invited the midnight wanderers they accosted to return with them to a supper served at the Mission House. In many cases this invitation was accepted, in none was it refused with incivility. During the ten days of the mission, about sixty women in the Poplar district were entertained at supper, and of these fourteen were persuaded to abandon an evil life. This noble example can be easily followed in our great cities.

THE anomalous position occupied by the English Bishops in regard to their cathedrals may be well seen in the following report to Parliament of the "Cathedral Establishments Commission:"

Lichfield—The Bishop may take any part in the service, and preach and administer the Holy Communion, and ordain, etc. He may convene a general Chapter of the Dean and all his Canons once a year, and may visit the cathedral once in four years, and settle disputes as visitor. Salisbury—The Bishop may celebrate the Holy Communion and preach after reasonable notice. He may use the cathedral for visitations, etc., and special services for diocesan purposes, and appoint preachers on such occasions, due notice having been given to the dean. The Bishop shall visit the cathedral at the period of his ordinary visitation. Ripon—The Bishop shall visit the cathedral once every three years. He may celebrate the Holy Communion, and, with suitable notice to the dean, preach at any service where the preacher has not been vetoed by his rota, and with such notice use the cathedral for visitations, etc., and appoint his preachers and also his congregations with the dean and chapter, order services on special occasions, and appoint the preachers thereat. Canterbury—The Archbishop may celebrate the Holy Communion, and on giving reasonable notice to the dean, preach, and may hold consecrations, etc., and appoint the preachers, and may, with the consent of the dean and chapter, hold special services and appoint the preachers thereat. St. Asaph—As at Canterbury. Norwich—As at Canterbury. Worcester—As at Canterbury. Oxford—As at Canterbury, subject to some exceptions during the university terms. Carlisle—As at Ripon, except that visitation, etc., services must not interfere with the ordinary services, unless by consent of the dean, and that there is no provision for holding special services. Ely—As at Canterbury, except that the consent of the dean and chapter is not necessary for holding special services. But the arrangements for them are to be made in concert with the dean. S.



Alleluia



COLLECTION.

BY MARY A. LATHBURY.

"O life, that we cannot lose without so many deaths! O death, which we cannot have but by the loss of so many lives."—*Madame Guyon.*

I was a corn of wheat
That fell in the ground—
Out of the sunlight sweet,
Out of the sound
Of human voices and the song of birds;
Yet in the damp and death I heard the
words,
Once spoken in the dark, and now more
plain,
"Ye must be born again."

"O earth, earth, hear," I cried,
"The voice of the Lord!
Open your prison wide—
Fulfill His word!"
But denser, darker, round me closed the
earth;
It was a day of death, and not of birth;
And crushing human feet passed o'er the
sod
That shut me out from God.

There was no way—no choice—
No night—no day—
No knowledge—no device—
Only decay!
Yet at my heart a little flickering life
Remembered God and ceased its useless
strife:
Remembered the command it could not
keep,
And fell asleep.

When life began to dawn,
The song of a lark,
With a subtle sense of morn,
Fell through my dark,
And tender sounds of happy growing
things,
Or the soft stirring of a chrysalis' wings,
Thrilled all the under-world sunless and
dim,
With an Easter Hymn!

Then the great Sun leaned low
And kissed the sod,
Ah! what was I, to know
The touch of God!
The dumb earth melted at his voice, and I
Stood face to face with Him beneath His
sky,
And all around—within—below—above—
Was life and love.

---Christian Union.

REASONS FOR BEING A
CHURCHMAN.ADDRESSED TO ENGLISH SPEAKING CHRIS-
TIAN OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XVII.

THE APOSTOLIC SUCCESSION.

"It is as impossible for an impartial man to doubt whether there was a succession of Bishops from the Apostles, as it would be to call in question the succession of Roman Emperors from Julius Cæsar, or the succession of Kings in any other country."—*Archbishop Potter.*

A learned priest of the American Church, who was for many years a Presbyterian minister, has often remarked to the writer; "O when I was a Presbyterian, and used to read the Fathers, I had to resort to most ingenious explanations; but as soon as I began to read them from a Church stand-point I found nothing to explain—it was all plain sailing." He reasoned thus with himself: I have always read the Fathers with the assumption that the primitive Church was Presbyterian, and by hook and by crook I have managed to explain away the difficulties. But why not make the experiment of reading them from an Episcopalian standpoint? So, beginning with the New Testament, he read all the ancient Christian writings, and found (as we have seen) that Christ gave a perpetual commission to His Apostles, that they ordained not only deacons and presbyters, but others who were called *Apostles*; that Timothy

¹ One desperate expedient was to assume that each early Bishop was only a *Pastor* over the one "Presbyterian Church" in the city, as James in Jerusalem, Ignatius in Antioch, Onesimus in Ephesus, Dionysius in Alexandria, Cyprian in Carthage, Cornelius in Rome, etc. They take care not to mention Titus in Crete.

and Titus were appointed to an office and work, including the right of *ordaining*, as clearly Episcopalian as the office and work of the Bishop of New York or Minnesota; that when St. John wrote to the Seven Churches there was some one at the head of each Church, who was responsible for the faith and practice of that Church and those who were teachers in it; that the Fathers constantly alluded to the three orders of the ministry, those in the first order being "Successors of the Apostles," and *allegat*, whether at Rome or elsewhere; that those writers who had actually sat at the feet of the blessed Paul, or Peter, or John, were as staunch Episcopalian as those who lived later; that the Church, as it appears on the pages of history, was always Episcopalian, and believed itself to have been so by divine ordering; and that *assuming* the Catholic Church to have started *Presbyterian*, it is impossible to assign any date when it became *Episcopalian*, or to account for the fact that no protest was made at a revolution so radical and gigantic.

To the Churchman it is all clear enough—the historic Church was Episcopalian because it was born so, the Apostles being the Bishops (as the Fathers testify); there was no break, no imaginary change to account for, nothing to explain away. But with the Presbyterian, how is it? Alas! he must in the first place set aside the Saviour's promise to be with His *Apostles* until the end of the world. Then he must prove that the Apostolate was confined to the original Twelve,² Holy Scripture to the contrary notwithstanding; that St. Timothy and Titus and the "Angels" of the Seven Churches were not Bishops; in short that the Apostles left no successors, although the Fathers constantly assert that they did. And having proved all this, he must needs show how his primitive Presbyterian Church did afterwards become Episcopalian, and how it got the firm belief that it had always been so.

If Christ had meant His Church to be Presbyterian, St. John would have known it, and so would his friends, the Bishops of Antioch, and Smyrna, and their friend the Bishop of Lyons, and the rest. Or to reverse the process, the Church of the third century which was nothing if not Episcopalian, must have known whether the Church of the second century was Episcopalian or not; and the Church of the second century must have known whether the Church of the first century was Episcopalian or not; and the venerable Bishops and teachers who were associated with St. John in the latter part of the first century must have known whether or not the Church was Episcopalian from the start. We have had their testimony. There is no break in the chain.

Take the admission of Gibbon and of all candid scholars that the Church was universally Episcopalian at the close of the first century. How shall we account for it? Well, it either started so, or else if it started Presbyterian, the early Presbyterians abandoned it so soon, so *unanimously*, so *universally* as to show that Presbyterianism was regarded as a stupendous failure—so soon that the change was made before the Apostles were cold in their graves, so *unanimously* that not a single presbyter or layman lifted his voice against the usurpation of those who made themselves Bishops, so *universally* that not a single "Presbyter," nay, not one solitary isolated con-

² I have heard Dissenters boldly assert that the Eleven did *very wrong* to choose Matthias, and that God set aside their action by appointing St. Paul to take the place of Judas (!)

gregation, in the forests of Britain, in the mines of Spain, in the valleys of Gaul and Italy, on the deserts of Africa or the fertile banks of the Nile, on the islands of the Mediterranean, in cities of Greece, on the sands of Arabia, on the prairies of Babylon, in the jungles of India, or on the hallowed hills of Galilee and Judea,—not one poor single solitary Presbyterian Congregation survived to witness against Episcopalian usurpation, and say like Job's message: I even "I only am escaped alone to tell thee."

If you strain out the gnat of primitive Episcopacy, you have got to swallow a camel larger than the wooden horse of Troy, viz., this: The assumed Presbyterianism of the Apostolic Church, in one generation, unanimously and universally changed to Episcopacy, an Episcopacy too which knew nothing of any change, but always supposed itself to have been primitive and apostolic! I can only murmur the trite maxim of Horace:

*Credat Judæus, Apella,**Non ego!*

And yet every dissenter swallows this "camel" which is a necessary postulate of all non-Episcopalian systems. Do you ask how the deglutition is accomplished? Why, the huge untoothsome dromedary is condensed into a *capsule* of prejudice, and sugar-coated with a sublime disregard of Holy Scripture and of Church History.

Let there be no dodging of the issue. At an early date the Church was Episcopalian. If it was founded so, well and good; if not, what was it originally, and when and how did it change? It was not originally Presbyterian, for it is absurd to talk of the "parity of the ministry," when the two lower orders of presbyters and deacons were subject to the oversight of the Apostles. While the Apostles lived, therefore, the Church was undeniably Episcopalian. But after their death? Well, as has been shown, there was no break. The post-Apostolic Episcopate is dove-tailed into the Episcopate of the Apostles. But waiving this, and passing over that numerous company of men who were also called Apostles, suppose we grant for the sake of argument, that after the death of all the original twelve, about A. D. 100, the whole Church was *Presbyterian*—say for ten years, or to be generous to a fault with historic facts, say fifty years—how on earth was the unanimous and universal change then made to Episcopacy? It is as if the United States should suddenly become a monarchy, and yet not one state, not one county, not one town, not one man—be he congressman, soldier or private citizen—utters a word of protest, and not a single allusion to so revolutionary a change is made by any friend or foe, citizen or foreigner, in contemporary and subsequent history.

I ask our Presbyterian friends, using the word to include all Christian bodies which have lost the Apostolic Succession: Would it be possible for one of your presbyters in every synod, presbytery, conference or association in your denomination, to usurp to himself the office and functions of a Bishop, involving the sole right to ordain and confirm, the care and oversight of all the ministers in his district, etc., and this spontaneously in all parts of your denomination, even in distant countries, without any opportunity for concerted action; and yet not a solitary voice be raised in protest, and not a single line left to show that such a change had taken place? You would say: "The idea is preposterous—the bare attempt

in one Presbytery would raise a tempest in a tea-pot, and we should never hear the last of it!" And yet you believe, and would have us believe, that precisely that very thing was done throughout the whole Catholic Church, and that too in an age when Apostolic tradition was fresh, universal, and most highly esteemed.

Revolutions do not take place in that way. Had the Early Church been Presbyterian (and, by the way, the sorriest compliment one can pay Presbyterianism is to call it the *primitive* polity, for if so, those Early Presbyterians showed no love for it)—had the Early Church, I say, been Presbyterian, we should have seen evidence of it in the New Testament, which we do not; then gradually in some quarters, but not possibly in all quarters, some ambitious presbyters might have attempted to lord it over God's heritage (although ambitious clerics are not the kind that court martyrdom, and the Early Bishops were the first and most conspicuous mark for the persecutor), and some at least would have been unsuccessful in their attempted usurpations, as they would be to-day if they tried it in any Presbyterian denomination. Moreover, the thing could not be "done in a corner;" it would have been known; it would have been commented on; it would have raised a commotion, as all real changes, innovations, "developments," even trifling ones, have done ever since. Take, for example, the Papacy. It was not primitive; it was opposed in its germination and in every stage of its growth; and it has never yet been accepted by four out of the five great Patriarchates of the Catholic Church. Observe: A new order is created above the Bishops; it takes many centuries for it to effect even a *partial* usurpation; it makes a tremendous stir; it splits the Catholic Church into two, and at length into three divisions.³ And yet Presbyterians would have us believe that a far more radical revolution—one which destroyed the "primitive Presbyterian Church," by adding the "new and man-made order of Bishops"—was carried, not in one Patriarchate or portion of the Church, but throughout the whole world, without any stir or opposition, without leaving a document or a tradition of any part of the transaction, and all within a few years of the death of St. John!

Is it reasonable?—I submit—is it reasonable? Nay, is it not rather an insult to logic and common sense? How much wiser, how much easier to accept the simple, natural fact, that the historic Church is Episcopalian, because it started so.

³ We might say *four*, and also charge it with being the real cause of the nearly 400 protestant sects.

THE CRUCIFIXION.

Ere yet the early morn did waken,
Thou, Thou wert taken
Into the judgment-hall,
There to be judged for all.
Guilty of death they found Thee;
In mocking purple and with thorns they
crowned Thee,—
Nor did they know,
Thus binding Thee, they did themselves
let go. —Selected.

CHILD of Christ when thy days grow few and thy life is failing, O sink calmly and fearlessly and sweetly for thou shalt not die and lie in earth—thou shalt fall asleep in Jesus who is the Resurrection and the Life. Death! it is a heathen word. The Christian does not die, he sleeps in life.—*F. C. Ewer*

There are no disappointments to those whose wills are buried in the will of God.

EASTER GLORIES.

BY THE DEAN OF ST. PAUL'S.

We sometimes wonder, what has all this beauty which even here meets us—these strains which seem echoes from within the veil, from a world unapproachable to us; these evening lights and summer days of which the mind seems unequal to take in the charm; this strange, mysterious infinity of beauty, never in each instance the same, yet in all the same in kind—what has it to do with all that lies beside it and in contrast to it, a world of toil and monotony and pain—what has it to do with a world of suffering and death? With the sense of its excellence comes the sense of its transitoriness, and its contradictions, the shadow and sadness of the certainty of its decay, the certainty that we cannot keep it. But in this, as in other things, our Lord's Resurrection has made all things new. They may perish here; but now we know that nothing precious and nothing real is lost out of the life of man. "Sown in dishonor, raised in glory." Those mighty words authorize us to think that not in vain and for nothing we admire what is beautiful in the face of the world, in the creations of art, in the face of man, in those more subtle charms of music and speech, of expression and character. We see in it now the evidence of the riches, the magnificence of our God; but we see in it also the type and promise of what is to be when that which is perfect is come. What is it but the actual beginning, the germ as well as the pledge, of that glory which shall follow, into which the Firstborn from the Dead is gone before us. He tells us of it, He bids us hope, He Who has given its likeness and foretastes here. It must pass, as He for a moment passed, out of the sight of men, disbelieved in, dishonored. But it passes, as He passed, to return. His day is coming, in which all that has made this stage of time beautiful will bloom and revive once more; and (more than that) in which so much that we have turned away from, and in which we have seen no beauty and no charm, will shine forth renewed in the power of His glory. We watch and gaze, with mingled joy and sorrow, at beauty in the faces of the dying, of the dead, for it is of the dead who are to rise again. And shall we not be glad, too, in thinking how many of those dreary and toil-worn faces which daily meet us in the crowd and turmoil of life, are one day to be illuminated with the eternal beauty, to reflect the light and perfectness of Him on Whom they wait and Whom they serve in the larger and perfect life.

Easter is our warrant for believing, amid its deeper and more awful hopes, that not without purpose has God endowed men with this great gift of rejoicing in what is beautiful, in sight and sound and imagination. It is the assurance of that great day of the renewed heaven and the renewed earth, which shall see the Holy City descending out of heaven from God, "prepared as a bride for her husband." But just in proportion of our keen enjoyment of what is beautiful there follows a great responsibility. Surely such a gift was not given us for mere selfish ends. Close beside us, in our enjoyment, are the dark and dismal sides of human life. Surely what we can do to brighten and cheer them, to impart to them something of what is to us so precious and delightful, our very enjoyment bids us to do. We, the educated; we, who have

all literature open before us and can read at leisure the books we like; we who have been trained to appreciate and delight in what is noble and beautiful, whose eyes have been opened to discern it in its many forms, who can surround ourselves in our homes with its memorials, who search for its marvels over land and sea—surely we have a debt to those whose life is not so brightened. That sense, that delight are God's gifts, as much as wealth, or influence, or ability of any sort; and God's gifts are not only to be used and employed; they are also to be shared and communicated. We have not only to feed the hungry and clothe the naked; we have not only to lay the foundations of truth and justice, in the lowest and in the highest places of society, to maintain the cause of the poor, to see that such as are in need and necessity have right; but surely it is also our Master's purpose that we should carry into their hard lives something of what gladdens ours. This world has little that is beautiful for these hard lives, the lives of those whose daily toil is far from the bright places of earth and sky; who have never seen the flowers grow in the fields and woods; whose hours pass in dulness and gloom and squalidness, whose homes, when men are strong, are in dreary courts and alleys, and when they are sick and old, in hospitals and workhouses; who live, so many of them, good and patient and kindly and beneficent lives, with so little of the outward brightness that so many of us have to cheer and interest and gladden us. They have, indeed, a claim on our sympathy. It is not the least practical call and lesson of our Easter festival.

Easter makes all one, in the sense of our deliverance, in our ineffable hopes. Let us think how it may make us all more and more one in the brightness which it brings with it even now in our present life. Not in vain are the great festivals of our Lord's Presence with us—Christmas, Easter, Whitsuntide—become our great popular holidays. It is not for ourselves, it is for the whole body for whom Christ died and rose again, that for their sakes and in their name, we, in a place like this, offer to Him of our best, that we adorn His house with majesty and beauty, we fill its courts with glorious music. For them, in such places as this, we understand that we are bound to meet their longings for what is beautiful—that mysterious sense of beauty which the Resurrection first made serious, and to which it gave a meaning. And we do well. For they have the same future before them that we have. Their eyes, like ours, are destined to open one day on the "land very far off, on the King in His beauty." But let us not stop here. Let us, by any means that we can, carry into their lives some of that keen and high enjoyment, some of that discipline and refinement and elevation of spirit, which is given to many of us in such overflowing measure. It is, perhaps, little that we can do; little that we can teach; and compared with other greater things, of little account in itself. But if it is only a witness of our sympathy, of our wish to impart what we delight in ourselves, it carries with it a blessing. The flowers by the bedside of the sick, the dull hours made bright by reading or song, the efforts, frank, generous, sincere, after unstrained and equal intercourse, as between man and man, are the "cup of cold water" offered to those whom Christ loves till, in time, perhaps, we may do more; till we, and still more those who come

after us, and are better and wiser and stronger than we are, learn more and more, and are more and more able to teach others, to see in what is most delightful and lovely here, the earnestness and foreshadowings of that day when He Who is the Resurrection and the Life shall make all things new; and He "shall change the body of our humiliation, the humiliation of weakness and disease and sin, the humiliation of the ghastliness and wreck of death, into the likeness of the body of his glory;" and the promise, fulfilled in the Head, shall be fulfilled in those of whom He is the Head—"Therefore my heart was glad and my glory rejoiced, my flesh also shall rest in hope. . . . Thou shalt show me the path of life; in Thy presence is the fulness of joy; and at Thy right hand there is pleasure for evermore." . . . "As for me, I will behold Thy presence in righteousness, and when I awake up after Thy likeness I shall be satisfied with it."

THEREFORE LET US KEEP THE FEAST.

One of the facts earliest recorded about Easter, was a difference about the proper day for observing the Feast. One writer says, "At first the bond of charity was known to be stronger than all, and differences of calendar made no difference in the Gospel law of love; but in time bitter dissensions arose. The "Paschal Controversy," lasted for some centuries, and made confusion at the most solemn period of the Christian Year, some Churches celebrating Easter, while others were still keeping Lent. The Asiatics commemorated Christ's death on the fourteenth of Nisan, according to the Jewish calendar; so Easter was celebrated any day of the week upon which it happened to come. But the more general practice was to observe the day of the week on which Christ rose, so that Easter should fall upon the Lord's day.

The controversy finally ended, and uniformity prevailed, in the Western Churches. According to the present reckoning, the earliest day for Easter is March 22d. It fell upon that day in 1818, but it will not occur so early again, until 2285. The latest day upon which it can fall is April 25. Though the directions for determining Easter are so explicit, it is related that the almanac-makers of England, on one occasion, unanimously fixed upon the wrong day, and the Festival was held out of season, except by one clergyman who did his own reckoning.

In the Primitive Church, Easter began the Ecclesiastical year. According to a description of the services, "Easter was ushered in by a vigil kept up through the previous night, in brilliantly illuminated churches. The Eastern Church still keeps up 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, till the night is as bright as the day. There was a symbolic appropriateness in the display of light, for it was the time of spiritual illumination."

In the fifth century, there was a Midnight Service, at which "The Joyful Salutation, 'The Lord is risen indeed,' passed from mouth to mouth. Neophytes, in sacramental garments, were admitted to their first Celebration. The austerities of Lent resolved in the jubilant "Alleluiah" and "Agnus Dei" of the Morning of Resurrection. The fragrance of flowers brought in from the country, to deck nave, chancel, and al-

tar, made the midnight service of the Paschal vigil, a time never to be forgotten."

According to the code of Justinian, every adult was required to communicate at the festival of Easter, on pain of forfeiting Church privileges during life, and of being deprived of Christian burial at death.

Easter day is called in Russia the Bright Resurrection, or the Bright Sunday, and the whole week the Bright Week; from the white garments then worn by the newly baptized and others, as well as from the spiritual brightness of the festival. In the Russo-Greek Church, so much importance attaches to Easter, that it is called the "Festival of the year." The Tyrolese keep the festival of Easter with every ceremony. The Resurrection of Christ is still for them a tangible proof of Revelation, and they honor the anniversary accordingly. Bands of musicians traverse every valley, singing beautiful Easter hymns to the accompaniment of their guitars; calling out the people to their doors, who join them in the choruses, and together rejoice in the glad anniversary. The hats of the musicians are decorated with bouquets of flowers. Crowds of children accompany them.

When the darkness of night comes on, torches of pine wood throw grotesque shadows over the spectators, and the picturesque wooden huts. The eggs, which have formed a part of all Easter offerings for centuries past, are not forgotten. Some are dyed in the brightest colors, and boiled. Others have suitable mottoes written on the shell, and made ineffaceable by a rustic process of chemistry. The good wife has these prepared, and when the children bring baskets, they are freely given. At the higher classes of farmer's houses wine is brought out, as well as eggs, and the singers are refreshed and regaled in return for their music.

A traveller gives the following account of a ceremony among the modern Greeks, preceding Easter: "A small bier, prettily decked with orange and citron buds, jasmine flowers and boughs, was placed in the church with a Christ crucified rudely painted on a board for the Body. We saw it in the evening, and, before daybreak, were suddenly awakened by the crackling of a large bonfire, with singing and shouting in honor of the Resurrection. They made us presents of eggs and cakes of Easter bread."

In this country, with every passing year, the observance of Easter is growing more general. Nearly all religious denominations recognize the day, more or less, in their services. Most of the current publications devote considerable space to poems, stories and historical items, relating to the day. This year, the variety and beauty of the Easter cards is wonderful. Centuries hence, it can easily be imagined, that lovers of antiquity will be much interested in reading descriptions of our Easter cards—the designs and the rhymes that adorn them.

An English clergyman presents in a forcible way, the arguments for the Church custom of commemorating the most important events of the Saviour's life. "By the teaching of Collect, Epistle, Gospel, and Proper Preface in Holy Communion, and Proper Lessons on various days of the Church's Year, we soberly and reverently connect the very passage of time with the great facts of redemption. The year in its silent course, preaches the very Gospel of Scripture."

The Household.

CALENDAR—APRIL, 1885.

5. EASTER DAY. White.
6. MONDAY IN EASTERWEEK. White.
7. TUESDAY IN EASTERWEEK. White.
12. 1ST (LOW) S. AFT. EASTER. White.
19. 2D SUNDAY AFT. EASTER. White.
25. ST. MARK. Evangelist Red.
26. 3D SUNDAY AFT. EASTER. White.

EASTER MORN.

BY CALLIE L. BONNEY.

Oh world expectant, watching thro' the night,
In prayerful longing for the morning light,
Rejoice! it dawns prophetic.

The heavy mists obscuring sea and land,
Arè broken here and there by golden band,
Faint gleam of sunrise splendor.

And soon a flood of heavenly sunlight falls,
O'er empty sepulchre and churchyard walls,
Dispelling desolation.

For cypress wreaths have vanished in the night,
And sad hearts see in Easter's radiant light,
Graves strewn with flowers immortal.

While in fulfilment of the blessed hope,
An angel seems the gates of pearl to ope,
That He, the King, may enter.

And ne'er again shall heavenly portals close,
Since over Death our Lord triumphant rose,
Love-crowned that Easter morning.

Church militant with saints celestial raise,
To King of Kings, the Easter hymn of praise,
Sublime, exultant anthem.

And joyous bells proclaim the triumph won,
Death vanquished by the "well-beloved Son."
Who lives and reigns forever.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XIV. CONCLUDED.

The minstrel rose to his full height, a fine commanding figure, but stood with his arms folded, his eye on the face of his hospitable host.

'Cast him out! cried again the angry young nobleman while he aimed a blow at the minstrel. Heated with wine, Count Maurice exclaimed, 'Who dares give orders in my castle?' And he drew his sword, the example being quickly followed by those around him. All was confusion and wrath where a moment before, had been good fellowship and feasting. In a twinkling all was again calm; but what a stillness! The minstrel bent over the form of the slight dark youth, who lay upon the floor dead. By whose hand none could tell—the minstrel had no weapon; it was not he. The sword, the hand, of Count Maurice, were stained with blood, and, strangely enough, fallen on his heavy brown locks, was the holly branch like a crown.

'When the holly spray that brow shall crown,
Darkly shall vengeance on thee frown.
rang in his ears all that night and in the coming days. Hateful grew the castle, the merry companions, the woods, the fields, all grew hateful to him, except his favorite horses and dogs and the society of the minstrel, who tried in vain to win for Maurice

the peace which follows penitence. Leaving the castle he wandered far away from all that had once possessed such attractions for him. At last he was not heard of any more. He did not care to return to the scenes of his former companions. Always before his mind were the events of that terrible night—often in his ears rang the warning cry of the minstrel guest. Taking, like him, the robe of the Brotherhood of Mercy, Count Maurice dwelt in an old southern city, where sickness and crime gave ample scope for the exercise of charity and loving ministrations. To gain his daily bread he spent some time each day in the work-shop of a lapidary, for his hand was cunning in the working of gems; but he refused to touch a coin that was not absolutely necessary for his sustenance, and when the signal of distress sounded, was always the first to respond to the call. His was the strongest arm among those who wore the garb of Mercy, and his the tenderest hand; but never, in all their intercourse, had one of the Brothers heard his voice offer a single prayer or petition. One night he was watching with another at the bedside of a dying man. The bell sounded. 'One of us must go,' said his companion; 'Stay thou here and watch, and when the poor sinner opens his eyes, do thou pray, it will comfort him.' 'No, do thou stay,' answered Maurice, 'prayer never passes my lips.' Horror stricken the other gazed, 'And why, my son?' at last ejaculated.

'My soul is lost,' answered Maurice, 'of what avail for myself is prayer; and surely no utterance of mine would be heard for another.'

'But you do the works of a penitent—you are known among the Brotherhood as the saintly Maurice.'

'In wrong and folly, in idle days and reckless nights was my youth spent,' was the answer. 'At last a fearful crime stained my hands, burning deep into my soul. Beyond this life a just punishment awaits me, so just that my soul does not question it. But life is still given me, and that life, every hour that has not to be given to the sustaining of it, I have vowed to devote to the relief of misery.'

'The older man gazed in astonishment. Again the bell sounded and Maurice started to go. 'No, my son,' again said the other: 'it is my duty, for you are too weary. Take this little book, and read again and again these words of a Kempis which I point out to you.' Left alone with the sick man, who stirred not, Maurice sat with his eyes on the page where he read:

'O my brother, cast not away thy confidence of making progress in godliness; there is yet time, the hour is not yet past.—Arise and be-

gin in this very instant and say, Now is the time to be doing, now is the time to be striving, now is the fit time to amend thyself.'

Sadly he shook his head, murmuring, 'It is not for me. I hear the same story at every sick man's couch; Christ the Light, the Saviour. Yes, He is the Saviour of other souls, the Light of other lives, but not of mine.' But the words remained. 'The hour is not yet passed,' mingled with the old refrain, 'Darkly shall vengeance on thee frown.'

Something that was not hope, but was not utter blackness, made the day less gloomy, and when war broke over the city, the old fire leaped in the veins of Count Maurice and he felt at his side for the long discarded sword. Ashamed of the momentary impulse, he bethought him of his vow, rallied his strength for the coming woes, and was first in danger if by so doing he could give aid to the suffering.

A day of battle and carnage had ended. The sun was throwing the beams of a golden sunset over the city defiled with blood and sad with weeping. Among the wounded, who had been carried into a cool, quiet church, sorely hurt, lay the Count Maurice; too weak to give aid to other sufferers, too wrapt by the vision appearing to his sight to heed their groanings. His gaze rested upon a tall crucifix of dark carved wood; and, to his imperfect sight, the form appeared, indeed, to be that of the Saviour. Behind it, in the sunset light, were windows with angels bearing scrolls. One of them was moving, was coming toward him; but in the hand was not a scroll. Surely it was the holly branch that was once his heavy crown. Nearer and nearer came the angel, and, pointing to the crucifix, whispered, 'pray.'

At last his lips were opened; the petition for pardon bringing fullest peace.

At his side stood again the brother who had vainly striven to encourage him after the commission of his crime. Maurice turned to him and smiled, murmuring, 'The light, too, of my dark soul,' and was again wrapt by the vision. The angel held the wreath toward him; but how changed it was; for from every leaf and berry a soft radiance streamed. He reached out his hand to take it; but, instead of the wreath, felt the strong grasp of the angel's hand, and was borne upward and onward, he knew not how, into the light.

In the darkening church, the minstrel brother bent over the body of Count Maurice; his soul walked beyond in the paradise of God."

Hearts, like doors, can ope with ease
To very, very little keys;
And don't forget that they are these:
"I thank you, sir," and "If you please."

THE LORD IS RISEN.

BY J. J. L. ENGLAND.

Our hearts with bitter grief were sad
But yesterday;
This morn rejoicing they are glad,
For Christ hath risen from the dead!
And Death and Hell are captive led!

The sealed stone before the tomb
Is rolled away!
Light piercing through its deepest gloom
Reveals no captive in that prison,
For lo! the Lord of Life hath risen.

Where now thy victory, O Grave?
Or Death thy Sting?

Jesus with mighty power to save,
He who on yonder cross was slain,
Hath risen from the dead again!

Shout all ye high angelic throng,
And mortals too!
Join ye in one triumphant song,
The Lord hath risen from the dead!
The Lord hath risen as He said!

Wide let the mighty anthem roll,
In loud acclaim!

Circling the earth from pole to pole,
Till far and near the tidings spread,
The Lord hath risen from the dead!
Easter, A. D. 1885.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

EASTER DAY.

They who went about "preaching Jesus and the Resurrection," and who observed the first day of the week as a continual memorial of that Resurrection, must have remembered with vivid and joyous devotion the anniversary of their Lord's restoration to them. It was kept as the principal festival of the year, therefore, in the very first age of the Church, and Easter had become long familiar to all parts of the Christian world so early as the days of Polycarp and Anicetus, who had a consultation at Rome in A. D. 158, as to whether it should be observed according to the reckoning of Jewish or Gentile Christians. Eusebius also records the fact that Melitus, Bishop of Sardis, about the same time, wrote two books on the Paschal festival, and Tertullian speaks of it as annually celebrated, and the most solemn day for Baptism. Cyprian, in one of his Epistles, mentions the celebration of Easter solemnities; and in writers of later date, the festival is constantly referred to as the "most holy Feast," "the great Day," the Feast of Feasts, the Great Lord's Day, and the Queen of Festivals.

The original name of the Festival was one which also included Good Friday, Pascha, which was derived from the Aramaic form of the Hebrew name for Passover. This name was also retained in the Latin, and in the time of Leo the Great, when the distinction began to be made of the Pascha Domini-cæ Passionis, and the Pascha Domini-cæ Resurrectionis, Dies Paschæ began to be understood chiefly, and soon alone of Easter. In England, the same name was also once familiar, perhaps derived from the French language, and Easter eggs are still called "pasque" (or in a corrupt form "paste") eggs all over the north of England. The more familiar name of Easter is, however, traceable as far back as the time of the Venerable Bede, who derives it from the name of a pagan goddess Eastre, or Oстера, whose festival happened about the time of the vernal equinox [De ratione Temporum, xiii.], and was observed as a time of general sacrifices, with a view to a good harvest. Later, and perhaps more trustworthy, philologists have derived the word from the old Teutonic *urstan*, to rise, and *urstand*, the Resurrection; and it is significant

that the idea of sunrise is self-evident in the English name of the Festival on which the Sun of Righteousness arose from the darkness of the grave. The popular name for the day among Oriental Christians, is *Gampra*, the Bright Day, in which the same idea is to be observed. In old English Calendars Easter is called "the uprising of our Lord," and "the Agenrysing of our Lord."

The Judaizing habits which caused so much trouble in the earliest days of Christianity, long retained a hold upon many portions of the Church in respect to the observance of Easter. In the Western Church the festival was always kept on the first day of the week, as being the actual day which our Lord had consecrated by His Resurrection; but the Churches of Asia kept it on the third day after the 14th of the Jewish month Nisan, whatever day of the week this might be. In the second and third centuries there was much controversy respecting the difference of computation; but the first Canon of the Council of Arles [A. D. 314] ordered Easter to be celebrated on one day everywhere, and the Council of Nicæa [A. D. 325], authoritatively ruled that Easter was to be kept on the Lord's Day. There being also much difficulty in determining without scientific help, which Sunday in March or April was the proper one, the same Council directed that the Church of Alexandria should send timely notice to other principal Churches of the day on which the true Easter would occur in the ensuing year, and that thus an uniform practice should be maintained throughout the Christian world. It was not, however, until the eighth century that the computation of Easter was settled on sufficiently accurate calculations to ensure uniformity; and the Church of England retained for some ages, a modified form of the Jewish method, which was not wholly banished from the Northern parts of the island until A. D. 714. These two methods of computing Easter may be shortly explained by adding that the Jewish or "Quartodeciman" computation aimed at observing the very day of our Lord's Resurrection (as we observe the day of His Nativity); while the method which ultimately became universal aims at observing that Lord's Day as Easter which comes next after the actual anniversary. Each method claimed Apostolic authority from the first; Polycarp, who advocated the Jewish system, declared that it was derived from St. John with whom he was contemporary; while the Bishops of Rome and others believed themselves to be following a custom handed down to them from St. Peter and St. Paul.

EASTER MONDAY.

The extension of the Easter festival through seven days is mentioned by St. Chrysostom in one of his Easter homilies, by St. Augustine in one of his Epistles, and in the Code of Theodosius which directed a cessation of labor during the whole of the week. The Sacramentary of St. Gregory contains a service for each day, as does also the Salisbury Missal. Yet they are many ancient precedents for the course taken in the later English rite, which limits the special services to three days. At the Council of Mayence [A. D. 813] a canon was passed which restricted the celebration of Easter to four days. The thirty-seventh Canon of Ælfric [A. D. 957] directs the clergy to charge their people that they keep the first four days of Easter free from all servile work. A Council of Constance [A. D. 1094] enjoined that Pentecost and Easter should

both be celebrated with three festival days; and these days are spoken of even by Gregory Thaumaturgus in the third century. There seems, therefore, to have been considerable diversity as to the number of days observed, but a general consent in setting apart several days after Sunday in special honor of the festival of our Lord's Resurrection.

In the margin of his Durham Prayer Book, Bishop Cosin wrote out for use on this day the Collect, "O God, Who for our redemption" which had been formerly appointed for the procession before Matins.

THE MYSTICAL EGG.

Besides the Easter legends concerning eggs they have from time immemorial formed the subject of poetic myths; they figured in the ceremonies of the Druids. The Fins believed that a mystic bird laid an egg which was broken in the water "the lower portion of the shell formed the earth, the upper the sky, the liquid became the sun, the yolk the moon, while the fragments of shell were changed into stars."

In Russian mythology Koschei, the deathless, is said to be killed "by a blow on the forehead inflicted by a mysterious egg, the last link in the magic chain by which his life is bound."

The egg was in ancient times considered the symbol of the ark. "The Hindoos believe that their God Brahme in a cycle of ages enters into the egg with the whole animated universe and floats like the ark on the waters of eternity till the time comes to produce himself." Jews and Mohammedans make presents of paschal-eggs, and the Persians offer them as a new year's gift.

Though the egg holds so important a part in Easter ceremonials it does not seem to be particularly available in poetry. This verse is a translation from the Welch.

"Hen! O bird of plumage varied:
Let us be thankful to thee
For the ample store of eggs at Eostre
Like the apples on the tree!"

GREGORIAN COLLECTS.

From The Gothic Missal.

O God! Who, by Thine Only-Begotten Son, hast overcome death, and opened unto us the gate of Everlasting Life; grant us, we beseech Thee, that we who celebrate the solemnities of our Lord's Resurrection, may, by the renewing of Thy Spirit, arise from the death of the soul; Through the same, Jesus Christ our Lord. AMEN.

O Almighty God! hear Thy people who are this day met to glorify the Resurrection of Thy Son, our Lord; and guide them from this Festival, to eternal gladness; from the exulting joy of this solemnity, to joys that have no end. For this is the Day of man's Resurrection, the Birthday of Eternal Life; in which we have been satisfied with Thy mercy, in the morning in which the Blessed One Who cometh in the Name of the Lord, and Who is our God, hath shone upon us. AMEN.

Grant, we beseech Thee, Almighty God! that we who have gone through the Paschal Festival, may, by Thy bounty, still keep it in our conduct and life, through Jesus Christ our Lord. AMEN.

THE RANSOM.

Christ did not send,
But came Himself to save;
The ransom price He did not lend,
But gave.
Christ died, the Shepherd for the sheep;
We only fall asleep.

—Selected.

EASTER DRAMA.

The following is a description of one of the dramatic services conducted by English Benedictine Monks before the Conquest:

"On Easter Day, the seven canonical hours were to be sung in the manner of the canons; and in the night before matins, the sacrist (because our Lord rested in the tomb) was to put the cross in its place. Then, during a religious service, four monks robed themselves, one of whom, in an alb, as if he had somewhat to do, came stealthily to the tomb, and there, holding a palm branch, sat till the responsory was ended, when the three others, carrying censers in their hands, came up to him step by step, as if looking for something. Soon as he saw them approach, he began singing in a soft voice (dulcissime), 'Whom seek ye?' to which was replied by the three others in chorus, 'Jesus of Nazareth.' Then was answered by the other, 'He is not here, He is risen.' At which words the three last, turning towards the choir, cried, 'Alleluia, the Lord is risen.' The other then, as if calling them back, sang, 'Come and see the place;' and then, rising, raised the cloth, showed them the place without the cross and linen cloths in which it was wrapped. Upon this they laid down their censers, took the cloths, extended them to show the Lord was risen, and, singing an Antiphony, placed them upon the altar."—Selected.

In Sweden there are some curious superstitions connected with Easter-week—one must not mention snakes, rats, mice or other such creatures or they will be haunted by them during the year. If linen be left out to bleach over night the ground which produced the flax will become bewitched. The brake with which the flax is separated from woody fibres must not be left out doors if one expects good luck with linen, and garments manufactured of that material must not be washed. One who washes in water brought from the spring before the birds sing will escape being sunburnt. Household utensils must not be lent during this week.

MAN unaided can no longer interpret for us the voice of God speaking in nature. Is death all? We must have help. God himself must speak to us directly. If we could get back into Eden again we should understand. But, they say, Eden is restored. Where is it then? Eden, they say, is somehow in Jesus Christ, it is where bells are ringing and organs and choirs are helping each other, and lights are burning at altars, and incense is rising, and the pure sacrifice is offered; and then they say, God speaks to us directly by prophets and apostles and priests. "He that heareth you, heareth me."—F. C. Ewer.

The stone sent by Switzerland for the Washington monument, bears this inscription: "This block is from the original chapel built to William Tell, in 1338, on Lake Lucerne, Switzerland, at the spot where he escaped from Gessler." Since it was sent here, the Historical Society of Switzerland has demonstrated that no such persons as Tell and Gessler ever existed.

"THREE hundred millions of English-speaking people, all thinking the same thoughts, all reading the same books, all booming the same booms, and all suffering from the same dyspepsia, will tend to make the United States of the twentieth century just perhaps a trifle monotonous," thinks the *Pall Mall Gazette*.

HINTS FOR HOUSEWIVES.

LEMON BUNS are made of one quarter of a pound of butter, half a pound of sugar, one pound of flour, four eggs, half a teacup of sweet milk, two teaspoonsful of baking powder; add lemon extract to your taste, currants, also, if you choose. Bake in moderate oven.

TEA cozies are coming into favor. One seen recently was made out of handsome bits of silk and velvet in a crazy patchwork design, bordered by a cord of twisted silk. Another was of olive green plush, but lined in gold and crimson with quaint Japanese figures, while a third was made of fine cloth trimmed with appliqué leather work.

COFFEE-SACKING cut into the shape of mats, and embroidered about the borders in simple patterns with bright worsted, are very pretty and useful for bedroom service, to lay in front of dressing-bureaus, tables, stands, etc. They should have the border threads drawn out, to form a fringe, and are best lined with old carpet.

HERE is a new way to make a rice pudding: Wash a small teacupful of rice in cold water; then put it into a quart of cold milk, add salt, sugar and vanilla to your taste and a small lump of butter. Put this into the oven two hours before it is to be eaten; stir it occasionally. Follow these directions carefully, however skeptical you may be, and you will be pleased with the result.

TIME TABLE FOR BOILED MEATS.—Beef *a la mode*, eight pounds, four hours; corned beef, eight pounds, four hours; corned or smoked tongue, eight pounds, four hours; ham, eight or ten pounds, five hours; mutton, twenty minutes to a pound; veal, half an hour to a pound; turkey, ten pounds, three hours; chickens, one hour and a half; old fowls, two or three hours.

A NICE dish for dessert is made by soaking half a pint of tapioca in cold water for two hours, then let it boil gently until it softens; slice canned peaches and put into a pudding dish, and pour the tapioca over them. Bake until the tapioca is perfectly tender; serve with sugar and cream. Dried or evaporated peaches may be used for this dish, and if they are properly cooked and softened it is almost as good as when the canned fruit is used.

A CHEAP, and yet tasteful, cover for the sideboard marble is greatly desired by most women. It can be made of linen-cloth, which costs about 12½ cents per yard; cut it long enough so that the ends will hang over for about one-quarter of a yard; fringe the ends and overcast the edge; then put three rows of drawn-work above the fringe, and if you choose to still further ornament it, a simple vine in outline stitch may be worked on each end. Work this with crewel; it will wash better than marking cotton will, and besides you can take longer stitches with good effect. Two or three of these simple scarfs will not cost so much as one very handsome one, and yet you will be able to keep the sideboard looking neat and orderly every day.

CLOTHES BAGS.—The bag is intended to hold linen that is waiting for the laundress. It is made of light blue gingham, and is ornamented with cross stitch embroidery in light and dark blue cotton on white Java canvas. A piece of Java canvas twenty-nine inches wide around and fifteen inches deep, is required for the lower outside part. Sew up the side seam, and cut the lower edge into points about four inches deep leaving at top a straight piece about one and a half inches between points—and embroider it in a pattern that will shape into the points an inch and a half above the lower edge in two shades of blue cotton. Having worked the embroidery, ravel the spare inch and a half of canvas for fringe. Tack the two layers of points to each other, and fasten tassels of white with light and dark blue at the tips and between them. For the narrow border at the top take a strip of canvas five inches deep, and embroider it across the upper part. At two stitches above and below the embroidery work a row of large button-hole stitches in dark blue, fastening the strip to the upper edge of the other piece of canvas with the button-hole stitches at the top, and ravel the canvas for fringe below those at the bottom. The gingham bag is cut the same width as the canvas, and twenty inches deep.

The Living Church.

Saturday, April 4, A. D., 1885.

SUBSCRIPTION,.....ONE DOLLAR A YEAR.
(If not paid in advance, \$1.50.)

No paper discontinued without express orders and payment of all arrearages.
Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward one cent additional. The change of address tag is a sufficient receipt.
Personal checks on country banks will only be received at a discount of ten cents.

ADVERTISING RATES PER AGATE LINE, 25 CTS.
Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.
Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Advertisers are guaranteed the largest Circulation of any Church Paper in America.

C. W. LEFFINGWELL. ARTHUR P. SEYMOUR.
Address THE LIVING CHURCH CO.,
162 Washington St.

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

ALLELUIA!

THE LORD IS RISEN!

ALLELUIA! ALLELUIA! ALLELUIA!

"IN the garden a new Sepulchre,"—yea, in every garden of the world! Wherever Eden unfolds its glory and paschal moon looks down on human hopes and joys, there stands a sepulchre. The damp chill of the tomb is not disguised by the fragrance of flowers; the gloom of death's open door is not dispelled by the flashing of fountains under oriental skies. There it stands, the dark, dread reality of the tomb, and "the place where He was crucified" is near. But the Easter morning dawns, and the sepulchre is changed to a chamber of light, shining angels are sitting on the throne of death, and the risen Lord stands in the pathway of death saying "All hail?" There is still a sepulchre in every garden, but through its open portal gleams the light of the immortality beyond, and the "all hail" of the Master Who holds the keys of death and of hell speaks welcome and peaceful rest to all who bow at His feet and worship Him.

"THE Lord is risen!" In these few words what wondrous meaning! Gather the writings of all philosophers that have taught mankind; the eloquence of all the orators that have thrilled human souls; the imagery of all poets that have set to music the hidden truths of nature and life; all discoveries, all inventions, all productions of human toil and intelligence, that have had for their object the amelioration of the miseries of mankind in all the ages; place the stupendous aggregate by the side of this one simple announcement,— "Christ is risen," and it is lost to sight in the comparison; even as all the lights which man kindles, if they could be brought together, would be but a shadow before the immeasurable splendor and power of the sun that fills with effulgence the whole vast orbit of the stellar worlds. What were all the inventions and

contrivances of man, the works of genius, the victories of armies, the achievements of advancing civilization for the temporal well-being of humanity, if the world were still shut in by the darkness of the grave? The announcement of the Resurrection is a proclamation of victory to all human souls. Life and immortality have been brought to light. The Lord is risen, captivity is led captive, the everlasting doors are opened and the ransomed of the Lord may enter in.

The Church Review (London) has an excellent article on the way in which the Roman Church does not observe the sacred seasons of the Christian Year. Some few great days, such as Christmas and Easter are not overlooked, but the grand series of commemorations as arranged by Catholic antiquity are a dead letter. Though the clergy may mutter through the Breviary offices for all days, as a matter of obligation, the people do not get any knowledge of the seasons from the service in an unknown tongue, and the only intelligible commemoration they are permitted to have is of the various saints' days with which the kalendar is overloaded. The great commemorations of the Church's Year are superseded by fancy devotions of various kinds. Advent may pass without emphasis, for at the end of November begins the "Novena of the Immaculate Conception." This feast is followed by the octave, so that the doll and artificial flowers are hardly cleared away before Christmas comes with more dolls and other trinkets. Even Lent is not exempt from the distractions of these fanciful feasts; March is the month of St. Joseph, and devotions suitable to this "pious fad" must take place every evening. During Lent every Church must have its "Forty Hours Adoration" of the Holy Sacrament which is a little feast of Corpus Christi. May is the "Month of Mary," and naturally Ascension and Rogation Days have to suffer oblivion. The festivals of the Apostles, held in such veneration by the primitive Church, are scarcely brought to the notice of the lay people in the Roman obedience. Minor saints' days and ecclesiastical fancies take the precedence in popular celebration.

DURING the past severe winter, especially in the eastern States, pneumonia has been prevalent, and young and old have been its victims. In the crowded hall, in the close office, on the board of trade, it has lain in wait for its prey. Leading its victims from the vitiated air of the close room, it suddenly exposes them to the clear, cold air of the winter blast. The lungs are chilled, congestion and inflammation

follow, and the work of death has begun. This is not a medical journal, but all that pertains to the welfare of its readers concerns it. The danger is not passed. The chill damp of the spring-time is as dangerous as the fierce cold of winter. No constitution is so vigorous as to presume with impunity to risk sudden changes without the utmost precautions.

CHRIST THE VICTOR.

In the noble portico of Florence, near the Uffizi Palace, stands a majestic statue of Perseus, slayer of the snake-haired Medusa. Far down the street may be seen the commanding form of the hero, towering in the attitude of victory, in one hand holding aloft the victim's head writhing with serpents; in the other a ponderous sword dripping with blood. There, above the confusion of commerce, unmoved by the tumult of the street, unshaken by storms, unchanged by times and seasons, stands this mute emblem of heroic victory, in imperishable bronze. 'Tis but the shadow of a fable, after all, a fable which is but the shadow of a truth.

Far down the ages may be seen the figure of the Son of Man, standing in silent majesty by an open sepulchre in a garden. There are traces of conflict in his serene and placid countenance—upon His brow the imprint of thorns, and on His hands and feet the tokens of a cruel crucifixion. There is no dramatic show of power, but in the quietness and confidence of His attitude there is assurance of strength. His hands hold up no trophies of the vanquished, no emblems of the strife. They are held out in welcome and blessing to the adoring Mary. There is more than mortal victory indicated in every line of this living statue. The open door of the tomb, through which the light of angelic presence shines, speaks to the world of a victory won for every man. The marks of the scourge, the thorns and the nails, proclaim the conflict by which all souls are freed. Above the changing faiths and philosophies of the ages, amid the mutations of private fortune and political life, unmoved by the betrayal of faithless friends and unshaken by the denials of unfeeling foes, that majestic figure of Death's Vanquisher and of man's Redeemer has stood, the admiration and hope of the world. More durable than bronze, imperishable as the everlasting adamant of the Throne of God, is the figure of the risen Lord emerging from the tomb. To the souls of dying men it ever lives, a present reality, an earnest of Everlasting Life. For that image standing by the open tomb is not the shadow of a truth; it is the truth itself—death is swallowed up in life.

The stone has been rolled away from the door of the sepulchre. One who was dead has come forth to walk and talk with men. Death's dominion has been broken and the door of his dread domain has been unlocked. No fact of history is more certain, no event more surely attested. What are its witnesses? Behold them in all the world abounding! See them pointing heavenward in church spires and cross-crowned chapels in every hamlet of the civilized world! Study and admire them, carved in multitudinous tracery of marble where cathedrals lift their massive domes and towers above ancient cities; listen to them in the reverberating bells of Easter morn, sounding in all lands the pæans of Christ's victory; note them in the consecration of the first day of every week to joyous festival; heed them in the teaching and ministration of the perpetual apostolate ordained to be a witness of the Resurrection,—unbroken, un-failing, amid the changes of empires and the transformations of languages and races; consider at least the witness of this great Easter Day which is celebrated with joy over all the earth.

Easter! Blessed springtime of Immortality! We hail thy dawning as the lonely voyager in arctic seas beholds with exultation and new life the rising of the sun upon the long winter night. The Resurrection rays of thy glory have lightened our darkness, illumined the graves of our buried hopes, and flooded the horizon of our life with splendor. Fruition of life's toil and answer to life's solemn questioning! We hail thy advent as the shipwrecked sailor the dawn which reveals a friendly shore and hands stretched out to save. Harbinger of hope, earnest of immortality, vision of death vanquished, the yearning heart of humanity welcomes thee! O Death, where is thy sting? Thou voiceless pilot leading us through the dark straits to the haven where we would be, thou hast no dominion over souls for which Christ died and rose. Thy realm is but a narrow passage between life and LIFE, and the Lord Christ holdeth the keys to thy domain. Thou canst not close thy door to shut in the redeemed. They shall pass on with everlasting joy to the realms of light beyond.

O grave, where is thy victory? The stone is rolled away from thy door to-day and thou art empty. Nay, but in the place where thou didst boast corruption should dwell, sits an angel of light proclaiming, "He is not here, He is risen! Why seek ye the living among the dead?" While thou hast indeed conquered mortality, thou hast become the means by which this mortal hath part on immortality. Thou art, rather, a

garden of life, than a mausoleum of death. From thy mouldering mounds the fairest blossoms spring up to greet the light, and from thy gloomy depths the bodies that were sown in corruption shall come forth in glorified beauty to greet the Resurrection morn.

Christ is risen! Precious truth transcending all that human speech has uttered or that human heart has conceived! Proclaiming an event in itself beyond expression glorious, and in its consequences beyond imagination to conceive. A rainbow gleams athwart the storm-clouds of time, as the Sun of Righteousness shines through the mist of tears. It is the bow of promise. It is the sign of life and immortality brought to light. "Thanks be to God which giveth us the victory through our Lord Jesus Christ"

THE FULL REPORT.

We have been favored with a certified copy of a sermon preached by the Rev. Mr. Newton, in New York, some weeks since, with the request of the preacher that "if a perusal of it lead you [the editor of THE LIVING CHURCH] to modify your judgment passed upon the sermon and on my position from the imperfect notices of the daily press, may I ask as public an expression of this opinion as that you gave in THE LIVING CHURCH against me?"

This is a very reasonable request, and we cordially address ourselves to discover how far it is necessary to change the opinion we have expressed.

In our article of February 7th, we wrote as follows:

On a recent Sunday he preached a sermon on "The Trinity," of which a portion is repeated *verbatim* in the telegrams of Monday. The words are simply astounding! He says: "Let it be frankly conceded from a standpoint within the Church that the doctrines of Christianity present in their traditional forms fair objects of denunciation." He then proceeds to characterize several of the fundamental truths of religion, not differentiating these from certain opinions which have been largely held among Christians, more especially among Protestants since the Reformation. But here is what this man, who is required to say the Nicene Creed, holds with regard to the holy truth which that creed accentuates: "What an utterly baffling arithmetical puzzle is the conventional dogma of the Trinity! * * The popular notion of the Trinity is utterly grotesque—a sort of a midsummer night's dream—a divine being at once one and three, of whom no conceivable thought can be formed better than that which the popular imagination of India has cast into the monstrous form of an image with three heads!" He includes the Nicene Faith with the other objects of his denunciation when he says, "These are the dogmas against which the sharp arrows of a merciless wit are leveled fair and straight. They deserve every blow they receive as formulas of faith; their best service now to mankind is to gently die."

We regret to say that we find the telegrams to have been absolutely correct. Mr. Newton's authorized copy contains these words *verbatim*, and he has not therefore "been made a victim of false repeating," as an

apologist claims. That a Christian minister could use such language, under any circumstances, is inexcusable.

There is, however, put forth a plea in extenuation. Mr. Newton's desire is to save men from Ingersollism. He finds many who take this man's ribald gospel down at a gulp, no longer accepting the orthodox doctrines. His first step in this work of salvation is to avow himself at one with them and their teacher. "For one, I feel keenly the irreverence of the language of this orator, but I also feel keenly the irreverence of the forms in which language our orthodox doctrines are popularly presented." But he differs from Ingersoll in this: "While I see with him the revolting forms of some of them, I think I can see through the outer garb of these ancient dogmas, their true inner form and meaning which he seems not to perceive."

Mr. Newton gives no distinct information as to the dogmas referred to. There is "the conventional dogma of the Trinity" which he terms "an utterly baffling arithmetical puzzle;" there is "the God of Calvinism" whom he denounces as "a moral monster;" then follow "the decrees which predestine the mass of men to unescapable damnation," and which he regards as "fiendishly wicked;" still further, "the traditional notion of the atonement," which is "thoroughly commercial;" then "the orthodox hell," "frightful beyond the dream of insanity;" further still "the ordinary statement of salvation by faith," so "thoroughly unethical."

All these he tells us deserve every blow that the fist of the Peoria orator gives them.

The criticism which this paper felt called upon to make was confined entirely to what Mr. Newton had to say about the Trinity, as a reference to our article will indicate. To that subject we therefore confine ourselves now.

After making the gross statements in regard to the Trinity, which we quoted, he proceeds to tell his hearers that there is a dogma of the Trinity that is *not* utterly absurd, Which dogma—

(1.) "Existed long before Christianity."

(2.) Owes its existence in Christianity "to the influence of Egyptian speculation, and possibly to the influence of Hindoo speculation in the early Church."

This dogma was the most natural thing in the world. It required no revelation to find it out. "The phenomena of nature and of the human soul" made it perfectly plain. It was a matter of facts, "facts for which we can find no better expression in the nineteenth century than that which was found as many centuries before our era."

Now what was it?

1. "All nature suggests an ultimate unity." Thus Mr. Newton illustrates his statement: "Our type of structure runs through all the varied organisms of earth. Man's body is that of the dog, set upon its hind legs and with its fore paws turned into hands; and the dog is a tree moving about. The oyster on your table to-day presents you with nature's rough draft of the internal organs which you carry within you. This is the fascinating mystery of unity which all nature discloses. This unity is an expression of the Divine Being. God is one."

2. Any child can see that while there is unity, there is diversity. One is mere unity, two is diversity, three is a return to harmony. Space has its trinity, "here," "there," "everywhere." Time has its trinity, "past," "present," "future." Individuality has its trinity, "I," "thou," "he."

This, according to Mr. Newton, is the doctrine of the tri-unity. This is all that the Nicene Creed is.

But as the oyster at last gets to be the "internal organs which you carry within you," this doctrine may at length come to something else. "A higher statement of the Trinity may be made in time to come." "Meanwhile, let us be honest and modest enough to believe that while it is easy to poke fun at the superstitious notion of the Trinity as held by the good folk in the churches, it is a task too hard for the most eloquent orator or the most brilliant critic to do away with the facts which our fathers tried to express in this dogma, or to shape a better formula for this mystery,"—always provided you take Mr. Newton's explanation of it! or at least the explanation which "*I think I see!*" The doctrine of the Church is "an utterly baffling arithmetical puzzle," "a sort of midsummer night's dream." Athanasius contra mundum was once the cry: now it is Newton contra Athanasium. Well, the LIVING CHURCH is going to stick to Athanasius for a while yet!

We have tried to give a fair idea of the sermon in hand. Our opinion is that it shows signs of hasty and superficial thinking. The marks of a mind less logical than rhetorical are upon it. The one good thing about it is the *idea* of saving men from infidelity by showing them the reasonableness of the dogmas of the Church. Many of our preachers are engaged in this necessary work. But we believe Mr. Newton is alone in the effort to make Christian dogma acceptable by first denying it with vituperation and then setting up in its place an original creation of his own imagination. We must honestly add that we think the sermon is not in any sense a strong one.

It does not even put error strongly And with the renewal of our surprise that he can stand before the world as a vowed exponent of the Nicene Faith, "as this Church hath received the same," we leave Mr. Newton to the contemplation of the fascinating mystery of his oyster.

BRIEF MENTION.

"Oh! Mr. S." said a young lady at a church fair, "I want your help for a moment. I have just sold a tidy for \$15 that cost fifteen cents, and I want you to tell me what percentage that is." "A transaction of that kind, my dear Miss B.," said Mr. S., who is a lawyer, "gets out of percentage, and into larceny."

SELF-reliance is a good thing wherever found. We have never risen to the sublimity of the editor who set up the following paragraph, when his compositors struck:

"Me FinD tyA1 me caN Get oxt ovr pepor without thn aid of af ony of thase besky onion combosutors."

Union compositors need not apply at that office.

A CLERGYMAN who owns a farm found his ploughman sitting on his plough resting his horses. Quoth the clergyman—"John, wouldn't it be a good plan for you to have a scythe here, and be cutting a few bushes along the fences while the horses are resting a short time?" "Yes, sir," said John; "and wadn't it be weel for you tae hae a tub o' taties in the poolpit, and when the folk were singin' peel them awhile to be ready for the pat?"

MR. JAMES FREEMAN CLARKE says that Boston is the only city in the world that spends annually \$120,000 for library purposes. It is also the only city in the world that listens to Mr. Joseph Cook's Monday lectures.

BISHOP GREEN is writing a memoir of Bishop Otey. He says: "In every phase of the Bishop's life and character I see more and more plainly how great and good a man he was, and am proportionably afraid that I cannot do justice to my subject. There was one bond of union between the dear Bishop and myself which is not generally known, viz., that in the year '25 he received baptism at my hands, and that 25 years after his hands conferred on me the highest office in the Church."

BISHOP THOMPSON attributes a falling off in Church contributions in Mississippi to the fact that the people are spending so much money in visiting the New Orleans Exposition. He says: "It would be a great pity if the result of the Exposition, which is really the grandest thing of the kind thus far in the world, should be, for Mississippi, the pawning of all its coats, and the utter starvation of its present half-starved pastors!"

THE Rev. Dr. Holland, rector of Trinity church, New Orleans, in a recent sermon, condemned the Sunday amusements at the Exposition, especially the Mexican bull fight, as un-Christian and barbarous. Dr. Holland is not afraid to say what he thinks, and he thinks intensely and rightly on this subject.

THE new Bishop of London was once taken for an excise spy. The Bishop who is a great walker, had lost his way on a Devonshire road, and was very fatigued. Being overtaken by a farmer's gig, he asked for a lift, and offered to pay for it, adding that he was the new Bishop of Exeter. "Noa, noa," said the farmer as he gave his horse an extra

flip, "I know who you be—you be an exciseman; I know 'ee by your gaiters." It ought to be explained that farmer's gigs pay no licence when they are used for the owner's business. The Bishop, however, trudged on and finished his walk of about seventeen miles late in the evening.

EDITORS get kind words as well as sharp criticisms. The following is one of many pleasant remarks which the mail has brought during the past week: "Thank you for a valuable list of books for Lenten reading. THE LIVING CHURCH grows weekly in value and interest. I wish it might be in the hands of every thinking Christian of whatever name. Many owe a debt of gratitude to its editor."

THE masons in Boston had a very beautiful memorial service in the Park Theatre on Sunday, March 9; when the curtain arose, this could be seen on the stage: In the centre was a catafalque 15½ ft. high by 16 ft. in depth. Three steps led to the base and four feet above this point a tomb was represented. On a shelf in front were seven lighted candles typical of the seven churches visited by St. Paul. Between each candle was a bouquet, while at either corner was a golden cross. On the front of the tomb were a cross and the letters, I. N. R. I. There were prayers for the dead.

PRINCE BISMARCK is a constant student of the New Testament, a firm believer in God and in a future life. "It is incomprehensible to me," he says, "how any human being, who thinks about himself at all, and who is ignorant or chooses to remain ignorant of God, can live under his load of self contempt and ennui."

IN La-tson-tsu, the temple of the great bell, a large Buddhist monastery, is supposed to be the largest hanging bell in the world. It is a wonderful piece of casting, being nearly eighteen feet high and forty-five feet in circumference, and is of solid bronze four inches thick. It is one of the eight great bells which were cast by command of the emperor Yung-lo, about A. D. 1400, and this giant is said to have cost the lives of eight men who were killed during the process of casting.

EPIGRAPH on a tombstone in a graveyard in Plymouth Co, Mass: Here lies the bones of Richard Lawton, Whose death, alas! was strangely brought on, Trying his corns one day to mow off, His razor slipped and cut his toe off. His toe, or rather what it grew to, An inflammation quickly flew to, Which took, alas! to mortifying, And was the cause of Richard's dying.

THE new Bishop of London is a total abstainer and has long been an earnest and busy advocate of the temperance cause. He is the greatest tea-drinker since the death of Dr. Johnson. Sixty-three years have passed over him.

TWENTY cathedrals of England have a regular Sunday evening service throughout the year, six have it during certain special seasons, and six do not have it because the population is small and already well provided for by the churches.

AN Anti-Deist Society has just been formed in Paris. One of its rules binds its members to labor for the suppression of the word God and its equivalents in all languages of the world, and pledges them never to use it themselves in conversation or correspondence.

THE practice of insuring the lives of children requires careful supervision or it becomes an evil. There has lately come to light this fact, that in a certain

district, where this kind of insurance prevails, the mortality among infants under one year had increased from 156 to 186 cases per thousand. In some classes of society there is a temptation to disregard the sacredness of child life, and to commit a fearful crime.

OPINIONS OF THE PRESS.

The Interior.

PROTESTANT INCENSE.—We attended high mass in a Roman Catholic cathedral some years ago. At the close of the service the boys who swung the censers all passed before the Bishop, bowed to him and fumigated him. He was enveloped in a cloud of frankincense as we turned away. We thought of that scene when in a Protestant church not many Sabbaths since. As soon as the benediction was pronounced the minister took his position in front of the pulpit and the people came forward and said, "Doctor, that was a splendid sermon. I enjoyed it ever so much." The doctor seemed to enjoy it too. He smiled with intense satisfaction. Is our Protestant way of fumigating the Bishop an improvement upon that of Romanists!

The Churchman.

CLERGY PENSIONS.—It is possible that the plans to provide for worn-out clergymen or their families are not exhausted. It is demonstrated that in any case at least, the straitened and impoverished clergy cannot do the impossible. And parishes, too, are none too willing to do in this matter when they seem to receive no benefit. But if a plan can be devised, as we think it may, in which parishes receive the benefit of all they give, while clergymen or their families receive the full benefit of their giving in like manner, it will be a way of solving one of the most difficult and serious problems the Church has had to contend with.

The Christian at Work.

LITURGICAL WORSHIP.—A little more tact, a little more liberty, two and a half centuries ago, and the Book of Common Prayer would be the common inheritance of all the English and Scottish churches to-day, while a little more tact on the part of the Reformed Church would have secured its liturgy to constant use and profit. But these things are past, and we have to do with the present. And the feeling of to-day unquestionably in many quarters goes out not to enlarge liberty—the liberty already exists by right—but to some modification of the inelastic, barren worship-methods so prevalent in many churches. Where this voice is heard, it will be wise to listen to it. The strong church of the future—unless present indications greatly mislead—will be a moderately liturgical—not ritualistic—church, and one having some regard to the beauty and the worship-idea of the Church Year.

The London Guardian.

GENERAL GORDON.—Nothing more was needed to heighten the feelings of reverence and admiration for Gordon than his disastrous death. Had he lived and succeeded, the man's character was so disdainful of applause, so resolutely unworldly, that he would have quelled any manifestations of the unique respect felt for him. He would have gone to the Congo, or returned to Bethlehem, and people would have had to turn to some new wonder. But his death has made it possible to honor him as he should, not as he would, be honored; it has opened men's hearts to say what they think of this hero, born out of date, this saintly mystic in an unbelieving and material age.

"LET GOD ARISE!"

BY GEORGE P. GRANTHAM.

Sung in the Greek Church, at the Dawn of Easter Day.

Let God arise! Dispersed be all His foes!
Let all who hate Him flee before His Face!
The Royal Victor Death by death o'erthrows;
Mercy and Justice, Truth and Peace embrace!
Glorious Lord and King!
Forth from Thy grave-house go!
Peace to the living bring,
Life to the dead bestow!

Like as the smoke doth vanish, lo! they flee,
Like melting wax Thy foes pass hence away.

With joy Thy dear elect the onslaught see,
Satan and Death brought low beneath Thy sway.

Glorious Lord and King!
Forth from Thy grave-house go!
Peace to the living bring,
Life to the dead bestow!

This is the gladsome day the Lord hath made;
We will rejoice, and blessed Easter keep;
Christ from the tomb comes forth in might arrayed,

He the First-fruits of all in death who sleep!
Glorious Lord and King!
Forth from Thy grave-house go!
Peace to the living bring,
Life to the dead bestow!

That Easter-tide with joy was bright,
The sun shone out with fairer light,
When, to their longing eyes restored,
The Apostles saw their risen Lord.

O Lord of all, with us abide
In this our joyful Easter-tide;
From every weapon death can wield
Thine own redeemed for ever shield.

PERSONAL MENTION.

The Rev. T. M. Bishop, D.D., has resigned the charge of St. Luke's church, Jamestown, W. N. Y. His address for the present is Buffalo, N. Y., corner of Main and W. Huron Sts.

The Rev. W. R. Israel, recently ordained in Trinity church, Cleveland, has become minister in charge of Christ church, Meadville, diocese of Pittsburgh.

The address of the Rev. V. Hummel Berghaus is now Chambersburg, Pa.

The Rev. S. H. Giesy, D.D., rector of Christ church, Norwich, Conn., has accepted the rectorship of the church of the Epiphany, Washington, in succession to the Bishop of Maryland.

The Rev. Marcellus Karcher has resigned St. Paul's parish, White Haven, Pa., and accepted a call to St. James's parish, Mansfield, Pa., to take effect immediately after Easter.

The Rev. W. E. Dow has removed from Allentown, N. J., to Crosswicks, N. J. No change in parish.

TO CORRESPONDENTS.

S. L.—Being necessarily ignorant of the circumstances, we do not care to answer such questions. The priest may have had his bishop's permission.

W. G. E.—The service is in some respects much more ornate, but the provisions of the Prayer Book are strictly obeyed.

OBITUARY.

GEER.—Entered into life, on Monday, March 16th, the Rev. George Jarvis Geer, D. D., rector of St. Timothy's church, New York City. He "walked with God; and he was not; for God took him."

BROWN.—Entered into rest, at his home in Ellis Village, March 23d, 1885, John James Brown, senior warden of Christ church, Ellisburgh, N. Y., in the 56th year of his age.

SNIVELY.—Entered into rest, on Sunday, March 22d, at his residence in Brooklyn, N. Y., Joseph C. Snively, M. D., aged 49 years.

CLARK.—In Detroit, on March 24, 1885, entered into life eternal, Isabella Thompson Clark, aged 75 years.

VAN BOKKELEN.—Entered into rest on the morning of the Feast of the Annunciation, March 25, 1885, in the city of Buffalo, N. Y., Henrietta Maria, aged 27 years, daughter of Rev. L. and Amelia D'Arcy Van Bokkelen, and on the early morning of March 30, 1885, Amelia D'Arcy, wife of the Rev. Libertus Van Bokkelen, rector of Trinity church, Buffalo, N. Y.

APPEALS.

The building of All Saints' Cathedral, Albany, will be continued in the spring, and the contract includes the memorial pillars—\$286 yet are needed to complete the "Bishop Doane Memorial Pillars." The undersigned renews the appeal to the graduates and former pupils of St. Mary's Hall, Burlington, to send the amount needed to her without delay. Mrs. Maria L. Reed, 71 Bartlett St., Boston, Mass.

SEABURY DIVINITY SCHOOL.

This school has done and hopes to do an important work for the Church in the Northwest. There is reasonable assurance that in a few years the institution will be sufficiently endowed for all its needs. Meanwhile there is a great and pressing need for gifts from without to meet current expenses. Offerings may be sent to Mr. STEPHEN JEWETT, Treasurer, or to the Rev. F. D. HOSKINS, Warden, Faribault, Minn.

MISCELLANEOUS.

A Priest desires temporary duty for six months from May 1. Address N. care of Lord & Thomas, McCormick Block, Chicago.

A LADY, who is an experienced organist and choir director, desires a situation in or near the city, after Easter. References furnished. Address K. L. F., Room 409, First National Bank Building, Chicago.

THE SEABURY DIVINITY SCHOOL.—This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June. Students pursuing special courses of study will be received. Address Rev. Francis D. Hoskins, Warden.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY. PROTESTANT EPISCOPAL CHURCH. SYSTEMATIC OFFERING PLAN.

All inquiries, requests for interviews and other communications, should be addressed to the Rev. F. B. Chetwood, Agent, 26 Bible House, New York.

DOMESTIC MISSIONS. FOREIGN MISSIONS. Rev. G. F. Fichtner, Sec. Rev. J. M. Kimber, Sec. Mr. W. B. Cutting, Treas. Mr. J. M. Brown, Treas.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

MESSRS. JAMES POTT & Co., announce for their Spring List of New Books and New Editions a fine lot of Literature of a Theological and Ecclesiastical character. Among them Scenes and Characters of the Middle Ages by the Rev. Edward L. Cutts, B. A., a name familiar to many on both sides of the Atlantic. Professor Gardner of Berkley Divinity School contributes to Biblical Literature, which has long been his especial study both critical and exegetical—and to whom scholars owe much for former works published. This new volume is a companion of the Old and New Testament in their Mutual Relations.

Henry Footman's "Reassuring Hints" is passing through its second thousand, and all who have read it, or reviews of it, know that it deserves a large and continued sale. He has much to say worth saying, and says it. Those who are troubled with doubts caused by men like Ingalls, and men of this class, can here find their arguments given fairly with Reassuring Hints to those who are troubled by these arguments, and it is at once a warning and exposure.

"Ready and Desirous" "a *vade mecum*" on Confirmation, by Bishop Lay, has gone to a second edition, and will prove always a valuable addition to the literature on this subject.

Dr. Geikie is before us again with a volume on the Old Testament Characters, not a mere abstract of hours with the Bible, but entirely new matter. A new book of Sermons on the Passion of Jesus Christ is out. The author's name seems an assurance of the value of the book.

Prebendary Lester supplies another manual for Lent, Holy Week and Good Friday, in his *Revelation of the Seven words from the Cross*. These earnest addresses were prepared for the Sundays in Lent, the days of Holy Week, and can be used for the Three Hours' Service or Good Friday.

Dr. Dix's Manual of the Christian Life, revised and enlarged, gives help to a constantly increasing number of those who are striving to lead a devout life.

Under the suggestive title of *Flowers with Roots*, the Rev. J. Crofts has given to the public an admirable volume of short sermons for children, well and fully illustrated, a truly charming little book.

The well-known author of "Stories on the Catechism," the Rev. C. A. Jones, has written an interesting missionary tale which comes to us under the quaint title of *Old Crumplet the Shoemaker*.

Another book from the same pen is promised to us soon after Easter—"The Saints of the Prayer Book" giving a brief account of all the Saints in the Calendar of the English Prayer Book, with stories and traditions respecting them.

The Rev. Edmund I. Foulkes makes an earnest appeal for the revival of the Primitive Consecration of the Eucharistic Oblation, in a book which shows how ardently he has tried all his life to get to the bottom of a problem of profound and widespread interest.

Under the title of *Plain Foot-prints*, or *Divers Orders traced in the Scriptures*, the Rev. Herman R. Timlow, adds a volume to the controversial literature of the day sustaining the doctrine of the Apostolic Ministry, as principally controverted by Presbyterian divines.

A useful little hand book for Churchmen makes its appearance under the modest title of *Ecclesiastical and Historical on the Holy Days of the Church*. This is a new and cheaper edition of the book which has already commended itself to many.

And last of all there is presented a work intended to help busy and over-worked clergymen; supplying them with Analytic Outline Addresses upon Religious Temperance, Thrift, Health, etc., under the title of "What shall I say?"

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada, or to Percival Lowell, General Passenger Agent, Chicago.

The Church Cyclopædia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages, and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH Co., 162 Washington St., Chicago, Ill.

DEATH HATH NO MORE DOMINION.

BY MARY THOMAS CARSTENSEN.

No more dominion o'er us,
Broken thy power, O Grave!
He on the Cross uplifted,
Is mighty now to save.

Fought is the dreadful battle,
The tyrant Death o'erthrown,
Behold the risen Saviour,
Wearing a victor's crown.

Sing then! loud lift your voices!
The battle is fought and won,
In this sign we have conquered,
The Cross of Christ alone!

Shout now, ye Christian nations,
Now let the whole world say,
Glory to God in the highest,
The Lord hath risen to-day.

Sing, for the Lord hath risen;
Louder your anthem sing,
Unto the Lord of Heaven,
Unto our risen King.

Here bring your Easter lilies,
There raise the gleaming cross,
Lowly to Him now offer,
The lives redeemed from loss.

Then, Glory to God the Father,
Glory to God the Son,
And with the Holy Spirit,
Praise we the Three in One.

Easter, 1885, Erie, Pa.

AMERICAN CHURCHMEN.

NO. IV.

THE BISHOP OF CONNECTICUT.

On the west bank of the Connecticut river, in the middle of the state of Connecticut, lies sleeping among low lovely hills, the old city of Middletown. North and south through the town after the fashion of New England villages runs the wide main street pleasantly shaded by trees.

On the west side of the street is a small quadrangle, open towards the highway and formed on the other three sides by the chapel and dormitories of the Berkeley Divinity School, and the residence of the Right Reverend John Williams, D. D., fourth Bishop of Connecticut.

The Bishop's house is a roomy old fashioned building. It occupies the north side of the quadrangle, and opens directly on the street. If we cross the threshold we enter a wide hall. Sofas of old style stand on either side, and pictures hang on the walls. At the further end is a circular staircase.

On the left is a large drawing-room, handsomely and substantially furnished, and here with the hearty welcome and cordial hand-grasp we were sure of when we entered, the Bishop comes to meet us.

How shall we describe him? A figure very tall, yet easy in its motions, a finely chiselled head, bald on the top, around which time and care are already weaving the "crown of glory," for one found in the way of righteousness, a square chin, a firm mouth, not small, yet delicate in its contour and ever ready to break into an affectionate smile, an aquiline nose surmounted by gold spectacles through which gleam the kind keen eyes; overshadowing these, a clear broad brow and high as well, a true indication of the clear, broad and lofty mind that dwells within; all these features of the Bishop go to make up that indefinable quality which we call a fine presence.

We will suppose that the Bishop invites us to cross the hall and visit his study. Here we may easily imagine ourselves in a real English home. It is a room of generous dimensions, with a bow front. The heavy doors are of mahogany. The Bishop's library of three or four thousand books, lines the

room from the floor to the wood cornice which crowns the walls. Opposite the door is a great English fireplace, and here and there are nice, comfortable easy chairs, the delight of the divinity students who come here for the Bishop's lectures. The students have a door of their own through which they enter from a hall which leads to their lecture rooms and dormitories above. Over the mantelpiece are various portraits of distinguished bishops. Conspicuous among these is Archbishop Laud, for the Bishop is an admirer of this great and greatly misunderstood man. Here we see, too, the faces of Bishop White, Bishop Seabury, Bishop Berkeley, and Archbishop Parker. Where there is space, and where there is none, as in front of books, other pictures are placed, as, a large photograph of Bishop Doane, the interior of Dean Burgon's study, an old engraving of Strafford's execution, and another of Charles I. of England, bidding farewell to his family.

Near the middle of the study stands a big table with tin boxes under it containing important papers, and of late, little boxes on the top holding various things which have been sent by lady friends to the Bishop for his cold. Other gifts from friends lie on this table. In another part of the room is his writing-desk, where an unfinished sermon is lying.

The Bishop is not the sole inhabitant of his study. A beautiful little coal-black kitten, of which he is fond, who may climb on his shoulder, and who has a special cushion all its own, is his quiet and unobtrusive companion.

Who does not love a chat with Bishop Williams? His conversation is that of a man thoroughly familiar with the world of to-day and of the past, and always lighted up, where the subject will bear it, with humorous illustrations. In serious talk he is always clear and interesting, and has a kind and ready sympathy for all who need it.

Across the quadrangle from the Bishop's house stands the school chapel, built of red sandstone, a memorial of a beloved physician, given by his widow and named the chapel of St. Luke.

It is an exquisite little building without and within. At the east end on the street is the apse which forms the chancel. The roof is steep, and covered with variously colored slates. From the north side rises a little belfry and under it is a porch forming the entrance from the quadrangle. The English ivy which so seldom finds a spot in the New England climate where it can flourish, climbs luxuriantly over the walls. Opposite the door as you enter is a niche in which is set the organ with its decorated pipes. Between this entrance and the chancel are raised stalls, and these are occupied by the faculty and students. West of the door are plain forms facing the chancel for other worshippers. Every where the eye is greeted with rich colors. The roof is deep blue studded with gold stars, and the frescoed walls are bordered with inscriptions. A high window in the chancel represents our Saviour walking on the water, and four lesser lights, quatre foils, exhibit the symbols of the evangelists. Here, day by day, the residents of the school gather to offer morning and evening prayer in hearty choral service.

The Bishop's heart is in this Divinity School, of which he is the founder and head. The students love him, and he is to each a personal friend and wise counsellor.

Concerning his personal history the following facts may be of interest: John

Williams was born at Deerfield, Mass., August 30, 1817. He was an only child and his father was fifty-seven years old at the time of his birth. His ancestors have been men of learning and culture. Robert Williams came over, it is supposed, from Norwich, England, about the year 1638, and settled in Roxbury, Mass. He and his descendants are among those to whom belongs the honor of having by brave and costly struggle and patient endurance of hardship, turned wild New England into a peaceful and habitable land. One of them, Col. Ephraim Williams, founder of Williams College, was killed in the French and Indian war near Lake George, while commanding an expedition in the Canada service. His younger brother, grandfather of the Bishop, was a physician and surgeon, and accompanied the Colonel on the fatal expedition. The Bishop's father was a lawyer, a man of deep learning and highly esteemed. It is said that so keen was his sense of honor, that he left the bar in indignation on being accused of want of veracity. He had a lively vein of humor, a trait which has not yet disappeared from the family.

At a very early age the future Bishop was graduated at Washington, now Trinity College, Hartford. He was ordained deacon when only twenty-one years old, and was therefore obliged to wait three years for the priesthood. He was tutor in the college for three years, and then became assistant to Dr. Jarvis, in Middletown. From thence he went to Schenectady, N. Y., where for six years he was the faithful and beloved rector of St. George's church. Here he wrote a little book dedicated to his parishioners, now unfortunately out of print, entitled "Thoughts on the Gospel Miracles." From Schenectady he was called to be President of Trinity College, which position he held from 1848 to 1853. In 1851 he was consecrated Assistant Bishop of Connecticut in St. John's church, Hartford. The death of Bishop Brownell in 1865, left him sole Bishop of the diocese. He has ever held a high place in the respect, and a warm place in the affections, of the Church people in Connecticut. Where he is to preach or administer Confirmation large congregations gather. Every year he visits each parish and mission station in the diocese, and gladly makes extra visitations where they are desired.

Few preachers attain a power like his over his hearers. Attention is compelled from beginning to end. So simple is the language that a child can understand it, so deep the thought that the wisest may learn. Ever true to his point and faithful to the Gospel of Jesus Christ, he always leaves his hearers on a higher level of thought and feeling than he finds them. It is greatly to be regretted that, owing to the cares and active labors of his busy life, he has but little leisure for literary work beyond sermons, and addresses for special occasions. Two volumes from his pen, however, have enriched the Church's literature, namely, "Studies in the English Reformation," being the Bishop Paddock lectures for 1881, and the Bedell lectures for the same year.

The Bishop loves young people, and his visits to Trinity College, in which he is Chancellor, and lecturer on history, are gladly welcomed by the students. He will sit in their rooms with a group of young men about him, almost as one of them, telling them amusing anecdotes, and winning their affections for himself and for the Church. Rarely do we see in a man on the descending side of the hill of life, and unmarried, so full

a sympathy with the young, and such readiness to enter into the needs of the present day. This trait comes out in the Bishop's relations with the younger clergy of the diocese. A strong type of Churchmanship exists among them, and in their desire and efforts to raise the Church to her true position in the minds of the people, they have always his hearty co-operation and support.

In the year 1884, Bishop Williams received an invitation to be present and preach the Commemoration sermon at the centennial celebration of the Consecration of Bishop Seabury, at Aberdeen, in Scotland. So the foreign lands, which he had not seen since a youth, were revisited. Of course the services at Aberdeen, so full of interest to all American Churchmen, were peculiarly so to him, as the successor of Bishop Seabury in the diocese of Connecticut. To him the beautiful pastoral staff was presented, the token of loving interest felt by the Scottish Church towards the Church in this country. And while the refreshment and pleasure which he received from this trip were great in every way, no less was it a gratification to the Church at home that one so worthy of her should be her representative.

A FEW remarks on the care of watches are made by a writer in the Popular Science Monthly. A good watch should be oiled once a year and cleaned once in three years. If a jeweller tells you that there is some very serious trouble or break in your watch, which will cost several dollars to get repaired, ask him to take the watch "down" and let you see the trouble. It is better to wind one's watch in the morning than in the evening, since, if you wind at night and expose the watch to the cold, the chilling of the tightly wound mainspring may break it. Frequently empty out the dust that accumulates so quickly in your watch pocket. It will not injure a watch or clock to turn the hands backward.

IN Maryland in early times a box of forty pounds of tobacco was levied upon every taxable inhabitant for the pay of the preacher's salary. This tax was collected by the sheriff, who charged four per cent for his services and also deducted from the total collected 1000 pounds per annum for the payment of the parish clerk. By the laws of Virginia, every clergyman received annually 1500 pounds of tobacco and sixteen barrels of flour.

AMONG the new applications of cotton is its use, in part, in the construction of houses, the material employed for this purpose being the refuse, which, when ground up with about an equal amount of straw and asbestos, is converted into paste, and this is formed into large slabs or bricks, which acquire, it is said, the hardness of stone, and furnish a really valuable building-stock.

It is stated that the London Telegraph has purchased a large tract of railroad land in the Mojave Desert for the purpose of using the yucca plant, which grows on it, for the manufacture of paper. The plant will be ground into pulp at a point on the Colorado River and shipped by rail to New Orleans, and thence by sea to Liverpool.

ACCORDING to Professor Swing, Chicago is a religious city, "containing a breadth and sweetness of the Christian faith not common upon earth."

"For if we have been planted together in the likeness of His death, we shall be also, in the likeness of His resurrection."

Hail morning bright with promise sweet
Our grateful hearts go forth to meet,
The risen Lord, who on this day
Has come to cast our gloom away.
From time to time, we plant our dead
In likeness to this Glorious Head
And water with our human tears
The graves of loved ones, who for years
Have made our lives so sweet and bright.
We grieve to lose them from our sight
Forgetting in our selfish pain
The loving Christ, who bore the stain
Of wounds, and cross, that we might rest
In hope of resurrection blest—
Kind angels do their vigils keep
O'er sacred dust in this last sleep
And they, who do His likeness bear,
In death lose not this image fair
But are most precious in His sight,
Who, immortality to light—
Did bring—O transcendent power
Remembering us in that dread hour
From which we shrink in gloomy fear
Until His wounded hand draws near
To lead us thro' that vale of night
Into His mansions filled with light
Where love Divine does still prepare
A glorious place, where we may share
His presence, as "The Living Head"
As we have shared His earthly bed.
So let this morn, with echoes ring,
And ask of death "Where is thy Sting?"
And let triumphant banners wave
Proclaiming "Victory o'er Grave."

BOOK NOTICES.

THE REVELATION OF THE SEVEN WORDS FROM THE CROSS. A Series of Addresses. By the Rev. J. A. Lester, M. A. New York: James Pott & Co. 1885. Pp. 117.

Taking these sayings of our Lord on the Cross as a revelation of redeeming Love in its hour of profoundest suffering, the author draws from them lessons of wisdom, comfort, and devotion. The book is especially adapted for Holy Week, and for Good Friday meditations.

A CALIFORNIA PILGRIMAGE, by one of the pilgrims, Amelia Woodward Truesdell. Small Quarto. Second edition. San Francisco: Samuel Carson & Co.

This attractive little volume of poems descriptive of the old missions of lower California, will be of special interest to tourists who visit the ruined Spanish Missions, on the Pacific coast. While not possessing great poetic merit, the verses are smooth and melodious, with gleams of true poetic thought. The descriptions are clear and vivid.

The ideal Easter design is the symbolic one. Charming as figures of dainty children are, there is no question that the meaning breathed by flowers and buds, by the floating butterfly and singing bird, carry the lesson of Easter into a thousand hearts. In such designs it would be hard to find any to excel in significance and beauty the latest publications after Mr. Hamilton Gibson, and Miss Fidelia Bridges. Their names guarantee excellence, and the reproductions are essentially good. Walter Saterlee may be regarded as among the foremost of those who, taking a somewhat lower note, reach the public by more realistic conceptions, and the Easter cards which bear his name form no exception to this rule. These are published by Messrs. L. Prang & Co., Boston, Mass.

ANSON F. RANDOLPH & Co., New York, have issued a pretty tied pamphlet, "Echoes from Easter," being selections from the hymns of the Eastern Church, translated by Dr. Neale, compiled by Rose Porter. Price, 40 cents.

"The Story of Easter as Told in the Book" is the title of a small volume bound in white and gold, by the same publishers, giving the narrative of the Resurrection in the words of the Evangelists. Price, \$1.25.

THE April *Century* is an admirable number, but the other articles are dwarfed by those of the celebrated "War Series"—"New Orleans Before the Capture," by G. W. Cable, the author, and the "Opening of the Lower Mississippi," by Admiral Porter. A first edition of 225 000 has been printed.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

The April number of *Dorcas* is an admirable one. (Subscription price, \$1.00 per year. Address, *Dorcas*, 872 Broadway, New York City.)

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines. They have an elegant assortment of Easter Cards.

LETTERS TO THE EDITOR.

BISHOP WHIPPLE AND THE SANDWICH ISLANDS.

To the Editor of *The Living Church*:

Apropos of your note about Bishop Whipple and the Sandwich Islands, in the last *LIVING CHURCH*, I have a pleasant reminiscence which I give you for publication, if you think it worth while.

I do not know whether our Bishop of Minnesota was appointed to the charge of those Islands, but I know that he was spoken of and strongly recommended for the position.

Bishop Whitehouse, once on a visitation at my little parish at Carlinville, having written a number of letters one afternoon, and handing them to me to post, remarked of one of them that it was of rather unusual interest and importance. It was to the Bishop of Oxford (or Winchester), "Wilberforce," recommending Bishop Whipple for the Sandwich Islands.

Bishop Wilberforce, it seems, had written to him (Bishop Whitehouse) stating that it had been agreed in England that an American Bishop should be appointed for that Missionary Diocese, and asking him to name a suitable person. This letter in reply, written in the "Prophet's Chamber" of a worthy parishioner of mine that day, mentioned the Bishop of Minnesota, and strongly advised his appointment; and the reasons given were these: 1st, the poor health of Bishop Whipple, which it was thought would be benefited by the change of climate; and 2nd, because of his peculiar fitness for such work. "For," said Bishop Whitehouse, "of all men that I know in the American Church, it seems to me that the Bishop of Minnesota has most of the wisdom of the serpent combined with the harmlessness of the dove; a trained politician before he entered the ministry, all his peculiar gifts and graces seem now in a remarkable degree, consecrated to the service of God in the Church." These are very nearly, though perhaps not exactly, his words.

I do not remember the precise date of this occurrence or conversation, but think it must have been some time in 1870.

And now the singular thing about it all, as it seems to me, is, that the frail and sickly Bishop of Minnesota is the only one of these men now living. The great Bishop of Oxford; the Bishop of Illinois—equally great as I believe—and the humble but most worthy and honorable layman, at whose house the letter was written and the conversation took place, have all gone to their rest; but

Bishop Whipple still lives,—and here in our own country—to work for the cause which was dear to them all.

D. W. DRESSER.

Champaign, Ill.

WORKING MEN AND THE CHURCH.

To the Editor of *The Living Church*:

God willing, I purpose visiting America in the month of May, for the following purposes:

(1) Of spreading a knowledge of what is at present transpiring in England touching the relationship of the working classes to the Church.

(2) Of endeavoring, if possible, to form branches of our Society which shall (under whatever name it may be deemed advisable to select) assimilate themselves and be affiliated to our Church of England Working Men's Society, which, under God, has been productive of so much good to the Church in the mother country, more especially during the recent East and West London Missions.

By the generosity of my friend, Mr. Scarlett Thomson, head of the firm of Messrs. Cox Sons, Buckley & Co., of 253 Fifth Avenue, New York, who has kindly placed an office at my disposal, I am enabled to say that any communication American Churchmen may feel disposed to address to me, on the all-absorbing topic of the relationship of the Church to the working classes, will reach me in England under their cover, or I shall be glad to receive communications direct to the head office of the Society at 3 Tavistock St., Covent Garden, W. C.

I shall be only too happy to address meetings in the interest of the Church during the time I may be able to stay in America, which will, I regret to say, be only of short duration.

C. POWELL,

Gen'l Sec'y Church of England Working Men's Society, and Member of the London Diocesan Conference.

London, Eng., March 5, 1885.

OUR NEW YORK LETTER.

Dr. Gallaudet is working bravely to remove the debt from St. Ann's church, and has the sympathy of all who are acquainted with the most interesting and noble efforts of that church. The property, together with the rectory, was bought in July, 1859 from a Baptist congregation for \$70,000, and at the same time a bond and mortgage debt of \$50,000 was assumed. The Burr legacies of \$20,000 were received last autumn and to pay the remaining indebtedness \$23,000 is needed. An appeal is made for subscriptions, conditional if preferred, on the whole amount being secured. Dr. Gallaudet will receive any gifts that may be sent towards paying the debt at No. 9 West Eighteenth St.

The Bishop of Western New York, has been making an effort this Lent to impress upon the Church in his diocese the importance and need of religious orders of women. It is suggested that the orders shall be either what are commonly known as deaconesses or lay sister.

The Rev. Dr. Van Bokkelen, rector of Trinity church, Buffalo, has just met with a sad loss in the death of his daughter, and of his wife. Mrs. Van Bokkelen had lain unconscious since last January.

The Eighth Ward mission presents a very encouraging report, in which you will probably be interested. The expenditures last year were \$3,977.08, and the receipts from sources other than the

personal gifts of the manager, were \$3,620. The prime object of the mission is to provide a home for fatherless orphan boys who are too old to be received into other institutions and too young entirely to support themselves. Eight boys are now under its care, of whom five are in various employments and three at school. St. Ann's Guild, St. Nicholas's Guild, and an industrial school, are under the management of the same person—Mrs. M. Laidlaw. The mission has the approval of Bishop Potter, and an advisory committee of five laymen act in union with the management. Among various acknowledgements, "special thanks are tendered to the *New York Tribune* for having, through the kindness of the Rev. Willard Parsons, sent eighty children belonging to the industrial school, and other institutions of our work, into the country for two weeks."

At the Five Points Mission, by the way, a fire on March 27th, in the morning, caused considerable excitement and threatened to cause a panic, which was, however, averted by the coolness of the superintendent, Mr. Bouton, and of others on the spot at the time.

Another mission, the Howard Mission and Home for Little Wanderers, celebrates its twenty-fourth anniversary on April 9th, at the Metropolitan Opera House. A chorus of 500 children, solos, and addresses, will be features of the programme.

The Wayside Day Nursery at No. 216 East Twentieth St., is doing an interesting work for children of poor parents unable to care for their families through the day. I am told that the average attendance is fifteen, and that the parents pay about one-sixth of the amount necessary to the care of the children in the *Creche*.

I have learned that the contract for the walls of All Saints' Cathedral, Albany, has been given to John Sneith of Ithaca, for \$116,000. The contract includes the building of twenty-four memorial pillars in the nave, but is exclusive of towers, vestry, and cloister. Money enough has been pledged for the eastern half which will cost \$50,000 and the construction of the western depends upon future pledges. The walls are to be of Potsdam and brown stone, and it is expected that the eastern half will be finished by All Saints' Day.

Perhaps you have heard that a protest is to be made by the so-called "Reformed Catholic Church" in New York against handing over the House of Refuge and other State institutions to the Roman Church.

I regret to say that owing to sudden illness, Bishop Lay was unable to deliver the two remaining lectures of his course. At the Bishop's request, they were read by Dean Hoffman, on Tuesday and Thursday evenings of this week.

The subject of the fifth lecture which was read Tuesday evening was "The Church's Duty to a Divided Christendom." The text was taken from the epistle of St. James (iii. 17). "The wisdom that is from above is first pure then peaceable." The Churches of the Roman obedience were first considered. In respect to that Church the lecturer said "that charity demands and the great commission authorizes us, when unlawful terms of communion are imposed on the faithful, courageously and lovingly to extend over them the sheltering wings of the Universal Episcopate. Let us not shrink from asserting this Catholic principle, because the first experiment in Mexico has not been felicitous. Our failure in Mexi

prove a blessing in disguise, if it shall lead us to a more thorough investigation of the principles which are to guide us in responsibility, more and more inevitable as time goes on, of dealing with the religious interests of Spanish speaking Americans. Attention was then given to the religious bodies of our country, churches, sects, and denominations, according to the customary modes of speech. While this Church is a factor, and an influential factor, in guiding the religious thought of the nation, she is very far outnumbered by several Christian corporations. We live in a period of intense recoil from the exclusively corporate conception of religion. The popular conception admits only the personal element. How then shall we behave ourselves under these painful circumstances? The truth cannot be surrendered or compromised. It is to be affirmed confidently, calmly, lovingly, as occasion shall serve and need shall require.

It is to be exemplified in policy and life rather than disputed over. Men will learn of themselves and judge right judgment, if we set plainly before them the elements of the calculation, and without over much prompting, give them time for determination. Christian souls weary of destructive criticism, let us, when choice is allowed us, prefer to expound the excellence of the things that are freely given us of God, rather than dwell on the mistakes of men. Constancy and forbearance will be the easier if we are persuaded, and upon just grounds, that the time will come, when longing eyes shall be directed to this Church as the centre and hope of unity. Division in its extravagance tends to its own cure. We may not be blind to the possibility that the time may come when organized bodies will knock at our doors. It is more than possible, at the least it is a contingency worthy to be seriously pondered in advance. Mention of the last lecture of the course will be reserved for the next letter.

March 28, 1885.

CANADIAN CHURCH AFFAIRS.

It is now officially announced that the Rev. C. Hamilton, Bishop-elect of Niagara, will be consecrated May 1, at Fredericton, N. B. The Endowment Fund is steadily creeping upwards, and will it is confidently expected be completed before the meeting of Synod in June. The Metropolitan has written to the Ven. Archdeacon McMurray of Niagara senior clergyman, and acting commissary of the diocese, urging upon him the vigorous prosecution of the canvass for completing the fund, and expressing his unwillingness to consecrate Mr. Hamilton, until some definite provision has been made for his support. About \$10,000 is still required, which I have no doubt will be raised in good time as all the leading Churchmen of Hamilton, have yet to be heard from.

Concerning the proposed Church of England colony in the Canadian north-west, to which I referred some time ago, I have lately obtained some particulars which no doubt will prove interesting. The prospectus has already been published and circulated in England, and contains the names of six provisional directors, with the Rev. Canon Prothero as chairman. Among the directors appears the name of Mr. R. G. Allan, of the celebrated "Allan Line" of ocean steamships, as also that of the Rev. Mr. Bridger, the well-known pro-

motor of emigration, and lately appointed Emigrant Chaplain, in Liverpool. A manager has been appointed in the person of Mr. Wm. Lovel, of Turtle Mountain, Manitoba. The first issue of shares is limited to 12,500 at £10 sterling each, while the total capital is authorized to double that amount. The objects of the Society are stated as follows: to clear lands in the British Colonies (first in Canada) to settle and dispose of them to suitable emigrants recommended by the clergy and other gentlemen, to provide temporary homes for and to aid the emigrants in establishing themselves and cultivating their farms, to found and carry on a college and farm of practical agriculture, to appropriate one-tenth part of the capital subscribed as a provision or endowment for ecclesiastical purposes in connection with the Church of England in the Province or district where the lands of the Society may be situated. It is further stated in the prospectus that the Council have agreed to purchase 10,000 acres from the Manitoba and North-western R. R. with the option of further purchasing 128,000 acres from the Government. Provision is also to be made for the erection of a church and residence for a clergyman in connection with the proposed College of Practical Agriculture. The project so far meets with general favor among English Churchmen. Should the present unfortunate disturbances in the North-west meet with a prompt and effectual solution, the success of the scheme seems almost assured.

The death of the Rev. W. Mountain, of St. Mary's, Stratford, Buckinghamshire, England, has lately been announced. He was a son, and grandson of the first and second Bishops of Quebec, and was elected by the clergy to succeed his father, in the see of Quebec, the laity however barring the election. Mr. Mountain was a Canadian by birth, and served for a long time in the diocese of Quebec, several times acting as commissary of the present bishop. He was very highly esteemed as an able and singularly devoted parish priest. His remains will be brought out to Canada, on the opening of navigation in the Spring.

Bishop Williams of Quebec, has issued a special "prayer in time of war" for use in his diocese. The Jews of Montreal have evidenced their loyalty by the use of a very beautiful special prayer for our troops in the Soudan.

At last the Canadian Church is to have a Sunday School paper of her own, Messrs. Rowsell & Hutchinson of Toronto, having just issued the first number of *Church and Home*, specially designed for Sunday School circulation. The paper which is full of admirably selected extracts setting forth the claims and doctrines of the Church, will no doubt have a large circulation, and will supply a much felt want and probably will not interfere with the circulation of the *Young Churchman* which is getting very popular in Canada.

A missionary for the Diocese of Huron has been appointed in the person of the Rev. P. B. de Lom. He will devote his whole time to the work. The bishop has at length got through his preliminary visitation, and will henceforth adopt a systematic plan of Confirmation tours.

The diocese has been assessed in \$12,000 for a See House, which will be purchased immediately. Owing to the

continued depression of diocesan finances the Synod will be asked in June to sanction a general rearrangement of missions and parishes, with a view to greater consolidation. This is to be regretted when we consider the rapid progress of the Church in Western Ontario, during the last ten years. By the projected rearrangement several small towns and large villages will be deprived of double services and resident clergymen.

The vexed question of patronage in the diocese of Ontario seems at last to have been tacitly solved by the action of the congregation of St. James's, Kingston. The vestries will henceforth, if desirous of exercising the privilege, submit these names to the bishop to select from. According to resolution of Synod, the whole patronage of the diocese is vested absolutely in the bishop, but his lordship seems to regard the privilege as a burdensome thankless one, and appears anxious to share the responsibility with the congregations. All patronage in Canada is, in theory, and in most cases in practice vested in the hands of the bishop as is removal.

Ontario, March 29th, 1885.

CHURCH WORK.

NEBRASKA.

BEATRICE.—On March 22d, Passion Sunday, the newly consecrated Bishop made his first visitation to Christ Church parish, and confirmed a class of seven, four adults, and three children. Large congregations greeted the Bishop, and paid marked attention to his able, wise, and godly sermons.

The offerings, amounting to \$21.58, were devoted to diocesan missions. In the afternoon the children were catechised, and an inspired address delivered to them.

The Bishop expressed himself as well pleased with the work of the parish, and uttered many words of encouragement to the rector and people. Tuesday evening a public reception was tendered the Rt. Rev. Father, at which about sixty persons were present. All left his presence feeling satisfied that the diocese had secured the right person to take the place of the late lamented Bishop Clarkson.

Three weeks ago the parish was made the recipient of a handsome stone front. It was the gift of Mr. F. H. Yates, who designed it and executed the work upon it. It is made of native stone, and was turned out in the works here.

WYMORE.—The Bishop visited St. Luke's mission on Monday, March 23. The services were held in the Congregational church. He afforded the people a rare treat by his earnest, practical and godly discourse, and they hope to hear another from him soon. Mission services were commenced here last summer by the Rev. C. L. Fulforth, of Beatrice, a goodly number of people have attended them and manifested great interest in establishing a church and securing a pastor, but owing to the lack of means very little has been done toward the accomplishment of that object. The good people have showed their faith by securing a lot and express themselves as willing to contribute to the extent of their ability in erecting a house of worship. The town, four years old in May, has a population of 1800 souls. It is situated in one of the best agricultural districts in the state, has fine railroad facilities and promises to be a large and thriving place. The end of a division it naturally offers great inducements for Church work.

MISSOURI.

MEXICO.—*St. Paul's Church*.—Wednesday and Thursday, the 25th and 26th of March, were days of special remembrance to all connected with this parish. It was the time of the Bishop's regular appointment to visit the parish, and on Wednesday evening, before 7:30, the hour appointed for the first service, the church was well filled. Evening Prayer was said by the Rev. E. Talbot, of Macon, and the Rev. George Moore, of St. Charles, after which the rector, the Rev. Samuel N. Watson, presented to the Bishop for Confirmation seven persons, one of whom was a gentleman over sixty years of age. This is the second class presented within a year, the Bishop having confirmed four at his

visitation in September, 1884. On Thursday, the 26th, there were two services. Morning Prayer was said at 10 o'clock, by the rector and the Rev. Mr. Moore. At 11 o'clock the rector of the parish was advanced to the priesthood, in the presence of a large congregation. The candidate, with the Rev. F. B. Scheetz, of Kirkwood, who acted as his presenter, entered first, followed by the other clergy and the Bishop, to the singing of the 283d hymn. All of the clergy present united with the Bishop in the imposition of hands. The music at all these services was congregational singing, and was hearty and good. The Bishop preached at both services, and collections were taken up for diocesan missions. The church interior has been recently much improved by the artistic staining of the windows, and by the addition of a handsome brass altar cross, the gift of St. Margaret's Guild, the young girls' guild of the parish. From now on, the rector proposes to have a weekly Celebration of the Holy Eucharist.

PENNSYLVANIA.

PHILADELPHIA.—*Work Among the Churches*.—The grand pile of buildings at Front Street and Lehigh Avenue, which constitute the Church Hospital is a bright and shining light in a city known the world over for its many eleemosynary institutions. It cares for the spiritual wants of those who come within its walls as well as endeavoring to restore to health those who have met with accidents or who have been laid upon beds of sickness. The Chaplain, the Rev. Henry A. F. Hoyt, holds service every day in the several wards, and on Sundays in the commodious chapel a morning and afternoon service. Every attention to the wants and comforts of the patients is paid by the medical staff under the efficient superintendence of Dr. Knight who has been in residence for upwards of twenty-five years. Never was the number of patients so large as at the present time, there being now 170. The Board of Managers has been very much cheered by a gift of \$50,000 by Mr. Alexander Brown, one of the members of the board. It is to support ten free beds, five in the male, and five in the female department. Mr. Woodhouse, an old member of St. Peter's church, Philadelphia, has left by will a large legacy to the Hospital, which will be applied as he directed when it is received. At a late meeting Mr. Israel W. Morris was elected a member of the Board of Managers to fill a vacancy. Not only is it thus caring for those who enter into its walls, but it is also a centre of mission work. It is in the heart of a large manufacturing district and reaches thousands that would not otherwise be cared for. In the twenty years that it has been established it has been the means of organizing one flourishing parish, St. Barnabas', Kensington, with 320 communicants. At the evening service at the mission building, there is an average congregation of between four hundred and five hundred. A number of faithful women have labored at this work from its inception with marked success. The amount of good which they have done by their visiting from house to house cannot be even approximated. There are nine large and flourishing Bible classes in which and the infant and main Sunday Schools there are 1513 scholars. On the roll of the mother's meeting there are 172 names. The Sewing School has 22 teachers and 226 scholars. There are 397 persons connected with the three Temperance Societies of the mission and one of the Bible classes has a Beneficial Society connected with it. These facts will give some slight idea of the vastness of the work which is there carried on. The minister in charge of the mission work is the Rev. Thomas McClintock. Attached to the Hospital is a Dispensary where those living in the neighborhood may obtain free medical advice and medicine. During February, 5586 were therein treated and furnished with medicine.

At Grace church on Tuesday, the 24th Miss Smiley gave one her Bible readings to a large congregation on the subject of Prayer. Her hearers were very much interested in the manner in which she handled the topic and what she had to say.

On Friday, March 27, Bishop Stevens visited St. David's church, Manayunk. After Evening Prayer by the rector, the Rev. Charles Hogan, and the Rev. T.

William Davidson, the Bishop addressed the congregation on the interest which those who were about to be confirmed, those already confirmed, and those who had not yet made up their minds, had in the Rite of Confirmation. Thirty-two persons received the Laying on of Hands. If those who oppose the growth of the Church in this section would give up their "kicking" and work as they might, there is no telling what an influence this parish might have under the faithful leadership of him to whose care their souls have been committed.

The Relation of the Bible to Christianity was the continued topic at the meeting of the Clerical Brotherhood at the church of the Epiphany, on Monday March 23. The discussers were the Rev. S. D. McConnell, the Rev. Mr. Douglass, the Rev. Arthur B. Conger, the Rev. Angus Crawford and the Rev. Joseph T. Wright. There are from fifty to sixty or even more of the clergy of the diocese present at the meetings which creates a better feeling and rubs off many of the angles which isolation is apt to produce.

On Saturday afternoon, March 28, the parish building of Trinity church, Maylandville, was opened with appropriate services. Addresses were delivered by Bishop Stevens, who presided upon the occasion, and spoke of the influence of women's work in building up the Church. The rector, the Rev. Richard H. Thomas, followed showing what the women had done in the present enterprise, that they had laid the foundation and put on the roof, through their gifts, so that they were the beginning and end of the work. The structure is of stone, the portion facing the street is two storied, the rest one story with a very high peaked roof; the second story is reached by a stairway in a round tower adjoining the porch on the southwest corner of the building. There is a large room which forms the chapel proper, in the front of which is a large Bible class room, over this is the room for the infant school. To the right of the platform, which is at the north of the building, is a bay to be used as a library and robing-room. There are a number of gifts among which are the carpets, the polished brass gas fixtures by the Junior Association, the windows by the Sunday school; the rooms are so arranged that by opening doors the whole may be thrown into one large room, the second story forming a gallery. It will seat comfortably about 400 persons. It is finished in yellow pine, and furnished with chairs instead of pews or benches. The north window is a memorial to W. C. Mollerus. In the basement there is a kitchen adapted to any social entertainments that may be given. Ground was broken on October 25, 1884, the corner-stone laid November 10; its completion at this early day shows with what energy the work has been pushed.

CENTRAL PENNSYLVANIA.

LANCASTER.—On Passion Sunday, March 22, the Bishop visited St. James's church, the Rev. Dr. Knight rector, and confirmed twenty-three. In the evening at St. John's, in the same city, he confirmed seven.

CHICAGO.

CHICAGO.—Trinity Church. By the death of General Anson Stager, the celebrated electrician, the parish loses a devoted member and vestryman. His funeral took place on Saturday last; the rector, the Rev. E. A. Osborne, officiating, assisted by the Rev. Drs. Locke and Louderback, the rector delivering a touching address.

CHICAGO.—St. Clement's Church. This church, though so newly built, is to receive a needed addition of space in the shape of a chapter-house and guild hall adjoining the church to the southward; also, accommodations for the sexton. The addition will be 30x50 feet, and will be another gift from Mr. George Armour toward Canon Knowles' work.

CHICAGO.—Church of the Epiphany. The new church of this parish to be commenced immediately at Ashland avenue and Adams street, will be built of blue stone from Ohio, and the stone contract has been let. The new building will probably be occupied by Christmas.

CHICAGO.—St. James's Church. On Palm Sunday morning, the Bishop visited this parish and confirmed the largest class ever presented to him. It

consisted of eighty-one young persons. The Bishop preached.

FOND DU LAC.

OSHKOSH.—Generous Bequests. The will of the late Capt. James Jenkins has been filed in the Probate Court. By its provisions \$10,000 is left as follows: \$2,500 to the Nashotah Theological Seminary, \$2,500 for the support of Church missions in the diocese, \$2,500 for the aid and support of candidates for Holy Orders at Nashotah, \$1,000 to the St. Paul mission in this city, \$5,000 for the support of Kemper mission school in this city, and \$1,000 for the aged and infirm clergymen's endowment fund of the diocese.

PLYMOUTH.—On Palm Sunday the Bishop visited St. Paul's Church, and in the evening confirmed a class of fourteen young people, presented by the Rev. Joseph Moran, rector of the parish. He also dedicated the Smith memorial organ presented last Easter by the widow and daughters of the late Senator P. H. Smith.

OHIO.

CLEVELAND.—Another Surpliced Choir.—On Sunday, March 22, forty men and boys, properly vested, formed the choir of Trinity church, of which the Rev. Y. Peyton Morgan is rector. The service was admirably rendered, and the verdict of all who heard them is that the "innovation" is a great improvement on the old quartette. The rector justified the change in an admirable sermon from the words, "What mean ye by this service." Grace church in this city has also a surpliced choir.

SPRINGFIELD.

CHAMPAIGN.—Ordination.—In Emmanuel church, the Rev. D. W. Dresser rector, on the feast of the Annunciation of the Blessed Virgin Mary, Mr. Robert Mackellar, Jr., was ordained deacon by the bishop of the diocese, having been presented by the Rev. Wm. Fisher Lewis, of La Grange, diocese of Chicago, his former rector when living at home in New York. The Bishop preached to a large and attentive congregation, a strong and forcible sermon on the Ministry and Apostolic Succession. After the service all were hospitably entertained at the house of one of the gentlemen of the congregation, all feeling that the beautiful spring day, the hearty service, the union of parish and mission was a fitting portent of the young deacon's future work among the people, to whom he has already endeared himself as a lay reader.

DANVILLE.—Holy Trinity church, the Rev. F. W. Taylor, rector, has just put in a new pipe organ, in place of the little reed one hitherto in use. The new organ was used for the first time on Passion Sunday, and gave great satisfaction to all the congregation. It cost \$1,200. The sweetness and purity of its tones are remarkable, and, for its size, it possesses considerable power. The instrument is run by an hydraulic motor.

TENNESSEE.

TULLAHOMA.—The Bishop of the diocese visited St. Barnabas's church, (the Rev. H. R. Howard, S.T.D., rector,) on Friday, March 20th, and confirmed a class of eighteen, the largest ever presented in this parish. The church was crowded to its utmost capacity, many failing to gain an entrance. The music, bright and hearty, was rendered by a well-drilled chorus-choir. After the service, the Bishop received a host of his friends at the rectory.

Three services were held in this church every day during Lent, including a Celebration of the Blessed Sacrament, which, as a rule, is offered daily, through the whole year, in this favored parish.

ARKANSAS.

BATESVILLE.—St. Paul's parish has been much quickened and stirred up within the past few months. In August last the Rev. W. A. Tearne took charge and labored with great success for ten weeks, winning the hearts of all the people, etc. Congregations larger than ever—hopes of the Church ran high—when he was suddenly removed by the Bishop to the cathedral at Little Rock.

On the Sunday before Lent Mr. Tearne paid the parish a visit, prepared a class for Confirmation which he presented to

the Bishop on his arrival; besides baptizing one adult and several infants.

On February 25, Bishop Pierce confirmed one in private, and seven in the church after evensong and sermon; and on Thursday morning, the 26, the Bishop confirmed four married ladies at the residence of Mr. Harvey L. Miniken.

Mr. Tearne's services in the past, short as his stay here was, have been invaluable.

FORT SMITH.—On Passion Sunday, the Bishop visited St. John's parish. He celebrated the Holy Eucharist in the morning, and in the evening administered Confirmation to a class of nine persons, preaching on both occasions to very large congregations. The people of the town are devoutly attached to the Bishop, the Church is making itself a power here and another class will be instructed for Confirmation, as the Bishop has kindly promised to come here again in a few months.

MISSISSIPPI.

VICKSBURG.—The Colored Work.—Mention has been already made in this column of the spontaneous appeal made by the colored people of the city, for Church services. Bishop Thompson readily responded. He came and saw the congregation; did what could be done toward organizing them, and at once selected and sent a priest, the Rev. Nelson Ayres, to take charge of them. The last two Sundays this infant church, which has adopted the name of St. Mary, has held its services in the Sunday school rooms of Christ church, through the kindness of Dr. Sansom. Next Sunday its services will be held in a place of its own, a hall in the public school building. In a short time it is hoped to have a church, and the people are engaged now in seeking a suitable site. Already a Woman's Society has been organized, and a choir of men and boys is in process of formation. They are poor and need help; help to buy a lot; help to build a church—and especially help to furnish the church when built; books are needed, though Mr. Pott has kindly donated 50 Prayer Books and Hymnals. A Bible is needed, so are Catechisms; so is everything in fact. Here is a large congregation come up in a body, not one in ten—not one in twenty, of whom knows anything at all about the Church. March such a host into a well provided hotel and the proprietor with a large revenue, and retinue of servants at command, would be put to his wits' end to entertain them. And the Church have no retinue, nor revenue, nor house. But they come and say, take us in; and they must not be turned away.

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 (in advance) and Harper's Monthly.....	\$4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 30
Young Churchman.....	1 50

Address THE LIVING CHURCH Co., 162 Washington St., Chicago, Ill.

PURE blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

THE Chicago Pottery will exhibit an elegant array of their artistic wares, at O'Brien's art gallery, Wabash Ave., from April 2d to 4th. Easter designs a specialty.

PINKEYE.



Remarkable Cure of a Horse.

I had a valuable horse taken with Pinkeye, resulting in blood poison. After nine months of doctoring I despaired of a cure. His right hind leg was as large as a man's body, and had on it 40 running sores. I used 15 bottles S.S.S., and all symptoms of the disease disappeared, and there have been no signs of a return. JAS. L. FLEMING, Augusta, Ga.

Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC Co., Drawer 3, Atlanta, Ga., or 159 W. 23d St., N. Y.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.
Principal Office, 831 Main St., LOUISVILLE, KY.

JAMES PYLE'S

PEARLINE
THE BEST THING KNOWN
FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.
SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol and name of JAMES PYLE, NEW YORK.

WILBOR'S COMPOUND OF
PURE COD LIVER OIL AND LIME.

To One and All.—Are You Suffering from a Cough, Cold, Asthma, Bronchitis, or any of the various pulmonary troubles that so often end in Consumption? If so, use "Wilbor's Pure Cod-Liver Oil and Lime," a safe and sure remedy. This is no quack preparation, but is regularly prescribed by the medical faculty. Prepared only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

CATARRH
CONSUMPTION, ASTHMA, BRONCHITIS, DEAFNESS, CURED AT HOME.
NEW PAMPHLET, FREE.
Address, DR. M. W. CASE, 1321 Arch St., Philadelphia, Pa. MENTION THIS PAPER.
DR. CASE'S CARBOLATE OF TAR INHALANT.

AGENTS WANTED for the MISSOURI RUGS MADE IN A DAY. On any Sewing Machine; can use Rags or Yarn. No knitting or Hook work. THE PEARL RUG MAKER, price \$1.00, sells in nearly every home. Ill'd circular for stamp. Agents make \$5 to \$10 a day. Sold at all Sewing Machine Rooms. Address EUGENE PEARL, 23 Union Sq., N. Y.

CANCER A NEW TREATMENT. NO KNIFE. NO PLASTERS. A Positive Cure. DR. W. C. PAYNE, Marshalltown, Iowa.

EASTER SONG.

BY AMELIA WOODWARD TRUESDEL.

Shine, O Easter sunlight! Bloom, each Easter bud, Gild the Cross with glory, Cover stains of blood.

Let the dove descending Hover round the tree; Break ye, dark clouds drifting Low o'er Calvary!

Shout the host angelic, Silver trumpet blast, Lift the gates celestial, For His woe is past.

Answer back the blessed All saints gone before, In majestic service On the farther shore.

Take we up the chorus While the cross we bear; Weary footsteps, heed not, Soon will pass the care.

Sing, the crown awaiting: Wreath the cup with flowers: To the cross, the anchor, For that, too, is ours.

Sing the songs exultant, Hope, and joy, and peace, Lo! the Easter morning Bids our weeping cease.

Easter, A. D. 1885.

THEY WILL NOT DO IT.—Those who once take Dr. Pierce's "Pleasant Purgative Pellets" will never consent to use any other cathartic. They are pleasant to take and mild in their operation. Smaller than ordinary pills and enclosed in glass vials; virtues unimpaired. By druggists.

THE MIND depends for its health very largely on bodily conditions. The gloomy fears, the desponding views, the weariness of soul that many complain of, would often disappear were the blood made pure and healthy before reaching the delicate vessels of the brain. Ayer's Sarsaparilla purifies and vitalizes the blood; and thus conduces to health of body, and sanity of mind.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

THREE REASONS why every one needs, and should take Hood's Sarsaparilla in the spring: 1st. Because the system is now in greatest need. Hood's Sarsaparilla gives strength.

2d. Because the blood is sluggish and impure. Hood's Sarsaparilla purifies.

3d. Because, from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now!

BONE MILLS.—In this issue will be found an advertisement of Wilson Bros., manufacturers of the celebrated Bone Mill which bears their name. This mill is in use on thousands of farms, and wherever known is deservedly popular. It is sold strictly on its merits. "THE PRACTICAL FARMER," March 14, 1885.

FOR the speedy relief of disease or the preservation of health, the Rest Cure Sanitarium at Bloomsburgh, Pa., is unsurpassed in its scientific means of cure, the real home comforts it affords, and the beauty of its surroundings. It gives special rates to clergymen and to others whose condition renders a considerable stay necessary.

DON'T YOU KNOW that you cannot afford to neglect that catarrh? Don't you know that it may lead to consumption, to insanity, to death? Don't you know that it can be eas. y cured? Don't you know that while the thousand and one nostrums you have tried have utterly failed, that Dr. Sage's Catarrh Remedy is a certain cure? It has stood the test of years, and there are hundreds of thousands of grateful men and women in all parts of the country who can testify to its efficacy. All druggists.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

USE Vegetable Sicilian HALL'S HAIR RENEWER.

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Sicilian Hair Renewer, as observed by me in very many cases. IT WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandhein, 1010 Spruce st., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

Buckingham's Dye FOR THE WHISKERS

commends itself to all who have occasion to use a dye for the beard or mustache. It will change gray, faded, or sandy whiskers, to a beautiful brown or black, as desired. The colors produced are natural and lasting. It cannot be washed off, contains no destructive ingredients, is cheap, safe, convenient to use, and effectual.

PREPARED BY

R. P. HALL & CO., Nashua, N. H., U. S. A. Sold by all dealers in medicines.

THE PILLOW-INHALER! THE P LOW-CURE, OR All-Night Inhalation,



THE ABOVE PICTURE shows a person using the Pillow-Inhaler.

Cures CATARRH, BRONCHITIS, ASTHMA, and CONSUMPTION by applying Medicated and Curative Air to the mucous lining of the Nose, Throat and Lungs ALL-NIGHT—eight hours out of the twenty-four—while sleeping as usual, and without any discomfort. Perfectly safe and pleasant. Used the same as an ordinary pillow. No pipes or tubes. Concealed reservoirs in the Pillow hold the liquid and volatile balsams. There is no dosing the stomach, no douching or snuffing, but just as a smoky lamp will leave a deposit on a whitened wall, so the PILLOW-INHALER, for eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and cure at the same time. Unlike any other treatment ever known heretofore, it cures cases apparently beyond the pale of hope. MR. H. G. TRIBLE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

REV. A. N. DANIELS, West Camp, Ulster Co., N. Y., writes: "I have used the PILLOW-INHALER for severe trouble in my throat and bronchial organs with the best results, and I say to others I believe all Bronchial Affections and Catarrh can be cured by the PILLOW-INHALER where there is the least hope of a cure." MRS. M. I. CHADWICK, Richland Centre, Bucks Co., Pa., says: "I had Catarrh for years, and was going into Consumption. The PILLOW-INHALER has wrought such a cure for me that I feel I cannot do too much to spread the knowledge of it to others." Explanatory Pamphlet and Testimonials sent free.

THE PILLOW-INHALER CO. 1520 Chestnut St., Philadelphia, Pa. Branch Office, Room 12, Central Music Hall, State and Randolph Sts., Chicago, Ill.

OPIUM and MORPHINE HABIT Dr. H. H. KANE, formerly of the DeQuincy Home, now offers a Remedy whereby any one can be cured quickly and painlessly at home. For testimonials and endorsements from eminent medical men. Send stamp to H. H. KANE, 19 East 14th Street, New York.

ECLECTIC Best Chart for cutting dresses—simple, and easily used by any person. Agents wanted everywhere. DRESS CHART. L. F. WRIGHT, Mendota, Ill.

WARNER BROS' CELEBRATED CORALINE CORSETS. Mary Anderson writes: I am delighted with your Coraline Corset. It is perfect in fit and elegant in design and workmanship.

FLEXIBLE HIP HEALTH *NURSING* ABDOMINAL *CORALINE* MISSES*

Coraline is not Hemp, Jute, Tampico, or Mexican Grass. Coraline is used in no goods except those sold by WARNER BROTHERS. The genuine Coraline is superior to whalebone, and gives honest value and perfect satisfaction. Imitations are a fraud and dear at any price. For sale by all leading merchants. Price from \$1.00 up. WARNER BROTHERS, 353 BROADWAY, New York. 141 & 143 WABASH AVE., Chicago.



CATARRH IN THE HEAD,

Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Asthma, Hay Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and SUCCESSFUL SYSTEM.

Not a douche, snuff, nor patent medicine. Each case is treated according to the symptoms, what will cure one case may be worthless in another. Result of 35 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate. Treatment both internal, which destroys the germs in the blood; and external, which is a grand discovery in the healing art, so simple and yet so sure. Remedies are all pleasant to use, and results most gratifying. Treatment sent to your home, where it can be used successfully. Send for book on Catarrh containing references and diagnostic blank, free. Address, Dr. S. W. BEALL, Catarrh Specialist, Columbus, O.

JUST FROM THE PRESS! Precisely what is wanted by everyone getting up Entertainments. Something for every person, Children, Youths and Adults. 250 pages, Handsomely Bound, \$1.00. DIALOGUE HOEMAKER'S ENTIRELY NEW AND ORIGINAL. Something for every form of Entertainment—PUBLIC AND PRIVATE, SUNDAY AND DAY SCHOOL, HOLIDAYS, ANNIVERSARIES, etc. Sold by all the leading Booksellers, or mailed upon receipt of price. The National School of Elocution and Oratory, 1416 and 1418 Chestnut Street, Philadelphia. Publication Dep't, Chas. C. Shoemaker, Manager.

BUY NORTHERN CROWN SEEDS. No Seeds produce finer Flowers, Vegetables and Crops, than our reliable Northern Crown Seeds. All tested. Don't buy worthless Seeds when for less money ours are delivered FREE BY MAIL at your door. Catalogue free. JOHN A. SALZER, La Crosse, Wis.

MALARIA AND CHILLS AND FEVER CURED BY THE Quaker Chill-Cake! It will quickly and absolutely cure Malaria and Chills and Fever. It is in the form of a cake, to be eaten just as if it were a cake for refreshment. Contains no quinine, arsenic or harmful drugs. No special requirements regarding diet or former treatment, and no inconvenience experienced while taking. Quaker Chill-Cake is a positive, radical, and permanent cure. Cures where all other remedies have failed. It is pronounced by those who have ever used it, the quickest and most efficacious remedy ever known. The price of the Quaker Chill-Cake is one dollar, and will be sent by mail to any part of the U. S. on receipt of the money. Further information, circular, and testimony free. Address, GROFF & CO. 1522 Chestnut Street, Philadelphia, Pa.

NICHOLS' BARK & IRON Has been used and recommended by the MEDICAL Profession for the past twenty-five years, as an IRON TONIC for loss of appetite, nervous prostration, Dyspepsia and all troubles arising from GENERAL DEBILITY. FOR SALE BY ALL DRUGGISTS. For 50c, I will send for trial 25 papers Choicest Fl. Seeds, growth of '84, 75 to 500 seeds in each; New Large Pansies, endless var. mixed, finest strain ever offered; Dbl Rose Asters, 16 col.; Dbl. Everlastings, 12 col.; New Dbl. Gallardia, 6 col., best new annual; Large fl. Phlox, 16 col.; Pinks, 35 superb var. mixed; Verbena, 100 var., mixed; New Fringed and Striped Petunias, 20 splendid var., mixed; Dbl Portulaca, 8 col. All above & 15 other papers, choice kinds, no two alike, only 50c. (worth \$1.95). Cat. with eleg't plate of Pinks in 8 col., 5c., or with 3 sample papers seeds (my choice) for 10c., if ordered in 10 days. Buy from GOODSELL, Seed Grower, Amherst, Mass. and get live seeds sure to grow!

CATTLE FASTENING! SMITH'S PATENT SELF-Adjust'g Swing Stanchion. The best cattle fastening invented. Thousands in use. Taken first prize at seven state fairs. Circulars free. Address Wilder Manufacturing Co., Monroe, Mich.

Chas. Gossage & Co.,

State and Washington Sts.

Cloak Department.

We are now showing the most attractive stock of Spring and Summer Wraps ever exhibited in this city, embracing the latest novelties from Paris, London and Berlin, in Cloth, Silk, Brocade Velvets, Brocade Frise, Brocade Grenadines, and other new materials, to which we respectfully invite inspection.

Suit Department.

Our stock of Tailor-Made Suits is now complete, and for variety of styles, artistic designs, surpasses anything we have ever shown in former seasons. A visit of inspection is cordially invited.

Children's Cloak & Suit Departments.

We are now prepared to show the largest and best assortment of Misses' Spring Cloaks and Suits in new materials ever shown by us, and at popular prices.

Mitchell, Vance & Co.,

836 & 838 Broadway, N. Y.

Designers and Manufacturers of

Ecclesiastical

Gas Fixtures and Metal Work. Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

Church Embroidery.

St. Clement's Altar Guild is prepared to receive orders for Church work, making Surplices, Altar Linen, Silk and Linen Embroidery, furnishing of Designs, and Stamping on any material. Gifts of Altar Linen to poor churches. Orders to be sent to the Sister in Charge, All Saints' House, 2034 Cherry St., Philadelphia, Pa.

MARSHALL FIELD & Co.

State & Washington Sts.

We make an Unusual Display OF

White Goods!

Including Very Choice Designs IN

Embroidered French and Swiss Dress Goods!

White and Cream Oriental Cloth. AND Many Other Novelties!

J & R LAMB

59 Carmine St., New York.

MEMORIAL : WINDOWS Hand Book by mail free.

ECCLESIASTICAL : METAL : WORK Hand Book by mail free.

Silk - Banners - Lettered - in - Gold Hand Book by mail free.

Heavy corded SILK STOLEES..... \$7.50 each
White, Purple, Red, Green, Black.
Hand embroidered Bible Markers in same colors.
Gold Silk Embroidery, \$2.50 each.

Heavy White Cloth, cream color, 8-4 wide... \$7 per yd
Purple, 8-4, super quality..... 5 per yd

White Twilled Goods, 6-4 wide..... \$4.50 per yd
Purple 8-4 "..... 5.00 per yd

Gold Silk Fringes, Galloons, etc., etc.
Embroidery Silk, machine made..... \$1.50 per oz
Embroidery Silk, hand made..... 2.00 per oz

Woven Cluny Tapestries in red and gold, green and gold, cream-white and gold. Suitable for Dossals.

White Silk Embroideries and Purple and White Galloons for Lenten Decorations.

Cox Sons, Buckley & Co.

LATE COX & SONS.

253 Fifth Avenue, New York.

EASTER MEMORIAL GIFTS,

Stained Glass, Wood and Marble Works, Brass Altar Crosses, Vases, Candlesticks and Desks, Lecterns and Sacramental Plate, Embroidered Stoles and Rich Silk Brocades.

MEMORIAL BRASSES.

Catalogues free.

Churchman CHAS. BOOTH, Glass Stainer
Building MEMORIAL WINDOWS, DOMESTIC STAINED GLASS, & DECORATIVE PANELS FOR WALL SURFACES.

47 CHAS. F. HOGEMAN, METAL WORKER.
Lafayette COMMUNION PLATE, MEMORIAL TABLETS, VASES, CROSSES, LECTERNS, ALMS, BASONS Church Lights, &c.

Place, OTTO GAERTNER, Decorator
New York. PLAIN & DECORATIVE PAINTING EMBROIDERIES, BANNERS, AND Texts, Wood-Work for Church Purposes.

ESTIMATES & DESIGNS ON APPLICATION

Bates 103 State St.

Chicago, Ill., has the largest and best appointed PHOTOGRAPHIC STUDIO in the city. Everything new and modern. All the work entrusted to him will be done in the best possible manner. Visitors always welcome.

Pure-White, always Uniform-Reliable.



UNDISPUTED FACTS.

- 1st—Washing clothes in the usual manner is decidedly hard work. There is an easier way.
- 2d—The labor never can be made less until a new method is adopted. Are you willing to learn a better way?
- 3d—More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan.

MAGNETIC SOAP

IS THE

Best and Cheapest in the Market.

Flannels will always remain soft and flexible, and will not shrink if washed with MAGNETIC SOAP.

The reason why clothes turn yellow is on account of Rosin in the Soap. There is

NO ROSIN IN THIS SOAP

consequently it will leave clothes pure and white. With MAGNETIC SOAP you can do your washing with half the labor and in half the time than with any other Soap.

This Soap is made from materials that are absolutely pure, possessing ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows:

DIRECTIONS FOR USING.

Take one bar, cut into thin shavings, boil in one gallon of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

IT IS ENTIRELY UNNECESSARY TO BOIL THE CLOTHES WHEN USING

MAGNETIC SOAP.

Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water.

ELEGANT Rose Vine Panel Picture FREE!

Consumers will receive with each 12 bars of Magnetic Soap an elegant Panel Picture, size 14x34 inches, lithographed on cloth backed paper, in 14 different colors, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parlor.

If YOUR GROCER does not keep the MAGNETIC SOAP, he can order it for you of the Manufacturers, or of ANY WHOLESALE GROCER in Wisconsin, Michigan, Indiana, Illinois, Ohio, Western Pennsylvania, Western New York, Iowa, Minnesota, Dakota, Nebraska, Kansas or Missouri, and the Soap is rapidly being introduced in other sections. It has been on the market for the past seven years with constantly increasing demand. CAPACITY OF FACTORY TWELVE MILLION BARS A YEAR.

RICKER, McCULLOUGH & DIXON, Proprietors of McCullough Soap Co.

McCULLY & MILES, ARTISTIC

Stained Glass,

1, 3, 5, 7 & 9 Madison St.

Corner Michigan Avenue, Chicago.

W. H. WELLS & BROTHER, COMPANY.

Stained Glass Works,

48 & 50 Franklin St., Chicago.

Stained Glass.

FOR CHURCHES, Manufactured by George A. Misch, 217 East Washington Chicago, Illinois.

Send for Price List and Circular!

AUTOMATIC

"NO TENSION" SEWING MACHINE. NOISELESS—LIGHTEST RUNNING. Most Beautiful and Durable Work, AND DOES NOT INJURE HEALTH. Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.

242 Wabash Ave., Chicago.

Japanese or Church Fairs.

Committees desiring to raise funds for their church will be furnished with an assortment of fine Japanese articles for sale, with privilege of returning unsold portion, and payment after Fair. Write to

Cario Dept. Formosa Tea Importing Co., Importers of Japanese Products, 88 STATE STREET, CHICAGO.