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CHICAGO.

SATURDAY, FEBRUARY 26, 1881.

NEW YORK.

WHOLE No. 121.

Things.

HOLY GOSPEL FOR QUINQUAGESIMA SUNDAY.

Written for the Living Church.

Why heed they not that vision full of mourning, Which their loved Lord and Master could unfold? The cruel scourging, insults, bitter scorning, The fearful Cross they must so soon behold.

Do they not feel some silent premonitions? See they no presage of their coming woe? Ah, no! they understand not His monitions; These things are hidden that they may not know.

Oh! wondrous mercy of the Christ so loving, Who bore that load of sorrow all alone, That from their hearts all heaviness removing, They might not share the grief that weighed Him

We too know not how much of future sorrow God in His mercy hideth from our eyes; In the concealment of the unknown morrow. He is as pitiful as He is wise!

Let us not strive to learn what he has hidden, But, humbly trusting Him Who knoweth all, Walk daily in His strength, as He has bidden, Assured no needless trial will befall.

Then, when our earthly pilgrimage is ended, And we look back the way which we have come, Plainly we'll see how Love and Mercy blended, To hide the path by which He led us Home!

Transatlantic Events.

Recorded for the Living Church.

The Coercion Bill .- The Boers and Basutos. The Great Sahara.-Lord Penzance and his Proy.—Two Weddings in High Life.

The English Parliament took a very bold step, in shutting off the long-winded Irishmen, who that place of detention, for a time at least, in were determined to block the wheels of Govern- triumph. ment; but all the world applauds the Speaker, for his bearing and his good sense. The Coercion Bill will soon become a law; and the prospect that it will, is acting like a hot sun on ice, as far as the land-leaguers are concerned. They are packing their trunks, and leaving the Emerald Isle for more congenial climes. The American steamships will not be light-loaded, for some time to come. Rents are being paid better; her ways, and certainly is not marrying with his and acts of violence are becoming rarer. Dublin is full of policemen, with their eyes wide open; and the moment the Coercion Bill is passed, they will "nab" a number of "fine ould Irish jintlemen," who have been making considerable "chin-music," for some time past. Some of the English papers used to howl mournfully on the Southern side, during our war. Now, they can see how it is, when they read the sympathetic groans of some of our papers, on the in London; but people's tastes differ, and she

The war with the Boers and the Basutos goes does not seem the man for the emergency. The curious. It reads thus: London Times, of Feb. 1, says of him:

"It is fifteen days since his collision with the Boers in the Drakenberg Pass, when he was pretty badly whipped, but did not know it; and now he has had an even less satisfactory encounnot to be imagined that an English commander would report that he had beaten the enemy, if he knew that the enemy had beaten him. Perhaps it gives a favorable impression of a man's prowess for him not to know when he is beaten: but it reflects unfavorably on his perceptions as a soldier. If Gen. Moltke was beaten, he would

As to the Basuto war, the following letter from a British soldier will show the charming way in prescribed by our religious statute.' And the said bride has plighted her troth unto him, in which it is carried on:

"The niggers have massed an immense army. There are about 30,000 or 40,000 of them, but I hope we shall yet be able to give it to them hot, and pay them well for all their cruelties to us. The Colonel has given orders for no man to take a prisoner, to kill at once; and that we are all glad to hear. The other day a nigger came to our camp and pretended to be friendly, but one of our men took up his gun and blew his brains out. He was only five yards from him, and the bullet went clean through his head. The man was brought up for court martial, but all of us-2,500 in number—said we would lay down our arms if he got punished, so Col. Clarke told him he was exonerated from all blame, and the announcement was received with great cheers all

The English and French are trying to see whether a railroad cannot be built across the Great Sahara. They are finding some very interesting things. M. Rabourdin discovered numerous deposits of chipped flints. At Wargla, he was shown some beautiful arrow-heads; and over a distance of 500 miles he met with eighteen flint works, the presence of matrices and cores proving that they had been wrought on the spot. Consequently M. Rabourdin infers that, in prehistoric times, the desert was inhabitable, and peopled most densely in its northern and southern parts. He also met with remains of those great-horned oxen, which Herodotus tells us were found in the country of Garamantes. M. Rabourdin also collected some interesting economical facts. The commerce of the Sahara, he finds, was formerly much more active than it is now. True, the principal element of this commerce was the slave trade. Since Christians Many prayers will be offered that the Bishop may which was consecrated a few years ago, is a large have endeavored to put down this trade, the car- be spared a greater affliction than the interrupavans take the Tripoli and Tunis routes; even yet, I tion of his work.

"And They Understood None of These traffic is carried on clandestinely on French ter-

ritory. M. Rabourdin states that the Arabs treat them their liberty. The Wed-Rir is peopled by these freed negroes, who are excellent cultivators, laborious and industrious, and knowing thoroughly how to irrigate their lands. He considers these negroes much superior to the lazy, gluttonous and degraded Arabs.

The getting out of jail, of Messrs. Dale and Enraght, raises the laugh again on Lord Penzance. By the way, we wonder whether Arthur Sullivan called his absurd opera, "The Pirates surdest thing he knew. This struggle between for "the Law," led him to that peculiarly legal Penzance and the Ritualists exactly resembles terrier and a vigorous rat. Pincher is down upon his prey with a swiftness and accuracy that leave tail, the empty jaws close with a snap, and the nimble little rodent disappears like a flash of bishop of Canterbury, promoted by Bishop Peris with the Dean of the Arches and the Ritualist incumbent. His Lordship is excellent at pinning, but he cannot hold. All experienced look for the hole of escape. In the present case it seems to have been an exceedingly small one it was not "as deep as a well, nor as wide as a lowing paragraghs: church-door, but 'twas enough, 'twould serve.' It was, at any rate, as wide as the door of Hol-

At last, the Baroness Burdett-Coutts has got about it. She was rich enough to take a young man and bring up for a husband to suit herself; and, when she had got him trained, to marry him. If he was willing, whose business is it? He has lived with her for years, and knows all her ways, and certainly is not marrying with his eyes shut. "But," says Mrs. Grundy, "he is marrying for money." Well, has not Mrs. Grundy assisted at a great many weddings, which symbolizes dectrines repusited by our the plain intention of the Article and formularies of the Church of England.

We fully recognize the authority of the Bishops to exact 'a rigid observance of the rubrical law of the Church from all parties within her pale; but we cannot see how justice requires that such variations as have no symbolic meaning, and have never been condemned by authority, should be placed in the same category with the re-introduction of long discarded ceremonial, which symbolizes dectrines repusited by our Church at the time of the Reformation, and any attempt to imitate this religious drama upon about it. She was rich enough to take a young young lady's parents on her prospects? And, moreover, who knows that this youthful bridegroom marries for money? To be sure, the old lady did not look loveable when we saw her last, has done enough for him to make him love her.

on with very little success, as far as the English | Coutts' wedding, it has gone into ecstacies over | Eastward position, Wafer-bread and the Mixed | coloring is rich and yet so well blended as to are concerned. There is every reason to sup- one of the Rothschilds getting married. The Chalice, were positively ordered by the rubrics produce a harmonious effect. The second winpose that, thus far, the Boers have had the best Prince of Wales went to the synagogue, and saw of 1549, which also recognized the Injunctions dow, representing the Baptism in Jordan, was of it. Gen. Colley, who is at the head of affairs, the thing done. The Jewish marriage contract is prescribing the two Altar-Lights. All these suggested in part by the work in the Baptistery

of the month Shevat, in the year 5641, A. M., corresponding to the 19th day of January, 1881, the they figured in the first Ordinal of King Edward thousand dollars a month are needed to meet all holy covenant of marriage was entered into, in London, between the bridegroom, Leopold de ter, and seems to have fancied at the end of it that he had beaten his enemy. It is, we suppose, said bridegroom made the following declaration being the case, the only objection that can possito his bride: 'Be thou my wife according to the bly be alleged against them on Bishop Perry's law of Moses and Israel. I faithfully promise that I will be a true husband unto thee. I will honor and cherish thee; I will work for thee; I prescribe them. They stand, therefore, on exwill protect and support thee, and will provide all that is necessary for thy due sustenance, even as it beseemeth a Jewish husband to do. I also take upon myself all such further obligations for thy maintenance, during thy lifetime, as are affection and in sincerity, and has thus taken upon herself the fulfilment of all duties incumbent upon a Jewish wife. This covenant of posed to believe in fair play. marriage was duly executed and witnessed, according to the usage of Israel.

At the wedding breakfast, the bridegroomspeech: "I believe it is unusual to talk of onetill now a happy life. I have had the kindest of fathers, the best of mothers, the dearest brothers and sisters. I will only hope that I shall make my dear wife as happy as I have been. I am sure, sir, you will excuse me if I do not say more. Every word I have said was from my heart." The Prince of Wales said in his speech: "I have had the advantage of being long acquainted with this family. I am well aware how popular they are, not only in this, but in other countries; because not only do they possess great wealth, but they know how to spendit; not only by being hospitable to their friends, but by making use of it in a still more important manner, in subscribing to great charities, and in rendering assistance and kindness to those who are in want and in need."

Bishop Tuttle writes from Concord, N. H.: "A telegram from Salt Lake tells me that two of my children are alarmingly ill from diphtheria. This compels withdrawal of all my appointments. I hope for the best, but am full of fear, and leave for home to-morrow (Feb. 14) night."

News about Church and State.

the Courts.—St. John's, Kennington.—Irish Obstructionists.

From our English Correspondent.

LONDON, Feb. 3, 1881. There is not much Church news this week. Mr. Dale's health is delicate, and he is in the country; but even if he were in town, St. Vedast's is in the hands of workmen, and he could do nothing there. Mr. Enraght has gone back to Bordesley, and resumed his active duties, but whether he will again be molested, looks a little doubtful. of Penzance," after this lord, as being the ab- His persecutor, Perkins the baker, whose zeal Reservation of the Blessed Sacrament to which that of a tussle between a dashing but inefficient he is chiefly indebted for notoriety, has called upon the Bishop of Worcester, to "take some decided course to uphold his own authority and nothing to be desired; he pins him; for a moment | that of the ecclesiastical court." It has yet to be he holds him; but then—there is the whisk of a proved whether this means a retreat or not. In the meantime, a counter-memorial to the Archlightning through a hole in the barn floor. So it ry, formerly of Melbourne, Australia, is in process of signature. It has, as yet, only received 260 names, all strong party men, againtst 2,900 which have been sent to the Dean of St. Paul's. spectators know this, and no sooner has the Both documents are still open, and it would be learned judge made his dash, than they begin to premature to say which will be most numerously signed; but there need be no hesitation in pronouncing Bishop Perry's to be little creditable to -small but sufficient. Like Mercutio's wound, its draughtsman. I ask you to read the two fol-

We have no desire to narrow the comprehensiveness of the National Church, or to abridge loway prison; and Mr. Dale issues forth from that reasonable liberty which has always been conceded to Churchmen in matters non-essential. We are, however, firmly convinced that neither in public prayer, nor in administration of the Sacraments, ought there to be granted any At last, the Baroness Burdett-Coutts has got toleration of the use of vestments and symbols avowedly re-introduced as exponents of doctrines which we believe to be unsert ural, and which have been declared to be not in accordance with

an old man? and has she not congratulated the which is therefore identified with the superstitious doctrines and practices of the Church of

things, therefore, together with stone altars and of St. John, at Ravenna, of A. D. 450. "On the fourth day of the week, the 19th day other matters are declared by Article XXXVI. to be neither "superstitious" nor "ungodly"; for VI., to which Bishop Perry and his friends have expenses. The Institution is a shelter and rebeing the case, the only objection that can possi- accomplishing noble things. It is under the own showing, is, that "the law" does not now actly the same footing as Bishop Perry's variations, with no symbolical meaning. What, therefore, he claims, is, to say-"Let us be allowed to alter rubrics to suit our own fancies, but to send any one to prison whom we charge with altering them to suit his." Well, that is not a very promising demand to make. in a country which is sup-

The dissenters, who have lately been mocking at us for submitting to State control, are suffering a swift retribution. A Baptist congregation Leopold Rothschild—made the following pretty at Huddersfield have been suing their minister, claim to Christianity in any shape. "You even Mr. Stannard, for not preaching the doctrines find its representatives," he says, "in the bosom self. But, on an occasion like this, one may be set forth in their trust-deed, to-wit, Calvinism; of the Church, I mean those upon whom the permitted to say a few words. I have enjoyed and Vice-Chancellor Hall has decided in their fa- Church has some claim, or those who have allied vor. Thus the posse comitatus would, if necessary, be called out to eject Mr. Stannard; unless, indeed, he should appeal to a higher court, and by her priests, or who have perhaps gone fur-Vice-Chancellor Hall's judgment should be re-ther, and have been confirmed, or who have reversed. We have always said that Dissenters are ceived the Sacred Elements of the Lord's Supjust as much "established" (that is to say, are just as much under the control of Cæsar), as we are. Our grievance is, that the impediments which the State puts in the way of the Church's Synodical action, place us at a disadvantage as Synodical action, place us at a disadvantage as monism, and every other kind of 'ism,' is to the level of a mere congregational style, then compared with the Dissenters. For instance, if preached; but, in point of fact, few pulpits which it will soon lose spirit. Hence, in "Choirs and the Vice-Chancellor's decision had been the other way, the trustees might have re-affirmed their religious belief; and the worst that could have happened to them would have been the loss of their property. But the decisions of the Privy Ceuncil, however false or absurd, are, in theory at least, binding upon the whole Church, and cannot be set right except by an Act of Parliament, which Churchmen could not have if they would, and would not ask for if they could.

I am sorry to report that the Rev. D. Elsdale, Vicar of St. John the Divine, Kennington, has been obliged, by ill health, to resign. His church, building with many fine points, but marred somewhat by certain peculiarities of its architect, who notice in our next.

has a passion for experimenting. At St. John's Choirs of Men and Boys—Their Trainhe has made his nave encroach upon his aisles, their slaves kindly, and generally end by giving A Counter-Memorial.—Dissenters Appealing to and built the easternmost pair of arches askew. The effect is not bad in the nave itself, but the aisles are spoiled. What, however, is most noticeable about the church, is the fact that some \$60,000 or \$70,000 were contributed to it by a large-hearted clergyman, the Rev. C. E. Brooke, who has contentedly occupied the post of assistant curate under Mr. Elsdale, ever since. There are few things more creditable to the Church of England, than St. John's, Kennington.

Public attention is naturally rivetted upon the manœuvres of the Home-Rulers. The Tuesday sitting in last week was continued till two o'clock on Wednesday afternoon (two and twenty hours), and all on a question of precedence. But this week, on the motion for leave to introduce what is invidiously called "the Coercion Bill" of the Government, the sitting was protracted from four o'clock on Tuesday afternoon till nine yesterday morning-forty-one hours in all! At last the Speaker interposed, and insisted on putting the question. There was a great disturbance, but Mr. Brand's coup d'etat was most seriously resisted, and this evening, Mr. Gladstone will propose to the House of Commons, that it adopt a form of the cloture for the rest of the season.

NEW YORK.

The results of the recent Hospital Sunday have been announced as \$22,617 for the general fund, and "specials" in addition, bringing the total up to \$41,813.33. It is not stated what proportion St. Luke's Hospital has received, though we know it to be a large sum. The House of Rest for Consumptives obtained \$2,000 from the gen-

The Rev. Wm. A. Snively, D. D., Rector of Grace Church, Brooklyn Heights, read a paper last week, before the Long Island Historical Society, on the subject of the Oberammergau Pasa secular stage, as was lately done.

The new Holy Trinity, Harlem, has been much Now, it so happens, (1) that in an undefended beautified by the putting in of three large chansuit (Sheppard vs. Bennett), it was decided that cel windows, representing our Lord's Birth, Bapthe doctrines of which these vestments and sym- tism and Ascension. The work was jointly exebols are supposed to be exponents, might be law- cuted by Mr. J. C. Spence, of Montreal, Canada, fully held in the Church of England; and (2) that and Mr. Edmundson, of Manchester, England, While Society growls over Lady Burdett- four of the six points, to-wit: Vestments, the and is in what is called the English style. The

> The House of Mercy is putting forth a special appeal for funds to support its work. About one care of the Sisters of St. Mary.

> Washington's birthday was noted by the chimes of old Trinity, which rang out a number of National airs. This is fitting enough, in any case; but we wonder how many Americans remember that Washington was a Churchman.

The Joint Diocesan Committee on Uniform Sunday School Lessons, was in session during the day, at St. Augustine's Chapel, Houston St.

The Rev. Dr. S. H. Tyng, Jr., has again been speaking out; this time it is on the subject of nonchurch-going. He points to the existence of the evil among professed members of all religthe evil among professed members of all religions bodies, as well as among those who make no look into English books giving hints on Choir themselves to her at some time or another, by her ceremonies; those who have been baptized per." He finds the cause, partly in the state of popular religion, partly in the materialism and worldliness of the time. "You can find pulpits in this city," he says, "where Buddhism, Mormonism, and every other kind of 'ism,' is confine themselves to preaching the Gospel." His reference is to the pulpit of the sects. There can be no doubt in the minds of thinking men, that the Church, if she be but faithful to herself, is the grand force best adapted and most needed to restore true and wholesome spiritual order to the existing spiritual chaos; but the task is indeed a vast one.

A line from a correspondent at Ogden, Utah, informs us of the death of the Rev. J. L. Gillogly, Pastor of the Memorial Church of the Good Shepherd, at that point, after an illness of only twenty days. Deeply sympathizing with his bereaved flock, we hope to give a more extended

ing and Management.

A Series for the Living Church, by the Precentor of the Cathedral, Chicago.

Let us now imagine that we are about to start our Boy Choir. But right here in the beginning, let us guard against the idea that a Boy-Choir can succeed if composed entirely of boys,. Men should form a large portion of it, and be the really permanent and reliable factor therein. Better a Choir of four or eight men alone than twelve or twenty boys without men, or with only a leader, or one or two adult voices.

We must presume that either in Clergyman, Organist, or Choir Leader, there is sufficient musical knowledge and patient enthusiasm to fit him for the work of carrying on the Choir.

Given this, all will go well. We must start out with certain definite ideas. First, the Choir of men and boys is the only true Church Choir. Second, it is to be no mere experiment, but intended to be permanent. Third, the full choral Service must be steadily developed. Fourth, the Choir, as ministers in Divine Worship, must be clothed with the surplice, the symbol of their office. Fifth, those who minister in such a holy function can add a further beauty to their service, by making lt a free-will offering to Almighty

Whether all these points can be realized or not, it matters not, if they are only believed in and aimed at. Some may doubt, for instance, the possibility or advisability of a full choral Service or surpliced choir in a small church; but where the Service is regulated in pitch to suit the size of the building, the Choral Service will be found suitable for all times and all places, and the surplice as fitting for the Chorister as for the Priest.

In training a Choir of Men and Boys, the first point to be aimed at is clear and distinct reading; next, a knowledge of the order of the Service in the Book of Common Prayer. Study in those two matters can be carried on at once by using the Prayer Book as a hand-book for reading exercises. Let each voice in turn read portions of the Confession, the Lord's Prayer, etc., on a single note, carefully keeping up the pitch, and distinctly uttering every word and syllable; then, unite all in th casionally, to recall the vo

the effort should be made to secure a pure and sustained intonation by all the voices, on one note. It will be found that this simple exercise will prepare the way for the best kind of chanting, either Gregorian or Anglican; for the words will be uttered clearly, intelligently, with just emphasis and rhythm, and all together.

The Confession, the opening versicles in the Morning Prayer, the Gloria Patri, the Venite, and the Litany responses, may thus all be made exercises in correct pronunciation, good delivery of the voice, just rhythm and consentaneous utterance. This, with scale practice on all the vowel sounds, keeping the cavity of the mouth well opened within, and the teeth well apart, whether singing the open ah sound or the closed ee, will secure easy pure tones.

The leader must himself demonstrate that all tones can be made with ease and purity, and show how the position of the tongue and lips gives color and effect to the notes. Inspire confidence in the boys that they can take the high notes; show them how easy it is, by vocalizing upon the sound oo as in "food;" and the consciousness of being able to do it will make them conquer amazing difficulties. Here it may be said, that in learning new pieces it is best to pick out the most difficult passages, and commence the practice upon them; the rest will seem easy of accomplishment.

As we must have rapid results, here in this land, and cannot wait for the slow fruition of Instruction, to see the advice given, that boys should be under instruction for three years before being allowed to sing in church. not act upon that plan here, but must put the boys at once in harness, when we can get them. It will be well, therefore, to teach largely by rote, thus getting an immediate result in pieces earned; but at the same time constantly analyzing the music thus taught, and gradually instilling lessons in notation, rhythm, and eveu in harmony, at least as far as key relations and modulation. The men and boys must be taught constantly, new and interesting music: and the old, in its annual recurrence in the Christian Year, will be found ever fresh and unworn, and seem new again. If the Choir is made a drudge to sing a few hymns and unvarying chants, down places where they sing," music of a higher order in Anthem and Service, should have place, and be listened to with devotion by the people. In a full choral Service, the people's part is never omitted, which is, all the responses, the "Amens," the Psalter, Litany and Hymns; the Canticles, too, are often within the range of the congrega-tional capacity, and when this is the case, the choir, if competent, may properly sing to more elaborate music the *Kyrie*, *Credo*, *Sanctus* and Gloria in Excelsis, as also anthems taken from Holy Scripture.

To return to the more rudimentary work of the Choir, it will be found that if a faithful practice in distinct reading has been had, the chanting of the Canticles and Psalms (one of the hardest things to teach small boys) will come easily to all; whether the varying form of the Gregorian Tones are used, or the more mechanical and exact rhythm of the Anglican Chant.

In Memoriam.

The Rev. Peter Arvedson, who died in Algonquin, Illinois, Nov. 22d. 1880. Written for the Living Church.

In the death of this single-hearted, lowlyminded man, the Church is called to mourn the loss of one of her truest Saints. It was not possible that a light burning with such brightness could be entirely hidden from the world at large. Working in an obscure village, on a small missionary stipend, his name was nevertheless a household word in more than one Eastern family, which will never cease to hold the name of Peter Arvedson in grateful and honured

That Mr. Arvedson was of Swedish birth is probably known to all your readers dwelling in a comparatively early age. Some idea of one of Illinois, but the labors worthy of an Apostle, the weary journeyings, the self-denials, the sacrifices, the poverty borne so bravely are not perhaps so well known.

The outlines of Mr. Arvedson's personal history and ministerial work are best given in his own words:

"I was born in Sweden, on that dreadful day in history, St. Bartholomew's Day, A. D. 1822. On the same day, in 1841, I left my native land, setting sail from Gottenburg, leaving behind a older than myself; landed in New York the latter lish Service began at 3:30, and closed at 4:40 part of October. Spent one year in the neighborhood of Cincinnati, working by the month on farms. In the autumn of 1842, came to Chicago; staid in the city about 9 months. Just before the setting in of winter, went into the country, about 40 miles west of the city, and agreed to work for Dr. Andrew Cornish, formerly from Massachusetts. His wife, Mrs. Rhoda Cornish (her msiden name, Bradley), was a noble Churchwoman; as near a perfect model of the true Christian woman as I ever met with, except my own mother. In this family, by reading, I got my Church principles. In the fall of '43, I enclosed a piece of government land-72 acres. The following year, in partnership with a friend, a countryman, who enclosed the 80 acres adjoining, I began to make improvements; we built a log shanty, 10 by 14, in which we lived four years, keeping bachelor's hall. My Sundays, I spent in the family of Dr. Cornish; part of the time we had Services in the District School house, by a missionary, who, during one year, gave one quarter of his time, generally. When not having Services by a clergyman, we had layreading in the tannery by a friend of the family residing in the neighborhood, A. J. Burger, Esq. On the 24th of February, 1844, the Parish of St. John's, Algonquin, was organized-Dr. Cornish, Senior Warden: Peter Arvedson, Junior Warden. In 1845, in October, we enjoyed a visit from the Rev. J. H. Cornish, of South Carolina; in the fall of 1848 was married to a niece of Rev. Mr. Cornish. In January, 1850. the Parish was revived; lay reading inaugurated in our house-a double log-house. We were visited by good old Bishop Chase, that same year, and Peter Arvedson licensed as lay-reader. I say "we lived in a double log-house, having only two rooms below, each about 14 by 16,-one room occupied by the family of J. H. Cornish, the other by ourselves; it served as kitchen, bedroom, dining-room and sitting-room. Now, how cumstances? The bed, the table, the cookstove, and half a dozen chairs would seemingly leave room for nothing else. On Sunday morning, as soon as breakfast and prayers were over, we would carry bed and bedding up chamber, uncord the bed-stead, and deposit it behind the house; then sundry blocks would be carried in from the wood pile, and some spare boards from the barn, and quilts and blankets spread over them; an arm-chair, with a huge board laid on the arms, and a white cloth spread over would answer the purpose of reading desk, lectern and pulpit; then the neighbors, sometimes only two or three, sometimes, if the day were bright and cool, quite a number would come in, and then Service and the sermon, and singing, not always making melody and harmony for musical ears. but we hoped acceptable in the ears of the Lord. Now about this time came the "silver spoon,"

but as I told the story in the Convention once, and was made quite a lion for an hour or two, I shall not repeat it here.

Our parish continued to live a somewhat feeble life, lay-Services adjourned to school-house, Services occasionally held by clergyman; my farming taking all my energies on week days, and my Sundays, when no clergymen was with us, being occupied with two Services, one in our immediate neighborhood in the morning; the afternoon being given to a school-house five miles distant, whither I would drive with my lumber wagon, rain or shine, hot or cold, mud or dry, taking in all the passengers I could get. As regards domestic matters you can tell by the number that the little souls were sent us regularly, when standing side by side like a regular flight of stairs. In worldly goods no gain.

But how happens it that such as I, without education of a literary kind, a plain laboring man, and poor at that, ever came to be a minister, and that in a Church which has always required a somewhat high standard of literary culture in those who aspire to serve at her Altars, and dispense the Lord's Word and Sacraments?

Well! it seems strange to me now how it ever me sadly whether it were not a grave mistake. with literary qualifications. The Bishop advised then sang the "Rock of Ages," and I pronounced

1860. In 1863 I was ordained, began by working hard as usual on my farm, writing my sermons at night and on rainy days, and preaching Algonquin, and opening Services at Dundee, where at the end of one year a Parish was organized, called St. James. In 1864, we began to 1865, and paid for it in 1871."

What a record have we here of missionary enterprise and toil! But when we add that for many years Mr. Arvedson, after a week of labor on his farm, drove a circuit of 30 odd miles, holding three Services, preaching three sermons in two languages, we may form some idea of the toil that wasted his strength, and laid him low at these Sundays may be gained from the following:

"Strangely enough, my Sunday labors and appointments have so shaped themselves, as to give me frequently my Sunday evenings at home. To-day I had Sunday School at St. John's, Algonquin, at 10 A. M.; Holy Communion at 11, which closed at 12:20 P. M. The roads very bad, did not get home (about two miles from church) taking lunch, then down to Chrystal Lake, four miles, got there just in time for Swedish Service dear mother, one sister, and four brothers, all and sermon, at 2:15, which closed at 3:25. Eng-P. M.; got back home for tea at 5:55 P. M. The roads so bad I found rather hard driving necessary to make the time. Was much less fatigued at the close of the day than I expected to be."

> In 1871, there were ten children to provide for. and this on the merest pittance of support, with a week of toil on the farm, and such Sundays as he described above. Standing all alone as it were, it is no great wonder that this brave soldier of the Cross describes himself in a letter to the author of these lines, as "depressed in spirit, perplexed in mind; like one feeling his way, passing through a cloud." Attention had been called to Mr. Arvedson's pecuniary needs, by a gentleman residing in Elgin at that time, and a letter was written Mr. Arvedson, offering, on the part of a few ladies, to send a barrel of clothing; the reply was so characteristic of his humility and self abnegation, so different in manner and matter from ordinary epistles, that we cannot forbear copying a part:

"Dear Sister in the bond of a Saviour's love. Blessed indeed is that holy tie of common salvation, a free gift of God, and of pledged vows of love and fidelity to a common Lord and Saviour, by man, which binds so many hearts together, though unknown by face, into that holiest of all relationships, sons and daughters of the Lord God Almighty, brethren and sisters in the Lord Jesus, members of the One Body, Christ's Holy Catholic Church! Forgive if I have erred in thus addressing one whom I have never seen. In answer to yours of the 23d, which was received this evening, the whole tone and spirit of your letter demonstrates that the Apostle's illustration, the body with many members, and the members caring one for another, was not an abstract idea merely, but is a blessed reality at this present day. I feel as if the writer were very near to me by the holiest of ties, but I thank you most heartily for the letter; it has warmed my heart. it has strengthened my faith in a sentence which did we manage to have Services under such cir- years ago I used to quote as a motto, "Trust in the Lord and be doing good; dwell in the land, and verily thou shalt be fed." I trust it may also quicken my zeal.

I do not know what answer to make to your kink offer of aid. I am very sure that there are many brethren far more worthy of your favor than myself, and at the same time really more needy; if I accept your liberality, my brother might be suffering, while I would have more than sufficient for the present need. I will. however, so far, answer the inquiry, as it relates to the members of my family, the ages and size; at the same time frankly stating that whilst I can not make it clear to my mind whether I ought to receive your kind offer or not, I am very sure that if any other clergyman more truly in need of help should come to your notice, I would most cheerfully acquiesce in your turning your favor in that direction; and also if any thing is sent for me and mine, that it be plain in make up as becometh a minister's family with small pretensions, dwelling among a people where there is great need of setting the example of plainess of

Your Brother and Servant in Christ, "PETER ARVEDSON.

A passage from a letter written only last March, during the Lenten Season, will help to show against what discouragements he labored, and at what cost to himself.

"At my first Friday evening Service this Lent, I had just two persons present, a man and his wife! We had the Litany, two hymns, and I made a short extempore address; just imagine preaching extempore to just two persons! The Friday following, there were 13 persons; the Friday after that, 23-Last Friday,-there were just two little girls, sisters, one 10, the other 13 add in memoriam-3

years old; it was quite cold, and none of my own children were in condition to go with me. I began by telling the little girls that I was very glad to see them, that God was just as near us and as ready to hear our prayers as if the church were full of people. We sang the two first verses of came to pass, and very often my heart misgives the Litany hymn, and then said the Litany, the two dear little girls responding all through with Some men have the misfortune never to be ap- their clear voices. After the Litany I told them preciated, others have the bad luck always to that I would not detaim them by asking them to pass for more than they are worth, which latter listen to a sermon, but would only talk to them predicament always makes an honest man feel for a little while about the words of the Prophet uncomfortable. My Bishop, the present one Micah. "What doth the Lord require of thee, (Bishop Whitehouse), thought that he saw in me O man! but to do justly, to love mercy, and news than the Diocesan paper and all the other something that would enable me to labor with to walk humbly with thy God?" which I did, Church papers of the country put together. profit as a Deacon, under the Canon dispensing and to which they listened very attentively; we What is the matter with the LIVING CHURCH?

me to become a candidate for Deacon's Orders in the Blessing. The little girls staid to help me put out the lights, and then I asked them, "Well, little girls, are you sorry you came to church this evening?" They said, "No, sir." They were them on Sundays, taking charge of St. John's, children of Bohemian Romanists and members of our Sunday School."

"I had walked down, as I had just returned from a cold, rough drive in time to take tea bebuild the Church of St. John's; finished it in fore I made my way to church, and my horse was tired, so I had to walk back, and came home dreadfully tired, well nigh exhausted; but by no means sorry that I had taken the trouble and the weariness to go two miles to say the prayers with the two little girls!"

Alas! that we should have to record the old story of patient, faithful toil without even a support in return. The small missionary stipend, the little that could be depended upon from the farm had been for several years totally insufficient to provide even the plainest necessaries for his large family; and his means had been steadily wasting, until in the fall of 1879, the last year of his life, he found himself reduced to part with the little left—the stock on the farm. But his letters were just as full of cheerful patience, of a longing to work while time and strength were until 1 P. M. Had only 10 minutes to spend in left him. All want of success in his ministerial work, he attributed to his own short-comings. No complaint of the parish; no envious words towards his brethren in the ministry, more favored than himself, ever fell from his meek lips. Indeed, he seemed almost afraid to receive the little he did receive, and it was hard to make him acknowledge that he was entitled to any support. In reply to a letter, begging him to remember that he belonged to a Brotherhood whose members were bound to care for the needs of each other, he wrote the following:

> "What you write about the Brotherhood is all right and true. But a true brother, whilst he is ready and willing to reach out a brother's hand, exercising loving kindness, will not be forward in complaining before another brother of his own financial difficulties; they may be no greater than what are common, and for a minister of Christ, it seems to me almost disgusting to be continually harping upon short supplies. It is a very new idea to conceive of a minister so well settled pecuniarily as to be set entirely free from any care about the maintenance of himself and family; but I am afraid all of us could not with safety be so prospered. Might not thereby all sympathy for the struggling layman, baffling for the mere existence of himself and household be entirely dried up? It is written, "it behooved him to be made like unto his brethren." I certainly do not profess to have arrived at any uncommon elevation above the common anxieties of common men as regards food and clothing for me and mine, but while seeing, not without occasional regret, the gradual melting away for the past three years of my moderate resources, I think I have never murmured, or at all mistrusted our Heavenly Father's promise, "Trust in the Lord, and be doing good, dwell in the land, and verily thou shalt be fed." I have every reason to trust Him for all; I need much more to be concerned about serving him rightly and faithfully."

was full of it. We have letters written at midend was near.

He had always desired "to die in harness." soul of the lowly Swedish Priest was at rest in the Paradise of Saints.

The days of Saintship are not passed away; were the history of the past quarter of a century written out, it would be found that at no time from the early days of Prophets, Apostles and Martyrs has the Church been 'richer in Saintly lives and Saintly deeds. The Martyr Patteson, toiling over the burning sands of Maori, that he might preach the Word to a few black natives; James DeKoven, in his life work at Racine: Peter Arvedson, on his humble farm in Algonquin, walking two miles, after a day of toil, that cess. After proving the falsity and groundlesshe might hold Services for two little Bohemian ness of the objections, and showing that the somen and Saints of God?"

Are such men to pass from our midst, and we ocese. The Bishop's address was listened to to make no farther mention of them? Are they with marked attention, and did not fail to appeal not still members of the same Household of to all present. In the evening, he addressed a Faith, Christ's Mystic Body? Do we remember large congregation in S. Andrew's Church, of our dead as we ought to? Do not the very heathen put us to shame in this respect?

If, in Dr. Dix's beautiful words, "they be close and precious intercommunion should be into a large alms-basin. mentioned—it should have its definite expression, and be kept ever before the eyes, and in the ears of us who remain here below. This was done ture on Feb. 6th, as before stated. He has anprayers for the departed."

We do not fear that the Diocese of Illinois will suffer any forgetfulness of this, her true Saint, his fidelity, his pure faith, his meekness and humility, his entire willingness to suffer the loss of all things for Christ's sake; the weary journeys, the poverty of her missionary, Peter Arvedson. The remembrance of these will not be suffered lightly to pass away.

What is the Matter?

To the Editor of the Living Church:

Your paper contains more New York news than the New York papers, and more Washington

Diocese of Texas.

Correspondence of the Living Church.

During the past few weeks the Bishop has visted Grace Church, Galveston, confirmed four persons, and presided at two vestry meetings; and the vestry have called the Rev. W. D. Sartwelle, of Sedalia, Missouri, to their parish. This is one of the most interesting fields of labor in the diocese; a fine church and a good parish school. Moreover, hopes are being entertained for the erection of a Rectory at an early date.

Trinity Church, Galveston, an old parish, and the most important in the State, under the able administration of the Rector (Rev. S. M. Bird), shows great vigor and strength. They rejoice in the establishment of a surpliced choir of men and boys, twenty-four in number. rendition of the Services is most hearty, and their behavior very devout. They show plainly that they have been well trained in the Church. At Christmas time, the parishioners rejoiced the heart of the Rector with a liberal gift of new furniture for the Rectory parlors; also with a goodly sum of pocket money.

On the Fourth Sunday after Epiphany, the Bishop visited the parish of St. James', La-Grange; held Services, confirmed five persons, and held a vestry meeting, with the view of securing a resident clergyman. Quite a goodly support was promised. Steps were taken looking for the sale of their school-house property, and the erection of a fine church, with school and Rectory, on a beautiful site given some years since by Judge Shropshire. The Bishop thinks this to be one of the best fields of work in the diocese and so it is, for one who loves the Church, and is willing to push forward her blessed interests. The people are in earnest; and to the right man, they will yield not only financial support, but loving co-operation.

The Bishop has confirmed four persons at Columbus: also four at Eagle Lake. These points are made the care of the Rev. H. C. Howard, whose noble labors and self-sacrificing life is most highly appreciated by all.

The Bishop will lay the corner-stone of St. Mary's Church, Bellville, this month; and hopes are entertained that he will be able to lay that of Calvary Church, Bastrop, this summer.

Several new clergymen are expected in this diocese, shortly. They will find plenty to do, for the State has entered on a new era. Railroads are being rapidly pushed forward; new towns are springing up; immigrants are settling in all directions; and it is no time for the Church to be idle, but to earnestly push forward her work.

A Letter from Delaware.

Bishop Hare and the Indians .- Rev. Dr. Frost. Bishop Lee.-A Christian Judge. Correspondence of the Living Church.

WILMINGTON, Del., Feb. 7, 1881. The Fifth Sunday after the Epiphany, 1881, will be remembered by Wilmington Churchmen as being a day on which the battle-cry of the Church in Niobrara came to Del-His last labor of love was the renovating and aware—a day when they were made better acimproving the Church in Algonquin; his heart quainted with the campaign, as being conducted in that far western field. The number of wellnight, at three and four in the early morn, as he dressed people crossing the Brandywine Bridge sat watching by the sick bed of some member of towards S. John's Church, shortly before four his family, full of eager descriptions of how his o'clock in the afternoon, seemed to indicate an work was being prospered; but the candle was event of interest to Church-people generally; and burning at both ends, and when the church was so it proved to be. The beautiful church at 21st fairly opened his strength was spent, and the and Market Sts., known as S. John's, was unusually well-filled with worshippers, representing all the city churches. Evening prayer was said by and the desire was granted; but a few days of the Revs. J. W. Kaye, of S. Andrews, and Dr. suffering, and all was over. The last earthly Clemson, of Claymont; the Rev. T. G. Littell, ministration completed, and the pure, humble Rector of the Church, acting as Lector. At the conclusion of the Office, the Rt. Rev. Dr. Hare, Bishop of Niobrara, advanced to the front of the chancel, and proceeded to address the congregation, on "Mission Work among the Indians. He began by noting two objections raised against the practicability of work among the red man: one-that the work was too insignificant, because the Indian race was fast fading away; and the other-that the attempt to change the Faith of the aboriginal of America, or to merge his race with that of the Caucasian, was too gigantic an enterprise to be undertaken with any hope of sucgirls. Are they not members of the same called "Indian question" is not insoluble (as is family, signed with the one sign, "Servants of too commonly supposed), he proceeded to give an account of Missionary life and labor in his di-

which Bishop Lee is Rector. The Rector of Trinity (Dr. Frost) is now receiving a quantity of old silver from members of really so near to us as God says they are, that the congregation, to be melted up and moulded

Owing to physical indisposition, the Bishop of the diocese was unable to deliver his first lecin the primitive Church in the ancient use of nounced the subjects, under the head of "Evidences of tthe Divine Origin of Christianity."

In his charge to the grand jury, this morning, Chief Justice Comegys, who is, we believe, a well-known Churchman in the lower part of the diocese, thus expressed himself in regard to the arch infidel, Ingersoll, who visited this city not

His Honor, speaking of Wilmington, said "that it was used as a theatre for the promulgation of sentiments at war with the religion of the Bible. Blasphemous language was used, near where we are assembled, by an audacious disciple of the defamers of revealed religion, for the purpose of exposing its doctrines to contempt and ridicule. And, to what some consider the reproach of the people of this city, no man stepped forward to Transcript. call him to account for his defiance of the law of the State. I say to you that the law of this State is against the insulting of God by reproachful or clock, so as not quite to spoil its dinner.

derogatory language, or expressions; and exciting the passions of the people, by treating their religion with contempt. No community, such as ours, can exist as a healthy, moral organization, where men are allowed to speak without challenge against the very and only foundation upon which it securely rests—the overruling power of God. When we dethrone His majesty, and erect in His place our own notions of right and wrong, we shall soon pass into a state of life not restraining, but, in effect, promoting, our inherent propensity to evil; for no candid man can pretend that our impulses are not towards the gratification, rather than in restraint of our passions." After citing a statute of George II., as to the punishment for blasphemy, which the Judge declared was still good law in Delaware, he continued as follows: "Whenever hereafter a man shall stand up in the face of the people of this county while they remain a Christian people, and insult their religion, or bring it into contempt and ridicule, it will be the duty of the grand jury to bring such offence to the notice of the court, by presentment; as well as it will be that of others to arrest him for his open offense. When a criminal act is committed in the presence of an officer, he may arrest and detain without a warrant. It is, I hope, hardly necessary to say to this community, and to assure the people of it, that if any one shall be convicted of the crime of blasphemy, there will be no stint of the full measure of punishment the law now prescribes. And we shall, in no wise, be deterred from the performance of our duty, by the sneers of the devotees of any other Faith than that of the body of the people of this State, or the deprecatory expressions of those who think the right of free speech will be infringed thereby. We respect free speech, and shall protect it when the public peace shall not be disturbed by it, or is not in danger of being so; but we shall not consent to allow the privilege to be used, if we can help it, to the dishonor of the God of Jew and Gentile, Hebrew and Christian, in Whose existence and omnipotence the people of this State believe, and Whom they fear and also trust; or in the revilement or reproach of

taught." These words, from the highest judicial officer in the State, serve to set the law in its proper light, as the shield and defender of the religious privileges of the people, as well as of their moral and political rights.

Christ, or the disparagement of the religion he

Central Pennsylvania.

Correspondence of the Living Church.

The 146th session of the North-Eastern Convocation met at Great Bend, Susquehanna Co., Pa., on Monday, Jan. 24th, 1881, and on Tuesday, Jan. 25th, in Grace Church, a neat wooden building with cross-crowned spire, of which the Rev. Geo. C. Hall is Rector. On Wednesday, the meetings were held in St. Mark's Church, New Milford, under the pastoral care of the same earnest worker. Owing to the severity of the weather, but nine of the clergy, Messrs. H. L. Jones, of Wilkes-Barre, President; John S. Beers, of Towanda; E. P. Brown, of Troy; Samuel Edwards, of Milford; John Gregson, of Laporte, George C. Hall, of Great Bend and New Milford; Horace E. Hayden, of Wilkes-Barre; John Scott, of Dundaff and Pleasant Mount, and George D. Stroud, of Tunkhannock and Springville, were present, and two lay-degates, P. H. Lines, of Great Bend, and Horatic Garratt, of New Milford. On the first evening, a Sunday School Service was held, followed by short addresses. Missionary reports, presented next day, gave encouraging views of the progress of the Lord's Kingdom.

The Holy Eucharist was celebrated, and a goodly number presented themselves for the strengthening and refreshing of their souls by the Blessed Body and Blood of Christ. The sermon was preached extempore by Rev. E. P. Brown, and was a calm, eloquent and forcible presentation of some truths of the Gospel. At 2:30 P. M., a discussion on "How are we to determine that a person is lawfully and sufficientlyabaptized?" was opened by an Essay, by Rev. Samuel Edwards, setting forth the lex Ecclesia, as he had been able to educe it from the writings of eminent liturgists and ritualists. The question was spoken upon by most of the clerical members of Convocation.

On Wednesday morning, Prayer was said; and a sermon on the Sacrament of Baptism was preached by Rev. George D. Stroud. At 2:30 P. M., a discussion was opened by Rev. John Gregson and Rev. George D. Stroud, and was joined in generally, on "The non-attendance of men upon Church Services; and the probable remedy." The Convocation sermon was preached by the Dean, Rev. H. L. Jones, on "Being all things to all men, that I may win some," as St. Paul exhorts. The burden of his sermon was that Christians, and especially the Clergy, as leaders of the work, should adapt themselves to the people among whom they labor, not causing needless irritation about trifling innovations, but looking first to their duty to Christ.

The next session will be held (D. V.) in Grace Church, Honesdale, April 25th, 26th, 27th. The subjects for discussion will be as follows: 1. 'In what ways can the Laity of a Parish best co-operate with the Rector, in advancing the interest of the Church?"

2. "What can we do to make the character and claims of the Church recognized outside of her MISSIONARY.

It is getting quite common among our contemporaries to inform us that they are "entered for second class matter." Such modesty is truly refreshing in a pushing world like ours. Of course they refer to the matter they print.-Boston

New York sets its five o'clock tea at four o'-

"Attendance at the Evening Service." To the Editor of the Living Church:

In the LIVING CHURCH of Jan. 13th, there is a communication under the above caption, which is, so far, like St. Paul's Epistles, in that it has in it "some things hard to be understood." For example, it implies that " bulk of the morning congregation" ought hot to be expected "to attend both Services," because of their needing "physical rest;" yet in the closing paragraph we see that when the writer's Evening Service was made "specially attractive," the bulk could and did ignore their need of physical rest, and attended "with as much promptitude and regularity as at the Morning Service!"

Here is shown that the absenteeism from the Evening Service was due, not to need of physical rest, but to erroneous conceptions of the object of Divine Service. Is it not a surer (though undoubtedly slower) way to overcome this fault, to instruct the people in the object of attending Services; which certainly is, not to be entertained by "special attractions," but to render to the Almighty the "honor due unto His Name;" and, through that spiritual exercise, to receive spiritual edification as well as much-needed strength for the week to come? If people are encouraged in the false belief that Church-attendance is not a duty to God and to themselves, but an optional matter, whose advisability (!) depends on the number of attractions, is there likely to be much spiritual advance? And will not men soon demand special attractions, as the condition of their attending Public Worship at all? Moreover, in these days when it is so generally recognized that rest comes not through idleness, but through change of occupation, the change frem business and household duties to the religious duties of the Lord's Day, would seem to be "physical rest."

Bivine Service, when properly rendered, is always attractive; but, if it is seen that special attractiveness is sought after, does not the Church stand in the position of a cterer, and will not she, and her Faith, and her Liturgy be cheapen. erally recognized that rest comes not through

she, and her Faith, and her Liturgy be cheapened by the evident design to "draw?" Lastly, is it not an unqualified duty to God to make each occasion of Public Worship glorious, instead of doing this only to attract men to the Evening Service? And, if the latter distinction be made, does it not happen to be done rather for the whom we are supposed to worship?

J. J. FAUDE. admiration of man, than for the honor of Him

Parochial Work.

MINNESOTA.—We have been favored with copy of the 12th Annual Report of the Board of Managers of the Brotherhood of Gethsemane, and Superintendent's Report of Cottage Hospital, and 24th Anniversary of the Opening of Gethsemane Church, Minneapolis. In our Christmas number of last year, we gave an ex-In our tended notice of the same matter that is contained in this Report, upon occasion of the Services held in Gethsemane Church, on the second Sunday in Advent last. We are glad to see the noble record of the work done for the Church in this parish put in a more durable form; and we heartily congratulate the energetic and faithful Rector upon the success which, by the Divine Blessing, has waited upon his labor of love.

NEW YORK .- Rev. Prof. F. T. Russell is now instructing the students of the General Theological Seminary in Elocution. He delivers a lecture before the whole body on Friday evenings, and then meets the classes separately, on Saturday mornings, for drill. Though this entails no small addition to their regular work, the large at-Guild. In addition to works of charity, this Guild will interest itself in seeking to secure a small addition to their regular work, the large attendance at the Professor's lectures and recitafull subscription to the General and Diocesan tions proves that the need of such instruction is Missionary Funds. It will also assist in preparrealized by the students themselves. Let us hope that he may be the means of doing them no small amount of good. A man so well known for his ability as Professor Russell, needs no com-

SPRINGFIELD .- Bishop Seymour has appointed St. Matthias' Day (the 24th inst.) for the Consecration of the St. Paul's Church, Carlinville, at 11 A. M. The Rector, the Rev. D. W. Dresser. cordially invites as many of the brethren and friends, as may be able to be present.

COLORADO.—The parish of St. James the Less, Lake City, is situated in the heart of the Rocky Mountains, nearly 9,000 feet above the level of the sea. Five years ago it was a willow wilderness, with but a few tents to mark it as a mining camp. The parish was organized two years after this, by four gentlemen, in a log By perseverance and liberality on the part hut. By perseverance and more of these faithful, the parish grew with the camp, until now it numbers fifteen communicants. owns a small frame church and seven town lots, and is entirely out of dot. Never until seven months ago has it had a Rector, having grown under lay-readings and occasional clerical visits. The town has a permanent population of 1,000, and the most encouraging prospects for future greatness. We need and must have another church building and rectory to meet the growing necessities of the parish. We are too few in number to provide these wants ourselves, and necessity compels us to ask for aid for the little parish in the clouds. Sums ranging from twen-ty-five cents upwards will be gladly received. The above object is heartily endorsed and ap-

proved by the Bishop.
REV. A. D. DRUMMOND, Rector.

CENTRAL PENNSYLVANIA .- At Tunkhannock, the Rev. George D. Stroud is actively engaged in planting the Church. He holds Divine Service and preaches in a Public Hall, every Sunday evening, after religious exercises of a less formal nature during the afternoon. For, at 3 P. M. he has a Primary Class; at 5:30, Intermediate and Bible Classes; and Litany, with Instruction at 6:30. He has religious Services, also, every Friday evening, and on all Holy Days; and, during the approaching Lent, he proposes to hold weekday evening Services. The sittings are all free, and the Services are maintained by the voluntary contributions of the worshippers.

MICHIGAN.-With the exception of two oc-Adams, of Escanaba, had been most courteously immense breath, sweeping across from the shores have learned the luxury of helping others.

received by a delegation of ladies and gentlemen, on the previous evening; and on that day, accompanied by a committee, had called on a number of families. The people were anxious for the establishment of a Sunday evening Service, having strong expectation of immediate success under the leadership of Mr. Adams, who has lately come West, strongly recommended to them by Bishop Harris. A special committee was appointed to ascertain what could be done towards the support of such a Service. Mr. Adams held Divine Service on Sunday evening, February 6th, which was attended by 135 persons. The Rev. Mr. Dafter, of Marinette, Wisconsin, just across the river, and some of his people, had come over to show their good-will. It was ascertained that at least \$500 could be raised; nearly that amount being already subscribed. Under such glowing prospects, Mr. Adams determined to maintain a Sunday evening Service, giving some time to the new mission during the As a very convenient hall has been obtained, the people will proceed to raise funds for a rectory, lots having been offered to Mr. Adams, at his first visit. The ladies wish to organize a Guild for work, as well as a Sunday School. The name of St. Alban's will probably be given to this promising Mission.

DELAWARE. - The window of Sherwin & Son. engravers, in this city, has had on exhibition for the past few days, a handsome, polished-brass memorial plate, recording the munificent gift to Trinity Church, recently mentioned by us. The plate was made and engraved by direction of the Rev. Dr. Frost, Rector, and bears the following inscription:

William Welsh Charity Fund Born in Wilmington, Delaware: Died in Philadelphia, Pennsylvania, in 1821. His remains are now placed in the Cemetery of St. James the Less, Falls of Schuylkill, Philadelphia.

Bond No. 3393 of the Northern Central Bailway Company, for One Thousand Dollars, paying six per cent. per annum, interest semi-annually, is now handed to the Corporation of Trinity Church, Wil-mington, Delaware, by his son, Isaac Welsh, the in-

The plate will, in a day or two, be imbedded in the top of one of the prayer desks in the chancel

of Trinity Chapel. The advertisements of "Trinity Choir Concert, announced to take place on the evening of Feb. 17, mention as participants, in addition to the members of Trinity choir, the choir of the Evangelical Lutheran Church of the Holy Communion, Philadelphia; Mr. Northcott, cornet soloist; and the "marvellous boy pianist, Master Augustus Victor Benham." From present indications, the concert promises to be of a high order, and will, we believe, be well attended. The proceeds

are to be applied to the benefit of the Church.

WISCONSIN .- The Wisconsin Calendar notices the death of Judge Bump, one of the oldest inhabitants and most respected citizens of Jackson county. He was a devout communicant of the Church, and an active member of St. Alban's Mission, at Black River Falls. His departure was very sudden, and is greatly deplored by the whole community.

From the same source we learn that the Rev. Mr. Whittemore has accepted the call of the Vestry of St. John's Church, Portage, to the Rectorship of that Parish; and that the Rev. A. L. Royce, of Christ Church, Janesville, has received an appointment as Chaplain in the U.S.

FOND DU LAC.—The Rev. Arthur Piper has declined the cordial invitation of the Cathedral Chapter, to assume the position of Senior Canon. Another working agency has been organized for the Cathedral congregation. Thirty young ladies have associated themselves as St. Mary's ing the Calendar for the mails. Its development will be watched with much interest. The Sewing School of the Cathedral, which owes its origin to the energy and tact of Miss Drake, is doing a successful work. More than a hundred pupils are already enrolled, and making good progress. It is opened and closed by a short devotional Service.-Calendar.

CONNECTICUT.-The New Haven County Convocation, which has just closed, was held here in St. Paul's Church, and has been one of inusual interest.

The Diocese was well represented, and by many of its best men. Between thirty and forty of the clergy were present; and what gave a pleasurable importance to the occasion, was the presence of the newly consecrated Bishop of Washington Territorry. He is a Connecticut man, and appreciated here by Churchmen and others. The Rev. Leonard Bacon, D.D., who was a friend of Dr. Paddock's father, has paid the Bishop a high compliment. The first question before the Convocation was, "How shall we make the Meetings more valuable?" which was discussed with decided profit. The Rev. Mr. Rafferty, of Cheshire, spoke on the spread of the Gospel by means of missionary effort. He urged the importance of systematic giving, if we would carry on the work successfully. He was followed by the Rev. Mr. Witherspoon, of Birmingham, on the same subject; after which, the Dean, the Rev. Dr. Harwood, introduced Bishop Paddock, who gave an address on Missionary work in Washington Territory, which was listened to with marked attention. He first spoke with pride and affection of his native State, and of the gratification it was to him, to represent the Church in Connecticut, in that far off Territory. It was indeed a trial to him to leave the parish over which he had presided for a quarter of a century; but the voice of God called him to that new field, and cheerfully he should go. In order to realize the rapidity with which emigra-tion was moving towards the setting sun, he alluded to the fact that, at the beginning of the present century, the centre of population was at Washington, D. C.; that now it was over Indianapolis; and that at the present ratio, it would, at the close of another century be beyond the Mississippi. Within the next ten years, as many Western States will be knocking at the doors of Congress. When the Northern Pacific railroad is completed, what shall stay the tide of emigration to that genial and attractive climate, where easional Services held several years ago, the first the rose-geranium can be plucked in mid-winter, attempt to plant the Church in Menominee, was and cattle can be pastured the year round? In made on Tuesday evening, February 1st. Fifty-like manner as the Gulf-Stream tempers the each week, in making up much needed garments.

of Asia, temper the slope of our Northern Pacific coast. How shall the Church be prepared to meet the population which is sure to flow thitherward in ever increasing numbers? We need the light which comes from Him Whose Epiphany we have just been celebrating. The Church of Christ has to contend with evils already existing there—the errors of Popery, the rationalism of Germany, and the Confuciusism

Washington Territory is as large as Connecticut, Rhode Island, Massachusetts, New York and New Jersey combined. For a field of such magnitude, we have now a little band of seven missionaries; and two or three more have volunteered to go out with the new Bishop. Funds are needed to aid in the educational projects already started, and of others in view. The Bishop urged upon his hearers, new zeal in the missionary cause; and, at the close, a collection was taken up for Domestic N ssions. On the following day, Dr. Beardsley ead an essay on "The Communion Service for the Sick," which was heard with interest, and will probably be published. Then there was an animated discussion on the passage in the Gospel according to St. John, xvi:23,24.

The Holy Communion was celebrated at the 10 A. M. Service, by Bishop Paddock; others assisting. Rev. Mr. Converse, of Waterbury, preached the sermon: "Go ye into all the world and preach the Gospel to every creature." After a short business session, and a lunch at one o'clock, provided by the Ladies' Parochial Society, the Convocation came to an end.

KANSAS .- In our last issue we gave an account. kindly furnished by a correspondent, of the Consecration of St. Paul's Church, Leavenworth. We have been favored with a letter, also, from another valued correspondent, from which we shall give a few extracts, containing some details omitted or merely referred to in last week's letter. It appears that the Consecration was to have taken place, as would have been peculiarly appropriate, on the Festival of the Conversion of Paul, but was held on the following day (Wednesday), in order to meet the convenience of some of the clergy, who were desirous of attending. Our correspondent continues:
"Great changes have taken place in this parish,

during the Rectorate of the Rev. T. W. Berry, who, with the enthusiasm characteristic of his race (he is an 1rishman), undertook a task which seemed well-nigh impossible; for, notwithstanding the traditions of the parish and the diocese, he has successfully introduced a surpliced choir supposed could not obtain a standing upon the acred soil of 'bleeding Kansas.'

Nor have his efforts in this direction been followed by disintegration and general ruin, as is so often predicted (and it may be added, par parenthese, so largely realized); but on the contrary, larger congregations, greater interest in Church work, more libera lofferings for diocesan purposes, and a very noticeable healthy tone are mong the results.

Dean Hart preached an exceedingly appropriate sermon, from the words "In whom all the building fitly joined together". The preacher likened the spiritual house of Christ in the soul, to the several parts of a material structure; and y a very masterly contrast between the temple at Jerusalem and the temple of Diana, showed how all the semblance of a fair building could not deceive the Eternal Architect, if the indwelling presence of God be not within the pile.

St. Paul's Church is a very handsome stone Gothic building, well proportioned, and very attractive in its windows and furniture. The congregation is always large, and, on this occasion, crowded every part of the edifice. The Rector is most deservedly popular, and seems to possess the art of attracting the young men of the city to him. He is blessed with several hard-working, earnest lay men and women, whose hospitality was profusely extended to the visiting clergy."

NEW YORK .- The Monthly Meeting of the Niobrara League was held on Thursday, the 3rd inst., in the Sunday School Room of the Church with the work already accomplished in Niobrara; and not "passion week." which should be work in the future. Among other things he spoke of the advantage of having a Retiring Fund for the benefit of those who had done good service benefit of those who had done good service in the Indian field; and who from physical inability, or, perhaps, other causes, were unable longer to continue as active members of the Mission. This Fund has already been started. Probably among the first and most worthy recipients, will appear the name of Miss Emily J West, the heroine of some of Bishop Whipple's most affecting Indian stories. Miss West has already passed the limit of three score years and ten; and, with a frame that feels the weight of years, under circumstances of peculiar trials and privations, but with a mind unimpaired, she still struggles on in her self-imposed care of the motherless children of Mary E. Hinman, with a wonderful endurance, and a love for the dear departed that cannot be crushed out. Mr. Wolcott, late of our General Seminary, appears to be engaged with great zeal and efficiency, in his far distant sphere at the Pine Ridge Reserve. Throughout the Northwest, a serious difficulty

has existed, caused by a deficiency in the usual supply of coal. The sudden coming on of severe weather caught large quantities of coal in process of transportation, and shut it up in icy barriers for the remainder of the winter. At Flandreau they resorted to a very sensible expedient for warming their churches in this emergency. Different families, when they started for church, placed three or four sticks of wood in the wagon; and with the supply thus obtained through individual effort, they were enabled to worship in

comparative comfort. Photographs were exhibited, showing in strong contrast the appearance of Indian boys and men in their wild state, and after they have come un-

der the influence of civilization and Christianity. On Wednesday, the Feast of the Purification of the B. V. M., the Maternity Society of the Church of the Transfiguration, in E. 29th St., New York City, observed the Fifth Anniversary of the Society, by the celebration of the Holy Communion at 11 o'clock. The Business Meeting was held at 12 M. in the Sunday School Room over the church, at which the Rector, the Rev. D. Houghton, presided. Officers for the ensuing year were elected without ballot, no change being desired; and the Annual Report was read. It gave evidence of an excellent work accomplished among those scattered all over the city, who sadly need Christian sympathy and aid. tion to the material comfort extended by the Society, the higher religious results have been most encouraging. The Society has been greatly assisted by a Guild of needy women connected The Rev. C. Collard clime of the British Isles, so does a current of Thus, while being themselves benefitted, they

Current Literature.

ILIOS. THE CITY AND COUNTRY OF THE TROJANS. The results of researches and discoveries on the site of Troy and throughout the Troad, in the years 1871-72-73-78-79. Including an Autobiography of the Author. By Dr. Henry Schliemann, F. S. A., etc. Prefaces, Appendices, and Notes. New York, Harper & Brothers. 1881. Chicago, Jansen. McClurg & Co. Price \$12.00

This is one of the treasure-books of the season, and vorthy of the ancient and honored house of the Harpers. It is handsomely bound with richly decorated covers, contains nearly a thousand large pages, and is profusely illustrated. Every lover of elegant and beautiful books should have it, as well as every one nterested in classical antiquities.

The autobiography is not the least interesting and instructive portion. Schliemann was a boy of eight years only, when he agreed with his father that he would some day excavate Troy! The story of his early struggles is told in a very simple and touching manner, and nobody can read it without loving the noble little fellow, and feeling thankful that his courage and patience have met with a glorious reward.

Professor Virchow introduces the book to the public in a charming preface, in which he says, speaking of the excavated ruins of Hissarlik as being probably the "Sacred Ilios." "This excavation has opened for the study of the archeologist, a completely new theatre-like a world by itself. Here begins an entirely new science. In this unique hill there is a stratum, and that one of the deepest, which especially arrests our attention. Here was a great devouring fire, in which the clay walls of the building were molten and made fluid like wax, so that congealed drops of glass bear witness, at the present day, to the mighty conflagration. How enormous must have been the fire that devoured all this splendor! We seem to hear the crackling of the wood, the crash of the tumbling buildings! And, in spite of this, what riches have been brought to light out of the ashes! Treasures of gold, one after another presented themselves to the astonished eye. The splendor of this chieftain must have awakened envy and covetousness; and the ruin of his high fortunes can signify nothing else than his own downfall and the destruction of his race. Was this chieftain Priam? Was this city SACRED ILIOS? No one will ever fathom the question, whether these were the names which were used when the celebrated king still looked out from his elevated fortress over the Trojan plain to the Hellespont. It is in itself of little consequence and other accessories of Worship, which it was to quarrel about the names of these men or of their city. Though the severe enquirer may refuse them names, though the whole race may glide fast before the judgment-seat of science like the ghosts of Hades -yet, for us, who love the colors of daylight, the dress of life, the glitter of personality, for us PRIAM and ILIUM will remain the designations on which our thoughts fasten, as often as they concern themselves with the events of that period.

* * * * The poet who sang of Ilium painted also the picture of the whole Trojan country. We must have a place which answers to all the requirements of the poetry. Therefore we are compelled to say: Here, upon the fortress-hill of Hissarlik, here, upon the site of the ruins of the Burnt City of Gold-Here was llium."

The descriptions of the work in its progress, and of the rich stores of treasure found, are interesting and at times exciting. What must it have been to those who were really on the ground, and first brought them to light after their long rest in the darkness of the grave! The book will repay perusal and study, and afford many an evening's entertainment to the family and friends of the fortunate possessor.

THE CHRISTIAN YEAR BRIEFLY EXPLAINED. Mercantile Printing Co., 245 Main St., Hartford, Ct. Price 10 cents.

This brief and elear explanation of our Calendar will be found very convenient for parents and teachers in instructing the young. It would also do well for the instruction of adults who need information about our Church Year, and are not willing or able of the Transfiguration. Several of the officers to read much. It is admirably done, and deserves a were absent. Bishop Hare was present, and wide circulation. We suggest only that the prefermentioued some items of interest connected able name of the last week in Lent is "Holy Week," and he presented certain plans for keeping on the the week preceding. We think it would be well to

Helps to Meditation. Sketches for Every Day in the Year. Part III. From Septuagesima to Easter. Sixty-three Sketches by the Rev. Alfred G. Morti-mer, Rector of St. Mary's, Castleton. L. I., and Chaplain of the House of Mercy, New York. New York, J. B. Young & Co., Cooper Union. Price 70 cents.

It is our privilege, once again, to announce the is sue of another Part of Mr. Mortimer's most admir able series. We all know how apt we are to think that, had we but enjoyed, in our younger days, the greater advantages which seem to present themselves in the present day, our progress in the Christian life would have been so much greater than it actually has been. In this, of course, we deceive ourselves, to a great extent. And yet, we cannot but wish that, not only for our ordinary walk as Chris-tians, but for our study-use as Pastors, we had possessed such invaluable aids as these Helps to Meditation.

THE THREE HOURS' AGONY OF OUR BLESSED REDEEMER. Being Addresses in the Form of Meditations, delivered in St. Alban's Church, Manchester, on Good Friday, 1877. By Rev. W. J. Knox-Little, M. A., Rector. Third Edition. Manchester: Thomas Roworth, 21 St. Ann's Square. London, Oxford, and Cambridge: Rivingtons. New York: E. & J. B. Young & Co. 75 cts. Paper 35 cts.

The name of the well-known missioner, Knox-Little, is alone sufficient, even on this side of the Atlantic, to ensure respectful and loving attention to this little publication. The Addresses were published, by request, from a verbatim short-hand report taken down at the time of delivery. The Meditations are on the Seven Last Words of our Blessed Lord, uttered on the Cross. Those who have been privileged to know, by personal experience, something of the spiritual power of the author, as a speaker, will be prepared to appreciate his written words. Commendation by us would be superfluous.

THE CHRISTIAN YEAR BRIEFLY EXPLAINED. Hartford, Ct. Mercantile Printing House, 245 Main Street. 1880. Price 10 cts.

A very neat little pamphlet of 13 pages, gotten up in glazed paper covers, and beautifully printed. It gives a concise and simple statement of the meaning of every Day and Lesson in the Christian Year, and of Thanksgiving Day: and it is the most useful little manual for that purpose, to use in families and Sun-day Schools, that we have ever seen.

THE ORNAMENTS RUBRICK: ITS HISTORY AND MEAN ING. Parker & Co., 6 Southampton St., London Price sixpence.

This is a very valuable book for the student of English Church History. The learned author, Mr. James Parker, has treated the subject historically. not controversially; and, as far as we can judge, it is exhaustive.

ENDYMION. A Novel. By the Right Honorable Benjamin Disraeli, Earl of Beaconsfield, K. G. New York, Harper & Brother; Chicago, Jansen, McClurg & Co. Price \$1.00.

When one of the foremost men of the world writes book, all the world must read it, and the presumption is that it is worth reading. Endymion has been a great success, in a commercial point of view, but the general impression is that it is hardly worthy of so great an author. Indeed, we doubt if any book of England's late Prime Minister will hold a place in English literature a century hence. There is, however, one feature of Disraeli's novels that will always have a charm for the reader whose lot is cast in the walks of common life. He pictures the splendors of rank and wealth as no one could do who was not to the manor born. He opens the golden gate of the palace, displays the glittering treasures of court and castle, introduces us to the company of lords and ladies, and makes us familiar with a new world of pomp and show. The genius that conceived the imperial idea for England appears in the glowing descriptions of high life and gorgeous equipage that abound in Lothair and Endymion.

As a story, this novel is imperfect and unsatisfactory. The characters are said to be drawn from life, but they really have but little life in them. Few, on this side of the water at least, will find any additional interest in the supposed portraiture of its personages. They cannot be without interest, however, giving the impressions of one who has occupied such a high position as a statesman; and the fact that the veteran leader, after a forced retirement from public life by political defeat, and at a very advanced age, has cheerfully set himself to literary work, instead of fretting away his few remaining years, will enhance the respect in which the author is held, and increase the interest of all readers, in his work.

SERMON ON THE IMPRISONMENT OF ENGLISH PRIESTS FOR CONSCIENCE SAKE. By F. C. Ewer, S. T. D. New York: E. & J. B. Young & Co., Successors to Pott, Young & Co., Cooper Union, Fourth Avenue, Although this Sermon forms but a pamphlet of about 43 pages, it contains the clearest statement we have yet seen, of the real merits of the present crisis in the Church of England. We warmly commend it to those who desire to have a more thorough understanding of the subject.

We have received a pretty illustrated seed catalogue from R. H. Shumway, Rockford, Ill. Send your address to him and get it free. His prices are away down. See his advertisement.

Madam Janauschek says. "Champlin's Liquid Pearl is far superior to the one she brings over from Paris. 50 cents.

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Brook Hall Female Seminary, Media, Pa.

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School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baler, Jr., a private pupil of Plaidy, of Leipsic Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A.,

Trinity College,

Hartford, Ct. Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President,

T. R. PYNCHON, D. D., Hartford, Ct.

School of St. John,

THE EVANGELIST, Boston. Mass. Visitor, Rev. C. C. Grafton, S. S. J. E. For Terms apply to CHARLES HILL, & Pinckney Street, Boston, Mass.

St. Agnes' School

717 Monroe Street, Chicago, Ill, Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

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The Living Church.

TEN PAGES.

February 26, 1881.

Entered at the Chicago P.O. as 2nd class mail matter

ADVERTISING RATES. Per Agate Line, each insertion, Reading Notice, per Line count),

C. W. LEFFINGWELL, D. D.

Publisher's Announcement.

The growing circulation of the LIVING Church in the Eastern States, and the importance of Church work and interests in and around the Metropolis, have influenced the Publisher to undertake the issue of an Eastern edition from the City of New York. It is proposed to give to both eastern and western readers the same news by telegraph, and to print extra pages from time to time as there may be need. The Rev. C. Ellis Stevens, of New York, will have charge of the Eastern office, and give such editorial and business attention as the work may require.

Some improvements are also contemplated in various Departments of the paper, which, it is hoped, will increase its interest and usefulness.

of Missions, bearing the above title. We hall-of anything, in short, in which the will give an idea of the argument. intended to call the attention of our readers people were willing to convene. But we have caused unavoidable, but we trust not in all that pertains to reverent behavior, the time has come when it should be detune report of the Committee, which consisted of notice of the document and its subject.

Building Fund, could not be properly pre- right worshipful administration of the sented without an appeal to antecedent Holy Sacrament, a regular, exclusive, and examples of effort in a like direction; but duly consecrated house of worship is more it seems unfortunate, that, for our prece- than a convenience; it is a necessity. dents, we have to go to the Denomina- Closely akin to this is another point not roots in the principles of the British Contions, the three leading bodies, which have often enough sconsidered. One of the been and are, doing a vast work; one great obstacles to the progress of the the indications, in saying that it is at least clerical and three lay Deputies, be appointed to the indications, in saying that it is at least clerical and three lay Deputies, be appointed to the indications, in saying that it is at least considered. which leaves the Church with all its pres- Church, in this country, is the lack of rev- possible that, out of all the liberty of con- consider and report to the next General Convention what are the governd functions of Rectangles tige, far behind. Since 1832, the American erence for sacred places and holy things. science and the necessity and of wardens and vestrymen, in the country, the and administration of Parishes, ascertaining the Congregational Union has used in this The evil is well known to most of those for germs of its ultimate faith and the mode rights and authority of each in the premises, work, under the loaning system, no less whom we write. Its only cure is to be of worship which shall be found most conthan \$912,395. The Presbyterian Board found in the Church with her sacredly kept servative of doctrine and piety, and most of Church Erection, employing the plan of house of worship and its holy Services, with more and more approximate that of the donations secured against alienation or loss their protecting ritual. The consecrated great Church which the Puritans loved, and of property, by conditional mortgages, has, "House of God," so kept, and with all which, since the Reformation, has been within ten years, disbursed the still more things therein, so reverently treated, is with among the strongest bulwarks of Christenin fourteen years loaned \$329,920, and do- be erected. proposes too much.

them, what seem to us, both pertinent and ness, can give it. pressing considerations. It cannot fail to lag fearfully behind those of the Denomi- of church buildings in needy localities. The the Basis of Certitude." nations in endowments; our offerings for scheme is opportune, and the pecuniary mission purposes are marked by no special basis none too large. But the undertaking heartiness or munificence; and our parish of the work imposes a large, though just a vestry and a rector-elect, has been sent expenditures for the support of the larger responsibility on the people. "The sinews us, which we cannot publish in full for in the particular Parish." portion of our hard-working clergy, very of war" are in their hands. It remains want of space. It is a copy of one actually modestly forbear to court comparison with with them to say, whether we shall succeed, drawn up and signed in one of our parishes. build nobly for ourselves when we have similar good works.

occasion, we are holden according to our for others who are in need. It ought not published in Milwaukee: to be forgotten, that it is possible for the good we do to rise up in judgment against fact is noted with pleasure, because of its conus, as witnessing that we know enough to tinuous and uninterrupted prosperity. Its subbe without excuse in leaving the other good while it is not as great as that attained by the

frontier districts, the Church people are a Missions have allowed its secretary to use many small and "feeble folk." They are not thousands of dollars to pay deficits for the puronly outnumbered by the denominations, but they work at a double disadvantage, in that, unlike those, they cannot avail themselves of "Union efforts." What would be policy for others, would be suicidal for comprehension. us. Of this arises another difficulty. Our

Aagain, our need of proper houses of worship is peculiar. We cannot, so well pliances, until in due process of growth, Pilgrim Society, made a very admirable they can be supplied by those congrega- speech about the pilgrims, from the stand-The American Church Building Fund. tions themselves. Were our work chiefly point of a Churchman. It was a very del-We have had for some time upon our that of preaching, we could easily avail icate and difficult thing to do, but it was On the Respective Functions of Rectors and table, a report of action taken by our Board ourselves of the school-house, the public- done very happily. The closing paragraph matters, and the importance of the subject, God, and for the education of the people in thinking that, inasmuch as there is re- of 1877. hurtful, delay. It seemed to us that the religious order, the systematic knowledge cided whether the differing bodies into interests involved, were far too vital to of Holy Scripture, and the Christian Faith, allow of a merely superficial and passing to set up our Services at the earliest possible moment, and steadfastly to maintain Such a subject as a general Church them. To this, and most especially to the hold with a vital unity whose foundations Hon. Orlando Meads, LL.D., of Albany; Mr.

munificent sum of \$1,035,668, in the es- us then, a necessity, and nowhere so absotablishment of no less than 1,721 houses of lutely, as among the very communities worship. The Methodist Board of Church which this new enterprise proposes to reach, extension, making use of both systems, has and where, without its aid, churches cannot

nated \$1,029,596, in the erection of 2,683 Finally, it cannot but be seen, that in buildings. These figures tell their own these very communities, and especially story, and too plainly to leave us with other those in the newer sections, where the popthan a blush of shame for our own torpidity ulation is of a floating character, and and unwisdom. Looking at them just as things are in a constant state of fluctuation, they stand—and it should be understood one of our first elements of influence and that they by no means give us the entirety success is a feeling of stability and certainty of the work done—it would seem as though as to the operations and institutions of the they alone must be enough to sting us, if Church. There, the very keystone of the not to the full performance of our duty, at arch of public confidence, is the fit, fixed, least to some proper amount of emulative and unencumbered house of worship. The endeavor. Evidently, in the simple matter occurrence of the Services at stated times of holding our own, to say nothing of will not give it; the presence of the stated making advances commensurate with our minister or missionary—a functionary unposition and claims, the plan of the Board happily with us, the very type of changeof Missions neither comes too early, nor will not give it. Only the Church, rooted fully realize the last, we wish to set before beyond all the local destitution and weak-

The plan of the Church Building Sothose of the leading sects. Yet, wherever or whether we shall only have put forth a It recites the obligations assumed by the the suggestions, that the mutual relations bein our established parishes we undertake grand conception, to be, both logically and vestry, in detail, and stipulates exactly tween Rectors on the one side, and Wardens and the work of church-erection or improve- practically, nothing more. Will the Lay one. ment, we generally take the lead. In all people, and especially those of large means, that belongs to fitness, beauty, and endur- now respond to the liberal and largeing solidity, America substantially owes its hearted plans of the Board of Missions, only noble ecclesiastical architecture to the with corresponding zeal and munificence? taste and liberality of the Church. But by A few large pledges are already offered, just so much as we know to build, and and we trust these will provoke others to already impatient of the amount of space Bishop and the Diocesan Missionary Board.

The following appeared recently in the

number, completes its tenth yearly volume. The paper published by the General Board of Mis-Furthermore, it is a known fact, that in has enabled its publisher to make use of several the great majority of our smaller places and hundred dollars for the mission work of the can allow such wasteful extravagance, is beyond

There must be some serious blundering position as the Catholic Church, shuts off somewhere. The above has gone into ten our weaker communities from that indis- thousand of our Church homes, and criminate solicitation of aid, which is open challenges attention. If the statement to those who hold that "one religion is as that we have printed in italics is true, those good as another." We must do things for who are responsible ought to take prompt ourselves, or incur the risk of accepting and vigorous measures to stop the waste. favors which, from the necessities of our If it can be shown to be a mistake, we have position, we can not reciprocate. This no doubt the editor of the Young Churchthrows upon the Church a larger responsi- man, who is a responsible business man, bility for the wants of her destitute con- will gladly correct his statement, and we shall gladly publish the correction.

which Christianity is here divided, shall in America shall become a spiritual housespiring and holy teachings rise higher than Parker, of New Jersey. the flight of controversy. The civil liberty sion put upon the colonies, yet finds its tuted: science and the freedom of religious dis-

Bishop Perry, in his admirable diocesan for local purposes, and says: "In a thoube made between the Iowa Churchman and a Church weekly, by all means take could never do."

On Tuesday last, Feb. 22d, the Right Rev. Bishop McLaren, of Illinois, delivwords have not been uttered in the city, in noble church-building has been a sort of fund of \$1,000,000, to be used, under cer- the Spirit and the Church;" and the final specialty with the Church. Our schools tain regulations, in aiding in the erection lecture, on the 22d, on "Catholic Dogma

> A formal and written agreement between what they shall do. The plan seems a good

> We have received several vigorous re-

awakening discussion and enquiry. It is The Young Churchman, with the current none too soon to give it serious and genion, and suggestions from all who have any ideas to offer. The Church Press will doubtless afford full opportunity for the discussion, and its columns during the next two or three years will indicate the drift of public opinion.

> In our report of the meeting of the Federate Council of Illinois, the name of the Rev. D. W. Dresser, deputy from the Diocese of Springfield, was inadvertently parochial work. A spirit of patience, and cauomitted. Mr. Dresser is one of the oldest tion, and forbearance, and toleration, and love is clergymen by residence in the Diocese, and any cause is honored in including his

Thanking our friends for the ready kindness which they have shown, in supplying lar favor, with respect to Nos. 107 and 120.

Mr. Bridge, a minister ot the Reformed Episcopal body in Canada, and formerly a his settlement in the parish. He is responsible Ex Governor Rice, of Massachusetts, in Methodist, has applied to the Bishop of only to the Ecclesiastical authorities of the Dioas others, dispense with them and their ap- presenting a historical painting to the Ontario to be admitted to the Diaconate.

Report of the Joint Committee,

We have already, in a former issue, drawn the attention of our readers to the able Papers read "The reverend clergy, several of whom by Dr. Dix and Mr. Parker, before the Joint to it before this; but the pressure of other have, aside from that, both for the glory of I see present, will probably agree with me Committee appointed by the General Convention

the following clergymen and laymen: The Rt. Rev. Wm. Bacon Stevens, Rt. Rev. F. D. Hunbecome simply schools of thought and cus- tington, Rt. Rev. M. A. DeWolfe Howe, Rev. todians of opinion; or whether the Church Wm. Rudder, D.D. (since dead), Rev. Morgan are deeper than opinion, and whose in Oliver Johnson, of Connecticut, and Mr. James

It was under the following Resolution of Genof America which grew out of the oppres- eral Convention, that the committee was consti-

> Resolved, That a Joint Committee of both according to the principles and laws of the Church, and reporting to the next General Convention what, in their opinion, is the best method of making those principles and laws of effect.

On the very threshold of the Report, we are met by the statement that, owing to a variety of circumstances "beyond their control," "the Committee have not given to this most important subject, the consideration which its magnitude demands"! This, we must say, is rather a disheartening beginning. There were three whole Feb. 22. It was conducted by the Rev. Alfred paper, makes a strong argument in favor of years before the Committee, in which to collect G. Mortimer, of New York, and the Rev. John the weekly Church press. He tells the materials, to interchange opinions, and to com- Sword, of Hoboken, by invitation of Bishop Churchmen of Iowa who seek for general pare conclusions; and yet, at the eleventh hour, Seymour. The week-day Services consisted of Church news, that the Diocesan paper is they come with a regretful statement that, to a two Celebrations of the Holy Communion, with not given adequate consideration! The Report, and Instruction on the Spiritual Life; Bible class sand ways the Church Press ministers to as it is now presented to the Church, is, by the at 3:30, P. M.; Service, Sermon and Instruction the growth and good of the Church Committee itself, acknowledged to be deficient in the evening. Personal counsel was given, daily, throughout the land. Were a choice to and imperfect. Yet, we do not think that much to those seeking it. At this writing, the results the weekly. Our only aim is to do a work the necessary legislation follow in the same line, outside of and in one sense over and above | we should before long see the American Church | bounded sacrifice. May the good work bear that far more important work which we emerge from her present perplexities into a state much fruit to the parish and to the diocese! of legitimate and healthy freedom.

The following has the right ring: "The elective right of a Parish does not make the man whom they elect, their servant; nor does it make them independent of and above him, to treat ered the last of the series of his special him as they please, as they would any hired man. lectures before the students of the General It is only the popular voice, speaking through as it were in the soil, and evidently planted Theological Seminary, on the subject of their representative organ, whom they will have In order that our readers may the more there for all time by a power above and "Dogma and Doubt." More stirring to be their Rector; but he whom they choose is a Priest of God, a servant of Jesus Christ, and is to be set over them by the Holy Spirit. He is many a day. The first lecture was deliv- the bearer of a Divine Commission to them, not ered Feb. 15, on the "Causes of Doubt;" they to him. He is charged with the full rebe notifed by them, that, locally, at least, ciety is, to raise and secure a permanent the second on the 17th, on "The Son and sponsibility of their souls. He comes freighted with Divine blessings over and above anything the people can give. They elect him to exercise his functions and ministry in a particular field. The vote designates the field and may be regarded as the "lot cast into the lap;" but the vote does not make the Priest, it only accepts him as such, and limits the discharge of his duties with-

In expressing an opinion as to the best method of reducing to practice the laws and principles to which they have referred, the Committee make Vestries on the other, should be better under-

"Where it is possible," the Report timidly sugjoinders to the three articles "Concerning Innovations," which we have concluded not to publish, because few of our readers are interested in the subject, and many are are interested in the subject, and many are the organization be simply a Mission under the

The Committee further give it as their opinion, it, and to help it to do more.

The subject of Liturgical enrichment is that the Bishops of the several Dioceses should means and opportunity, to build helpfully columns of a Church Sunday School paper, now before the Church, and is already have some concurrent action with the Vestry, in the choice of a Minister. They remark, that, "according to the present laws of the Church, he has no right to say a word in reference to bringeral consideration, and we are sure the ing into his Diocese, of which he is sole custo-Committee desire a free expression of opin- dian, and into his ecclesiastiaal family, of which he is the spiritual father, any Minister who may be asked by a Vestry to come into that Diocese, and take a place in that clerical family over which the Bishop presides."

The Report refers to the "wide and deep dissatisfaction as to the relations between Rectors and Vestries." They do not look, in the first place, to legislation, for a remedy; but to patient efforts and slow processes. There has to be a better understanding as to the nature and functions of the Sacred Ministry, as well as concerning the place of the Laity as co-helpers in invoked, by whose influence, much may be done towards the remedying of evils which we may not hope to be able to remove fully, at once.

The Report concludes by presenting a series of opinions. First: As to the Functions of the Rector, in the control and administration of parishes. He has control over the Church buildus with copies of Nos. 113 and 115 of the ings, for purposes of Worship and Parochial LIVING CHURCH, we are able to cry, "Hold! Work. He is, ecclesiastically and legally, head enough !" But we continue to ask a simi- of the Parish, except where State law or Church enactment otherwise provides; and, as such, he should preside at Parish meetings. He is entitled to claim and enjoy "the accustomed temporalities of the Church," stipulated at the time of cese, for the due discharge of his official duties, and for his clerical conduct.

Second: As to the Functions of Wardens and Vestries, they have the charge and guardianship of all the corporate rights and property of the Parish. They have the right to elect a Rector or Assistant Minister; and to ask to have him, if the Bishop be so disposed, formally Instituted. They are legally and morally bound to secure to the Rector or Minister the accustomed temporalities of the Church, set apart for his proper maintenance and support. They are to aid the Rector by all the secular means at their command, in maintaining the Services of the Church, and the other usual agencies for strengthening and enlarging the Parish. In order to discharge these functions connected with the House of God, the support of the Ministry, and the Worship of the Church, it is eminently proper that those only should be intrusted with such solemn duties, who are themselves Communicants of the Church, and who feel the spiritual, as well as legal, responsibility resting upon them.

A second subject was referred to the Committee, viz.: the Law of the Church, in relation to the constitution of Vestries. The gist of the Report was, that both Churchwarden and a majority of the Vestrymen, should, by General Canon of the Church, be required to be recognized Communicants of the Parish; and that the Rector should choose one Warden, and the Congregation the other.

In conclusion, the Committee have formulated their opinions in certain amendments and additions to the Canons, which they have presented for the consideration of the Convention, and recommended for adoption.

A mission was begun in Springfield on Saturday, Feb. 12, continuing daily till last Tuesday. subject of such exceeding importance, they have | Instruction to Communicants; Morning Prayer apology is called for, as to results. It is impos- of the work are not announced, but the city pasible for us not to feel that, if the suggestions pers report large attendances and deep interest. made by them should be gederally adopted, and The missioners are earnest priests, who seek the salvation of souls with labors abundant and un-

> The Annual Pre-Lenten Retreat of the clergy of the diocese of Illinois, will be held at the Cathedral, on Monday next, and the following day -Shrove Tuesday. On each day there will be a Celebration of the Holy Communion at 8:30 A. M. Prayer and Address at 10:30 A. M., at 2:30 P. M., and at 7:30 P. M.

The Retreat will close after the 2:30 P. M. address on Tuesday.

Breakfast will be provided on Monday and Tuesday mornings, immediately after the 8 A. M. Service, in the Choir Room.

During the Retreat the rule of silence will be observed within the precincts of the Cathedral. Under the appointment of the Bishop, the Rev. F. Courtney will conduct the Retreat. Hospitality will be provided.

Our readers will have noticed the prominence which we give in our columns to Church news parochial and missionary work. Some have kindly suggested that those items are not of general interest, and that more space should be given to entertaining reading for the family. We appreciate the criticism, and at the same time beg to remind our readers that this increase of Church news has not been secured by a sacrifice of general and instructive reading. We have doubled the original amount of reading matter in the that we can give, and we expend more labor and money upon this than any other Department. It our aim to show what the living Church is do-

Illinois—Convocation of Southern Deanery.

Correspondence of the Living Church

The Convocation of the Southern Deanery of the diocese was held in Christ Church, Joliet, February 15th and 16th insts. On Tuesday evening, prayer was said by the Dean, the Rev. Duane S. Phillips, of St. Paul's, Kankakee, and the Rector, Rev. John H. White; the Rev. Chas. M. Hodge, of the Good Shepherd Mission, Momence, reading the Lessons. The sermon was by the Rev. Henry G. Perry, of All Saints, Chicago, who also said the concluding Collects and Benediction. On Wednesday morning, at eleven o'clock, after Litany by Rev. Mr. Hodge, Dean Phillips preached, and administered the Holy Eucharist, assisted by the Rector, and by the Rev. Mr. Perry, who closed the Services. In the afternoon, at three o'clock, the Chapter met for business. Interesting reports of points visited for work, and stations demanding attention were made, especially of the Mission at Pontiac, the county-town of Livingston Co., by the Rev. C. B. Hodge, in connection with Services alternately at Momence, as a promising locality. The Rector of Joliet spoke of the Rolling Mills Mission, as a revived active measure for good, undertaken in addition to his parish work; and the Rev. J. R. Holst expressed himself as being encouraged in his extensive field of labor at Streator, where there is a largely increasing mining population, and latterly an influx of operatives at the glass-works. The duty of the Church of the Redeemer, at Wilmington, to itself, was discussed, and the importance of provision to be made for regular Services there, as well as at Braidwood, a larger thriving incorporated place, less ihan five miles thence, on the line of the Chicago, Alton and St. Louis Railway, where a church should be built. Braidwood city and Wilmington (beautifully situated on the Kankakee River), by combining their efforts, could well support an energetic pastor, and realize a rich harvest. Neither time nor opportunity should be lost by the Church here, in establishing her Services. As at Streator and kindred points of abor and interest like Braidwood or Ottawa, people of various nationalities, including English, are constantly arriving, attracted by the coal, glass, and agricultural industries.

On motion of the Rev. H. G. Perry, a Resolution of fraternal regret and sympathy was passed for the Rev. Francis B. Nash, Jr., of Ottawa, a member of the deanery, kept from attending by the death of a dear sister.

On Rev. Mr. Perry's motion, also, the Rev. Stephen P. Simpson, of St. Matthews, Bloomington, and the Rev. N. W. Heermans, of the Associate Mission, Amboy, were elected Honorary members of the Southern Deanery; and the Secretary was instructed to notify them of the same. The Convocation, on motion, adjourned to meet at Pontiac on May 17th, next.

At the night Service in Christ Church, after prayers and appropriate opening remarks by the Rector, brief addresses of a practical character, were delivered respectively by the Rev. Mr. Perry, on the "Claims of Church Culture for the Children of the Church"; by the Rev. Mr. Hodge, on "The Music of the Church"; by the Rev. Mr. Holst, on "Motives for Christian Work"; and by the Rev. Dean Phillips, on "Pastoral Changes. A Collection for Missions having been taken, the Services were closed with Collects and Benediction by the Dean.

Church League Issues.

The Church League has ready, this week, its Lenten Tracts. Nos. 29, 30 and 31 of the series. No. 30, "The Lenten Call," is designed for Missionary use in the sense of appealing to the world without, concerning the duty and privilege of Lenten observance. No. 29, "How to keep Lent, contains hints for the guidance of those who already recognize that privilege and duty. No. 31, "Suggestions for Lent," is a more specific and minute Rule, copied from directions issued by an eminent divine to his parishoners, and for years in use. It marks the difference between Fasting and Abstinence, and the times and manner of both, and is full on the topics of public and private devotion, alms-giving, spiritual reading, meditation, self-examination, etc. A Tract for Mid-Lent is in advanced preparation. A new and improved edition of No. 28 is ready.

A firm of American publishers have made an arrangement with Messrs. Bell and Son, of London, to be their agent in the United States for the new and cheap edition of Sadler's great work, "Church Doctrine, Bible Truth." They put it at the low price of seventy-five cents.

Personal Mention.

The Rev. W. O. Jarvis has resigned the Chaplaincy of the Church Charity Foundation of Long Island, and takes temporary work in Roch-

ster, N. Y.

The Rev. George R. Van De Water, Rector of St. Luke's, Brooklyn, has declined an election to St. John's, Troy, N. Y.

The Rev. Dr. Charles H. Hall, of Holy Trinity, Brooklyn, has been elected to the Rectorship of Calvary, in this city, to succeed the late Dr. Washburn. Rumor says that he will accept. He and Dr. Washburn both came from the Congregationalists, and entered the Church at about the

same time. The Rev. A. C. Hohing, for twelve years connected with our American Mission in China, and

more recently assistant minister of St. George's Church, Newburgh, has accepted a call to the Church of the Holy Cross, New York City, and expects soon to enter upon his new duties. The Rev. F. P. Harrington has accepted the temporary charge of St. James' Parish, Watkins,

The Rev. John Ambler has resigned St. Paul's, Haymarket, Va., in order to devote his whole time to Emmanuel Church, Fanquier Co.

The parish at Liberty is soon to have the services of the Rev. John K. Mason, who has resigned St. Peters, Charlotte, N. C.

The Rev. A. A. Fiske, of Harvard, Ill., officiated at Christ Church, Waukegan, Ill., last Sunday, and received a liberal collection for his new

Marriages.

GATES—JAMISON.—In St. Paul's Church, Lansing, Mich., Feb. 17th, by the Rev. Ebenezer Thompson, Mary Jamison, eldest daughter of Chas. Cannell, Esq., and granddaughter of the late Rev. W. W. Hickox, to George Nelson Gates, of Portage, Wis.

Deaths.

YOUNGS.—Entered into Paradise, on the night of Feb. 9, 1881, at Geneseo, Ill., Maude Maria, daugh-ter of Oliver and Allie F. Youngs. Aged 4 years, 8 months and 24 days. Scarlet Fever.

Potices.

Fond du Lac—Bishop Brown's Appointments.

The Bishop requests that at every morning Service preparation be made for the celebration of the Holy Communion. He will be glad whenever practicable to meet and catechise the children. He asks that at each visitation Service, the Offerings be devoted to the Bishop's Fund for Education of Candidates for Holy Orders.

March 2.—Ash Wednesday, Fond du Lac.
6.—First Sunday in Lent, Christ Church,

6.—First Sunday in Lent, Christ Churc Green Bay.

13.—Second Sunday in Lent, Appleton.
20.—Third Sunday in Lent, Waupaca.
21.—Monday, Amherst.
22.—Tuesday, Wausau.
23.—Wednesday, Centralia.
24.—Thursday, Wisconsin Central.
25.—Friday, Wisconsin Central.
27.—Fourth Sunday in Lent, Stevens Point.

Wisconsin-Bishop Welles' Lent Visitations A. D. 1881. -Waukesha.

-Ash-Wednesday, Waukesha.
-Portage.

-Ist Sunday in Lent, Baraboo. -Merrimac. -Lodi. -Waunake.

10.—Sun-Prairie. 11.—Evansville.

11.—Evansyne.
13.—2nd Sunday in Lent, Janesville.
20.—3rd Sunday in Lent, Darlington.
21.—Mineral Point.
22.—Platteville.
23.—Belmont.
24.—Hazel Green.
25.—28.—Lungaster, Montford, etc.

25-28.—Lancaster, Montford, etc. 29.—Prairie du Chien.

30. -- Boscobel.

The Bishop wishes that arrangements should be and at every morning Service, on Sunday or Holy Days, for the administration of the Holy Communion. Whenever practicable, he will be glad to catechise the children of the Sunday or Parish School. A special Offering is asked at each Service, for Mission work.

Acknowledgement.

The undersigned, in behalf of Nashotah Mission,

Acknowledgement.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of the following Offerings, during the months of November and December, 1880, and January, 1881:

For Daily Bread.—St. Ambrose Chapel, De Veaux College, \$6.46; Daniel E. Beach, 25; S. S., St. Paul's, Norwalk, Ct., 6.44; A Thank-offering, 100: Rev. Geo. G. Carter, 50; H. P. Baldwin, 50; Ladies' Missionary Society, St. John's, Stamford, Ct., 5; C. E. H., 1; Charles G. Saunders, 5; "New Haven," 1; Mrs. James Darkam, 25; Mrs. A. C. Hunter, 5; B., State of New York, 1,000; Mrs. M. J. Pomeroy, 10; S. S., St. Paul's, Norwalk, Ct., 4.67; Grace, Orange, N. J. (per Dom. Committee), 2; Trinity, Carbondale, Pa. (per Do.), 23.56; N. A. N., 10; Mrs. A. S. Eastman, 10; Caroline S. Rathbone, 3; Mrs. C. M. Wickham, 2; Mrs. Dr. Batterson, 50; "Islip," 2; In memory of Bertie, 20; Immanuel, New Castle, Del., 15.12; Mrs. Julia Merritt, 100; S. S., St. James, Kingssessing, Pa., 73.33; Christmas Thank-offering of a member of Christ Church, Springfield, Mass., 5; Margaret Daly, 1; H. K. Benjamin, 0.75; A Mother and a Daughter, 5; Sunny Side, Steuben, N. Y., 5; For E. J. G., "in memory of a beloved daughter," 5; In memory of E. J. G., She being dead, yet speaketh, 5; S. F. Flood, 10; Miss 8. V. Hack, 3; Rev. Thomas Bousfield, 4; S. S., St. Paul's, Norwalk, Ct., 5.35; J. S. Carpender, 50; Fred. Hubbard, 200; An old Friend, 5; S. S., St. Mary's, G. R. Hoffman, 100; S. S., Grace, Chicago, 62.28; A poor Churchwoman, "God bless Nashotah, is in my heart," 1; W. B. Douglas, 50; Mrs. Charlotte W. Swayze 65 cents per week), 13; Sewing Society, Trinity, Geneva, N. Y., 25; Martha W. Parsons, 48; St. Mark's, Philadelphia, 20; Church of the Holy Communion, N. Y., 110; S. S., of same, 3,44.

For Clothing Room.—Woman's Auxiliary, Trinity Chapel Branch, one box; Ladies' Missionary Society, St. John's, Stamford, Ct., one barrel.

The prayers and gifts of every reader are most earnestly solicited.

Pres. Nashotah Mission.

Pres. Nashotah Mission.

Nashotah Mission, Wis., Feb. 11, 1881.

The Arvedson Fund.

The Bishop of Illinois desires to raise about \$600, to pay off a mortgage on the farm left by the late Rev. Peter Arvedson to his family as their only dependence. Money may be sent to the Living Church, 162 Washington St., Chicago, or to the Treasurer of the Diocese.

W. G. Hibbard.
A Friend of the deceased
A Friend of the deceased
Rev. D. W. Dresser, Carlinville, Ill.
Rev. F. J. Tassell, Farmington, Minn.
G.C. Hance, New York. Previously acknowledged

A Cot for Crippled Children, St. Luke's Hospital, Chicago.

Contributions are solicited for the endowment of a bed for crippled children. The sum of \$3,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work, are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2834 Prairie Ave., or to Rev. Clinton Locke, 2324 Prairie Ave., Chicago.

Conteuts of the Charity Box of Susie Cole,
Bethel Fairfield, Conn. \$ 1.00

Mrs. M. J. Boardman, Chicago 5.00

C. H. Connover, Chicago 5.00

Collection taken up at St. Luke's Hosp., Feb.14

"In memory of my dear little Alfred" 5.00

Grace Church, Industrial School, St. Luke's

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A TWENTY MINUTES WORKING SOCIETY. There is started a society, the members of which pledge themselves to work twenty minutes a day, or two hours a week, for missions, similar to one already established in England. Members are earnestly solicited. Any one desiring further information will please address Miss H. Turner, 228 Beacon street, Boston, Mass.

IN ANOTHER COLUMN will be found the advertise-ment of ALLEN'S LUNG BALSAM. We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to those suffering with any throat or lung disease, to take it and be cured.

Wanted.—A dozen or more second-hand copies of the "Sunday School Service and Tune Book," by J. C. Hollister, of the old editions issued in 1860, or thereabouts. A reasonable price will be paid for them. Apply to this office.

A lady recently from Canada desires a position as housekeeper. She would undertake the care of children. Highest references given. Address No. 221 Hermitage ave., Chicago.

Notice.—In another column of this issue will be found the Twenty-first Annual Statement of the Washington Life Insurance Company, of New York, of which institution the late Cyrus Curtiss, so highly honored in our New York churches, was President for nearly twenty years. The company has always maintained a reputation for great integrity, as well as ability in its management. When last examined by the New York Insurance Department, its verdict was, "Its very satisfactory condition is due to its management by able, prudent, and honorable men." Our experience, as a policy-holder for many years, leads us to agree with the verdict.

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Thurch Calendar.

FEBRUARY, 1881.

- 4. Friday. Fast.
 5. Fifth Sunday after Epiphany.
 11. Friday. Fast.
 12. Septuagesima Sunday.
 13. Friday. Fast.
 20. Sexagesima Sunday.
 24. St. Matthias.
 25. Friday. Fast.
 27. Quinquagesima Sunday.
 March 2. Ash-Wednesday. Fast.
- N. B.—The Forty Days of Lent, beginning with Ashwednesoay, are, by the ordinance of the Church, Wednesoay, are, by the ordinance of the Church, "Days of Fasting, on which such a measure of Absti-nence is required as is more especially suited to ex-traordinary Acts and Exercises and Devotion."

Charity never faileth .- 1 Corinthians xiii. 8. Of charity saints grew. They were once weak, faulty, sinful; they had their burdens and hindrances, their slumberings and weariness, their failures and falls like us. But now they have overcome. Before long, we too may be as they. The longest life, how short! The fairest earthly bliss, how poor! A few short years and all will be over. Then there shall be no more sin and jar, no more infirmities and imperfection. Then we shall have the power to taste of bliss, and the former things will have passed away.

DR. MANNING.

Faith, Hope, and Love here weave one chain: But Love alone shall then remain

When this short day is gone; O Love, O Truth, O endless Light! When shall we see Thy Sabbath bright, With all our labors done?

LATIN HYMN.

"That No Man Take Thy Crown."

Written for the Living Church.

This year, the Feast of St. Matthias' (who was chosen in the place of the traitor, Judas), falls between Sexagesima and Septuagesima. There is matter for a very solemn lesson, as we think of one who was privileged to be often in the immediate personal presence of our Lord Jesus; to hear the gracious words that proceeded from His lips; to see the wondrous miracles that He did: and yet who failed to keep the blessed place among the disciples of the Master, and to win the crown of life that was in reserve for him, had he been faithful unto death. It is not pleasant to dwell upon the thought of Judas, but it must always come to us, when we are commemorating the choice of a successor to his Bishopric. The warning that his sad defection gives, must not be unheeded by us. It must make us hold tenaciously to our Lord, and to the bliss that is ours, if we will.

St. Matthias is said to have preached the Gospel, first in Judea, then in Cappadocia. Both Eusebius and St. Jerome class him with "the seventy," who were sent out to Christianize the world. Tradition speaks of his martyrdom as

While we are drawing nearer and nearer to the Lenten discipline, it is well to have before us the example of one who "was numbered with the eleven Apostles," and with them partook of many trials and hardships in the religious life.

We know very little of the sufferings of St. Matthias' ministry, except that the end was a cruel death; but in the Epistle for Sexagesima Sunday we have a dreadful catalogue of St. Paul's sorrows and persecutions, and the record should ake usashamed of our shrinking and cowardice.

But there is one thing that the ministers of Christ have to endure, which tries them more than all the bodily torments that the heathen inflict; and that is the indifference of their hearers to the preached Word.

Sowing the good seed with earnest diligence, and praying over it, and watering it with their tears, how bitter a pang must it not bring, when they so often see it falling among thorns, or choked by the cares and riches and pleasures of life, or trodden down, or in other manner taken

away by the devil! Shall we not watch our hearts, and by God's grace "keep the Word, and bring forth fruit with

The Pre Lenten Epistles. Written for the Living Church.

common to all these Epistles, is Christian endu- folly. rance or suffering. Each day, however, presents its own phase or application of this theme.

The Epistle for Septuagesima brings before us the preparatory training of the ambitious athlete own hearts, may even grow out of our assumed of the famous Olympic Games, as illustrative of the vigorous self-discipline of both body and and our supposed advancement in knowledge soul (though more especially that of the former), through the study of the Divine Word. It clearly as needful for the successful prosecution of the calls us away from any attainments of our own Christian race or warfare. In it, the holy Apos- as the secret of success in Christian work, to the tle sets himself before us, though in no spirit of power of Christ Who dwelleth in us, and Whom ostentatious display, as an example of this holy we follow closely in the path of His humiliation self-discipline. The picture presented is not towards the Crucifixion. No mighty works are only striking from its sharp delineation of the wrought by us of ourselves alone. They are resolute earnestness of his endeavor to bring his wrought alone by Him, of Whom we are unworwhole body, at any cost, into subjection to the thy agents, and to Whom, at best, we are but spirit; but it is heightened by the intense shadow unprofitable servants. To Him alone, then, be which he brings into it, in the honest betrayal of the praise and the glory, world without end. his concern, lest, after all, he himself should Amen. prove a cast-away. There is certainly, both an adaptation of the Scripture thought to the approach of Lent, and a distinct betokening of its twenty years ago. Therefore, young man, be character, as a physical fact. There is also a not cast down that your contributions to the paclear indication, that the Lenten Fast is not only pers have been rejected. Instead of sending to be kept faithfully without self-indulgent eva- them to an unappreciative press, stow them away ferent periods. There are some uses of which I sion, but also without blind and formal rigor. for twenty years. At the end of that time they The prescribed mortification of the bodily appe- may bring you much gold. At any rate, it is tites and worldly propensities is to be under- worth trying. Stow them away.—Boston Tran- and in its pleasant offices. What is it? taken, under proper Priestly counsel, intelli- script.

gently, and in strict adaptation to the end of attaining greater bodily purity, and higher spiritual freedom and power. "So fight I, not as one that beateth the air."

Not less apt and suggestive is the Epistle for Sexagesima. What a graphic and glowing picture is here thrown upon the historic canvas, of the self-denying labor, endurance and suffering of the great Apostle, not in behalf of himself. as was the other, but for the sake of Christ and His infant Church! In it, we find clearly set forth, both the fruit of that athletic training which was enjoined in the previous Epistle, and the just field and method of its Christian application. So, practically says this heroic voice from the far-off ages, should each, in his own due proportion, approve, to both the Church and the world, the virtue and power of a true Lenten discipline, and his own profiting by it, as Christ's fellow-worker and faithful soldier. There, the Christian is lifted above all consideration of mere personal advantage, and taught the duty of endurance and suffering, solely for the glory of God and the good of others.

Lastly, the Epistle for Quinquagesima-as does its Collect-brings out clearly the Christian ground-principle which is the true inspiration and power of all redemptive effort and benevolent activity; namely, Charity or Christ-like love. Here is a something divinely lifted above all worldly considerations of self-elevation and influence, above even the nobler, but still self-centred principle of rational dignity and worthiness, -a virtue in character and a power in life which the world cannot attain; to which heathen religions were blind, and which even enlightened Reason, with all its loftier capabilities, cannot compass nor command, without the inspiration and grasp which come alone from faith in the Son of God. Hence, all self-mortification in our own behalf: all self-sacrifice in behalf of others. -in short, all that we can be, can forego, can suffer, or that we can do through these, must spring out of, must be empowered by, must work through, and must be crowned with Christlike Charity, or-it is nothing. It is this alone which brings us into that close and prevailing league with God in Christ, through Whom we can do all things. Such "Charity never faileth.'

The Pre-Lenten Gospels.

Written for the Living Church

The line of thought suggested by the Pre-Lenten Gospels, will, to the careless reader, seem drous Forty Days there would be for us, if it were removed. One dozen clams will make a pint of quite apart from everything which has been possible to have such a measure of this divine broth. Place them in a sauce-pan without any urged in connection with the Collects and Gospels. And yet, while perhaps not so strictly pre- deeds of mercy, and words of comfort, and holy, Lenten in their bearing, they are not without forgiving, compassionate thoughts, would fill all somewhat of that just adaptation to the Season, the sacred time set apart by the Church for our them out of the shell and put them back into the which is so often characteristic of the Prayer growth in the spiritual life! There may be great | broth. Do not put any water into the liquor. Book order. This adaptation is peculiar here; eloquence, and knowledge, and faith, and zeal, Add a salt spoonful of salt and a little pepper, if in that, instead of keeping the attention still without the prompting of this blessed spirit. It the patient is allowed to take that, and a small upon the Lenten discipline, the Gospels appear is hard to feel that they all go for nothing; but spoonful of butter. Put them on the fire, and to look through that, to the Christian activity when we compare them with that motive-power allow them to simmer in the broth for fifteen or and fruitfulness, which must result and crown which produces beautiful and rare results, we twenty minutes. Then strain the broth and use the life beyond.

the Master's vineyard. Ind this, even though and minds hold in best esteem. wait the holy discipline of the Lenten Season is Lord will do for us whatever we desire. to give us higher fitness, while we are held by it

The suggestion of the Gospel for Sexagesima is not inaptly this, that we can become profitable laborers in the Master's service, only as we reso cultivate its growth within, that it may bring of our sins, and a stronger effort than we generforth fruit. In other words, we can be profitable ally make, to keep the flesh subdued, and the strain it and season, or flavor as the patient may stewards, only as we learn of Him. Here is the heavenly nature uppermost. Slavery to the require. double indication that the Word of God is both a source of living sustenance, and a means of thing! Who would not break his chains, and growing intelligence, in the service of God. Quinquagesima. The study of the Epistles And this ought to put an end to two false pracfor the Sundays of the Pre-Lenten Season, is tices—that of neglecting devout study, meditanot less instructive than that of the Collects. tion, and prayer, in behalf of enthusiastic activ-Whether these portions of Holy Scripture were ity; and that of regarding blind zeal and ignochosen because of their consecutive fitness and rant mis-qualification as no barrier in the way of theless, and afford a striking illustration of the not many noble are called," it is true; but it is guiding influence of the Holy Spirit in the growth just as true, that not any ignorant and foolish afford. of the Christian-Year Services. The theme are called for the sake of their ignorance and

Lastly, the Gospel for Quinquagesima would seem to step in, to guard us against the selfconfidence, which, in the foolish pride of our peculiar fidelity in the Lenten self-discipline,

Beaconsfield, it is said, wrote "Endymion"

St. Valentine's Day.

Written for the Living Church.

True Love is a saintly thing, and ought to have its day in the sacred Calendar. We owe a good deal to the gentle, affectionate Bishop or Presbyter (whichever he might have been) for affording us another happy and innocent observance. St. Valentine, for the highest love, the love of God, met his martyrdom in the latter part of the third century. In Rome, the city where he was beheaded, his anniversary is the season for choosing patron saints. We, of this Western world, take the occasion for "choosing loves," as the young people say. There has been a sad profanation of the spirit of the day, in the miserable caricatures called "Valentines," that flood the book and fancy stores, and cultivate in the minds of many of the people low ideas and as-

The manufacturers of these ugly, and sometimes vile pictures and verses, care for nothing but the paltry pennies which rain into their coffers from the millions who prefer a cheap daub, to a beautiful and chaste design. If the good Saint, whom we celebrate, were to look in at some of the stationers' windows, I fancy the sight of the wretched distortions that bear his name, would cause him a keener pang than did the edge of the headsman's axe on the Via Flaminia, so many hundred years ago.

I like to think of him as a pure, genial Christian man, whose heart overflowed with a holy charity. I want the young, over whom I have any influence, to attach to St. Valentine's Day, sweet, bright, loving memories, that shall grow more and more blessed with every anniversary. I wish them to guard the avenues to their hearts, so that nothing shall ever enter to sully the name and thought of Love, that ought to be to every man and every woman the whitest and most angelic dweller there.

Let them have pleasant interchanges of the pretty and delicate devices that are plentiful enough in the best stores; and then there will be no violence done to the memory of the good St. F. B. S.

The "Most Excellent Gift." Written for the Living Church.

gift, as all earnest Christians should crave! What

we enter upon that work in no state of special Quinquagesima Sunday gives us so much to In clarifying chicken-broth, jelly, beef-tea or preparation, and only at the eleventh hour, after endeavor toward, that it might discourage us of gelatine, the same process is used for either. long and fruitless idleness. But we must not any large attainment, were it not that in the Gos- To one quart of the jelly or soup, take the white overlook the fact, that nothing in the late call, pel we see the power of Jesus, Who is as ready and the shell of one egg, and a tablespoonful of or rule for us, who have been long numbered as Never mind those about us who tell us to hold our the pan is still cold. Then place it over a very have in hand, and for whatever other work we of David have mercy on me"; and our loving it every few minutes to prevent the egg from in Virginia, among the Alleghany Mountains.

This week, our solemn Ash Wednesday breaks in greater readiness for whatever we may have to in upon the world, and bids us seek in greater "Man of Sorrows". We have no need to strew world, the flesh, and the devil, is such an abject soar up into the free regions where God and the angels are?

But we have to follow Jesus through all His life of trial, if we would partake of His bliss. The Lenten season is a sweet feast, if we walk faithfully in the footprints of our Saviour. Even force, we cannot say. But they are there, never- a call to work for Christ. "Not many mighty, in Gethsemane, and at the Cross, we shall find such joy as the pleasures of this world never

> Shall we not try it, by giving up many of the things that have hitherto occupied us, and by turning toward the strait and narrow way, where the few lovers of God are walking? F. B. S.

Bible Studies.

No. 4. Written for the Living Church.

A valuable plant that is several times mentioned in the Old Testament. It has a pretty blue flower, which gives place to seeds that are useful in a variety of ways. They help the physician, the artist and the artisan; and serve also for food in fattening cattle and sheep. The plant grows wild in Persia, and has been cultivated in Europe, Asia, and the north of Africa. It has been associated with sacred places, and holy men. Once it was made one of the instruments of punishment to a very wicked and obstinate king. At another time it formed a refuge to two men against their enemies. Sometimes people take a portion of it for fuel. The ancient dead were closely connected with it. Our great grandmothers were often occupied with it. There are three varieties of the plant, that ripen at difdo not like to think, because they include the idea of crime and its penalty. I will try and re-member it only as the beautiful creation of God,

The Household.

All communications for this Department should be Addressed to The Household, 225 East 19th St., New York.

Tired Mothers.

A little elbow leans upon your knee-Your tired knee that has so much to bear-A child's dear eyes are looking lovingly From underneath a thatch of tangled hair. Perhaps you do not heed the velvet touch Of warm, moist fingers, holding your's so tight; You do not prize the blessing overmuch-

You almost are too tired to pray, to-night! But it is blessedness! A year ago I did not see it as I do to-day:

We are so dull and thankless, and too slow To catch the sunshine till it slips away. And now, it seems surpassing strange to me, That, while I wore the badge of motherhood, I did not kiss, more oft and tenderly, The little child that brought me only good.

And if, some night when you sit down to rest, You miss the elbow on your tired knee-This restless curly head, from off your breast, This lisping tongue that chatters constantly; If from your own the dimpled hands had slipped And ne'er would nestle in your palm again, If the white feet into the grave had tripped-

I could not blame you for your heart-ache, then. I wonder that some mothers ever fret At their wee children clinging to their gown; Or that the footprints when the days are wet, Are ever black enough to make them frown. If I could find a little muddy boot. Or cap, or jacket, on my chamber floor-

If I could kiss a rosy, restless foot, And hear it patter in my house once more!

If I could mend a broken cart, to-day, To-morrow, make a kite to reach the sky. There is no woman in God's world would say She was more blissfully content than I! But ah! the daint; pillow next my own Is never rumpled by a shining head! My singing birdling from its nest has flown-The little boy I used to kiss, is-dead.

Cookery for the Sick Continued.

MISS CORSON'S RECEIPTS

-Selected.

Miss Corson remarked that a change in one's nourishment, was acceptable to sick people, as well as to those in health. When one is gradually recovering, beef-tea sometimes becomes distasteful, and a very agreeable change is fur-Charity, in its complete sense—the love that nished by clam broth. The clams should first works all good—is what we are called upon to cul- be thoroughly cleaned with a brush. Miss C. tivate as an individual, personal grace, as we always keeps a small brush with which she scrubs come to the very threshold of Lent. What won. the shells till every particle of sand and dirt is water, and let them cook very gently over a slow fire for about twenty minutes, or until the shells open. Remove the clams from the pan, take shall readily acknowledge that the Charity to it perfectly plain, or add a few crackers crumbled that love which softens the heart, and calls out Thus the Gospel for Septuagesima reminds us, which the Holy Ghost gives the highest rank of into it. If the patient is well enough to eat the the finest feelings and noblest purposes of the clams, they can be served on young.

REV. H. D. NORTHRUP. that we are called of grace to become workers in all the Graces, is also that which our own hearts soft part of the clams, they can be served on young. toast.

> settling to the bottom and burning. Break up the shell while stirring. In boiling, the shell partly dissolves and seems to disappear, while tangling and bringing up with it, all impure subneath it is about the color of sherry wine. Then

Table Covers.

Next to a well-chosen carpet there is nothing that adds so much to the appearance of a room vantage where there is more light. By the exercise of a little taste, beautiful ones may be made out of inexpensive materials. A handsome one may be made out of cretonne. Ten different 000 annually.—A new cable-company has been ones should be selected, half the number light formed in Paris. It is proposed to connect all of ones should be selected, half the number light measuring six inches each, should be cut and arranged to form a large square. The best effect is produced by using, either four light or four dark squares to form the centre, and grouping the others around them. The whole should be surrounded with a cretonne border, and it must be cut at each corner and joined diagonally. The fringes of the squares must be covered with stripes of black braid, held in place with feather stitching in yellow embroidery silk, and the same forms a heading to the border. It should

A very pretty cover can be made by cutting out birds, leaves, flowers or any pretty design from pieces of cretonne, arranging them as a border or a square of black or grey ladies' cloth, previously hemmed, and fastening them by working round the edges in buttonhole stitch, with sewing silks of suitable colors. The veins of a leaf or the wings of a bird may be outlined with shaded silk of the same color as the design itself.

A simple but effective table cover is a square of dark crimson cloth hemmed and trimmed with two bands of old gold plush, about two inches wide, placed three inches apart.

Another is a similar square of narrow cloth, with a band of peacock blue, and another of Italy.

olive green, worked on each edge with buttonhole stitch done in old gold. A pretty way to finish the edge is to cut the cloth itself in strips, a quarter of an inch wide, and two deep; prepare a band of the peacock blue and another of the olive green in the same way, and arrange them one below the other, having each strip wide enough to allow of the upper uncut edge being fastened to the wrong side of the cloth underneath the first band of trimming. The three together form a handsome fringe. These colors may be varied as desired.

Momie cloth is a good material for a table cover. It can be ornamented with crewels in the fashionable South Kensington stitch, or adorned with the pretty Japanese figures to be obtained at any fancy shop.

A charming and inexpensive cover can be made of Canton flannel, which comes in different

Any one with a moderate amount of taste and skill, aided by these suggestions, can make a table cover that will be a thing of beauty, if not a joy forever—the transitory nature of the ornaments of a room in daily use being too well known to permit one to indulge in even the faintest hope that they will last forever.

E. R. SCOVIL.

LABOR-SAVING BORAX.—The washwomen of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as a washing powder, instead of soda, in the proportion of a large handful of pulverized borax to about ten gallons of boiling water. They save in soap one-half. Borax being a neutral salt, does not, in the slightest degree, injure the texture of the linen; its effect is to soften the hardest water, and it should be kept on every toilet table. It is good for cleaning the hair and scalp, and is said to be an excellent dentifrice. and in hot countries is used with tartaric acid and bicarbonete of soda, as a cooling beverage. Good tea cannot be made from hard water; all water can be made soft by adding a teaspoonful of pulverized borax to an ordinary size kettle of water, in which it should boil. The saving in the quantity of tea used, will be at least one-fifth. Always use it in water with which you are washing paint.

A zealous mother remarked the other day that she did not see why she had such bad children, for she scolded and whipped them from morning until night. This enterprising mother, and others of similar dispositions, cross and volcanie and sour, ought to take soothing syrup as a common beverage. It were better that the whole ju-venile household should have a perpetual hurricane of wind-colic, than that they should be subjected to such a continuous btast of fretful-ness. * * * * Many children, who are sour and ugly, would be amiable and attractive, if it were not for this everlasting domestic thunder and lightning. It is meant to serve moral pur-poses, and make the unfortunate victims of it better in character and manners. It is possible to have firmness and love united; and sometimes a real thunder-blast sweeping through the family, may clear the atmosphere and prove a blessing; but this continual drizzle of scolding, chills the home, makes the children harsh in temper. barren of affection, and altogether ignorant of

Current Ebents.

The French Admiral, Jules Dupré is dead. the short service, or the equal reward of these to help us as He was to give sight to the blind cold water. Place these in the bottom of a sauce- eracy is soon to revive the memories of the war, new laborers in the Master's vineyard, is any type man near Jericho. We have but to cry to Him. pan, and pour the jelly or broth over them, while by the publication of an elaborate history which he has spent fifteen years in preparing. It is in-His chosen servants. For, whatever work we peace. We must only cry the louder, "Thou Son slow fire and allow it to warm gradually, stirring volcano, of small character, has been discovered The plan to bore a tunnel under the British Channel has been revived, and once more the engineers are laboring with the great problemin upon the world, and bids us seek in greater partly dissolves and seems to disappear, while how to get ventilation.—Four fresco paintings retirement than usual, a nearer approach to the the white of the egg will rise to the surface, en-They represent the "Rescue of Andromeda by Perseus," the "Entry of the Wooden Horse into our beads with ashes, like some of the early penitents, or to rub them upon our foreheads; but on the stove and simmer gently there, till the Nymphs."—Dispatches from Ireland say that ceive His Word into good and honest hearts, and there must be deep humiliation of spirit in view egg is firmly set on the surface, and the jelly best of the social condition of the island is improving.

The weekly meetings of the land-league are falling off, and tenants in several districts are paying full rents to the landlords.—The roof of the New York Central Depot at Buffalo, weakened by the removal of offices, which formerly supported it, and, by the great weight of snow, fell in during the recent storm, killing several. But for the fact that most of the trains were behind time, there would have been a fearful loss of life. -Bismarck has just succeeded in procuring as a pretty table cover, a bright one enlivens a the passage by the Federate Council, of his Bill dark corner, while a dark rich one shows to adparliaments. The ostensible purpose is to reduce expenses; the effect is to concentrate power in the hands of the Emperor. — The cost, to Canada, of the queen's son-in-law, is about \$95,-

and half dark, and a quarter of a yard purchased United States and Europe.—Kalakaua, who is now in San Francisco, is to sail for Yokohama, to arouse a desire for immigration to his dominion of the Sandwich Islands. He frankly acknowledges that his native people must suffer extinction before many years.—The Eastern muddle has taken another turn. The Powers have accepted the Porte's proposition for negotiations at Con-stantinople. The deliberations will be secret, Greece excluded, and the Porte to be called upon to indicate the frontier it will concede. Greece is to be left without the protection of Europe, if it refuse to abide by the result of the council.— Fernando Wood, mayor of New York in 1861, and member of Congress for several years, died on the 13th.—Thomas Carlyle left in the hands of Froude, a mass of letters from Goethe, Mill, Emerson, Dickens, and others, together with remin-iscences of his parents, and material for a memoir of his wife. - The cost of maintaining the Chinese course at Harvard last year was \$4,000. The fees received therefrom were \$30.—Out of the 358 colleges in the United States, 153 admit women, most of them western institutions.—The World's Exposition at New York, in 1883, seems now to be an assumed fact. Gen. Grant has become president of the commission, and some \$400,000 has already been subscribed.—It is said that Miss Braddon receives a larger income

from her books, than any other English novelist.

Miss Alcott's "Little Women" has been translated into French, under the title of "The Four Daughters of Dr. Marsh." The French critics are charmed and speak of it in terms of high praise.

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FOR THE CHILDREN.

IN THE LAST PEW.

She sits, bent o'er, with wrinkled face, Poor and forlornly old; no grace Smooths the sharp angles of her form, Long buffeted by life's slow storm. All else around is fine and fair; The stained light falls, a golden glare, In seeming mockery on her loose, gray hair.

The preacher, faultlessly arrayed, Tells how our hearts afar have strayed, And how all souls should be content With those good blessings God has sent. And one, of all that self-poised throng, Hangs on his words, nor deems them long, And humbly thinks only her heart is wrong.

She meekly mumples o'er the hymn, Her eyes with age and teardrops dim; What can their gay world hold for her-This worn and weary worshipper? Now, rustling down the aisles in pride, They toss bright smiles on every side; Nor does she know what hurts such fair look

And still she sits, with tear wet face, As loath to leave that sacred place The organ, with quick thunders riven, Lifts her sad, trembling soul to heaven; She feels a sense of blissful rest, Her bony hands across her breast She clasps, and lowly sighs: "God knoweth best!

One day, within some grander gate, Where kings and ministers must wait, While she hopes humbly for low place Far from the dear Lord's shining face, Above the chant of heavenly choir These words may sound with gracious fire: Well done, good, faithful servant, come up higher!"

—Celeste M. A. Winslow, in Good Company.

Stories on the Catechism.

By C. A. Jones.

Suffered under Pontius Pilate, was crucified dead and buried.

THE STORY THE BELL TOLD. -CONCLUDED. Polly watched the men out of sight, and

then began to wend her way homeward; wards. There were very few people in the streets now; the worshippers were in Church, the pleasure-seekers had gone from the thoroughfares to their respective places good and to do His Will." of amusement; and Polly was too shy to the morning, but another in a little narrow dirty street, with poor houses all around it, and squalid children standing about playing in the gutter.

"May I go in," asked Polly, of a little sickly-looking girl, who was standing leaning against the wall, holding a baby almost as big as herself in her arms.

"Go in! of course you may; why shouldn't you?"

"Because I didn't know if 'twas only the gentry that went there."

The little girl smiled. "There's a few now, but my baby ain't well, and he began tocry; so I was forced to come away."

And the child began received to come away."

derness, which made Polly say, "Is it yours, haven't you got a mother?" "No, mother died two years agone, and there's no one left but me to take care of

father and baby. "Ain't it hard work, little girl?"

"Not so very; for you see every one is so kind, the Parsons and the ladies and all; and I like going to Church and hear the hymns, and look at the windows, don't you?"

Polly hung her head, feeling, she could not have told you why, that she ought to be somewhat ashamed of herself. "I've never been to Church in all my life," she answered, "only to Sunday School." An expression, that had in it something

of pity, came upon Nanny's face (Nanny was the name of the baby's elder sister) as she just pushed open the door of the church and said, "Go in now, they are singing about the 'Green hill far away.'

Polly went in; some one put a book into her hand; she could read, her father had taught her out of an old spelling book on winter nights, and she joined in the sweet, simple hymn-

"He died that we might be forgiven, He died to make us good, That we might go at last to Heaven, Saved by His Precious Blood."

The thought had somehow or another been in the child's mind all that day; it bells, it had rung in her ears as she sat spoke to the children who were sitting be- paper out of her pocket and read : fore him-for it was a Children's Service to which Polly had been led-and words suited to children fell upon her ear.

"Yes, my little ones, Jesus died as today to save us from our sins. The little Child I told you about at Christmas, Who grounds of the above, on the night of Good that is all .- Harper's Young People. was born for us in the manger, lived His boly life on earth for three-and-thirty- says is, 'Tell Polly, I know now Who it years; a loving, obedient Child in His was that died.' home at Nazareth; a suffering Man afterwards. And then, in God's own good time, He died upon the Cross.

"He was nailed there because He loved but the name of Polly made me think, my dear, that it might be your good man lying was crucified, dead and buried. You say at the Harp and Lute, nobody knowing these words, my dear children, every time who he is." you say the Creed, and I wonder if any of you think about their meaning.

be crucified. We read in the Gospel story must go off to Hendon." that he did not want our dear Lord to die; We have followed our Polly on one of my children, this was a great sin; he found her way to the Harp and Lute. ought to have judged for himself, acted for himself, just as we have to act for ourselves that they said he must die. He had hardly all through our lives. He might have re-fused to say the words which sent the King Polly I know Who it was that died." He of Glory to death upon the Cross. He did repeated them as Polly stood by his side, not do so; and every time we say the crying as though her poor little heart Creed we condemn the wicked deed of would break. Pontius Pilate. And so he gave the comhill of Calvary to be crucified.

"My little ones, could any one of you stand still, whilst a cruel nail was run into little girl; "but, please, may I see father your flesh? Could any one of you be pa- first?' tient, whilst the blood flowed from some little wound, and nobody near you tried to been laid on that Good Friday night, when staunch the blood?

Jesus had to bear. And to make His sufferings all the worse, he was lifted up upon to them: "Polly, I know Who it was that the Cross. There was no place upon which died; and He died to take us to Heaven.' He could lay His weary Head, no spot, not And Polly went home and told her FAMILY REMEDY even the cold ground, upon which His mother all about it; and in another week aching limbs might rest; only the hard George Winthrop was in the poor room, wood, down which the Blood of the where his wife and children waited for Saviour of the world poured. And He him. died to make you good, to take you to Heaven, if only you love Him as He loved the father told his wife the story of that

sorrow seems to come to us to-day; we are Polly's words. Troubles did not fly away thinking of the sufferings of the dearest from that poor home all at once. Troubles Friend we ever had; and this evening we never do fly away; we have to take them may think of Him lying in His grave in a to the Cross of the Crucified first, and beautiful garden; and then another day leave them there. And then when we have and the joy of Easter will be ours, and the laid them in the grave of Jesus, the stone sorrow and sadness will have passed away. or at least what she thought was home-He died to make you good; and, so go there, and beyond it all, is a gleam of Reshome to-day, and for His sake try to be urrection Joy.

ask her way, and trusted to her memory. narrow dirty street. She asked some one Polly went out with the crowd into the church she and her father had passed in time, a long, long time it seemed, she found herself at Charing Cross, and then she knew her way well enough.

her hand; stopping at a stall near Seven and telling us Who it was that died for us.' Dials (that was where she lived) to buy some oranges and ginger nuts, wherewith to regale her mother and the little ones.

They were glad enough to see her when she appeared. Her mother, who was lying upon the bed, lifted up her head, and asked where father was; and the little boys there were three of them, all younger than Polly, and there was the baby besides) gentry that come, not many; but we all go clustered round her, and asked where she there whenever we like. I've been in And the child began nursing "her baby" ginger-nuts and the oranges. It must have been almost to fairyland itself that Polly tiny form, and the prettiest downy snowhad gone that day, to bring back such treasures as these.

> course; and then Polly sat by her mother's ceived me, and then I was so pleased, and side, and told her all she had done; told thankful. her about the Park, and father's friends who were there. And when Mary Winthrop heard it all, she only sighed and said: "I hope he will come home soon, Polly; but did you go nowhere else?"

> poor weary woman turned her head away, to hide the tears which were streaming down her cheeks, and Polly heard her failing to express my thanks to God the mutter: "He died to make us good."

amid the sorrow, because for us men, and mite of a face, had taken its place. for our salvation, Jesus came down to earth from Heaven, and was crucified, dead, and buried.

Easter Day, with its tale of gladness, had come and gone; Easter Monday, the table as usual, we had a hearty laugh over great holiday, had gone also. And in the a new idea that Bob had learned from one poor little room in Seven Dials there was of his schoolmates.

sorrow and sadness enough. George Winthrop had not come home, and no tidings could be heard of him. paper," he directed, "and try to draw a pig with your eyes shut." Poor Polly had forgotten the name of the place to which his friends had invited him. said Mamie. 'Hacton' she thought it was; and a had come with the solemn sound of the friend went to an Inn at Acton, and could "Now look here: begin at the ears, then hear nothing of him. Two more days, and draw the nose, and go on drawing the legs looking at the children playing in the park. an old neighbor appeared in the wretched and the back, and when you think you've And yet, even now she could not under- room where the mother and her children got round to the ears again, put in the eye, stand it all. A few minutes more, and the sat. She was an old woman, she drew her and then the tail; but you must keep your sweet hymn was over; and the clergyman spectacles over her nose, and took a news- eyes shut tight."

> "Harp and Lute, Hendonmother, that's the name."

"Harp and Lute, Hendon," continued old Sally. "A man was found in the and see if you do not have a good laugh,

"That's the Police News," said Sally; "it tells a power of wonderful things, too wonderful to be believed half the time;

The next morning old Sally was in the poor room again, with three shillings

"Pontius Pilate was the Roman Gov- in her hand. "My dear," she said to ernor of Judæa, when the Jews, who would Polly, "I've saved this up to see if I could not believe in Jesus, asked that He might ever do any one a kindness, and now you

that he tried in every way to save His life, her journeys, we cannot follow her upon that is to say, he tried by wishing to make another; only this much you must hear: all kinds of false excuses, by throwing the Betty saw her off at the station, and the responsibility upon other people. But, little maid went down to Hendon, and

And there George Winthrop lay so ill,

The people at the Harp and Lute were mand, which the Jews craved for; and very kind to the child. And when two Jesus, the sinless Jesus, was led out to the more days had passed, they told her that that the doctor said her father would get well. "I must go and tell mother," said the You Can be Relieved and Cured.

She went into the shed where he had they had found him in the wood; and this "It was not one wound, but five, that time he looked up into his child's face and

And now there is not much to tell; only Good Friday walk, and of the lesson, "Jesus is dead, my children; a great which ever so slowly he had learned from is rolled away from the door of the Sepul-

Polly, of course, could not have put all Once more the bell rang overhead, and this into words; nor her father and mother neither, for that matter; but little by little they learned the sweet story of the Life and to bear their trials, and to thank God for sending them into their lives. And George Winthrop would look into Polly's face and On she went, clutching her money in say, "It's the bell speaking tous, my dear,

Little Snow Cloud.

Written for the Living Church.

The very same little girl who wore Grandmother's Bonnet," and bore so sweetly the ridicule of rude children! Could it be possible? Yes! it was really she. The same gentle, delicate face, but rosy and bright to-day; the same petite figure, yet she looked as if she had dropped from the sky, a fleecy white cloud. A scarcely believe my eyes, and I looked and They began to devour them at once, of looked, until I was sure they had not de-

It was Thanksgiving Day, too! Of course, I knew that we were to keep it principally in gratitude for the "fruits of the earth," and there was in my miud such a beautiful array of the luscious apples And Polly told her about the church, and pears, and peaches and plums, and about what the Parson had said; and the many other good things; the golden grain, and all the precious wealth that the earth bounteous giver. But there was room for Good Friday was gone: passed away a little rejoicing, that "Grandmother's Bonnet" was put by for the winter; and brings us, with all the joy that comes to us that the pretty hood, just suited to the

The other evening, seated around the

A Good Way to Have Fun!

"Now you all take a pencil and piece of

"I can't draw a pig with my eyes open,"

"That's just the reason," said Bob.

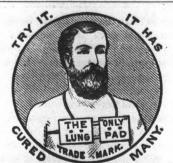
So we each tried a pig, and-well, I would never eat roast pork or fried ham "That's it," broke in Polly, "oh, again if I thought real pigs were shaped

Just try making one some dull evening,

The Mother's Last Kiss. Written for the Living Church.

Only a whisper—a zephyr-like breath Stole o'er the lips that were paling for death; Giving the darling she never might see, Love's latest pressure,—"Kiss Alice for me!" Aye, when the morning sun mounts in the sky-When the fierce heat of the noontide is nigh: When the sweet twilight descends o'er the lea, Lips will, all quiv'ring, "Kiss Alice" for thee! Storms of the midnight, and winds of the morn, Soften to sighs for the lambs that are shorn; Breath of a cold world, less pittless be, Heeding the whisper, "Kiss Alice for me!"

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The Clergy in the Parishes.

Written for the Living Church.

CAPE LOOKOUT, Feb. 14th, 1881.

Hon. Godly Layman, Warden of St. Laurence's, Goldston; Deputy, etc., from the Diocese of Rutledge.

Epiphany, I scarcely realized how directly my terest in the story of St. Laurence would carry sufficiently out of reach of the uncertainties of great transformation in our Church's working a more influential and profitable congregation. polity. If you had succeeded in getting me called to Goldston, after Mr. Pleaser left you; and if I shores and bracing salty air," and had thus bedemned by those more fortunate. I have the advantage of having escaped both perils.

must have a clear conception of the nature of followers. the proposed end, before he can judge of the character or adaptation of any given means. Dr. Dix's paper, quoted in my first letter—which so. you, of course, have read ere this-puts before the Church's laity too plainly to suffer further confusion of ideas on the subject, the utter and absolute antagonism between the ends proposed by the principles of the Church, and those to which alone our present methods are adapted, and to which therefore they are practically carrying us.

end in view, to gratify the personal preferences of a select number of persons who unite to sus- Larrabee, Moore, Taylor, Hopkins, Tomlins, tain regular and appropriate Sunday relations; Elmer, Hefter, Draper, Peck, the Rector of the to this end, employing some one to devote him- Parish (Rev. S. P. Simpson); Mr. Johnson, of self to the duty of interesting them, and attracting others in to share the expenses of the society? Betts, a visitor from St. Louis, Mo. The Bishop If so, that is one thing; and, on that understanding perhaps, a select committee, representing and giving expression to the wishes of those who furnish the means of keeping up such an establishment, is as appropriate a way as any.

But, if the Christian Ministry is a divine ambassadorship and stewardship-then, it is very other. hard to see what such a Committee, purely human in its origin and purely secular in its way," seems here to have found its realization. character, have to do with either its mission, its | Certainly, one spirit and one hope animated continuance or its termination. With such a them all; and, as the result, I have never listened conception of the character and purpose of the to more gratifying reports. Not that there were Christian Ministry, its mission must be either no hardships to be borne, no struggle with povimmediate or mediate. It must either come to erty to be endured, no obstacle to the spread of men with the direct authority of Christ,-such the Church to be overcome. But they were as He gave to His Apostles or to St. Paul-or it borne and endured, and were in a fair way to be in the Church of the Holy Communion, St. must come by a mediate agency.

mission for our Ministry. The mediate authority to send a Christian Minister in Christ's name hearted sympathy from the Bishop, whose active field of duty to continue him there or check the results of lodged in an Episcopate, in a Presbyterate, or in speaking, so little means. the body of the local "faithful." It cannot be andbusiness inte rests.

The Roman Catholics and Methodists selfconsistently claim that such authority is lodged, ed and frequently enlisted in the work; the only previously announced, and prefaced by an essay whether by a Divine order or by a wise human polity, in an ecclesiastical superior. The Presbyterian polity self-consistently holds it to be entrusted to the Presbyterate. Congregational principles self-consistently reserve it for "the in its theoretrical polity the Episcopal, the Presbyterian and the Congregational principles, to be self-consistent should have entrusted the mission of its clergy to some authority representing conjointly the Bishop, the Diocesan Presbyterate, and the faithful Laity of the parish in question, relations to that parish.

it has left it for the Vestry (a body which represents, neither in theory nor in fact, any spiritual interest at all, but only the business relations of the parish with the world) to discharge the funcoff, and cutting short the thread of the Christian minister's official life.

experience of your parish would have been any that question. If your Vestry had been confined secular affairs of the parish, and had nothing its spiritual vitality and growth depend; if these had been reserved to be determined only by the ecclesiastical authorities or spiritual representatives of the Church; do you think that your "unwritten annals" would not have been very different?

of withdrawing Dr. Fatherly from his parish. The wish that he should resign his charge would by any Committee representing the Presbyterate

fered him to leave them. His displacement was just what might have been expected from a influenced by their business expectations from or perhaps dependence upon Mr. Commerce.

No Bishop, acting under a sense of official responsibility, would ever have put Mr. Pleaser in MY DEAR SIR:-When I first wrote you, on so important a post at the beginning of his ministry. No Committee of his fellow Presbysubject would lead me to recall the outlines of ters would ever have entrusted such interests to your parochial experience, nor whither my in- hands so inexperienced. No body of communicant Churchmen would ever have selected him me. Those suggestive words of Dr. Dix, "the un- to be their spiritual guide. Mr. Pleaser was, written annals" have opened the floodgates of my however, exactly the man, whom a business memory; and, from my "coigne of vantage," just | Vestry of which Mr. Commerce was the leading member, might deem well suited to make himthe Church's parochial life, I love to study the ap- | self popular in the community, and to render the proach ofwhat I have not a doubt will prove a Services attractive; and so, to gather around him

For a Bishop or fellow Presbyter would repre-Vestry system. Better is a relative word. One spiritual life of those who profess to be His cese, and in the most uncompromising way, too.

> I ask you, my dear sir, to look back upon the C. Betts, of St. Louis, who was also the story of your own parish, and to say if it is not preacher in the evening. The subject assigned Your Fellow Servant.

VOX CLAMANTIS.

Diocese of Springfield.

DEANERY MEETING.

A meeting of the Bloomington Deanery of this Diocese was held in St. Matthew's Church, Bloomington, Illinois, from the 1st to the 4th of Now, in your own parish for instance:—Is the February inclusive. There were present, the Rev. Dr. Easter, Dean; and the Rev. Messrs. Springfield, treasurer; and the Rev. George C. was present on Wednesday only; his engagements preventing a longer stay.

> It has rarely been the good fortune of your correspondent to observe such entire unanimity of thought and feeling amongst so many brethren gathered from the immediate vicinity of each

The oft-quoted maxim, "One heart and one overcome, because of great faith in the ultimate B. V. M. (Feb. 2). There was a Celebration of No one among us claims an immediate com- triumph of the Church, confidence in each other, the Holy Eucharist (in part Choral), the Deanto a given field of duty, to continue him there or quaintance with the places and the men has ento remove him, can be conceived of only as abled him to accomplish so much, with, humanly of Faribault. In the evening, a Missionary

It would doubtless be for the encouragement consistently conceived of, as abandoned to a of others, if you could spare space for the re-Committee of those who represent only secular ports that the clergy made of the work, of towns visited, Services inaugurated, lots secured, persons of every shade of religious thought interest- for the free interchange of views upon subjects controlling topic of the Missionaries' lives appearing to be: "How best to secure this place and people for God and the Church."

To be no more particular, I could not forbear to notice the wonderful improvement in every present participated, the true nature of "Inspirfaithful brethren" to determine who shall be set direction, in the Parish where this meeting was over them in the Lord. Our Church, combining held, during the rectorate of the Rev. S. P. extravagant views that originated three hundred Simpson.

not saying too much, nor reflecting ungenerously modern Rationalism, on the other. upon his predecessor, to notice how, under his judicious management, the church edifice has emerged from a condition of bareness, baldness, and the faithful Laity of the parish in question, emerged from a condition of bareness, baldness, Scripture and Church History." The many wholly irrespective of their secular or worldly and general unattractiveness, to an approach to grave difficulties that embarrass the subject, On the contrary, our Church has, as a Church, in the Parish, from coldness, deadness, and made no provision whatever for either sending almost irreverence, to warmth, life, and heartithe Christian Ministry into settled parishes, or for ness, that is felt in every direction in the city. maintaining its spiritual power there. With an He seems to have discovered how to interest the extraordinary and self-stultifying inconsistency, laity, and to provoke to love and good works; his plans are eagerly seconded, and it is safe to prewill be among the first parishes in the Diocese.

During the past year, the chancel and the altar tions of parochial Fates, spinning, measuring have been remodelled, choir seats have been erected, and a boy-choir (unsurpliced as yet) put in training. Recently, Mr. Simpson secured But to return to your question, whether the from his people, gifts of silver and gold, diamonds and other precious stones, and moulded better under any other system. I will ask you them into a rich Chalice and Paten, the workmanship of Mr. Cooper, of New York, worth, to the charge of the current business or purely without considering the value of the gems (and they are money), over \$150. To his ability as a whatever to do with those functions upon which preacher and theologian, he joins a thorough knowledge of music; and, during the meeting of the Deanery, we had Choral Services, as well rendered as in many more pretentious places.

On Tuesday evening, the clergy vested in the Rectory, and proceeded to the church, singing the Processional "Onward Christian Soldiers;" No Bishop, acting on his own judgment as the and, after Evensong, the Rev. E. A. Larrabee, of responsible Diocesan, would ever have thought Springfield, preached to a large congregation a most forcible sermon, having for its subject: "The Church, a Corporate Body; the Receiver of never have occurred to or have been sanctioned a Divine Mission." The preacher took for his text, the 21st verse of the 20th chapter of St. of his Diocese. No congregational vote of his communicant parishioners would ever have suf-

On Wednesday morning, at 7:30 A. M., the Holy Communion was celebrated by the Dean; secular Veatry of the "prominent" pewholders, and, during the forenoon and afternoon, business sessions were held, when reports from the several clergy were received, and the needs of the Mission stations freely discussed. The Bishop, who had arrived by this time, joined most heartily in the Conferences.

> I greatly regret that I cannot give you the excellent accounts of work, made by the Rev. Messrs. Hopkins and Peck. Indeed all were good, and exhibited such unflagging energy, foresight, and wisdom, that it is no wonder to hear of the amazing growth of this Diocese. The mutual confidence, respect and love which appears between Bishop and clergy, is certainly prophetic of grand results.

After Evensong, the Rev. F. B. Taylor, of Danville, addressed the congregation on the "Duty of the Church to places already occupied sent the Church's interests, and would have had by the Sects;" a tender theme, but skillfully had suffered you to beguile me from "my silent every motive to act, in either case, for what they and fearlessly handled by him in a first-rate believed the spiritual good of the parish. The speech, during which he emphasized the necescome part and parcel of those annals, I should communicants of the parish would at least know sity on the part of the Church, for exercising the either have escaped trouble, and have been thereby what was acceptable to them, and who could divine mission committed to her, as the refuge betrayed into complacent condemnation of my command their confidence. But a vestry, from for storm-tossed, schism-afflicted souls. He less fortunate brethren, or I should have gotten the very nature of the case, must act either with was followed by the Bishop (who was unexpectinto trouble, and have been as complacently con- avowed or virtual reference to the wishes of those edly called upon to fill the place of another upon whose social influence or pecuniary liberal- speaker who failed to arrive on time), in a magity they were most dependent, and with but lit- nificent declaration of what he believed to be his In your letter received this morning, you ask the immediate reference to the faithful preaching duty as Chief Pastor, and which, God helping me in what respects the experience of your parish of the Word of God, the solemn charge as draw. him, he intended to perform; namely, to bring would have been better under any other than the ing souls to Christ, or the development of the the Church to every town and hamlet in the Dio-

> On Thursday, the Celebrant was the Rev. Geo. was "The historic proof of the apostolicity of this branch of the Catholic Church," which was treated not only as to the establishment of a lineal descent from the Apostles' days, and the fact of a steadfast continuance in the Apostolic doctrine, and fellowship, in the breaking of the Bread and in the Prayers, but also as against the claims of the sects on the one hand, and the Roman Communion on the other. The address was too lengthy for even an epitome of it for attention; and the preacher was requested to preach on the night following on the subject of 'The Incarnation, in its relation to personal Sanctification;" which he did to a very large congregation, notwithstanding the inclemency of the weather.

Indeed, it was surprising to see such an excellent attendance throughout all the Services, while the streets were in so dangerous a condition for

I ought not to close, without a word for the warm greeting given, and the generous hospitality extended to the members of the Deanery and the visitors, by the good people of Bloomington; who, with their noble Rector, deserve all thanks

Minnesota.

MEETING OF WESTERN CONVOCATION.

The Western Convocation of Minnesota met Litany having been said by the Rev. E. C. Bill, meeting was held, with stirring addresses by the Revs. Miner, Bill, Miller, Kittson, and Powell. There had been a sermon on the previous evening, by the Rev. Mr. Kittson.

The most marked feature in these Convocations has always been the meetings of the clergy, essay on "The Inspiration of the Holy Scriptures," very suggestive and timely, in the present condition of religious thought. In this paper, and in the remarks that followed, in which all ation" was brought out, in distinction from the years ago, as a protest against the authority of the Church, on the one hand, and the inevitable He is decidedly a man of one work; and it is re-action from these extremes, as exhibited in

A still more interesting discussion came up, in considering the other subject appointed—"The Holy Rite of Confirmation, in the light of Holy decency and beauty; and the Service and works arising out of the variety of doctrine and usage in the Catholic Church, were dwelt upon: such as the age of the recipients, whether in infancy, quent time; administrator, whether a Bishop or Priest; the Form, whether by the Chrism or Imdict that, at no very distant day, St. Matthew's ideas erroneously attributed to these standards,

ministration, whether by the Chrism, or by the laying on of hands, was not essential; nor the age of the recipient, whether in infancy or adult

The free and courteous interchange of views among the brethren makes these annual gathererings very pleasant. The only drawback on this occasion was the detention of a considerable number by the snow blockade.

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For Interest.... 1,341,492,83 \$6,669,717.55

DISBURSEMENTS. Total paid Policy-holders, \$931,465.54 mmuted Commissions.....

Commuted Commissions....
Profit and Loss...
Dividends to Stockholders....
Expenses: Rent, Commissions, Salaries, Postage, Advertising, Medical Examinations, &c.... 169,514.99

1.181.518.21 Net Assets, December 31, 1880, \$5,488,199.34 ASSETS. ASSETSU, S. and N. Y. City Stocks, \$1,492,786,43
Bonds and Mortgages. 3,124,623,02
Real Estate. 493,822,92
Cash on band and in Banks and
Trust Co. 318,207,67
Loans on Collaterals. 34,025,14
Agents' Balances. 24,734,16

\$5,488,199.34 Add excess of market value of Stocks over cost.

Interest accrued and due and unpaid.

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12 Astor Place, New York.

TO ALL OUR FRIENDS.

quent time; administrator, whether a Bishop or Priest; the Form, whether by the Chrism or Imposition of hands; and the rather peculiar view prevalent in the Anglican Church, partly as expressed in her standards, and much more in the ideas erroneously attributed to these standards, such as the ignoring the objective grace of the Rite, and the making it the occasion of the renewal of the Baptismal vows; of which there seems to be no indication in the early teaching of the Church.

The statement, to which the general sentiment of those present gravitated, was this: That Confirmation was a positive institution of the Christian religion, for communicating, to those who had already received the Grace of Baptism, the Gift of the Holy Ghost, promised by our Blessed Lord as the complement of Holy Baptism; that it was to be administered either by the Bishop's authority; in the latter case, the Chrism or holy oil (from early times used as symbolical of the Anointing of the Holy Ghost), being consecrated by the Bishop; and that the mode of administration, whether by the Chrism, or by the laying on of hands, was not essential; nor the age of the recipient, whether in infancy or adult and the prevailing fashion of making are interested in the prevailing fashion of making are interested in the prevailing fashion of making "card Collections," we are having printed for them are interested in the prevailing fashion of making "card Collections," we are having printed for them as et of seven beautiful cards, each in six colors and on a gold back-ground, in the very highest degree of as to feven beautiful cards, each in six colors and on a gold back-ground, in the very highest degree of as to feven beautiful cards, each in six colors and enterested in the prevailing fashion of making "card Collections," we are having printed for them as et of seven beautiful cards and partin gard on expense in these cards—they are the have prevented to the have come in so rapidly that nearly the whole edition is engaged before the receipt by us of but one that you must have anyway. Please send us your application at once, and tell your lady friends making "Card Collections" to do the same.

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Church Work and Life in Michigan.

Bishop Harris' Recent Visitations.—Real Missionary Work.—The Bishop the Chief Missionary.

From our Detroit Correspondent.

DETROIT, Feb. 12, 1881. Bishop Harris has recently completed an interesting visitation of Huron and Sanilac counties. Those familiar with the map of Michigan will readily conceive a resemblance in the form of the lower peninsula to a hand inclosed in a mitten. The division between the thumb and the rest of the hand is caused by Saginaw Bay. The end of the thumb is Huron county. Just south of it, are Tuscola and Sanilac counties. It is a region but recently cleared of forests, and given up to lumbering, salt manufacturing, quarrying, and farming. Immigrants from Canada are occupying the land in immense numbers. The first clergyman of our Church to hold Service in Huron county was the Rev. W. H. Smyth, who has been laboring there with great success since last Fall. The recent visitation was the first ever made by a Bishop of the Church, and was occasion for rejoicing, far and wide. Baptized and confirmed members of the Church, who have lived here for twenty years, thanked the Bishop, with tears in their eyes, for thinking of them after so long a period of spiritual destitution. From Sand Beach, where the missionary resides, on the morning of Friday, the 4th inst., the Bishop, accompanied by the Rev. Mr. Smyth, drove twenty miles by sleigh to Bad Axe, a small inland village and the county seat of Huron county. After a brief rest, on the afternoon of the same day, the party drove twenty miles further, to Port Austin, a promising place on the very end of the supposed thumb. In the evening, at the Presbyterian House of Worship, the first Church Service ever held in the village was duly celebrated in the presence of a large congregation. The Bishop invited as many as were interested in the establishment of Church Services to remain and confer with him to that end; and the invitation being accepted by some of the most prominent people in the place, it was determined to engage a Hall at once, to maintain the Purification of the Blessed Virgin with its regular Services, and to organize a Sunday School, the Bishop promising Service-books and Catechisms. On Saturday morning, the Bishop visited the Church people from house to house, and drove back, twenty miles, to Bad Axe. In the evening, Service was held at the Baptist House of Worship, the Bishop preaching and confirming ten persons, presented by the Rev. Mr. Smyth. On Sunday morning, the two pioneers of Catholic Truth and Apostolic Order drove a score of miles (a "long Sabbath-day's journey") to Sand Beach; where, at 2:30 P. M., in the Baptist House of Worship, Divine Service was celebrated with a large congregation in attendance.

Rising at five o'clock on Monday morning, the Bishop set out from Sand Beach, to begin his visitation in Sanilac county. Meeting the Rev. John Barrett, in charge of the six Missions of that county, at Minden, he proceeded to Deckerville; where, at 10:30 A. M., Service was held, and conference had with the Church people, who are planning to build a church. At four o'clock in the afternoon, Service was held at McKerron's school house; after which, Mr. McKerron entertained the party at tea. Then, driving four miles, past the parsonage recently built for Mr. Barrett, at Binghamton; late in the evening Ser- L. Kemp), has had a raid made upon him by his vice was held at Miller's school house, the Bishop baptizing two children of the Missionary. | ting quietly in his study, there came a ring at the The Bishop spent the night at Carsonville, and bell; and, on the door being opened, a long train year past, \$1,877 in subscriptions was received. returned to Detroit on Tuesday.

Services are now held at eight points in Sani-Davisville), and the Rev. Mr. Barrett having appointments at Black River, Deckerville, Minden, school house. Until recently, this active misof Michigan has lately provided him with a horse; the devoted people of his large pastoral charge providing a buggy and a sleigh.

Caro, in Tuscola county, for the building of a the Rev. Mr. Todd, is meeting with marked suc-

At Sault Ste. Marie, where the Rev. Edward and a church is to be built during the coming

The Rev. Gardner M. Skinner has resigned the flourishing Missions at Au Sable and Tawas, on the northwest shore of Saginaw Bay, in Tosco county; and these Missions are now in charge of the Rev. Wm. O. Pierson, who has recently resigned Grace Church, Mount Clemens. Mr. Skinner's address is changed to Mount Clemens.

The Rev. Albert E. George has resigned the mission at Lapeer, and assumes temporary charge of St. Stephen's Church, Pittsfield, Mass.

By appointment of the Bishop, a Committee of Detroit clergymen has arranged a schedule of topics for the short addresses to be given at the In the course of his remarks, he stated that the daily noonday Service to be held during Lent, at Mariner's Church. The extraordinary attend- ute money for the African Mission, but to give Bishop of Minnesota has recently passed through ance at this Service during last Lent, and its their sympathy to, and offer their prayers for, marked success in other particulars, occasioned those at work in that vast field. He looked upon Bishop Williams has also lately visited our city. wide comment; and considerable interest has this Society as his confidential friend, and could St. Andrew's gives satisfaction to those who have already been manifested in the arrangements for ask them for things which he could not ask the been interested in its erection, and the list of land have tried the Free Church System for any the coming Season. The Bishop is to preach at General Foreign Missionary Society. a number of these Services, in which most of the Detroit clergy will also engage. A large number of prominent singers have handed in their names for Service in the chorus.

The Monday meeting of the Detroit clergy is now held in one of the Bible-class rooms of St. of a wide range of topics interesting to the ary Society.

clergy. The following have recently been under consideration: Our Sunday School lesson leaflets; the Child Jesus in the Temple, in the midst of the doctors; and the question of the growth or decay of the Christian Church in our own

The Consecration of the Trowbridge Memorial Chapel of St. Luke's Hospital, Detroit, is announced for Quinquagesima Sunday, February

St. John's Church, Detroit, reports large figures for his first year's work, ending January 31: Baptisms, 47; marriages, 18; burials, 35; confirmed, 26; the average attendance of the Sunday School brought up to 160; contributed for repairs, \$200. These items possess a most gratifying interest for the Rev. Mr. Frisbee's friends.

The Church in Baltimore.

St. Matthew's-St. Mary's.-Education of Indians.—A Parochial Raid.—The Mission at Canton.—African Special Aid Society.

From our Baltimore Correspondent.

BALTIMORE, Feb. 7th, 1881. In a recent letter, in speaking of the Church work among the colored people of this city, I made one or two statements which need some slight correction. I said that S. Matthew's Church, which is now used by a colored congregation, was originally built by the congregation of Trinity Church. But it was built, in fact, by the Rev. George Leakin, before the congregation was regularly organized as such, and before there were enough male members to form a vestry. The colored congregation which now occupies the building, is under the direct pastoral care of the Rev. Mr. Leakin, the Rev. Mr. Roberts being the assistant Missionary Priest.

This is a high week at the Church of St. Mary the Virgin, for colored people. The festival of octave, was observed with unusual solemnities. The Holy Communion was celebrated daily, and special sermons were delivered by various priests.

Two very interesting meetings, in behalf of ameliorating the condition of the American Indian, were held in this city on Thursday last; in the morning, at Grace Church, corner of Monument Street and Park Avenue; and in the evening at St. Peter's Church, corner of Lanvale Street and Druid Hill Avenue. Capt. Pratt, who has charge of the Training School for Indians, at Carlisle, Penn., and five of his students, were present. They were dressed in United States' uniform, and presented a very creditable appearance. Two of them are Florida Indians, the others are Sioux. All of them, in order to show the progress which had been made in their education. made speeches; and two of them played pieces upon the cornet. In the course of his remarks, Capt. Pratt stated that the building now used as the Carlisle Training School for educating the Indians, was for over eighty years used as a training school for cavalry to fight the Indians. The school was started a year ago last October, and at this time consists of two hundred and forty-nine pupils from twenty-one different tribes.

The Rector of S. Mark's Church (the Rev. E. parishioners. One evening last week, while sitof visitors marched in, headed by two of the members of the vestry, who bore between them lac county, the Rev. John W. Clark being in a rack; not an ecclesiastical rack, such as some charge of Lexington and Croswell (formerly of our good brethren over the water would doubtless like to employ now and then, for the purpose of bringing those "miserable ritualists" Sandusky, Miller's school house, and McKerron's to their senses, but a harmless hat rack, both useful and ornamental. The other members of sionary has managed to do his work without any the congregation were all armed with packages S.W., goes on with its brave work. Rev. C. H. horse or conveyance; but the Church Association of creature comforts; which, when deposited up- Mead is in charge of the Services and other paspiece of furniture the traditional "groan". A pleasant evening, which will long be remembered A subscription of \$1,000 has been raised at by the Rector and his parishioners, was the re- towards the support of this branch of his parosult of this "raid;" and, when, at its close, they church, a good site having been already secured; took their departure, they left him thankful, and larder-full.

The Rt. Rev. the Bishop of the diocese visited the Chapel of the Holy Evangelists, Canton, one of an adjoining lot, for a term of years, and to Seymour is now settled, lots have been secured, of the suburbs of our city, on Sunday evening put upon it a one-story brick building, suitable last. The Services at this Mission are conducted principally by laymen who are exceedingly zealous in their labor for Christ and His Church. The Rev. S. W. Crampton visits the Chapel once a month, for the Celebration of the Holy Communion. On the occasion of the Bishop's visit, eighteen persons were presented for Confirmation. Seventy-nine persons in all have been confirmed in the Mission, since the Chapel was built where nearly one thousand books tempt them to some six years ago.

The Rt. Rev. Bishop Penick, of Africa, delivered an address before the African Special Aid have each declined Grace, South Washington; Society, in Emmanuel Church, corner of Read and the Rev. T. Gilleat has accepted it. Rev. and Cathedral Streets, on last Monday afternoon. Dr. Williams has declined St. Paul's, West End; object of the Society was not merely to contrib- deavor to reverse his decision. The Rt. Rev.

The Rev. Mr. Wroth, of the Church of the Messiah, also addressed the meeting. In summing up the practical results of the Society's labors, he stated that it had contributed \$900, besides a great many useful articles to the work in Africa. And, in apologizing for the existence of so many societies for the same object, he stated field. Paul's Church. The altered plan for the exercises at this meeting contemplates the discussion ca, who would not give to the General Mission-

News from the Capitol.

Church of the Epiphany and its Good Work.— St. Andrew's.—Monday Clerical Meetings.— Rev. Augustus Jackson.

From our Washington Correspondent.

WASHINGTON, Feb. 12, 1881.

growing value of the "Mother's Meetings," in literature of the Mozarabic Liturgy. connection with the indefatigable Parish of the The minister in charge of St. James' Chapel of Epiphany. From an attendance of seventeen, these Friday meetings have increased to sixtyfour. Poor and neglected, hitherto, by our better-class Christians, these women gladly welcome the kindly approval of the Church, and respond in numbers, and with an alacrity that movement of the brave Parish of the Epiphany. A movement is now making for the securing of Of the nearly seventy, some thirty have expressed parsonage. A gentleman has promised to give a wish to be regularly instructed in Christian and him, by reason of his detention in Philadelphia, for this purpose, year by year, as much as the Churchly things. Not only have children been people of the chapel will raise, up to \$200 per reached through the parents, but parents through the children; so that a double and re- health, I regret to say, is in a very precarious conplex work is thus carried on. No doubt, some dition, aside from the loss of her sight. All sinare influenced by hopes of temporal advantage, as is always the case among those of this class; but that the work is a true one and a deeply needed one, and one which, under the Rector his troubles, however, with great Christian paand his earnest assistants, will be of great good, tience and fortitude; and I felt not a little flatthere can be no doubt. It was a success from the start. The Bishop of Maryland may well. in his last Annual Address, call the Epiphany, a "Model Parish."

The Tea-party for the "Mothers" was a gladome occasion. It was held in the Libraryroom, in the rear of the church. Some seventy of the very poorest of the poor were in attendance. These were generously tead and fed substantially; and not only so, but were permitted to carry home of the fragments, that nothing be lost. Not only was none of the food lost, but that day." Mr. C. C. Willard, and others, liberally contributed not only means and money, but wings, as it could be. I could not help observwhat sweetened (if not the literal tea, at any rate) ing with the greatest pleasure, as I sat at breakthe cup of their own personal enjoyment. These contributed personal services and enthusiastic was upon the countenances of the young ladies. interest. Among other gifts, came, unexpectedly | They did not appear as if they were at school, but | commends itself as a better plan than the prevato the mothers, the contribution of the Chester as if they were at the family table. No homesick lent but exclusive hiring of pews, all that your Co. Ice Cream Company. Ab ovo, usque ad looks, but, on the contrary, cheerfulness and con- correspondent has written concerning the duty of mala (which we will freely translate, from tea to tentment sat upon each countenance. I asked Christians living in one locality, to erect and ice cream), the whole affair was more creditable two or three of them, "Are you not homesick?" maintain a church, does not reflect at all upon it to the heads and hearts of all concerned in preparing it, than the most elaborate dinner or party would have been to their own friends. It will be noted that the work seeks to reach the souls, by showing a care for the bodies of these poor; it was the Lord's mode of work. He wrought miracles for the body, and gave parables for the soul.

The Bishop is to visit the Epiphany just prior to Easter. The Rector announces that he has begun to prepare his roll of candidates for Confirmation; and Lectures and Instructions for the class have commenced. On the Annual Missionary Day of this Parish, the Offerings amounted to \$1,401; \$800 for Domestic Missions; \$307.07 for Diocesan; and \$279.28 (after deducting postage, etc., etc.,) for Foreign. Some sums specially designated for Oregon, Africa, etc., were, of course, appropriated as requested.

The Epiphany Church Home, 1319 H. St., N.W., held, recently, its annual meeting in the Home Chapel. Reports were read, and the officers of last year were re-elected; after which, a conversational discussion of the affairs and prospects of the Institution followed. During the The expenses of the Home (16 inmates) were Epiphany undertakes it generally does.

The Mission House, 1216 Maryland Avenue on the large dining-table, drew from that useful toral work; Mr. L. J. Davis, of the Sunday School; and Mrs. W. D. Baldwin, of the Sewing School. One year ago, Dr. Paret asked for \$400 chial work; he got it, and more. This year, he asks for \$500; and, if history be also in the naand in all parts of the county the Missionary, grateful, joyful, bountiful, plentiful, hopeful, ture of prophecy, he will get all he has asked for, and more besides. The building used is already too small, and it is proposed to procure the use for all the needs of the work; and to enlarge or add other stories, as future necessities may de-

> Judge Tourgee (author of "Fools' Errand") is to lecture for the benefit of the Library and reading-room. During the year past, 2,261 visits have been paid to this excellent Library and pleasant place of resort for the studious-minded; find at once pleasure and benefit.

The Rev. Mr. Ingle and the Rev. Mr. Boss and a committee is about to wait on him to en-Washington, on his annual trip to Florida; and rentals is greater than was expected. The Rev. Doctors Forest, Elliott, Ingle and others take turns in assisting the Rector, the Rev. Mr. Harris. An Assistant Minister, or Associate Rector, will be engaged, to labor with the esteemed and venerable Rector, in this new and important

meeting is held. From five to seventeen are present.

The Rev. Augustus Jackson, late Rector of St Paul's, is at Aiken, S. C., for the recuperation of his cessation from parochial duty. His paper, in a late number of The Church Eclectic, is It gives me pleasure to be able to record the justly considered a valuable contribution to the

Sisters of Bethany, Kansas. Correspondence of the Living Church.

I have just returned from a visit to the College of the Sisters of Bethany, at Topeka. I was very the good Bishop, who is working hard to reduce since General Convention. This detention was caused by the sickness of Mrs. Vail, whose cerely sympathize with her, and with the Bishop, whose constant anxiety, on account of his wife's affliction, is a great strain upon him. He bears building, well adapted and arranged, in all its put them under its protecting and cultivating to make up deficiencies. fast, what a cheerful and contented smile there times, to ask for money. If the system is right, The reply was, "No; we are perfectly happy." I as a system; and the clergy, may well, for awhile, wish I had time and you had space, that I might do disagreeable work, and rouse their people to tell all I saw and all I heard; but I must stop with the sense of obligation and privilege in propthe remark, that what pleased me most, was the erly supporting it. It should, indeed, be carefulfather. н. н. н.

Wakefield, Clay Co., Kan., Feb. 3rd, 1881.

Should the Free Church Plan Prevail? To the Editor of the Living Church:

A MARYLAND RECTOR very clearly points out the defects of the system as a means of raising money, and draws very sad conclusions from it; as if the main test of the efficiency of the system were the ease with which money was raised.

It is well, indeed, to have a warning. The noble and self-sacrificing Bishop of Western Michigan, in his paper at the Missionary Conference at Detroit, forcibly pointed out danger in the Sys-"pew system," with its responsibilities (by which touches both our theory and practice. My puran occupant of a pew pledges a fixed sum for the Free Church System should not prevail.

subject, that the "subscription lists, envelopes, and all other devices," are but temporary, that they are only to be used in the transition period, while men who have all their lives been accustomed to paying a fixed amount, upon the presentation of the treasurer's bill for pew rent, are being educated to the higher privilege, no less than duty, of giving for God's work as God enables them; and part of the objection would be overcome. Surely the disagreeable duty of occasionally reminding the lukewarm or careless, that they are responsible to God for the use of their means, is not so galling to any priest, as the thought that any one for whom Christ died, is prevented, by any real or fancied grievance, from worshipping with God's People, in His House on His Day.

For indeed, many poor people, take it as humbly and philosophically as they may, do suffer, and find it a stumbling block, when they see the rich welcomed and placed in honorable seats, while they are sent off to some gallery, or to side benches, or placed in pews ostentatiously marked "FREE;" as if, in God's House, their poverty was to be conspicuously proclaimed.

The true principle, and one to which the Free Church System must educate the men and women of the Church, is the conscientions giving, the maintenance of Public Worship.

This need not be reckoned a mere enthusiast's dream. Remember how few parishes in this number of years, and of those who have tried it, and richer parishes in the country have not yet, in many cases, adopted it; and of the few that have, scarcely any have settled down into good running order. The change has put many things out of gear, and those who were instrumental in The Monday meetings of the District-clergy are fairly well attended, this Winter. On the first Monday of each month, a special business It is not fair to judge of the offerings for extra-

parochial objects, of these parishes, just changing the system.

Your correspondent, in his dislike "to be forever begging for himself," makes one great mishis health, and has already derived benefit from take. He says, "The Rector's salary is probably nine-tenths of the whole cost of working a parish." If this is the case with himself, it is entirely disproportionate to the salaries of his brethren in the ministry. Generally, the clergyman's salary is little over one-half of what has to be raised for the expenses of maintaining Public Worship or working a parish. Take prominent Free Churches in Boston, or New York, or Baltimore, or Chicago. Does the Church of the Advent, in the former city, aside from the large kindly received by the courteous Chaplain and gifts which its members make for the General bodes well for the permanent value of this latest Bursar, Rev. Alfred Brown, and was presented to Missionary work of the Church, give nine-tenths of its collections to the support of the clergy the heavy burden that has accummulated upon there? The Vestry would tell a very different tale. In New York, at the Church of the Holy Communion, with its many parish-agencies and good works and hearty Services, or at S. Ann's. which supports not only Services for all within its reach, but for the deaf-mutes (to whom the Rector devotes so much loving care and attention), as well; do the larger number of clergy in these two churches, placed almost within a stone's throw of each other, receive, in all, such a proportion as your correspondent claims? In Baltitered, that, notwithstanding his numerous troub- more, one Free Church congregation, Mount les, and the large amount of work he had on Calvary, which raises for parochial expenses behand, he gave me several hours of his time, in tween four and five thousand dollars, pays about official and social conversation, during the two one-half the latter amount in salaries, while their days that I was there. My principal desire, how- other offerings amount to nearly four thousand ever, is to speak a word for the Institution over dollars more. At the Church of the Ascension, which he presides, the College of Bethany. It Chicago, by the "Year Book" published in May, seems to me to be as complete as it can be, in all | 1880, Mr. Ritchie, the Rector, acknowledges its arrangements. It has an exceedingly fine \$8,000 receipts. Deducting \$2,600 for Church Improvement and Building, the income is about parts, for the object to which it is devoted; well \$5,500, of which less than \$2,500 is for the salaventilated, well warmed, and as comfortable a ries of the Priest and his attendants. In neither none of the kindness was lost, nor will be "in home for the daughters and wards of those who of these churches are there afew rich men forced

No; let not the Free Church System be condemned, because it may be disagreeable, someand if, for reasons presented again and again, it perfect freedom and confidence with which the ly and wisely (perhaps slowly) entered upon; but young ladies would go to the Bishop, and con- when the Church fairly receives it, and her chilverse with, and get his advice, as they would to a dren are taught to live up to it, and rightly use it, we may hope and exprect greater blessing and powers of usefulness.

ANOTHER MARYLAND RECTOR.

Free or Rented Seats.

To the Editor of the Living Church:

Permit me to express my hearty agreement in the main with the remarkably able letter on the Free Church System, in your issue of Jan. 27th. The writer puts his case strongly, and he certainly gives the "Free Church Association" a hard nut to crack. What he says falls in well with the letters of Bishop Gillespie to Mr. T. Vaughan Merrick, in the October Spirit of Mistem. A sudden change from what is called the sions. An important question is raised which pose in this communication is, to call the atten maintaining Divine Service), to an irresponsible tion of those who profess to know about this "Free Church" System, which would leave all to matter, to the argument of "A Maryland Rector." about \$2,100. This deficiency, however, was the chance feeling of the worshipper, would more If any of your readers can furnish real examples more than made up by gifts in goods; and there than likely ruin half of the older parishes of successful Free Churches, they cannot do remains, thus, a balance in the treasury. An in the land. And yet, because a change better than report the facts to the LIVING effort will be made to accommodate twenty in- might, and doubtless would, if unguard- Church and argue out the matter patiently in mates during the coming year; and whatever the ed, work harm, it does not necessarily follow that your columns. I am afraid we shall find: 1st. That most so-called "Free" churches are sup-Let it be remembered in the discussion of the ported chiefly by one or two generous individuals; 2d. That many who attend these churches, do so because their religion will thus cost them almost nothing, while they will escape exposure; and 3d. That the general Missionary Work of the Church is comparatively thrust aside in the "Free Churches," because their energies are largely devoted to providing the means of paying their own expenses; which means, in plain English,

> the necessary support of their staff of clergy. ANOTHER MARYLAND RECTOR, (No. 2).

January 30, 1881. Postscript.—Those who attempt to answer "A Maryland Rector," should observe that he fully admits, that in certain districts and towns. "free churches" ought to be not only built, but (what is frequently not the case) generously supported. He does not deny, as I read him, that to the poor the Gospel ought to be preached. The real question is-Should free churches prevail as a system? And is the financial system of rented seats sinful? The present writer heard this latter doctrine almost passionately maintained, some years ago, in a certain church in this Diocese. After a few months, the preacher left the Church of his Baptism; and he now officiates in the R. C. Cathedral in Baltimore, to people who sit in rented pews, which pews, moreover, until recently, were locked up by their as a matter of duty, by each communicant and by owners, to secure the undisturbed private use of each baptized person, of his due proportion for them! Tempora mutantur, et nos mutamur in illis!

We Americans are disposed to laugh at our English cousins for calling their street railways 'tram-waysf", and the cars themselves number of years, and of those who have tried it, but in so doing we ignore, or overlook, the fact how few, have thoroughly tested it. The older that "tram" is only a contraction of Outram, the name of the inventor of the street-railway. At first this track was called the "Outram-ways," and speedily the name was contracted for convenience. This is but a single example among hundreds that might be adduced in which men as inventors become the things they devise. We

The Chippewa Indians.

BY A MISSIONARY OF MINNESOTA.

A Winter Visit to the Chippewas .- Life in the Wigwam.—The Story of the Cross.—The Influence of the Whites.—Christian Indians.

Written for the Living Church. Some account is requested, for the LIVING CHURCH, of the Missionary Work among the Chippewa Indians of Minnesota. A few years ago they owned all the northern, and by far the larger part of this beautiful State, from St. Paul to the Hudson Bay Co.'s possessions. And in that, their ancient home, they still wander. Most of it remains to this day an unsettled wilderness, covered with pine forests, and filled with countless lakes. They number now about 6,000. They have several large villages or settlements containing-say 1,000 souls in each. By a village, we are not to understand that they live closely together, as we should have applied that term to white men. For instance, at one of their principal villages (Red Lake), they live scattered around its shores, which are 300 miles in extent. At another great village (Leech Lake), where there are 1,200, they have 275 miles of a coast line; and around this they live.

In each of these principal villages, except one, by the indefatigable efforts of good Bishop Whipple, a Mission has been planted, a church and parsonage built and paid for, and a full-blood Chippewa clergyman, or more than one, settled, to preach the Gospel to them in their own tongue. There are now six such churches and parsonages, under the charge of seven full-blood Chippewa clergymen; one Priest, the well-known Rev. J. J. Enmegabbowh, and seven Deacons. Besides these there are two other clergymen of mixed white and Indian blood, one of whom is engaged in teaching, the other in missionary work. All good men naturally feel a strong desire that the poor Indians, the original possessors of this country, whose connection with the white race has turned out so unfortunate for them, or at least, the remnant of them that is left, should share in the blessings of redemption, and be saved in this world and the next. For such, it is a very pleasant thing to reflect upon that, in the diocese of Minnesota, when the clergy assemble at their Annual Council, one-seventh of them all, or seven out of forty-seven, are of the Indian race, and represent an equal number of congregations; and that both the aboriginal tribes, which a few years ago possessed this land, the Sioux and Chippewas were represented. That is one good proof of the Catholicity of the Church, that she is able to enfold these lost and wandering children within her arms, and has room for them, and a welcome. It is a mark of Apostolicity and Catholicity, which no other Christian body can show. No other body, Romanist or Protestant, within the limits of the State, so far as the writer knows. has any representative of the ancient race among its clergy, or at its annual gatherings.

It must surely be a matter of satisfaction to the good Bishop, who has toiled so unceasingly for these poor people, that, when he looks round upon his clergy in his Annual Council, every seventh face he sees is one of them, who were all scalping savage heathen, when he entered the State, twenty-one years ago, but who now sit, making laws for the government of Christ's Body, along with his white clergy.

The Central Mission, or Mother Church, is St. Columba, White Earth, where the Bishop and Rev. J. J. Enmegabbowh first commenced work long ago. Thence, eight Indian clergy have gone forth in the last few years, to other villages of the Chippewas; and, by the efforts of the Bishop, churches and parsonages have been built for them. God has greatly blessed their labors. In every place where they have gone, they have gathered congregations from the midst of the wildest of Indians; and, to-day, in each of them, there are the lists of Baptized, Confirmed and Communicants. Great lights have been kindled in places which were formerly only the dark habitations of cruelty; and the praises of God and of the Lamb now resound, where once was heard only the song of the horrid scalp-dance.

Experience has shown the great value of these native clergy. None of them have gone back to their old heathen ways; none of them have renounced Christianity; they are all faithful and all at work. They have a most implicit belief in the great truths of Religion; and it shows itself in their daily walk, which is all that that of a Christian minister's should be. They have a harder inward battle to fight than other men, having been brought up amidst the dreadful vices of heathenism, and still living where Satan's reign is absolute, and where he makes his hardest assaults. But God's grace has hitherto been sufficient for them. He has upheld them that they have not fallen, nor ever turned back to the evil past. Besides, they have perfect mastery of the language; they are the very brothers of those to whom they preach; and their voice has the persuading tones of a brother's voice. They can endure the hardships of the wilderness, too, which to wigwam, and examined piece by piece, to white clergymen would not, and they live on salaries which are only moities of what white men would ask. All they receive is \$350 a year, so it A little pork, flour, or tea, would be a temptation is possible to support them, where the low funds to them to pilfer a little; but not the other. of the Missionary Society would not support white clergymen. In addition, many of them any one who comes in to them as a guest. They teach free schools in the places where they minister: and thus, from their missions radiates civilization as well as Christianity. By means of guage, nor of any peculiarities of his appearance and write; can find God's will for themselves in of every such thing; nor, however much their His Holy Word; and are taught to sing His praises, and will be a very different generation much, and they will even reprove their children from their fathers.

It may be interesting to know just what Missionary work among them is like, and how it is carried on. Suppose we start, then, in winter. Leaving a principal village, we have eighty miles, through the primeval forest to the next village. In all that distance, there are perhaps only one

he is perhaps joined by the resident Indian clergyman of the place; and together they visit all the Christian families, exhorting each to faithfulness in the Christian life, and after singing a Chippewa hymn, having prayers together. Afvicinity, adopting a little different style of exhortation to them, and perhaps omitting the prayers, but singing the hymn, of which all the Chippewas (even the heathen, are exceedingly fond.

Having now visited all within a radius of a few miles, they proceed next to visit those who live in the outskirts of the settlement, perhaps fifteen or twenty miles away, or go to the next village. Each carries his bedding on his back, together with some bread and tea; and, if they are going to be out long, a change of underclothing. They can make, comfortably, about twenty-five miles a day on foot, but it all depends on whether the trail is well beaten or not. If there be no track, and the snow is deep, five miles wading and dragging through it, will tire one more than thirty on a good road. When about to stop for the night, going to a wigwam, they lift the cloth, which hangs over the opening, serving for a door, and salute the inmates with the usual salutation of Bo-jo, which the Chippewas have adopted from the French Bon-jour. The family are sitting or reclining around the fire, in the centre, while the smoke curls through the opening in the top. Admittance is never refused; the Chippewas being very hospitable, and it being one of their unwritten laws, that the wigwam is always open, night and day, to every comer. The stranger is always pointed to the seat of honor (that immediately opposite the door on the other side of the fire), where he squats down like the rest. The fire is replenished, and sparkles up brightly, and the conversation becomes equally lively. By and by, supper is made ready, consisting generally of fish, or rabbit, or wild rice, or boiled corn; very often, one of these only. If they have bread or tea, of which they are extremely fond, it is a rare luxury. They cheerfully give their visitor a share of everything they have, even if in danger of starvation themselves: that being another of their unwritten laws, that what they have is to be shared with any one who needs it. They do not ask for any recompense, although, if the stranger be a white man, and give any, they will thankfully receive it. If he have some tea with him, and give enough to regale all with that beverage, himself included, they will look upon it as ample payment for the rabbit, wild rice, or fish, which they have given him, as well as for his lodging. If he share his bread with them, that will also please them, as with most of them it is a rarity. After spending the evening, conversing on various subjects, they wigwam, each with his feet towards the fire. As long as the fire keeps up, it is tolerably comfortmidnight, it gets exceedingly cold, the whole top of the wigwam being open, and the wind also coming in through the chinks between the loosely laid-on pieces of birch-bark, of which it is composed. White people would think it a life of constant suffering from the cold in wintertime; but the Chippewas have been reared in a very cold climate, and stand it remarkably well. Occasionally some one wakes up; and lifting up the cloth door, takes a stick from the pile outside, and puts it on the fire, and then for a time there is warmth. All generally lie down with the clothes they wear during the day; and each is wrapped in his blanket. A stranger is in perfect safety, any where among them, and need have no fear; and especially a clergyman, as they are aware of and respect his sacred character. But any one, a woman even, or a child, might travel alone for hundreds of miles, anywhere among the Chippewas far from white people, and live with them, and be in most absolute safety. Among the white people, there are occasionally tramps or bad people, who will rob and murder. but among the Chippewas, never; and a white man's life and property are a great deal safer

among them than among his own people. The old Indian traders, when stopping with them, used to let them have their bags of gold and silver, which would be carried from wigwam satisfy their curiosity, and brought back to them perhaps the next day; but never was any missing. of them who were once wild blanket-Indians. They very scrupulously respect the property of are also very polite, never taking any notice of the stranger's mistakes in speaking their lanthem, the Indian children grow up able to read or manner, although they are keenly observant curiosity be excited, will they look at him too and make them desist, when the little things stare at the-to them-unusual apparition of a white man.

As to the reception that the Story of the Gospel meets among them it is different in different families, and in different villages. In some, Protestant bodies had Missions among these Inwhere they have never heard it before, it seems dians, for many years, but never made the least In all that distance, there are perhaps only one where they have never heard it before, it seems dians, for many years, but never made the least gems from abroad to be re-out here and return-or two little log hovels on the way, with an Indi- to them utterly ridiculous. To tell them, who impression upon them, and have now all with-

an family wintering in each. Perhaps the Mis- have been taught to believe that there are gods sionary is on foot, or on an Indian pony, or even everywhere, that there is only One God; that He if the road admit of it-in a rude sleigh drawn calls on them to become Christians, when they by one. If he can make one of the little houses have always understood, and their fathers have spoken of, he is happy; for then he is out of the told them, that the Great Spirit gave them the cold, which, in this latitude, is probably twenty Grand Medicine for their Religion; these and or thirty below zero; and he can sleep warm. If other Articles of the Faith are so diametrically he cannot reach such a shelter, he camps out for opposed to what they have always believed, that the night; making a fire, and sleeping by it. For it seems to them as incredible, as it does to an water, he melts a little snow; and, if he have a ignorant man to be told that the world is round. horse, he has to cut through three feet of solid when he knows, or thinks that he knows, that it ice, with an ax, on a frozen lake, to reach it. Fi- is flat; or that he is hanging head down from the nally, he arrives at the Indian village, not having earth at midnight, when he knows, or thinks that met, perhaps, a single person, or only one or two, he knows, that it is no such thing. So, some in the three days he has been travelling. Here, simply laugh at it, and wonder how any one can believe it. In other places, when the missionary goes into

the wigwam, and preaches Christ crucified to them, they hear him with polite attention, but Chippewas home at last within His fold! secret disbelief. He goes into another wigwam, terwards they visit the heathen families in the and tells his story, and they understand that it cuts at the root of the vices they so dearly love; such as gambling, firewater, etc., and the women will rattle pots and kettles, so as not to hear, and perhaps the men will begin beating his Grand Medicine drum to cut short the hated tale. In other cases, they will listen quietly, and then reply good-naturedly, giving the other side: proving that the Great Spirit had indeed given Religion to the white people, but the Grand Medicine to them, to cultivate, and that they ought not to become Christians. In other instances, their hearts are soft and impressible; when told of the sufferings of our Saviour, they will express the greatest sorrow; and, by groans and exclamations of grief, will show how deeply they are touched. In telling that story to them, one often sees the truth of the Saviour's prediction "And I, if I be lifted up from the earth, will draw all men unto Me." Even the hard impassive Indian is melted by the story of the Cross

As a general thing, they hear the Gospel with secret belief of its truth; but other motives, arising in their breasts, war with that and create a great commotion there. The dread of loss of influence, of ridicule, of social ostracism, the unwillingness to give up sins as dearly loved as a right hand or a right eye; these, warring with what they have just heard, create such a tempest, as shakes the man to the very centre. Even the Indian, impassive and trained to conceal his feelings, cannot hide what is going on, but writhes and wrestles with the powers of the world to come, which have so strongly seized upon him.

In this way the missionary labors, hunting them up in their secluded winter haunts. Generally he finds from two to eight wigwams in a cluster, usually at a place where it is favorable for fishing through the ice; but these clusters are five, ten, and sometimes fifty miles apart. As he comes nearer the white settlements, he observes that the Indians get worse, more addicted especially to "fire-water," which is there within easy reach. Often, he will find a whole village entirely given up to it, living for that alone, drunk whenever they can get any; and, as he lies in their wigwams, at night, he hears the poor women going round howling, crazy drunk. In such villages, that is the constant state of affairs; and many of them kill and stab each other when in that condition.

For six months of the year, the above is the way of conducting Missionary work among the Chippewas; as every thing is frozen up solid for all lie down to sleep, men, women, children, and that length of time. In summer, the plan is dogs, generally, nearly covering the floor of the different. They are most easily visited there by cance, as they all live on water courses, the Mis sissippi, or its tributaries. The manner of able; but when it dies down, as it does after preaching to them is the same; namely, from wigwam to wigwam, besides gathering them into informal meetings, whenever it can be done.

> When they do believe, they are often very sincere, and make a total change. Gambling, "fire water," and the other vices they have lived in, are given up; they turn to God, and serve Him. In the six Indian congregations of Chippewas there are great numbers who are respectable honest, industrious farmers, and devoted Christians; men who, a few years ago, were living in all the darkness and in all the vices of heathenism. They are always in their places on the Lord's Day; the sound of family prayer and praise is heard in their houses or wigwams, every night and morning; they are never absent from the Holy Communion; they give liberally of their means for the spread of the Gospel. They are sincere, simple-hearted, guileless Christians; and they dearly love and enjoy their new life. Although they cannot read, they have a real heart-understanding of what religion is; know in what goodness consists: what God requires of them; and what He would have them be, just as well as any other people. They never, at the approach of death, abandon the Faith, nor send for the Grand Medicine-man; but when they take sick, send for their friends to sing and pray with them; and, with their last breath, exhort them to persevere in the profession of the Christian religion, and to meet them in that better home to which they are going. Great numbers killing and scalping their fellow heathens-the Sioux, are now respectable well-to-do farmers, and faithful servants of their Lord. By the Gospel, they have been raised from great degradation and suffering, to be happy and comfortable in this world, with their good warm houses their beautiful farms, their abundant crops, their herds and flocks, and, what is a thousand times better, from being the devil's slaves, they have been changed to be God's freemen, rejoicing in the hope of immortality with Him Who loved them, and washed them from their sins in His own precious Blood.

> It is a momentous fact, that the Lord has laid this great honor and great responsibility upon our own Branch of the Church. The different

drawn from the field, as too hard for them. The Attendance at the Evening Service. Romanists have only some French half-breeds for their adherents; are making no impression on the great body of the Indians; are educating no native young men for their Ministry; nor making any provision for the future. God seems to have given this work to our own Church; and she seems to be the only one upon whom His Grace and His Spirit rest, to enable her to do it. May He, Who, out of His boundless grace, has raised up, within the last few years, eight of His ministers, and six congregations, out of this poor people—taken "some of them for priests and Levites"-may He continue to give His Blessing to the work, without which it cannot prosper! May He, by His Grace, uphold the young men whom He has raised up; and give them strength to bring all the poor wandering

Notes from Private Letters. Contributed by a Correspondent.

BASTROP, LA., Jan. 11, '81.

After an unavoidable absence of nearly two months. I reached home the day before Christmas. You can scarcely realize my feelings, after 7 years of starvation, to have our own Church Minister and Sacraments. On Sunday, the day after Christmas, it was freezing cold, but we had the full Service and Sunday School. A dressing of cedar and holly had been put up by ladies who had to ride three miles in the rain, and then to dry the evergreens; but it was our first Christmas Service, and they could not let it pass unobserved in the dear old way of the Church. Our good Rector, finding no Altar-cloth, went to the store on Friday, without speaking to any one on the subject, bought some plain crimson calico and white domestic, and, when Mrs. A., at whose house he was staying knocked at his door for dinner, he asked her in, and there he was engaged in sewing. With his own hands, he had made the cover for the Altar, and put on the Initals I. H. S., in white, and painted the letters in rich colors, and added a border across the frontal. You have no idea how well it looked. Our stove and flue have cost us 40 dollars, and we have to buy the wood and hire the sexton, which I hope to pay for by my own efforts. We are not able to support a minister, alone, and so Mr. S. divided his time between us and other needy ones, giving us only one-third. We have had a terrible winter. Planters are blue; cotton nearly all in the field. So much water on the ground, that it cannot be picked out. We have had two snow storms, and the ground is now in state of slush from the melting of the last. In all weathers, the little ones come to the Sunday-school. The ladies said they could not undertake a Christmas-tree without me, as all were so depressed about the cotton; and so the poor children went without. But I brought back with me some presents for the little ones, and they were made happy at last. S. E. C. The above letter is from a relative of Bishop

-, by whom she was introduced to me. At that time, there were many young people in the neighborhood, growing up without any Church privileges. So we sent to that lady some books, etc., with which she started a Sunday School. One dear little girl, the child of a non-Churchman, was so happy in the school, and so influenced her father, who has some property, that finally he gave the money to build the church, nd they have struggled hard to furnish it: and now for the first time, they have, as she says, their own church, Minister, and Sacraments.

II.

HELENA, MONTANA, Jan. 4th, 1881.

In your letter of last summer, you told me of the thermometer being away up to 94 degrees. Well, I could inform you where it fell to. One morning last week, before I left my room, I fell into a very great delight, because it was so warm. Now, I thought, the cattle and sheep on a thousand mountains will have a little chance for their lives. The "cattle-men" have been feeling very blue lately; and the "sheep-men" bluer. I was captured with the warm weather; and, as I crossed town to get my breakfast, I walked very slowly. so as to inhale the balmy breezes. I arrived on the porch of my home, where I take my meals (I have another home, where I sleep), and lookfor I tell you there is no slight difference between zero and 59 degrees. The coldest weather

comes in February; the church here will be

closed for about four Sundays.

DIAMOND CUTTING IN NEW YORK .- Among the curious and interesting industrial facts brought to light during the census inquiries, not the least is the fact that the recently introduced art of diamond cutting has been so admirably sacrifice is necessary, and that not only Sunday, developed here, that diamonds cut in Amsterdam are now sent to this city for re-cutting. Hither-to Amsterdam has monopolized the work of diamond cutting; and the aim there has been to who is able to attend all day, has by any means the management of the management remove in cutting the least possible weight of reached the measure either of his duty or of his the gem. The American plan is to cut mathematically, according to recognized laws of light, so as to secure the utmost brilliancy for the finished stone. The greater loss in weight, as compared with the Amsterdam cutting, is thus more than made good by the superior brilliancy of the product. From the inquiries made by chief special census agent, Charles E. Hill, it appears that the average increase of value given to diamonds by the New York cutting is \$5,000 for each person employed for 12 months; also, that our dealers are receiving the best Amsterdam-cut

To the Editor of the Living Church: This was the caption of an article in your pa-

per of January 13th, and I confess to some amazement, when I found it was from the pen of a clergyman; because it sought to apologize for the half-day worship on the part of so many of our people. I have no sympathy whatever with the apologies made; and, to the spirit of indifference, indolence and worldliness, which in the main is accountable for this half-day worship. Let us briefly consider this matter as the case fairly stands.

1. The Church appoints two Services for the Lord's Day. At these two Services, the people expect the minister to be present. But is the responsibility solely upon the Rector to sustain these Services? Not at all. He cannot sustain them alone, and the people know it.

When a Rector is called to a parish, the Vestry and people agree to sustain him, not simply as to his material support, but as to his work also. Is there any better way than by regular attendance upon his ministrations? Is there a surer way to dishearten and discourage him, than by turning their backs upon these, either for the whole or for a part of the day? If there is any time when the Rector needs the sympathy and support of his people, and especially of his officers, it is when he stands up as their teacher and leader, to bear witness to the truth. And his own people, and not strangers, are those who uphold and cheer him. It is all well, indeed, to have strangers present; these should be always welcome. But no strangers can make good the place of stated worshippers. Besides, I very much doubt whether strangers will appreciate what a man's own people turn their back upon. The best way to get strangers to church is, by leading them by example, or going with them. It surely must be rather a sad thought to a stranger, as well as a severe rebuke to the parishioners, that, were it not for the strangers, the minister would preach to empty pews.

And this leads me to say, that example in this matter is all powerful. A parishioner who is regular at all Services, has a very great effect; his example is a silent, yet powerful sermon on the duty of attendance all day. The absence of one, therefore, has an effect in another direction; especially if he be a prominent member of the Church. For, what is right for one is right for all; and the moment you concede that a half-day worship is sufficient, in view of the cares and business of the week, the door is open for an entire abolition of one Service. If this is thought admissible, if one Service is enough, then let the Church decide it so, and let not the whole burden of attempting to sustain two Services fall upon the Rector of the parish, whose heart is sick and whose spirits are broken by the effort.

2. Are two Services too much for the same class of persons? So your correspondent seems to think. Why, he suggests, should not a man have one-half of the Lord's Day with his family? Why should we insist upon people attending twice a day? We might answer-men drive their business and pleasure six days in the week, give their whole attention to the affairs of this world, to their families, to society, and to business. Why not, therefore, give one day to the Lord? to serious meditation and worship? We are quite sure that, unless, in a degree at least, they do this, they would soon become sensualized, and heathenized, not to say brutalized. But, aside from this, we, as Churchmen and Christians, hold that one day has been set apart by Divine Authority for a holy day. And the manner of its observance has been fixed by Canon Law; and no distinction is made, so far as duty of attendance is concerned, between Morning and Evening Service. But no one is asked to give up the whole day to public worship. Ou of the whole twenty-four hours, not more than three are required in the sanctuary? Is there not time enough, therefore, for a man to spend with his family?

I am well aware that it is quite difficult (and to some, no doubt, impossible) to attend both Services. But the disposition on the part of many who can attend, to stay away, I regard as one of those sure signs of spiritual declension, which will not stop at the neglect of one Service. Why, when we look at the zeal of the early Church, ed at the thermometer; and the mercury stood at when we think of men and women assembling zero. Now do not laugh at our warm weather; before daylight for the sake of public prayer and praise, in the caves and the dens of the earth, and devoting every hour of the Lord's Day to a we have here, is 40; but at Fort Benton, 80 miles holy Service, what shall we say of our modern away, it has been down to 59. Our Pastor Christianity, of our average Church-member, leaves us to go to St. Paul. I feel that I part who thinks his whole duty performed if he sits from a very good friend. No brother could have for about an hour and a half, one day in seven, exceeded him in kindness. Our new Bishop in a well-warmed, finely-decorated building, on a soft-cushioned seat, with everything pleasant and agreeable for listening, observing, and criticizing. Surely, if the Church is to convert the world, if the Gospel is to be the power of God unto salvation, we want something higher and better than this; we want to arouse our people from their indifference, their apathy, their spiritual slumbers, and make them feel that some privilege, when he neglects one part. Let us rather, by all the means in our power, cultivate the spirit of the Psalmist, when he said "One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to enquire in His temple."

GEORGE H. McKNIGHT. Elmira, Jan. 19, 1881.

Beauty may be the sky overhead, but duty is ne water underneath. When I see a man with the water underneath. When I see a man with serene countenance, it looks like a great leisure that he enjoys, but in reality he sails on no sum-mer's sea. This steady sailing comes of a heavy mer's sea. This steady sailing hand on the tiller.—Thoreau.