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

# Church.

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WHOLE No. 123.

# The Lakeside Letters.

MY DEAR FABIOLA:—In reply to your inquiry, I would say with some emphasis of conviction, that a Christian, desirous of living in close conformity with the commands of his Lord and the requirements of His Church, ought not to participate in the festivities which attract so many thousands to Southern cities just before the Lenten-tide.

The word "carnival" means, literally, "farewell to the flesh"; but its use, as applied to the frivolities which in Latin countries are enacted on the eve of the discipline of Lent, implies a deprecatory sneer at the spiritual requirement. The same may be said, though not perhaps in like degree, of the absurd imitations of continental folly in the South; which, by their increasing popularity, testify that vulgar, semi-barbarous tastes are not disappearing from the American mind. It is pitiful to think how many people have taken part in these mad revelries, who two or three Sundays before were kneeling at the Altar in the old church at home

You may think it superfluous to say that the idea of the Carnival is not of religious origin. But of such reform, we earnestly deprecate all falterthere are people who are sufficiently lacking in good sense, to lay it at the Church's door. As a matter of fact, however, the excesses of the continental Carnival season, like the Shrove Tuesday debaucheries in England, were the perpetuation of pagan customs. The barbarous practice of cock-fighting, with which so many of our Anglo-Saxon ancestors used to prepare themselves for Ash Wednesday, was borrowed from pagan Rome (Vide Brady's Clavis Calendaria, I. p. 213). The "Saturnalia" of the Romans, and the Yule feasts of the Saxons, bequeathed themselves | curity to all classes; and that we cannot refrain to the future; and well has the worldly spirit preserved its heritage of folly.

The carnal nature of man has no delight in selfdenial for the soul's sake; and when the Church, possessing irresistible influence in outwardly moulding the fashions and ways of society, insisted on due observance of the Lenten Fast, the world was compelled to conform to a certain extent: but it surrendered with a poorgrace, by running into all manner of rioting and want

pressing influence of religion, by creating the impression that religion was responsible for the profligacies and frivolities of the pre-Lenten period; and it has succeeded in making a great many people of a religious turn of mind, actually believe that Lent is a dreadful affair, because the Carnival is a part of it! Whereas, in point of and protest against that solemn Fast, which rebukes its wicked ways, and condemns its forgetfulness of God and eternity. It hates the voice of wisdom, and sneers at the philosophy of selfdenial.

There is this to be added, however, on the side of religion, that if Lent becomes the target of ridicule, and if the world sneers, down underneath the sneer there is to be heard, if you listen closely, the groan of conscience. Carnival cannot make conscience gay and frivolous. Over its pageantry the shadow of imperfection falls. A writer describing the splendid follies of the Mardi-Gras at New Orleans, says: "The via lactea of many-tinted illumination; the monograms of flame; the ladders of light which recall the vision of Jacob; the shifting hues of the long procession moving through the comet glare of purple and crimson fire— a monster dragging its vertebræ of cars through our highways; the tempest of music; the living whirl of masques; the thunder of the midnight ball—all these pass like a dream of splendor and joyousness; but they leave us a theme for meditation as serious as that of Holbein's Dance."

Thus it is that religion in turn arrives at its revenge. They who revel in the enchantments of the Carnival cannot avoid the intrusive thought that its fascination is but for a moment. Sober morrow will dawn. Real life comes again, and after that, the grave,—and, then?

"And then?" answers the King of the Carnival, "why, bless your soul, there is no such time as then. Death concludes the saturnalia of life. That is all there is of it. Let us eat and drink and make merry, for to-morrow we die!"

"It is not true," rejoins Conscience; "behind your smiling face, O Rex, there is a skull, and within that skull there is an insatiate hunger for immortality, and the intuition of a judgment to come, and the consciousness of imperfection and ill-desert. The radiant splendor of your nightly parades passes away, the music dies into silence. the merry rout of masques pauses, the silver speech of merry maids and brave cavaliers is heard no more. Listen! It is the voice of Ash Wednesday: "The fear of the Lord is the beginning of wisdom."

Pere Hyacinthe Loyson will not be deterred from prosecuting his work in Paris by the refusal to lease him the Chapel in the Rue Rochechonart, and his failure to get the Assumption Church. He has taken the school-room in the Rue d'Armes for three years. It has hitherto been devoted to meetings of the Radicals; but they were to succumb to the strong man who has encroachments were unjust and dangerous, and

The Old World.

The Irish Coercion Bill.—The War in South Africa.—The Salvation Army.—Russian Prestige.—Constantinople.

Written for the Living Church.

The Coercion Bill has passed both Lords and Commons, and the police are all ready to commence arresting. During the Debate on the Bill in the Lords, some of the speakers seemed to feel very bitterly the course pursued by many of our American newspapers. The Irish Roman Bishops have passed the following Resolutions about the Land Laws: "That inasmuch as we are charged by Almighty God, not only with the guardianship of the faith and morals of our flocks, but also with the care of the poor and oppressed members of our fold, we feel constrained by a solemn sense of our obligations, to declare once more that the present state of the land code of Ireland is intrinsically dangerous to the peace and happiness of our people, and that mutual confidence between the various orders of society can never be fully established, until our land code shall undergo a searching and thorough reform; and, being thus convinced of the necessity ing legislation on this vital question, and we hereby record our conviction that such legislation, no matter how well-intentioned, so far from allaying universal discontent, will intensify existing evils, and lead to a prolonged and angry agitation; that, our confidence in the good sense and generous feeling of our flocks being unshaken, we are persuaded that an immediate introduction into Parliament of a Land Bill framed on principles of justice to all existing rights, would be certain to call back peace and a sense of sefrom giving expression to the fears entertained by many, that, should order seem to reign by the power of coercion, a branch of the Legislature which is regarded as unfavorable to popular rights, may either totally reject, or substantially nullify, any measure of practical utility submitted to its consideration"

Thus far the Boers are successful, and the English General (Colley) has been one of the first o fall under their well-directed fire. Reinferce

matter. The world took vengeance on the re- give an extract from one of the Cape papers, to show what they think of the revolt, out there: "A more determined, a more reckless, a more mad revolt cannot be conceived. Can any more mad folly be imagined, than any effort to wrest independence from England by starving out small garrisons, and pouncing upon small bodies of un- country, and, if possible, to start on our side of fact, the sensual dissipations and frivolous sat- of the 94th help to restore the Republic? If, afurnalia of the world, are its rebellious struggle ter a stubborn siege and a defence as gallant as ago, in the Church of the Holy Trinity, Harlem. that of Lucknow, Colonel Bellaire and his brave | The Rector, Dr. McKim, said the parish had posgarrison succumb, does Mr. Kruger think he has sessed for many years a Temperance Organizawhole of South Africa. If his game is an extenright way to work to challenge the power of England; and he will find that the greater the issue, the more determined will England be. The only immediate alarm we have is for those brave fellows who will hold their forts in the face of death by fire or by starvation. How they are to be relieved we fail to discover; but that the relievers the wealth of the Empire can command, we are force to hoist the standard of South African Republicanism, he will have to prove the justness of his claim by bloodshed and in civil war, that after all means murder."

> Every one will remember the curious details the papers used to give us about the "Salvation The Society was endeavoring to secure the pass-Army"; its bad English, its frightful Calvinism. its unnatural devices, its wondrous self-righteousness. They were all sure of their perfect acceptance with God, and of their sinless condition. But it seems that the police think otherwise: "Charles Wolshencroft, described as 'late a captain in the Salvation Army,' has been committed to goal for three months by the Chesterfield magistrates, for stealing a watch and chain from a house in which he was staying while directing the 'operations' of the 'Salvation forces' en to the police, the 'captain' was apprehended whilst taking part in a prayer-meeting. He pleaded guilty, although at first he stoutly denied the theft. Two other members of the 'Army' have also been sent to prison for robberies."

The successes of the Russian General, Ekobeleff, have attracted much attention; and they will restore very greatly the prestige of the Russian arms, which has been sadly shaken. It was felt that at all hazards, and at any expenditure of al students of the General Seminary, who had men, Geok Tepe must be taken. This being so, been invited. Dr. Dix said that the Prayer Book General Skobeleff was just the man to take it, and he has thus added another to the long list of and contained all that it ought, and nothing that his services to the Czar. There are yet other it ought not. It perfectly reflected the English strong positions on which the Turcoman forces might fall back; but it will be more consistent with ordinary traditions of Eastern warfare if they were to succumb to the strong man who has the successive man who have the successive man wh strong positions on which the Turcoman forces Reformation in its historic bearings. He alludnext month it will become the Gallican Church. been able to inflict upon them so serious a blow. should be opposed.

In that case, the road to Mery lies open to the conqueror; and if General Skobeleff is able to push on to effect a junction with General Kauffman from the North, the Duke of Argyll will have an opportunity of repeating his great joke about "Mervousness", though he will hardly perhaps find the country so ready to enjoy it."

Visitors to Constantinople often forget that it was once a Christian city; and, although fire and the Vandal Turks have obliterated much of its Christian architecture, yet there are still many of Professor Buel, of the General Theological interesting remains. Mr. Freshfield has lately been examining them. He says: "One of the oldest, and in many respects the most interesting, of the buildings of the town, next to the Church of Sta. Sophia, is the Church of Sts. Sergius and Bacchus, which is called by the Turks the Little Sta. Sophia, and which was the architect Anthemus's first essay in the style of building of which Sta. Sophia was his latest development. I am sorry to say that this building is in a very much worse condition than when I addressed you last. During the Russo-Turkish war it was used as a receptacle for refugees, who were encamped all over the building, including its galleries, and who have made sad havoc with it. It has never been thoroughly cleaned since, and is at present in a most deserted condition. The priest attached to the mosque deplored its condition, and so far admitted the neglected state of the building, that he neither did nor did he require us to take off our shoes. As yet, the building is entire, but neglect is, in my experience, the first step towards spoliation, and there is sufficient ornament left in the church to attract the covetous. Sta. Sophia itself seemed to be in a fair condition. I am happy to say that the condition of the Church of the Mone tes Choras, which I particularly described in my last letter, is a contrast to these. The Imaum has found out that its beautiful mosaics made it an object of attraction to visitors, and he takes care to keep the mosaics and the church in good condition; indeed, it is in a better condition than when I last visited it. He has also taken steps to protect some of the mosaics which he thought required it, and, generally, this church may be considered to be in a favorable condition."

# New York.

Mr. R. Graham, one of the Secretaries of The Church of England Temperance Society", has been in town for some time; his object being, to study the working of prohibitory laws in this suspecting soldiers? How could the destruction | the water, Temperance Organizations similar to the one he represents. He spoke, a few days advanced the possibility of a Republic in the tion, which had done much good through the use Transvaal? If he does think so, he must extend of three forms of pledges or declarations. These the horizon of his Republic so as to embrace the were: To abstain from all intoxicating drinks, except under medical order; to abstain from all sive conspiracy to lay the foundations of the intoxicating liquors in public houses or bar United States of South Africa, he has gone the rooms, in conducting business transactions. or making bargains; or to recognize one's duty as a believer in the Christian Religion, to exert himself for the suppression of intemperance.

Mr. Graham said that the Church of England Society was started eight years ago, in Lambeth Palace, and that the Archbishop of Canterbury and York, were now its Presidents. The queswill come with all the speed which the power and tion from the first was, as to the causes and extent of drunkenness; and to take hold of it in certain. Since Paul Kruger has appealed to some way in connection with the Church of England. Much had been done. Every thirty-second house was a public house; and the people trine of "Total Depravity." Dr. Howland, took were spending twice as much in drink as for clothing. There were ten times as many publichouses in England, as churches and chapels. age of laws. When law was passed in England, it was executed. In New York there was great need of reform. But, if a law were really passed To the Editor of the Living Church: by the Legislature, its execution should be insisted on.

Mr. Graham related some very interesting facts concerning coffee-houses. Thirty-six of these had been started in Liverpool, eighteen in Belfast, and one or more in almost every town. They were conducted on purely business principles; and some had paid as high as ten per in the locality. The watch was missed from the cent. profit. Besides coffee, they had furnished bed-room, and, after information had been giv- cheap dinners, including soup, etc., for workingmen. Mr. Graham was of the opinion that an opening existed for such houses in New York, and in other large American cities. It was essential that they should be well located, and always well lighted, clean, tidy, and cheerful.

The Rev. Dr. Dix is delivering a series of Friday evening Lectures, during Lent, at Trinity Chapel, on the subject of the Prayer Book. The lecture last Friday night, was attended by severwas the most perfect liturgic work of any age,

The report that the Rev. Dr. Charles H. Hall, of Brooklyn, has been elected Rector of Calvary, New York, is contradicted authoritatively.

During Lent, Services will be held in the German language, at 4 o'clock, every Sunday afternoon, at St. Luke's, Hudson St., of which the Rev. Dr. Isaac H. Tuttle is Rector. The Services will be conducted under the auspices of the Church German Society, by the Rev. Clarence Buel, assistant minister of the parish, a brother Seminary. The regular Evening Services of St. Luke's are among the most noteworthy in the lower part of the city. The large and welltrained boy-choir (one of the best we eyer listened to) leads the musical parts of the Service, which are joined in by the always crowded congregation. In the stateliness of this volume of harmony and measured chanting, one has a guage of what the Church's Service might be. We have heard Cathedral music in old lands, but though its peculiarities cannot be copied in the ordinary parish church, there is hardly a parish that might not emulate something of its sublimity, if but the earnest will be present. We say this, not without careful and long-continued thought and observation, but we say it almost without qualification. And the subject is surely one of first importance, in rendering the Church attractive to the multitude.

The Ash-Wednesday Services of the Metropolis were attended by large congregations. At Trinity Church prayer was said by the Rev. Messrs. Horace B. Hitchings, George W. Douglas, and W. B. Frisby. The Rector, the Rev. Dr. Dix, was preacher. At St. Paul's Chapel Broadway and Vesey St.), the Service was conducted by the Rev. Dr. Mulcahey, assisted by the Rev. Alfred J. Thompson. Irons' Benedicite in G. was the principal musical feature. The Rev. Dr. Weston was the preacher at St. John's Chapel, Varick St., and the Rev. Dr. Swope, at Trinity Chapel, Twenty-fifth St. and Fifth Ave. At Grace Church, Brooklyn Heights, of which

the Rev. Dr. William R. Snively, is Rector, and his brother, the Rev. S. C. Snively, Assistant, Service will be said twice daily, during Lent, with Celebration of the Holy Communion on Thursdays and Sundays, weekly. The Bishovisits the panish for Confirmation, on Palm Sun day. A special course of sermons will be delivered by the following Brooklyn clergymen: Rev. Messrs. Melville Boyd, of All Saints; Charles R. Baker, of the Church of the Messiah; E. S. Pycott, of St. John's; John G. Bacchus, of the Church of the Reformation; Warren C. Hubbard, of St. Paul's; and S. W. Bancroft, D. D., of Christ Church.

At St. Paul's, Clinton and Carroll streets, Brooklyn, of which the Rev. Warren C. Hub- parts, you will find what you need in Dow's bard is Rector, and the Rev. C. H. Vandyne, Assistant, Ash Wednesday, Services were held at 10 A. M., and 8 P. M. Services will be continued daily throughout the Lenten Season. The Communion is to be celebrated on the evening of Maundy Thursday; and; four sermons are announced for Good Friday.

On the first Sunday in Lent, the Rev. Charles A. Tibbals preached his first sermon in St. Peter's Church, Brooklyn, as successor to Bishop Paddock. He took his text from I. Peter, 1:7, "That the trial of your faith, being much more precious than gold that perisheth, though it can single chant. Second, single chants by be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." The Rev. Dr. Schenck began a series of sermons to men, at St. Ann's, Brooklyn, to be continued during Lent. Dr. Ewer, in a sermon at St. Ignatius Church, denied the so-called docfor his morning subject, at the Church of the Heavenly Rest, "Our Blessed Lord's Temptation." Dr. McKim, of Harlem, preached at St. Peter's, West 20th St., in the evening.

I write you to say how much I was pleased with the Lakeside Letter, No. vii. Would that every medical student had a friend who would talk to him like a father; and that more of our medical students had the honor evidently possessed by Marcus; then, indeed, fewer physicians would follow their profession as a trade, and the profession itself would assume a position more onsonant with its true sphere among the learned professions. We shall see no true reform, however, till human credulity becomes less, and the educated physician is held in considerably higher esteem than the "cancer", "root and herb", "Indianopathist", and others who as yet disgrace

To the Editor of the Living Church: A circular has just come to my hand, from the worthy Bishop of N. Cal., which shows the sad need of some system, by means of which needy places can be helped. A church is about to be sold by parties who hold the mortgage. Three months are granted the congregation in which to redeem it. The Bishop says that the people cannot raise the full amount. If sold, it is to be converted into a Lager Beer Garden! And \$3,000 from outside will ensure to the Church in

Claymont, Del.

# Sacred Song.

Church Music for Men's Voices.

To the Editor of the Living Church:

I send you the following letter which was written in reply to enquiries on the subject from brother clergyman. Several letters of similar enquiry having reached me of late, it occurs to me that the information given may be of general

March 8th, 1881. Dear and Rev. Bro.

I shall be pleased to be of any use to you.

It is not, easy to get available music, in harmony, for men's voices, as a high range of melody is required in order that the parts may stand in proper relation to each other. This places such music usually beyond the reach of congregational use. The easiest way out of the difficulty is to insist upon all your men singing the melody, with an organ accompaniment, and having the music lowered in pitch, if neces-

If the chants or Hymns are well composed with a good flowing bass, like the old tunes, Christmas, Duke St., Old Hundred, then your bass voices may sing the bass part on the last verse or Gloria, and this will please them and keep them in humor while wasting their power, as they imagine, when merely singing the air. I would also let a few of the high voices sing the harmonic notes of the last chord or two of the tune. Thus you will have, for the hymn or chant, the strong melody of all the men's voices, with the added bass and harmonies for the close. With regard to those added harmonies at the close, I would let the most gifted take those by ear, unless you have a skilled musician to direct, for a good ear will select naturally the note to make a fitting close; which note may be, sometimes in the alto, sometimes in the tenor, as the case may be. In fact, let the spirit of College singing be adopted; let the time be well provided for, first, and then let those who can sing bass and tenor, now and then; but for church purposes, a little more rule is required; therefore I would say, confine your part singing to last verse, or chorus verses. You will lighten the effect of the Hymns and Chants, ry much, if you have them sung always in alternate verses, either one voice, your best, and responsive chorus, or the choir in two portions.

With this method, as hinted above, you need no special books; all the old chants and tunes in Greatorex Collection will stand such treatment. You will find the same flowing melodious chants and tunes in "Hutchins Hymnal," or Tucker's. If, however, you desire something more scientific in the style of the "Arion" for men's voices in four Sacred Quartettes to be had of Lyon and Healy, Chicago. A large amount of the old English authem music is available for men's voices; I mean those portions written for alto, tenor and bass; all three parts being sung by men in the English Church. But I fancy that this music would be beyond the taste and appreciation of the average.

For ordinary purposes, I would recommend for the chants; First, the Gregorian Tones, selecting, if desired, only those whose construction corresponds to the seven measures of the Angli-Farrant, Crotch, Monk, Ouseley, Barnby, and others of that style; also the old double chants, like Boyce, Robinson, Attwood, etc., transposed, if necessary.

For Hymns, I would select those with good moving basses; if that part is melodious when played alone, you may be sure the tune has something to it. I have named a few above. in

a style appropriate. For more ambitious efforts in Service music, I would suggest the Unison Services, now easily had through Novello's Agency, Ditson & Co., and also in Hutchins's Parish Choir. Goss has a Cantate and Deus of splendid effect; so also Macfarren. Complete Services can also be had for Morning and Evening, by Calkins, Monk, Armes, Tours, and others. All the easier Services where the melody is continuous and takes all the words of the text, might be used by men's voices alone, in Unison. Nothing could be more religious in its effect than the old Plain Chant of Merbecke, sung in this way. The Kyrie, Credo, and Sanctus of this Services, are all in Tucker's Hymnal.

In conclusion, let me say that I rather like the idea of getting the men to sing the Service. Men's voices are the real foundation of church music. Organize them well, and make them content to sing in a simple fashion, as suggested above, and the effect will be dignified and ecclesiastical. Add to such a choir six or even four boys, and you have a choir good enough for any ordinary church.

It is a great mistake to think that Boy Choirs are composed chiefly of Boys. The men are the most important feature, after all, and when they most important reaction, and the insignificance of the mere treble alone, becomes apparent. Work up your men as I have hinted above the result will be good. J. H. KNOWL Cathedral, SS. Peter and Paul, Chicago. J. H. KNOWLES.

Men believe that their reason is lord over their words, but, it happens, too, that words exercise a reciprocal and reactionary power over our in-tellect. Words, as a Tartar's bow, shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgment.—Bacon.

# IN MEMORIAM.

The Rev. Henry Hubbard Prout—Bishop Ives' Monastery in North Carolina— The Mission at Valle-Crucis.

Written for the Living Church.

Since the death of my old friend and brother missionary, some months ago, I have felt it to be a duty as it is a sad pleasure, to recall and record some events in his life and some traits of his character, which for his sake and for the sake of the Church deserve to be remembered. Bishop Tuttle hás spoken a volume of praise of this devoted missionary, in a few words, but a fuller account of his life and work and character, it seems to me, ought to be given to the Church.

When I went to Vale-Crucis in 1847, at the call of Bishop Ives, Mr. Prout had been at work in that region some time. During the three years of my abode there, he was my neighbor and fellow laborer, in Missionary work; and his hearty welcome and hearty co-operation was a most valuable stay and support. Indeed, when I recall the history of "our intercourse, the uncertainities, and misgiving which a strange country, and a wild state of society, and a new and untried work, would naturally create in one who had come for the first time among them; I feel, to this day, more deeply, the blessing of his presence there. His great example of steady, unselfish loving labor in and for the Church and Gospel, was strongly felt by us, at Valle Crucis.

Mr. Prout was the first missionary in the mountains of North Carolina, between the Blue Ridge and Alleghanies, along the Wataga and neighboring rivers. His first parochial charge was, I think, at Hillsborough; and while there he attended the Convention of 1840, in Salisbury. From that place he took a journey of exploration to the mountain region, and not long after his return to the low country, he left his parish. and began his labors among the poor people of the mountains.

We had been urgent with Bishop Ives to establish a regular Mission House and School, and the Bishop, ever alive to the wants of his Diocese, entered upon this needful and important enterprise with his usual zeal and energy.

The Bishop, influenced by Mr. Prout, selected a spot of romantic beauty, about three miles distant from Mr. Prout's dwelling. Some 200 acres were cleared, in the valley; and the plantation embraced 1,500 acres, along the sides and upon the top of the ridges that surrounded the valley; so that we were shut out entirely from the outside world-a beautiful and charming spot, for the special and important purpose which he designed to accomplish. And deeply as we felt and still feel the dishonor of his after course, the Church of which he was then a beloved and honored Bishop will not be unwilling to learn of that Mission, as a part of her work in this country. The failure of that mountain-Mission was the saddest, in some respects, which our Church has been called to suffer; and by one at least considered providential. Better to suffer a temporary loss, than lasting evils.

A model farm was the ideal which the Bishop had first placed before himself as the most substantial and lasting foundation of the Christian civilizing-agency for the mountain district. He spent large sums of money,-saved by rigid economy from his salary or other means,-in carrying out this plan; money which dishonest

This plan, so unfaithfully carried out, was changed into a large Boarding School, intended also to be a Christian civilizing agency, but this rapidly became the "Botany Bay," of the surrounding States, and, of course, carried every thing but a Christian influence over the neigh-

A brother clergyman writes thus of the school: "I often heard Prout say that the Boarding school as first inaugurated was not his plan; and was a hindrance and yet an aid to the Mission." At last, under the influence of the "Oxford Tract Movement" just then beginning its onward sweep over the country, the old plans were all discarded, and the whole establishment broken up, by the death of the Head Master, Rev. Mr. Thurs-

The Bishop then resolved to make of the place a religious House, a "Monastery," as a centre of Christian effort in the mountains. That same brother says: "Mr. Prout seemed much pleased with the change, and was often heard to express himself, as favoring this general plan." It was begun by organizing a Theological school with its preparatory training school, daily Services, morning, noon, and night, and with Sunday Mission-schools and Services at various places. It was also designed to be the headquarters of the "Society of the Holy Cross." Indeed, it was, in this country, the Forerunner of the present Confraternity of the Blessed Sacrament.

The "Vale-Crucis Monastery" was designed to be also a place of retreat for its members, who might choose or (significant fact !) who might be sent to it for penitential discipline. The penitentiary (priest) was to reside there.

The plantation was to be cultivated by the daily labor of its members. Mr. Prout often came over to share in this toil, which, however, did not long continue. For the only member who was too weakly for this severe bodily labor, and who was reading up for the office of penitentiary, who also was placed in charge for six labor, was sent into the lowest spot on the face months after my departure, brought the whole of the earth, a true "Vale of Misery," each to organization to a close.

This labor-rule was warmly favored by Mr. Prout. Of the monastic feature he was doubtful, while he waited its developments. He knew labors of such a modest, humble minded man as too well the enormous evils of the system in all | Prout; until the Day declares it, that shall try ages, and he saw some of its worst features al- every man's work. They are, we know, in the My Father has sent Me, even so send I you." ready appearing amongst us. But he prudently not control, even if he did not approve,

his life for the sheep."

its way; and the mountain ridge beyond seemed of attentions. an earthly paradise.

went his rounds, through blinding storms, the most contented men I ever knew.' cold of winter, and heat of summer, on horseback or on foot, and seldom failed to meet his

We, none of us, found Valle-Crucis a "Home." do so. At some of the Festivals, we went over tween these two places." the Ridge to see Mrs. Prout, enjoy her society, and taste her good things, after our Services were over at the valley. In a letter received by me, from Mr. Prout, three or four years ago, appreciation, of those days, and of his own de-

"Your reminiscences of those years at the Valley, carry me back in thought to the grand old mountains of North Carolina, and the beautiful valleys between the high ridges-to my own dear abode, and to many scenes so sweet to always a great enjoyment, at least to me, when the whole company came, after Services, from Valle-Crucis, about three miles across the mountains, to my house. The huge turkeys always brought over to help us to keep the Festival, added to our joys. Some who were then young will recall these bright spots in our pilgrimage. Aged Watchmen on the Church's outposts, now, were young and vigorous then; and keenly enjoyed these seasons of social festivity." Those days spent at Mr. Prout's, so strongly remind me of the Home, over which Mrs. Prout presided, that I cannot forbear speaking a few words

Mrs. P. had gone from New York State with her husband into the mountain wilds, turning her face away from her home and friends, and from the common blessings of social life, and but to God. Fallible men misjudge by judging tain region she employed her quiet energies for misjudgments are tried by the Infallible deci- As to the Missioners, the Rev. Mr. Mortimer was religious intercourse. There, in a wild mounyears, in making a home for her husband, and sions of the Lord the Righteous Judge, "the for her children, whom she has reared, as the last may be first, and the first last." The patient Frome-Schwood, and has taken part in several came from the deceased lady's son, Mr. Theo. event proves, for the special Service of the Church. Can she count it a small earthly reward that she is permitted to see three sons doing service at the Altar in the Holy Ministry of the Church? Would she shrink from such a sacrifice, if called again to make it, when results like these were to be its fruits? To few mothers has this reward been given, while yet alive on

Mr. Prout was able, sometimes, to spend a Sunday with us at the Valley. He enjoyed our high Service; and when I could overcome his modesty, he would preach. Never aiming at an ordinary speaker. He was calm in manner, clear in matter, orderly in arrangement, and urged his points with great force. His voice was pleasant, and modulated with every shade of feeling; and it gave one the impression of intense earnestness. This description of the man applies to his preaching of 30 years ago. What change advancing age produced, I cannot tell; for I never heard him after we parted in 1850. The contrast of his preaching, with the loud ranting, coarse affectation of religious fervor, and occasional talking tone so familiar to the backwoods, exalted the Church in the minds of all the sensible sober-minded people of the mountains, who heard him. During the three years that I was associated with Mr. Prout, our frequent intercourse had ripened into a mutual friendship and affection which was kept alive by occasional letters, and never lessened to the day of his death, The tender allusions to those scenes, in his letters, always touched me deeply.

By a strange providence of God, we, who had so long stood in the mountain wilds, side by side, were, after several years, widely severed; and after a score of years of labor in a mission at the South, he was sent to the Rocky Mountains; and his less worthy brother, after similar work the work of Him that sent us," until the Master calls us away to rest.

We can never know the extent or results of the reward of his own labor.

should flourish, and be "kept from extremes." pression upon the Southern communities where He felt its power behind him, giving tenfold in- he dwelt than they themselves knew. He was fluence to his own efforts, and for this reason he at Williamsborough all through the war, and for by the Rev. J. M. Pittinger, from the text. "Let was a cordial co-laborer with me in all that was a while after. And such was the sterling characproductive of good; or that seemed fitted to ter of the man land the minister; that when the secure the welfare of the Church. He was too war commenced, and he—a thoroughly Northern deeply filled with the reverent, dutiful, loyal man in sympathy, and principle, -chose to cast power, effect and universality of light was beauspirit of the Churchman to, make opposition to in his lot with the South, where he had so long tiful. Like the other sermons on this occasion. things of which he felt doubtful; too modest and labored, he was still respected and beloved, and a mere outline would be inadequate to convey humble to push his own ideas into practical in- his ministries were blessed to his grateful parish- their beauty, strength, and impressiveness. It dependence. He did his most, as counsellor and lioners. One who knew him at the South, and was gratifying to see so many of the Laity come friend, to aid me in all plans that could extend was familiar with his extended labors "could out to hear what special things might be said to among the mountaineers the Gospel and Church have washed his feet in very reverence." "I them. They certainly were not disappointed. of Christ. He was like a balance wheel to our know," he says, "that I was not the only one who movement. In his especial sphere of work, as duly appreciated and honored the meek, humble parlors of the Mitthoff House, where the "Clerian "Itinerant," he followed his Master in "giving and saintly missionary, when he appeared amongst us at the first Convention, after his the necessary business was transacted, the Es-A mountain ridge separated our valley from voluntary banishment to the mountain wilds. sayist (Rev. C. H. Babcock) read an essay, enhis home in the Wataga valley; and his quiet All vied with one another, cleric and layman, in titled "Some Thoughts upon Worship." It was abode at the mountain's foot, on the edge of a manifesting their reverent regard for him. In- a very fair presentation of the writer's view of wood, looked out upon a level sweep of rich deed, I never saw a man, so utterly unaware of the subject of Worship. An hour was spent in alluvial, through which the Wataga River wound his own merits. It pained him to be the object friendly criticism, when "Mine host" of the

His work, as a Missionary, was spread over an during the war, when the Convention was held in ter all. Twelve sat down and spent the allotted extended region. His stations were in Upper his parish, in the centre of the State; a halo of hour in discussions where there were no differand Lower Wataga, on the Linville river, and sacred peace, seemed to illumine his head. With ences of opinion. The "Clericus" adjourned to from time to time on New River, near the all his self-imposed poverty for the sake of meet in Dayton, April 26th. Essayist, Rev. F. place where the town of Boone now stands. others, his hard life as a pioneer, during almost K. Brooke. Threading the lonely and intricate-bridle-paths, all the years of his ministry, I am satisfied that over the mountains and along the valleys, he Henry H. Prout was one of the happiest and night Service proved equal to, if not greater, than

Rev. Mr. B., one of our Valle-Crucis students, in a letter to me, adds a few data to those already Rev. F. M. Hall, on "Personal Consecration".

We lacked the necessary element-woman; man | that parish when Bishop Atkinson made his first | an earnest and impressive address to the candican have no home where woman's oversight is visitation in the western part of his Diocese. dates, and closed with prayers and the Blessing. wanting. The Christian home, with its cleanly, From that parish he removed to Williamsborough refining influences was at Mr. Prout's, and we where he remained until he went to Salt Lake were all glad enough to enjoy it, when we could City. I think he had no parish at the East, be-

low any further prolongation of these reminiscences. It would be a pleasant page of his themselves as delighted with such opportunities life, and of our Missionary history to see recordthen in Salt Lake City, he speaks with strong ed, the story of his life and labors, after he went to the far West, until he fell asleep.

Sad and painful are the losses, which the Church suffers, through suicidal neglect of her missionaries. And if my words shall have any effect in turning the thoughts of our people to this mistaken policy, and in securing for every Missionary wherever he may labor, the needful memory. The great Festivals at the valley were provision, to secure health, freedom of action, confidence and buoyancy of spirit, I shall be thankful for the opportunity given me, in recording my brother's career, to stir up the pure minds and hearts of my Brethren to greater love and real, and more generous giving.

The annals of our Church's Missionary life are rich in all that can exalt our ideal of human possibility, and our thoughts and estimate of the Grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost."

The true Saints of God are not made manifest here in time. They are not evident in the cowl of the monk or the sombre but conspicuous garb of the Nun or the "Sister." They are seen like other men in the world, in works of mercy; but saintliness lies in deep principle, and charity of soul; which do not manifest themselves to men "according to the appearance;" and when these continuance in well-doing of the true Saints and Missions in England, notably in the famous Lon-Servants of God, which finds little esteem in the don Mission of 1875. He is now Rector of St. world, will find the glory, honor, and immortality | Mary's, Castleton, Staten Island, and Chaplain and eternal life, for which they lived and labored of the House of Mercy, New York. Mr. Sword here on the earth.

The example of such men as Mr. Prout lives N. J. on in their children; and in those among whom they have dwelt and labored, their influence ever growing and extending as time rolls on. The world, even the Christian world, may take little account of them or of their works; but it matters not. They have fought the good fight, have finished their course. They have kept the faith, eloquence in his sermons, he was far from being and "their works do follow them," on to that day, when the "Crown of Righteousness that fadeth not away" shall be placed upon their brow; and having turned many to righteousness, they shall shine "as the stars forever and ever."

# St. John's, Lancaster, O. Correspondence of the Living Church.

Tuesday and Wednesday, February 22nd and Bishop had appointed a Missionary Conference at the time of his Visitation, and the recently organized "Clericus" of Central Ohio associated its first meeting with the meeting of the Confer-

The Bishop was unfortunately detained by illness till Wednesday evening. The following clergy were present during the whole or part of the Conference: Rev. Messrs, Hall, of Newark; the Church in sixty great counties of the State of here in a house that he built largely with his own Pittinger, of Zanesville; Rambo, of Logan; Bar- Illinois. bour, of Gallipolis; Fisher, of Chillicothe; Logie, lumbus; Rose, of Springfield; and Webster, of Dayton.

The Conference opened on Tuesday morning, which was preceded by the baptism of an adult. The Rector was Celebrant. Rev. F. M. Hall upon the text, "The Lord sent Nathan unto David." A large number received.

After Evening Prayer, the Rev. C. H. Babcock gave one of his delightful discourses upon "The Missionary Spirit." The texts were, "As

On Wednesday, a good congregation assembled to hear a sermon on "The Work of the Laity," see your good works, and glorify your Father which is in heaven." His description of the

At one o'clock, the clergy assembled in the cus" was called to order by the President. After "Mitthoff" announced dinner. The quick re-"Many years later I met him just before, or sponse shows what materialists we clergy are, af-

But the interest manifested in the Wednesday in the others. Litany was said by the Rev. J. M. Pittinger, and the sermon preached by the The Rector presented a class of nine for the Apos-"He went to Lenoir for a while, and was in tolic Rite of Confirmation. The Bishop made The church was filled from chancel to porch

many finding seats in the organ gallery. It is impossible to give a synopsis of the various excellent Sermons, without transcending the My purpose in this short memoir, does not al- limits of a newspaper article. Both clergy and people enjoyed them greatly, and expressed of meeting together.

# The Mission in Springfield.

To the Editor of the Living Church:

In a recent issue of your paper was recorded the fact that a Mission had just been held at Springfield, Illinois, by the Revs. A. G. Mortimer and John Sword, with the sanction of the

To the question, "What is a Mission?" the nission-priests at Springfield answered: "It is an organized attack on the strongholds of Satan; a great conflict with the powers of evil; a special effort to win couls to God." The means used are earnest preaching and exhortation, prayer, and private instruction and advice.

On occasion of the recent Mission in Springfield, the Bishop issued the following invitation: Dear Brethren:-These Priests come out at and I entreat you to help us by your prayers to God that He will bless the Mission with the abundance of His grace, and by your labors in whatever name or condition as our fellow-men and fellow-sinners whom we love in the Lord.

Your readers are already informed of the Services held during the ten days of the Mission. at one time a curate under Mr. Bennett. of is Rector of the Church of the Holy Innocents.

The Sermons and Instructions were all connected with one another, like links in a chain, and led on from step to step, to the end. At the Opening Service, the Bishop made a brief Address, stating the object that he had in arranging for the Mission. And then, he received from the Rector two stoles, with which he proceeded to invest the Mission Priests, and gave them jurisdiction in St. Paul's parish for ten days, or until the Mission should be ended.

On Tuesday evening, at 7:30, the Bishop made another Address on "The Work, the Workmen, and the Results"; in the course of which he explained the nature of a Mission, and the purpose God's Spirit among His people; told who the Mission Priests were, whence they came, and what 23rd, were Red Letter Days in this parish. The their ordinary duties are in their respective was now driving over to Jonesville, five miles

After his Address, the Bishop received back of Circleville; Babcock, of Columbus; Young, of from the Mission Priests their stoles, as a token He is about eighty years of age, and celebrated Worthington; Brooke, of Piqua; Grannis, of Co- that he took back the jurisdiction; and gave them his golden wedding on Monday, Feb. 28th. Afto the faiihful pastor of the flock, the Rev. Edcan form an opinion, the Mission has been a class of seven persons. with a Celebration of the Holy Communion, grand success. It is an interesting fact in this connection, that the ire of the Roman Catholics has been aroused, and has vented itself, in part, a tower to the church, and to repair and beautipreached a thoughtful and impressive discourse, by abuse through the papers. Those who under- fy the interior. It is a brick building valued at stand the workings of Romanism, and who know nearly \$4,000, and, when enlarged as above, will what is the only phase of Anti-Romanism which be a comfortable and substantial church edifice. the subjects of the Pope dread, will not be surprised to learn that the Bishop of Springfield, ever since he came to his Western diocese, has He felt an ardent desire that the mission The even tenor of his way made a deeper im- Truth in the life and character of Christian men. One, Holy, Catholic and Apostolic Church, and scholar, poet, and lover of country life, the Rev

that the Roman Obedience in this country is a schism; and that the usurpation of a foreign spiritual claimant in Italy, who has no more right your light so shine before men, that they may to demand ecclesiastical submission from our people here in America, than King Humbert of of Italy has to demand political allegance; -such a one they mortally fear, and against him they raise their hand and pour out their wrath.

# Michigan.

From our Detroit Correspondent.

The Southern Convocation of Michigan assembled at Dexter, in Washtenaw County, on the evening of Tuesday, Feb. 22nd, the Rev. John H. Eichbaum preaching the sermon. On Wednesday morning the Holy Communion was celebrated, a sermon being preached by the Rev. W. J. Lemon. An interesting business session was held in the afternoon. In the evening occurred the annual visitation of the parish, the Bishop preaching, and confirming one person. After this Service a reception was held at the Rectory in honor of the Bishop and the visiting clergy. Besides the Bishop there were present at this Convocation the Rev. Wyllys Hall, D. D., Dean; the Rev. Dr. Jackson, Dean of the Western Convocation; and the Rev. Messrs. Gallagher. Hutchins, Lemon, Eichbaum, Stanley, and Dennis; the Rev. Dr. Wilson, and the Rev. James H. Magoffin, Rector of the parish. The public Services were well attended.

On Thursday evening the Bishop, accompanied by the Rev. and Mrs. J. H. Magoffin and son, the Rev. and Mrs. B. T. Hutchins, and the Rev. Mr. Dennis, proceded to Hamburg, in'Livingston County, a distance of twelve miles, Mr. Dennis displaying his horsemanship and the mettle of his famous missionary pony, while the rest of the party filled two sleighs. A Service was duly held on that day (S. Matthias'), and the party was hospitably entertained at dinner by Mr. W. C. Brockway, one of the Wardens of St. Stephen's Church. At three o'clock in the afternoon, in a blinding snow storm, the party retraced their journey to Detroit.

The Vestry of St. Paul's Church, Flint, set a good and somewhat rare example to the Vestries of other vacant parisher, by sending a delegation to Detroit to confer with the Bishop on the question who should be named to succeed the Rev. Mr. Lane. A call has been given to the Rev. A. W. Seabrease, of Mineral Point, Wisconsin, who ministered at St. Paul's Church for the first time on Quinquagesima Sunday, and, it is understood, accepts the call.

The Rev. L. S. Stevens, of Saginaw City, whose affliction in the loss of two children was recently mentioned in the LIVING CHURCH, is temporarily absent from his parish; his place in the Rectory and the Chancel being supplied by the Rev. W. W. Rafter.

St. Paul's Charle, Detroit, has secently received two beautiful gifts for the Chancel. A my request to make this effort on our behalf, and fine brass altar-cross, and suitable vases, were heartily commend them and their work to you, | quite informally presented by certain gentlemen last Advent. About the same time, Mr. Theo. H. Eaton presented, as a memorial of his deceased co-operation with the Bishop and clergy. The supreme desire of our hearts is to benefit all of duced into the city, and one of the finest your correspondent has ever seen. It displaces an old-fashioned reading-desk, which has long contrasted unfavorably with the general elegance and stateliness of this grand old church. The handsome Bible which accompanies the gift,

The mayor of Betroit, a few weeks since, called a public meeting to consider what could be done for the suppression of certain low places of amusement in this city, and in general for the prevention and suppression of vice. Among other stirring sermons preached on the two or three Sundays following upon this meeting, was one by the Rev. Rufus W. Clark, Jr., Rector of St. Paul's Church, which has been published by request of prominent members of his parish.

Early in the afternoon of Sunday, Feb. 20th, a singular procession might have been seen on the road between Hillsdale and Jonesville, in Southern Michigan. It was too cheerful for a funeral, and too calm for a wedding. There were three sleighs. One was occupied by the Bishop of Michigan, and his host at Hillsdale. Another by the Rector of the Hillsdale parieh, the Rev. W. J. Lemon, and his wife. The third was a large and character of this particular effort to revive excursion sleigh filled with the Hillsdale choir. The Bishop had preached in the morning at Hillsdale, confirming one sick person in private, and spheres of labor. He stated what results he distant, with this train of attendants, to hold an hoped would flow from the series of Services, in afternoon Service. There was a very large conthe deepening of the spiritual life in the case of gregation, and the excellent rendering of the many, in the extension of its influence, and in musical parts of the Service made all grateful furnishing him (the Bishop) with a cohort of for the favor shown by the Hillsdale choir. The Christian soldiers, who would always be aiding Rev. L. H. Corson, who has been a Missionary him by their prayers and their labors, in his ar- in Michigan twenty-seven years, and a clergyman duous task of striving to plant and to build up of the Church more than half a century. lives hands, and ministers acceptably on the Lord's Day in the Grace Church of that pretty village. ter Service the party returned to Hillsdale, where ward A. Larrabee. So far as human judgment at the evening Service, the Bishop confirmed a

The parish prospers under its new Rector, and and is raising money to add a recess chancel and

On Monday morning, with the Rev. Mr. Lemon, the Bishop drove to Brooklyn, in Jackson County, where he dined at the Rectory, with the been a special object of attack by the Roman Rev. J. H. Eichbaum, who accompanied him, in "Book of God's remembrance," and will follow "I am come that I might bear witness of the Catholics. They evidently regard him as their the afternoon to Cambridge, in Lenawee Counabstained from openly opposing what he could on to that time when each man shall receive the Truth." It was a convincing argument for the most formidable foe. One who goes forward ty. These two villages are fragrant with the personal bearing forth and witnessing of the boldly, and proclaims that he is a Bishop of the memories of that man of God, the missionary,

Wm. N. Lyster. In both are pretty churches, the Brooklyn church being, indeed, one of the that ruled the appointment, the 27th of February the great satisfaction of all. prettiest in the State. At Cambridge, on Mon- being the birthday of the deceased lady for whom largely of men, welcomed the Bishop and his at- the appointments of the service were peculiarly pital. Besides the Chaplain and the housekeeptending presbyters. One person was confirmed. Returning to Brooklyn, Bishop Harris preached at a Service in the evening, after which there was an informal reception in his honor at the house of Mr. Percy Cook.

# Washington.

# To the Editor of the Living Church:

The Inauguration is over; and the Medes, Parthians, and Elamites have returned, more or less of them, whence they came. In September last, I solicited a Washington gentleman, clerk in one of the departments, for something towards a rural chapel, He replied that he had been so heavily taxed towards the expenses of the campaign, that he should have to beg off till after the election. In January, I wrote him: "The election is over, Christmas is past, and in February we expect something from you." He replied: "The election is, indeed, over, and Christmas is, indeed, gone; but you must remember that the Inauguration is yet to come!" Since March 4th, I have a revived hope of getting that subscription, but alas the Message may be the next impediment! So you see what obstructions politics are to church work, in the city of magnificent distances.

A gentleman of this city has published a pamphlet antagonistic to that of Bishop Doane, on the subject of marriage with the sister of a deceased wife. This layman is of the Englishman's opinion, that such a marriage was advisable, because a man would thus escape having more than one mother-in-law.

The Rev. N. R. Boss, of New Jersey, formerly the assistant at the church of the Epiphany, this city, preached at the new St. Andrew's church, Corcoran St., on Quinquagessima Sunday. Mr. Boss made many warm personal friends during the period of his residence and assistantship here some years ago.

The Bishop of the diocese preached on Quinquagesima, at St. Luke's and All Saints'; two churches in the parish of which he was for more than twenty years, the rector. Though age creeps steadily on, besides that which cometh upon him daily, the care of all the Churches, he preserves all his former vigor of delivery; and tho' he says but "two or three years" still remain to him, bids fair to number many seasons of labor for the diocese and the Church.

The new pastor of St. John's, the Rev. Mr. Leonard, has bravely survived his recent enthusiastic send-off from Brooklyn and his less demonstrative, but not less hearty, welcome to this city, and enters upon his new field of duty with a right good will, and as one who knows how and where to work. A career of great usefulness is hopefully predicted for him in his new and influential parish, a parish of great possibilities. St. John's contributed last year, a total of \$6,000 exclusive of salaries; has 550 communicants, and church property reported at about \$44,000, including the handsomest parsonage in the district, adjoining the church. Had the congregation more warmly followed the leadership of the late Rector, Rev. Dr. Lewis, an elegant church would long since have taken the ace of the old-fashioned pebble-dashed structure, long since too small for the congregation.

There are twenty-three churches and chapels in Washington Their value is about \$500 .-000. There are nine parsonages, in value about \$45,000. The parishes contributed last year. from a few hundred up to \$19,000 respectively, in all. \$59,000. Three hundred were last year confirmed. The churches afford about 26,000 sittings. There are about 5,000 communicants, and about the same number of children in Sunday Schools. There are five or six parochial, or semi-parochial, and industrial schools.

Our city has suffered much from the late rains and floods. In the lower part of the town, there have been four feet of water in our cellars. At the B. & P. R. R. station the heavy seats in the waiting rooms have been afloat. It is an ill rain that pours no one any good, and flour slightly damaged, is now sold the poor at \$3.00 per barrel, and bread at two cents the loaf.

Few congregations have made for themselves a more pleasant record than that which All Saints', Benning, D. C., has made for the financial year. But five dollars remain uncollected upon the books of the active solicitor, and this he considers "good". All Saints' assuredly, is an example to the other portions of the large parish to which it belongs.

It has been a source of much gratification to see the venerable and eloquent Bishop of the model New England Diocese, at the National Capitol, and to hear his voice in some of the chief pulpits of our District. Judging from the liberal financial response which his plea for the Society of Increase of the Ministry received, there must have been a general welcome in the hearts of our people, for this distinguished prelate.

# St. Luke's Hospital and Chapel,

Detroit. From our Detroit Correspondent.

The new St. Luke's Memorial Chapel was consecrated by the Bishop of Michigan, on Quinaccounting for its selection as the date of this Augustus Bush, the present resident Chaplain sionary Society's work, but that may be because the illustration of Scripture, the author has gothered

interesting service; but it was the secular date and Superintendent, assumed direct charge, to day afternoon, a large congregation, consisting the chapel is to serve as a memorial. Some of touching. The grand-children of Mr. and Mrs. | er, Mrs. Sarah Reilly, there are a resident phy-Trowbridge served as the choir. Although seats had to be reserved for the family and near relations, numbering about thirty, by Mr. Trowbridge's direction, the front pews were reserved for the inmates of the Hospital, numbering also thirty. The venerable Chaplain and Superintendent of the Hospital, the Rev. Augustus Bush, assisted in the service, the Bishop preaching an appropriate sermon.

> The Chapel is of brick, with gray stone trimstyle of gothic, with recess chancel, gabled to form a cross, a miniature spire surmounting the roof at the point of intersection by the gables. Both externally and internally it is most attractive. It is at present detached from the main Hospital building; a beautiful entrance porch, glass, being at the Hospital end of the Chapel. Two handsome pillars support and crown the oak screens that form on the two sides of the outer chancel, the organ chamber and vestry. but well designed. The pews are also of oak, and provide sittings for one hundred and ten erected for Hospital purposes, and an orphanpersons. On extraordinary occasions, about forty more people may be seated on chairs. The This has lately been enlarged by a gift of an adwindows are of stained glass. The ceiling, which forms with the side walls and floor, a heptagon, is paneled by means of pine beams, inished in the natural color of the wood, the panels themselves being agreeably colored, to contrast with the rich yellow-brown of the wood.

Above the altar, on a tablet of light gray mar-

In memory of Catherine Whipple Sibley Trowbridge, Born 27th of Feb'y, 1809, Died 24th of March, 1880. Erected A. D. 1880.

The beautiful Roman cross on this tablet forms | To the Editor of the Living Church: a sufficient altar-cross. On the four corners are the symbolical "four beasts" with the names of the Evangelists.

Mr. Trowbridge has shown a beautiful attention to minor details, which other men would what I think I may, without boasting, call a suchave forgotten or left to others. Linen for the cessful Free Church. altar and suitable vessels for the Holy Commun-

been about seven thousand dollars. parishioner of St. Paul's Church, Detroit. A the shape of a pew or assigned sittings. legacy of this devout lady left \$1,500, to be appropriated on the death of certain other legatees, tings to be the only right one for the Church, who had a life interest in the estate, to the because it seems to me that any other is a breach founding of a Church Home for aged and disabled communicants. On February 12th, 1861, the Hospital was incorporated; the corporation of a Parish. We build a church and solubilities of the corporation of a Parish. We build a church and solubilities of the corporation of a Parish. We build a church and solubilities of the corporation of a Parish. We build a church and solubilities of the corporators of the corp being Samuel A. McCoskry, F. A. Stokes, H. ward be God's House, as David said, "For the MORNING, NOON, AND NIGHT. K. Sawyer, Allen A. Robinson, Walter Ingersoll, palace is not for man, but for the Lord God. P, E. Demill, W. W. Davis, R. P. Toms, Moses | The Corporation of the Parish then becomes Gunn, Willard Parker, John Roberts, Richard God's trustee, to see that His House is used for H. Hall, Henry Doty, Theo. H. Eaton. John A. His purposes and not for any other. The object Wells, Wm. S. Biddle, Henry Lee, H. Chip- of a "House of God" upon earth, is, that God man, and B. Vernor. These will be recognized may meet His people there, and that there they by Detroit churchmen as the names of the Rt. can always feel that they are at home and wel-Rev. Rector, and prominent members of St. come in their Father's House. If now those who Paul's church. It was three years however, be- are entrusted with the carrying out of God's purfore the Charity began its work, and this begin- poses, so give rights to individuals in the church, ning is due to the earnestness of another Christ- that they can have certain parts of it for themian woman, Mrs. Hiram R. Andrews, who gave selves alone, and say to others, "You shall not to the corporation the lease of a house and lot for come in here, for this is my place," they are ten years. On the 18th of July, 1864, the insti- plainly taking from some of God's children the tution was opened, with the Rev. M. C. Lightner, free access they ought to have to their Father's then rector of St. Paul's, as its chaplain, Mrs. House. It seems to me, therefore, that to rent Geo. A. Farwell as matron, and Drs. Pitcher, sittings in church is a simple breach of trust on Gunn, and Brodie, as the medical staff. There the part of Vestries; inasmuch as they are hinderwere soon three inmates. Mr. John A. Wells ing thereby the free access of people to their donated four vacant lots, and it was proposed at church. Luke's the use of one of their buildings, and in the Free Church System, as it is called: this the work was somewhat enlarged. Two (1.) It is said that churches cannot be supwork proper has been gradually increasing. Less receive from any one individual is \$10 per month.

There are now seventeen persons in the Home department, and thirteen patients in the Hossician and his student assistant, and two nurses and servants; making in all, forty-four persons at present living in this Inn of God. The medical department of the institution, with that of the other Detroit Hospitals, is in the charge of the Detroit Medical College, which nominates the medical staff to the trustees. The medical staff is as follows: Dr. Albert H. Steinbrecher, resident physician; Frank Phillips, assistant; Drs. Johnson and Shurley are consulting, and Drs. mings, and slate roof. It is of the early English | Jamieson, Weber and Robertson, visiting physicians. Dr. Johnson is president of the board.

Financially, the institution is in promising condition, being partially endowed, and owning property valued at \$75,000. Its work, to be sure, seems small when the wealth of the Detroit church-people is considered, but it must be time the Parish is practically guaranteed an inelegantly glazed with the new style of colored remembered that Detroit Churchmen have been come which does not fluctuate with the weather liberal to other charities not directly under the Church, and the present work is surely creditable in itself, as well as an earnest of still no- ferings for special calls. This system certainly bler things to come. It is hoped that at no dis-The oak furniture and rail are plain and massive tant day, the present main building will be devoted to the Home, a separate building being age being also built on the same spacious lot. joining field which the trustees have long desired to see in their own hands. The site now embraces an entire square of ten to twelve acres, bounded on every side by public highways. The frontage on Fort Street, is about 550 feet.

The present officers of the corporation are as follows: Frederick E. Driggs; president; Presble, is a memorial brass with the following in- ton Brady, secretary; H. P. Baldwin, 2nd treasurer; and these, with Sidney D. Miller, Thos. Ferguson, and Geo. H. Minchener, constitute the Executive Committee.

# The Free Church System.

As the subject of Free Churches is being so generally discussed in your paper, perhaps you will allow me a word upon the matter, inasmuch as I have the privilege of being the Pastor of

Let me say, first of all, that I very much dision, form part of the gift. In the pews are like the use of the adjective free in this connecprayer books and hymnals, with the covers ap- tion. For I do not believe that any Church ought to propriately marked. The chancel floor is richly be free, in the sense in which that word is often carpeted and the open parts of the floor are cov- used. To the popular mind, a free church would ered with a neat matting. A reed organ of suf- mean one which was so endowed as to need no ficent power and eleven stops, was also provided financial support from its worshippers, and that by members of the family. The cost of the they might, therefore, attend its Services freely, Chapel and its appointments is stated to have and never contribute anything towards them. The sort of "free" church which we believe in. The organization of St. Luke's Hospital and is simply one wherein the seats are not appropri-Church Home dates back twenty years, and is ated, but are open to all; and where every one is remotely due to the benevolent design of Mrs. expected to contribute according to his ability, Matilda Carniff, wife of Judge Carniff, and a without looking for any return for his money in

I believe this principle of unappropriated sit-

first to build on these a permanent building. In | I know that there are objections very cogently 1866 the trustee of Harper Hospital gave to St. urged against the practicability and integrity of

years later a whole lot of 81 acres, just outside ported in that way without endowments. I do the western limit of the city, and overlooking the not believe that, since it has been my good forriver bank, was purchased, and a handsome brick tune to be connected in past years with two free building was soon erected with accommodations churches, both of which were well supported; for fifty persons. The cost of the new building and I am now the Pastor of a free church which with the lot was about \$33,000. The new Hos- has always paid its expenses since it has been pital and Home was opened in August, 1869. free, and, for the past three years has annually The income for the first four years was a little raised twice as much money as was needed for over \$4,000 a year, and the number of the in- all current expenses. I know that some one will mates varied from three to fifteen or sixteen. In say, "The support in that Parish probably comes the new building there have been from twenty from some two or three rich people." That is a to thirty inmates, besides the residents necessa- great mistake, however; for we have no rich peory for conducting the institution. The hospital ple among us; and the largest contribution we

than one-half of the beneficiaries have been (2.) It is also objected that free churches do members of the Church. Of course, the organi- not give their proper proportion to general Charzation was soon made to embrace representa- ities outside the Parish. I do not believe this is tives of all the Detroit parishes, but old St, so. If it is, it could only be shown by carefully Paul's has generally bid in the amount of its prepared statistics. I know that, in my own gifts. It is Christ Church, however, which may Parish, more than one-tenth of our income goes quagessima Sunday. The singular appropriate- now claim the honor of providing the chapel. for charitable purposes, and a goodly proportion ness of the service for the day, the Collect and The institution depended for its domestic man- of that for extra-parochial purposes. It may be Epistle about charity, the gospel relating the agement, with varying success, upon resident mat- true that there is not much given in such parishhealing of a blind man, might be considered as rons until September, 1876, when the Rev. es as my own for the Domestic and Foreign Mis-

for the cause of Christ in our own Diocesan Mis-

sionary work.

(1.) One of the most common, though unreasonable objections urged against the Free church system is, that its advocates resort to all sorts of Pledge and Envelope offerings, which practically make the church as far from being free as if pews were rented. Such an objection as that is founded upon a perversion of the meaning of the word "free" as applied to churches. The whole object of what is called the Free system is, to keep the seats from being appropriated to those who can pay for them. No system of Envelopes or Pledges affects this at all, so far as I am aware. I think that perhaps the Pledge system is an unwise, because there may be people whose income is one so uncertain that they do not feel justified in pledging a given amount for one year. The system adopted in my own parish is that of Envelope offerings, promised in this way: "I will give -per week, or-per month, through the Envelopes, until such time as I notify the Parish Treasurer to the contrary." In this way, there can be no hardship to any one, who can stop his Offering on one day's notice; and at the same and with the attendance of people at church. Out of the fund so raised, all regular expenses of the Parish may be met, leaving the casual Ofcarries out the Scriptural idea of systematic Offerings according to each man's ability; and at the same time gives no one a right to any particular place in the church, whether he contributes five dollars per week or only five cents.

(4.) There is one other objection to the Free church system, viz., that it affords encouragement and opportunity to some niggardly Christians to get their religion for nothing. That may be true, but it is probable that people of that kind would get along anyhow, whether there were free churches or not, because in all our large churches there are free sittings; and if there were not, such people as these, by a little judicious going about from place to place, would have no difficulty in finding seats every Sunday on which they might care to go to church, with out any cost to themselves.

It seems to me, that no earnest Christian can help believing that the free church system is the right one, in principle; and I am satisfied, as the result of ten years personal experience in three different Free churches, that there is no practical difficulty in carrying out that principle, if the people be properly instructed, and the clergy ask no more in the way of salary than a decent main-ARTHUR RITCHIE.

# Current Literature.

SERMONS OF THE CITY. By Henry C. Potter, D. D. New York, E. P. Dutton & Co. 1881. Chicago, Jansen, McClurg & Co. Price \$1.75.

These sermons of Dr. Potter have been well reeived by the press and by the public. They take right hold of life, and life in its intensest action. They deal with questions of vital importance to our civilization, to the good of humanity in our great ntres; such as, the Homes of the Poor, The Perils of Wealth, Debts and Debtors, Organized Charities, Amusements, Faith and Culture, &c. The Rector of Grace Church, New York, as much as any man wields an influence upon the most influential class in the city, and wields it wisely. Many people have an idea that the "city rector" busies himself chiefly in getting up elegant oiscourses with polished periods, and rhetorical flourishes, and poetical conceits, to please his cultured congregation. The fact is, however that all our city rectors that have any power and influence are straight-forward, plain preachers, and are intensely engaged in trying to save souls from death, and bodies from suffering and disease. The only wonder is, how they find time to write any ser-

Private Prayer, with Meditations on selected pas ages of Scripture, Hymns and Prayers for special occasions. By Clergymen of the Church of England. Edited by Rev. Edward Garbett, Hon. Canon of Winchester, and Rector of Barcombe. New York, Thomas Whittaker. 1881. For sale by Jansen, McClurg & Co., 116 and 119 State Street, Chicago. Price 60 cents.

The ample title of this little manual speaks for tself, and describes the character and contents of the book, which is neatly bound in cloth, and numbers 159 pages. We have also from the house of the same New York publisher, an Order of Devotion for Sunday Schools; by J. H. Young. This is printed in good clear type on both sides of a card of convenient size and form, and costs only at the rate of 30 cts. per doz.

HYMNS AND OTHER POETRY of the Latin Church. Translated by D. T. Morgan. Arranged according to the Calendar of the Church of England. Riving-

This volume contains about a hundred of these acred lyrics, from the heritage of Mediæval poetry that has descended to us to testify that the "Dark Ages" were not without devotion of the highest order. The translation is happily done, without affectation, and in some of the hymns is very spirited. The book is very attractive in appearance, and well suited for devotional reading during Lent, or at any time It can be obtained at any Church Book Store.

PHE LENTEN FAST. The History, Object, and Proper Observance of the Holy Season of Lent. By the Rt. Rev. Wm. Ingraham Kip, D.D., Bishop of California. Twelfth Edition. E. & J. B Young, Cooper Union, New York. 1881.

No description of this standard work is needed. We only desire, as early in Lent as possible, to call the attention of our readers to this new edition of a book that has been found so helpful to many Chrisians for many years. Contents: The Object of the Primitive Church in Instituting the Season; The Proper Observance of Lent; The Week-day Prayers; Proper Observance of Lent; The Week-Holy Week; Good Friday; Easter Even.

LOVE AND LIFE. An Old Story in Eighteenth Century Costume. By Charlotte M. Yonge. Chicago, Jansen, McClurg & Co. Price \$1.00.

This is another of Miss Yonge's delightful books romance of deep interest, yet, from the purity of its sentiments, and nobility of its principal characters, a safe and desirable addition to any household

HOURS WITH THE BIBLE, or the Scriptures la the Light of Modern Discovery and Knowledge, from Creation to the Patriarchs. By Cunningham Geike, D. D. With Illustrations. New York, James Pott, 12 Astor Place. 1881. Price \$1.50.

This is a book of 500 pages, handsomely bound, and s a marvel of cheapness. Dr. Geike's Life and Words of Christ made him known all over the English-speaking world. His Hours with the Bible will meet a want of a popular and reliable book of Bible study, and will no doubt be in great demand. For

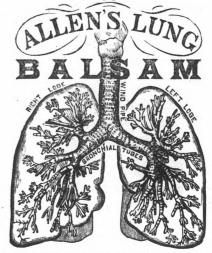
we all have not the confidence in the work of treasures from many sources, and has expended that Society that would make us give to it. And much labor of hand and brain. It is wonderful, the we may think that the money can be better used extent and variety of information furnished. The extent and variety of information furnished. The book is intensely interesting, and is admirably adapted to the young as well as to the old. We know of no one book that would serve so well for the instruction and interest of the family, on this period of sacred history; and that is the only history that the world has of those times.

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# The Inauguration.

With impressive ceremony and public parade the inauguration of our new President took place last week in Washington. We are not among those who criticise the pageantry and display of such a scene. ties of this wicked world; they are the the majority of government and law. The simplicity that was becoming to the Republic in primitive times, would be mere affectation now. We are a great and prosperous nation, and the conferring of authority upon the chief magistrate should be attended by dignified and imposing ceremony.

"The powers that be ordained of God." Let us not forget this. The Source of power has left it to us to indicate the instrument and agent by whom the civil power shall be administered, but the power is from Him. The State is a Divine Institution, as are the Family and the Church. The theory that the power conferred on the President is from the people, is false. It is a theory that would, if carried out, make mob law to be right. It is the State only that can bear the sword, that can punish offenders, that can administer law; and that not by right or opinion of the private citizen, of all citizens acting as in dividuals, but by the organic action of citand authority from God.

the Christian citizen of this Republic, that details of the language. Such marvellous authority is given to and received by the exactness in so many instances could not magistrate in the name of God. No man can undertake the solemn charge of the and recognizing the sanction of a sacred partial. His views are often original oath in the Divine Name. An atheist can never be President of the United States. It is a question which the people of this may God help them to decide aright, entific character of the Genesis cosmogowhose Name the highest office of the Nation as well as the lowest, is conferred. In one of the States, New Jersey, the legislative, judicial and executive departments, have united to punish blasphemy as a crime. It should be so in every State; it must be so, or the ancient purity and peace of the Republic will depart. No State can disregard the fact that power belongeth unto God, and allow the source and sanction of law to be reviled, without reaping a harvest of crime and anarchy. It is not "religious persecution" that we advocate. It is simply self-preservation, a decent respect for that which underlies all good government. To compel men to observe this outwardly, is not persecution.

An interesting incident of the Inaugura tion of President Garfield, was the presence of his mother, wife and children. It is related that when he took the oath of office the tears rolled down the cheeks of his venerable mother who was overcome by the civil greatness to which her son had attained. "The filial kiss that was bestowed by the new President," says an intelligent reporter, "was an exhibition of tender manhood that no cynic would dare to mock." We may argue well for the Republic that a man who reverences his mother and has given hostages to fortune in wife and children, is at the head.

The Living Church has no party or politics, it recognizes no distinction of section or race. We are all brethren, fed with the same spiritual food, and saved by the same Sacrifice on Calvary. It seeks only to draw closer the bonds of civil frafrom Maine to Texas.

The Inaugural Address of the President is admitted by all to be an able and a wellwritten document. Aside from some passages of "glittering generalities" about agriculture and mechanics, it is earnest and clear, and is expressed with the dignity becoming to the high office. For many years we have had nothing equal to it from our chief executive. It emphasizes the idea of Christianity, and makes Paul rather than nationality, of the supremacy of the nation, of the freedom of the ballot; while it controlled by ignorant voters. "The Nation itself," the President says, "is responsible for the extension of the suffrage, and is under special obligations to aid in viduals in the world would be likely removing the ignorance it has added to the voting people." He promises to recom-They are not among the pomps and vani- reform of abuses in the Territories where cago lawyers. Chicago itself is known to fitting ritual of the State, the expression of Citizens of all sections and politics will pride; but the statement is incomplete unco-operate in their fulfillment.

Republic, not because of the triumph of humbly amid "the gentlemen of the bar." a certain party, but because we may have good reason to hope that partizan strife will be overruled to the good of the Nation that if any distinguished genius among the Sectional antipathy is dying out, and pathe western hemisphere seems awakening the pestilent superstition has survived for to its vast responsibilities, and before it seems to be opening a career of honor and within the last fifty years has such a trans. to it. — "Bishop" Cheney, who wouldn't stick glory such as the world has never before

Dr. Howard Crosby writes as follows, LIVING CHURCH will soon begin to publish in its columns:

Prof. Warring's new book, "Genesis and Science," is a careful and scholarly work, izens as constituting the State that has order the result of sound scientific study. He of a divine authorship.

> (sometimes strikingly so), while by no not afford to ignore it.

separation of Church and State in this the willows! country, with a great gain we have inherover a whole continent.

as published under the head of "Notices." trifle in each case, but the aggregate is a large amount for the paper to contribute. Only one-half the regular advertising rate

The announcement in our last number, ternity and of brotherhood in the Kingdom that Bishop McLaren had gone South for of our Lord Jesus Christ. Let us hope that his health's sake, was incorrect. He has we shall find in our new President, not a not left the city. The Bishop will consepartizan, not a narrow, bigoted servant of crate the Church of the Good Shepherd, sectionalism, but a real ruler of the Nation, Chicago (Lawndale), on next Lord's Day. who has at heart the good of all, and is, in The Service will begin at half past ten. this church.

# The Long Agony is Past.

At length the dismal hour of doom has arrived. The voice that cried, "Great Pan is dead!" reverberates over the prairies the sad plaint that Christianity is no more.

In the New York Tribune we read that "a Chicago lawyer" has published a book in which he rejects most of the truths of Christ its author. Its miracles are forgeries, and the "four gospels" were composed recognizes the danger of a government late in the second century. With much more of the same sort.

If we had been asked to designate an individual who of all other possible indito know all about Christianity and all other religious topics whatsoever under mend measures for the reform of the civil the sun, we should at once have looked service, and will endeavor to secure the for our man among the ranks of the Chipolygamy has defeated the laws of the land. be the Modern Athens, we say it with approve these sentiments and will heartily til we point out that the creme de la creme of its theological culture is to be identified It is an hour of hope and promise to the only when we find ourselves moving

The inexorable law of the eternal fitness of things, therefore, rendered it inevitable and to the glory of God. No "burning sons of men was to feel within himself the questions" agitate the political world, no awful instinct to prove finally and forever Knowles' papers, in our late number, on training clouds hang over the financial horizon. that Christianity is a lie and a farce and a choirs of men and boys.—Bishop Ryle, of dream and a crime, that genius would be a triotism is reviving. The great Power of Chicago lawyer. The only reason why eighteen hundred years is because only cendent intellect as that of a Chicago lawyer existed. But the bell of doom has now struck, and we may as well prepare to chant mournful requiem aternam over Church, about Dr. Warring's new book, which the Bible, Cross, Font, Altar and Cemetery. Destructive criticism has indeed made efforts in that direction before. The Gnostics tried it, but who were they? The Greek sophists tried it, but what did they follows step by step, the statements of the know? The persecuting Emperors tried first Chapter of Genesis, and shows how it with the help of lions and lances, but It should be a cause of thankfulness to exactly the discoveries of Science fit the they were only pagans. The gentlemen of the Renaissance tried it, but they only be a co-incidence, but must be the action borrowed their weapons from the Greek and the Roman. The Encyclopedists tried Dr. Warring's style is attractive and it, and made much ado in France, about nation without raising his hand to heaven clear, and his reasoning faithful and im- a century ago. The German Rationalists tried it, but their powers were of course means chimerical. A special interest at- only comparative. The English Deists taches to his explanation of the work of the tried it, but they were only an echo of fourth day. I know of no book which so French scepticism. The Transcendentalnation must sooner or later decide, and thoroughly and lucidly sets forth the sci- ists tried it, but what could be expected whether an atheist may be allowed to heap ny. The Christian reader will greatly enthese have passed away, leaving Christianity still the moral master of the world; but The Daily Observer, Utica, N. Y., re- their seeming defeat was designed simply based on the history of the settlement of has come, has writ a book, has dismissed the country, the Christianity of the Com- Christianity to the shades, and put upon us mon Law, the observance of the Lord's the sad alternative of flaunting a lie at our Day, the social and civil traditions of the mast-head, or of changing the inscription nation, acts of Congress and decisions of so as to conform to the dreadful facts. the Courts. If published in pamphlet Perhaps we had better make over our thouform and widely circulated, it could not sands of subscribers to the Chicago Legal fail to do a vast amount of good. In the News, and hang our editorial harp upon

This Chicago lawyer, it seems, was once ited a danger which threatens the founda- a Judge in Utah, a circumstance which evil of great magnitude, but the atheism of the direction of writing a history of the a nation is to be dreaded as an earthquake Christian religion to the Year Two Hundred. Nothing is better calculated to make one an adept in theology than the bar, un-We find it necessary to remind our read- less it is the bench; and when you consider ers that a small charge is made for Mar- what the bench was in Utah and the bar riage Notices, Appeals, Resolutions, etc., in Chicago, it seems to us that all we Christians can do is to say with Captain shoot; we'll come down!"

It distresses us to learn that so discriminating a sheet as the New York Tribune is charged for such notices, viz.: one cent is disposed to depreciate the remarkable a word. Friends will please count the book in question. This we attribute enwords and forward the money with their tirely to the natural rivalry which springs up between great metropolitan cities. It illustrates the eccentricities of jealousy, to reflect that there are in New York, persons be true, rather than have it proved false such spirit of contrariness the editor of the Tribune wrote as follows:

beyond almost any other, only a specialist It will simply show that that is the way God Services appointed for Lent.

is entitled to authority. In such cases, even men of scholarly tastes are tempted gymen whom we may safely trust to go outside This volume, with its parade of tion; but believers in the Christian system and documents will be in no wise dis-

THE LIVING CHURCH begs to inform its readers that it proposes to open a "Book Exchange" department, for the advertising of books wanted, for sale, and for exchange. The rate will be the same as for named, with the address of the party desiring to buy or sell or exchange. Correspondence relating to the books will be conducted directly between advertisers, and not through this office, unless by special

# **Brief Mention.**

hymn, permitted to be used in the Church by the last General Convention, seems to be rapidly on the increase. It is magnificently sung at Evensong in the Cathedral of Chicago. — This reminds us to express our gratification at Canon Liverpool, will not confirm children under 13, and prefers 15. But the Prayer Book says, "this child is to be brought to the Bishop so soon as he can say, &c." Bishops who talk so much about sticking to the Prayer Book, should stick to it, is preaching about Lent. With his trenchant jack-knife he eviscerates it of all significance, as he did the Baptismal Office. But it don't matter. — A Jesuit who turned Protestant and joined the Presbyterians, and was wont to abuse the Episcopate, is now about to be made Bishop of Spain" by two Bishops of the Church of Ireland. Is Bishop Reilly's hand in this? Where is Van de Moortil, that we may nominate him for France? --- As our pen seems to run upon Bishops, we may add that Bishop Crowther (African) has recently lost his wife at Lagos. She, like himself, was by birth a heathen. They were stolen in childhood, and sold into slavery. Rescued, they became scholars in a Church of England school at Sierra Leone. He was sent to Oxford, took a degree, and was admitted to Holy Orders, a noble Christian and marked contrast to some of the twenty "returned empty" colonial Bishops now in England. The Bishop and his dusky wife were married in 1829. God bless Bishop Crowther. — The Senate of Arkansas has decided to pronounce the name of the State "Arkansaw." Will the Senate of Illinois tell us whether is right "Illinoise," or our readers, in a beautiful poem, that "Pretty "Illinois?"—A sectarian paper thanks God that soon it will be Spring!" It was very good poetry, whether an atheist may be allowed to heap joy this work, and the infidel scientist canridicule and contempt upon the God in pot afford to ignore it fumed precincts of Grace Church." what they know about the Church! There is scarcely a so-called aristocratic parish in the land which does not include more poor, and do cently contained an able article from the to illustrate the all-pervasive law of the more Christlike work among the poor, than all pen of the Rev. Dr. Van Deusen, on the survival of the fittest. They were mere its sectarian neighbors put together. Dr. Potquestion, "Is this a Christian Nation in the contributions to the ultimate product of ter does not need to be patronized by Dr. Cuyeyes of the Law?" The argument was the ages—a Chicago lawyer. He, at length, ler, who wrote the article to which we refer. The same writer expresses his astonishment that Dr. Potter preached the unmistakable Gospel! -We see a book announced on "The Duties of Woman." This is a relief after so many volumes on the rights of woman. --- Dr. Howard Crosby, who believes in temperate temperance. states that two of his bitter opponents who edit newspapers, drink wine daily. There is a great deal of this kind of hypocrisy in the world. We have heard sermons on faith in God's providence, by men who in private talk hadn't a bit of it. There's no telling how many a good sermon the clergy spoil in that way. We wish Dr. Crosby would name those editors, not because tions of society. The theory combated would naturally multiply the advantages they sip a glass of wine at dinner, but because by Dr. Van Deusen would paganize the which a residence in Chicago and long they gulp down hogsheads of hypocrisy. —We nation. The infidelity of individuals is an practice at the bar had furnished him, in notice in one of our dailies, a flaming advertisement of diamonds and emeralds. Why does not some one import a large stock of that jewel, consistency?—A contemporary quaintly says: "That youth who bore 'mid snow and ice, the banner with strange device. could find plenty of his favorite macadam without going to the Alps for it." Last week, in Chicago, the drifts were for the time being Alpine enough, with a constant "Excelsior" tendency.—The Rev. Newman Smyth, (Presbyterian,) of Quincy, Ill., on the fifth page. The expense is a mere Cook's coon - "Captain, you needn't author of "Old Faith in New Lights," is a man of remarkable capacity in the way of popularly defending the Faith from the assaults of unbelief. We have read his book, and commend it, especially to our clergy and thoughtful laity. His mind, evidently free from Calvinistic servitude, grasps the fundamental truths of Catholic theology.---If the public acts of the Episcopate are legitimate objects of criticism by the Church press, as we hold, they are equally so of praise, when deserved; and therefore we are glad to record to his great credit that Bishop Keane, of who would prefer to admit Christianity to Virginia, has secured from every liquor-dealer in Richmond a pledge not to sell liquor on Sunby a Chicago lawyer. We fear that in some day. Bishop Keane is a Roman Catholic, and alternately at Thomasboro (6 miles distant) and

into setting forth as a discovery what is and not betray the truth. Most of those who acalready familiar to older and deeper dig- cept such invitations make spectacles of themselves .- The Detroit Free Press says that authorities, indicates extensive rummaging the Chicago dailies are superior to those of New among books and much labor in prepara- York. It says this city "is to be a vitalized, energetic, distinctively continental centre of commerce, art, literature and amusement, and will turbed by it, while the opposite class will suck into its whirling current of business and find their views more ably expounded else- pleasure, the teeming millions which will then swarm to the great central States of the Union." The Free Press certainly ought to move to Chicago. - The Independent Catholic church, under ex-Roman priests, now has three places of worship in New York .--- Purity of motive is the key to a good Lent. Be honest with yourself and your God. Thus you will come to know your sins and to realize God's absolute love. A Business Notices, two cents a word. Thus, sincere purpose to get good never fails of blessed for a few cents, several volumes may be results .- "If I go and die, it is not a self-willed act but an act of obedience to God." So wrote Louis Schuyler to his father when he was about to go to Memphis. How much of that heroic spirit are you taking with you into Lent this year? To obey God if you die for it, is better than all the pleasures of sin and treasures of the world .- The Choir Room of the Cathedral was entered on Ash Wednesday night, during Evening service, and clothing belonging to Canon Knowles and the choir-men stolen therefrom amounting in value to over four hundred dollars. The use of the Magnificat, the first Gospel A skeleton key was evidently used at a side door, and thus entrance was obtained. Generous friends ought to make good this loss to Canon Knowles and the faithful Choristers of the Cathedral.—The two valuable series, by Bishop Perry and Dr. Warring, which we announced for this month, are a little delayed but are in hand. Our business has increased beyond our present accommodations, and we are endeavoring to secure additional rooms. We have the promise of them at an early date, and can then "keep up."--- The Standard of the Cross announces the restoration of the Rev. J. W. Cracroft who renounced our ministry in 1868. Mr. Cracroft will receive hearty welcome. He is an able preacher, and, being now, we trust, in full sympathy with the Church, he will have a career of great usefulness. "The latch-string is out," and we hope the wanderers will all come home. -If any copies of the LIVING CHURCH were late last week, in reaching their destination, it

must be charged to the "beautiful snow." On Thursday and Friday, no trains arrived or departed on some of the roads in Chicago. Ordinary business was nearly suspended, and snow-ploughs, shovels and brooms had the field to themselves. The snow was piled along the curbstone on either side of the streets, forming huge barricades. In the far Northwest - the railroads are paralyzed and must wait for a thaw to unwind their fetters. Some trains are completely buried in the snow, with nothing to mark a man of learning and wise judgment. He has the place of their sepulchre, but the smokebeen a most successful missionary Bishop, a stack of the engine standing out of the drift. Many small farm houses show only a chimney above the rolling desert, in which all trace of field and fence is obliterated. "The oldest inhabitant" has nothing more to say. We are all correspondent of the LIVING CHURCH assured tice over all contributions in verse, such as many papers have at the head of the correspondence column, that the L. C. does not hold itself responsible for the opinions of poets !---Subscribers will please notice that ten pages are due them this number, and promptly report if the extra sheet is lacking in any case.

> At a meeting of the Trustees of St. Luke's Hospital, Chicago, on last Thursday, March 3d. conveyance was made by Mr. N. K. Fairbanks of a hundred and twelve feet of land on Indiana Avenue, immediately north of the present property. He has recently purchased this for the hospital, at a cost of \$10,000.

> On the 17th of February, there was laid upon the Altar of St. Luke's Chapel, in the presence of a large congregation, the sum of \$3,040, for the endowment of the Cot for Incurables, which is to be called St. Margaret's Cot. Mrs. Wm. G. Hibbard, of Grace Church, has furnished a room in the hospital in a complete and elegant manner, which is to be called St. Margaret's room.

> We hope the energies of the friends of the Hospital will now be directed to the endowment of the cot for crippled children. The amount needed is \$4,000 instead of \$3,000, as first reported. The low rate of interest now prevailing requires a larger capital for the support of cots than formerly. It is hoped that within a year a spacious and complete building will be erected on the land so generously given by Mr. Fair-

The Omaha Church Guardian says that the LIVING CHURCH was "sarcastically eloquent" in replying to Bishop Bedell about the "known aws" of the English Church. We disclaim any intention of the kind. So far as we know, there was no "sarcasm" about it. We respect Bishop Bedell too highly to use any such weapon against him or against anything that he may write.

SPRINGFIELD.—Services have been regularly held in St. Paul's Church, Rautoul, since Oct. 1st last, when the present Rector took charge, besides Sunday Afternoon Mission Services held we are sorry to say, has a credence, and flowers | Condit (10 miles distant). The weekly Eucharist on the altar. - Dr. John Cotton Smith has de- was begun with Advent. St. Cecilia's Guild. livered a Monday Lecture in Boston. He composed of ladies, and organized last Nov. "The book is what might be expected argued that the philosophy of evolution, if has been active in promoting sociability and in fact, the President of the United States The Rev. Daniel F. Smith is in charge of from an amateur entering a field in which, proved, will be a help to the theistic argument. working for a Rectory fund. There are daily

# The Board of Missions Vindicated.

From a New York Correspondent. A statement, quoted from the Young Churchstated that these charges had gone into thousands a correction of them would be gladly published.

We have been accorded the facilities for ex-Board of Missions when first published, and that ity as the original, have failed to keep pace with the misstatements.

tary to use many thousands of dollars to pay man, and one that should cost less money."

its readers fifty-two numbers a year, while the Truth and Apostolic Order. A little less than a Young Churchman appears but monthly, giving year ago he came out to the Diocese of Springtwelve numbers. Merely from a business point field and took charge, as Rector, of St. Paul's of view, a paper having annually more than four | Church, Pekin. This proved to be his last work times as much reading matter as the Young on earth. The seeds of fatal disease were deep-Churchman, "should" not, and cannot "cost less ly planted in his system, and, during the few inmoney" than the latter. A charge of extravagance tervening months, were gradually prostrating based on such a calculation must refute itself.

been withdrawn from the firm in question, and Bishop, because no one knew him so well. an arrangement has now for some time existed, which will meet all expenses of the paper, and leave a small balance in hand. So that the children's advertising now costs the Church nothing.

whole matter. The Church now has the full and most faithful and helpful member. The Resoofficial control over her Missionary Society, and lutions of respect adopted by the Vestry of St. afford to give it her entire confidence. economy at the Mission Rooms is being carried, conspicuous example of Christian purity, integif possible, even to an excess. In no religious rity and charity, combined with gentleness, bodies around us are the Missionary Secretaries firmness, and steadfast fidelity." paid salaries so small as are ours, or the expenses of mission administration so low. We know for a fact, that the little force at the Mission Rooms left a portion of his estate for Church purposes, is strained in every nerve, and over-worked to to be administered by J. E. Sawyer, Esq., of the last degree, because of the really inadequate that city. Mr. Sprague left some forty heirs, provision made. Theoretically, the Church ought most of whom were dissatisfied with this provito give of her abundance to the carrying-on of sion of the will, and four of whom appealed her Missions. Practically and really she gives from the order of the Probate Court allowing the but a beggarly little, at best-her power being will. Mr. Sawyer has recently succeeded in taken into account. The work is not strength securing a judgment of the Circuit Court, conened by weakening the centre of activity. The Church little realizes how much is owing to the faithfully, according to the intention of the anxious heads and beating hearts at the Bible testator.

The English Churchman, speaking, in a recent number, of the vast improvement in the number and quality of the Services at St. Paul's Denver, to which all classes and denominations Cathedral, says: "The recurrence of St. Paul's of citizens are subscribing liberally, as a just Day, with its special Services and festivities at appreciation of her services in that city. St. Paul's Cathedral, recalls the immense movement which has been made at the great church, where there are now no fewer than six Services every day; two of which are held in the choir, and three in the chapels. Concurrently with similar society already exists in England. this increase in the number of the Services, there has been a worthy progression towards the highest standard of excellence in the rendering of the choral Services; and we do not hesitate to say that in no Continental church, even in the so-called musical countries of Europe, can anything be heard, which will, as a devotional rendering of music of the highest class, eclipse the midday Service, under Dr. Stainer's direction, every Sunday."

The Omaha Church Guardian recommends the abandonment of our Foreign Missionary Work, and the concentration of all effort upon Domestic Missions. We are sorry to note this, and we hope our contemporary will think it over and see good reason to change its mind. Surely, Nebraska is not and has not been neglected by the Missionary Board, and we are confident that Domestic Missions will prosper in proportion as we fulfill our obligation to the field indicated by the Master, which is "the world."

## The Rev. C. B. Champlin.

In the death of the Rev. Charles B. Champlin, the Diocese of Springfield loses on earth one of man, appeared in the LIVING CHURCH, of Feb. its most devoted, self-denying and successful 26th, charging the Board of Missions with clergymen, and the Bishop one of his dearly "wasteful extravagance" in the publication of the loved pupils and attached friends. The Rev. Sunday School paper, Young Christian Soldier Mr. Champlin prepared for College under the and Carrier Dove. The LIVING CHURCH Bishop's care, when he was Rector of St. John's Church, Brooklyn, L. I. He lived with him in of our Church homes; and said that, if untrue, his house, and was one of his family of four young men, who were to him as sons. Four hours a day he taught them the Curriculum, prehaustive examination, and are able to say, that paratory to a Theological course, and they in the statement quoted is in reality a year old, and turn made for him a happy home, and helped was taken notice of by the Secretaries of the him in his parish work. Of the four, two are not, for God has taken them, two remain to some of its errors were then corrected. The cor- serve Him here on earth. The Rev. Mr. Chamrections not having been given the same public- plin graduated with high honor from Racine College, delivering the Latin Salutatory at the Commencement. His first charge after Ordina-The point of the matter is, that the Board is tion was in New Orleans, where he is still rememblamed for extravagance, in "allowing its Secre- bered with affection and respect for his zeal and enthusiasm in his work. Subsequently he redeficits for the purpose of keeping up a Sunday- moved to Dunkirk, New York, and remained School paper, not as large as the Young Church- there for several years, laboring with great success in overcoming difficulties, and building up The Board's paper is published weekly, giving his flock in the essential principles of Gospel of expressing their sorrow for the death of their behis strength, and sapping his vital powers, un-The statement that the Secretary "is allowed to til the sad result was reached in his departure use many thousands of dollars to pay deficits" from among us on the 1st inst., in the city of conveys an impression wholly unjust. In the Philadelphia, whither he had gone to place himfirst place, the Board does not publish a Sunday self under the care of the ablest physicians. School paper, save for the purpose of serving for But human skill could not avail to stay the hand an advertising medium for the Church's Mission- of the destroyer. This last brief chapter in his ary work. In this matter of advertising, the life, his rectorship at Pekin, is well known to Board does only what every sound business man the writer, and he believes few nobler struggles does. Printed matter, to educate and interest have been made by any Priest of God in any the Church, young and old, in Missions, is a per- age, to do his duty, than were put forth by dear fectly legitimate part of the Board's work, and is | Champlin, during those months of ever increasso recognized by the whole Church. The Sun- ing weakness and suffering, which closed his day School paper is the chief and best means of earthly career. He held on until he could abreaching the children. Even if the paper, as a solutely hold on no longer, and then sank down paper, should have considerable deficits, these because he had no more strength to stand. Daily might still be warrantable expenditure for the Service, weekly Eucharist, visiting from house benefit of advertisement. In the very year, to to house, instant in season, out of season, which the present strictures are made to refer, preaching, teaching, anxious for his flock, and the children of the Church contributed for the bearing each one in his heart and mind in inwork of the Board, as a result of this advertising | tercessory prayer to God, thus he labored while and educating, some \$23,000. A small deficit his head was aching from the dreadful tumor existed under the contract of that year, with a which was secretly growing on the brain, and well-known publishing firm-not a deficit of his limbs were tottering from the nervous paraly-"many thousands of dollars," but of a small frac- sis which was stealthily creeping up his form. tion over One Thousand; that amount being Faithful to the last, his record will be a glorious much more than off-set by the pecuninary re- one when his Divine Master unrolls it at the sults of this method of influencing the little ones; great Day of Account, and places on his brow to say nothing of the good and paying investment the crown of life. He leaves behind him a thus made, in the future good will of young widow, and two little daughters, and many heads and hearts. The Board is studying this friends to mourn his loss. But outside the cirquestion of economy, however, quite as earnest- cle of his family, no one feels more keenly the ly as any in the Church. The old contract has sorrow occasioned by his decease than his

GEO. F. SEYMOUR. Springfield, Ills., March 4th, 1881.

The sudden death of Edward Garnett, of Al-And right here let us put in a word on this bion, Ill., has deprived the Church Militant of a John's Church, thus speaks of him: "He was

> The late Leonard Sprague, of Pontiac, Mich. firming the will, and it will be administered

> We learn from the Kansas Churchman that a subscription for the purpose of building a suitable home for Sister Eliza, the pioneer female missionary of Colorado, is being circulated in

A new missionary society has been established with headquarters in Boston, the members of

# Personal Mention.

The Rev. W. W. Estabrooke requests that all letters and papers intended for him may be addressed to Winterset, Iowa. Rev. Jeremiah Ward has resigned Grace

Church, Galveston, Texas and removed to Hunts-

The Rev. John A Harrison, D. D., has resigned the Rectorship of St. Luke's Church, Jackson, Tenn., and become Rector of Trinity Church, Demopolis, Ala. Rev. J. P. Hubbard, having taken charge of

St. Matthew's Church, Philadelphia, requests all letters and papers sent to his address, No. 1600 Master Street, Philadelphia, Penn.

Rev. Edwin A. Wagner has taken charge of the mission work at Henderson and Overton in the diocese of Texes.

The Rev. Chas. M. Gray, Rector of St. Luke's Church, Cleveland, Tenn., has rendered his resignation of the Parish, to take effect at Easter. We are sorry to learn that the Rev. R. A. Holland, Rector of Trinity Church, Chicago, has found it necessary to go South for his health; we believe, to the Hot Springs, Ark. Earnest prayers will be offered for his speedy restoration. The Rev. Wm. A. Masker, of Jefferson City, Mo., takes Mr. Holland,s duties during his absence.

Bishop Coxe, in his last Convention address, ecords the admission of a well-tried worker to the office of deaconess, and makes the following mention of an aged and respected mother in Israel, who is known to many of our readers: Mrs. Wickham, of Grand Rapids, Mich., who for many years was identified with this Diocese, and whose life is nearly a record of our whole history as a National Church, survives as our first Deaconess, having been allowed to accept this relation by her late Bishop,"

Our venerable missionaries in Athens. Dr. and Mrs. Hill, aged respectively 89 and 80, were both at Church on Christmas Day last. Dr. Hill, in a letter written on New Year's Eve, says: "It has been a year of uninterrupted happiness, sweet peace, and remarkable health.

# Potices.

Notices of Deaths, free; Business Notices, two cents word: Appeals, Acknowledgements, Marriages, etc., ne cent a word. All notices must be prepaid.

GILLOGLY.—At his home, Monday evening, Feb. 14th, after an illness of about three weeks, the Rev. James Lee Gillogly, for nearly cleven years Missionary in charge of the Mission of the Good Shepherd, at Ogden, Utah.

At a meeting of the Committee of the Church of the Good Shepherd, held Feb. 16th, for the purpose loved Pastor, and their sympathy with his bereaved family, the following preamble and resolutions were unanimously adopted:

WHEREAS, It hath pleased the all-loving Father to remove from our midst our dearly beloved and faithful Rector, therefore,

Resolved, That, having been associated with him in his Christian work, for a number of years, we heartily bear evidence to his noble qualities as a man, and to his moral worth as a Christian, in all the relations of life; by his love, his chearty, his new man, and to his moral worth as a Christian, in all the relations of life; by his love, his charity, his unswerving fidelity, and strict attention to all the details of business in connection with his charge, the Mission of the Good Shepherd, which he established in the face of great difficulties, and which has, by the will of God, advanced rapidly in prosperity, both temporal and spiritual. A friend of the weak and struggling, a kind-hearted, considerate Christian, truly may it be said that he labored with an eye single to the glory of the Master; the record of his work is on the hearts of his associates and the entire community.

Resolved, That in extending our heart-felt sympathy to his stricken family, we cannot refrain from

thy to his stricken family, we cannot refrain from expressing our conviction that the promising condion of the Mission is due, in a manner second o the untiring labors of our deceased Rector istance accorded him by his efficient and faithful

> J. H. RESTALL, E. H. ORTH, J. M. EDWARDS, J. S. Lewis, A. D. Shepard, W. A. Wade, Sec'y.

## OFFICIAL.

ILLINOIS-BISHOP MC LAREN'S VISITATIONS.

HLINOIS—BISHOP MC LAREN'S VISITATIONS.

March 13.—St. Thomas' Church, Chicago, 4 P. M.

"15.—Christ Church, Winnetka.

"16.—Grace Church, Hinsdale.

"17.—St. Paul's Church, Kankakee.

"20.—St. Ansgarius' Church, Chicago, 10.30 A.M.

Church of the Ascension, Chicago.

"22.—St. John's Church, Lockport.

"23.—St. Mark's Church, Evanston.

"27.—Emmanuel Church, Lagrange, 10:30 A. M.

St. Paul's Mission, Riverside.

"28.—St. Stephen's Church, Chicago.

"29.—St. Luke's Church, Chicago.

"31.—St. Anne's Mission, Morrison.

April 1.—Grace Church, Sterling.

51.—St. Anne 8 Mission, Morrison.

1.—Grace Church, Sterling.

3.—Trinity Church, Chicago, 10.30 A. M.

St. Mark's Church, Chicago,

5.—Church of the Good Shepherd, Momence

6.—Trinity Church, Aurora.

10.-St. James' Church, Chicago, 10.30 A. M.

.-St. James' Church, Chicago, 10.30 A. Grace Church, Chicago, 7.30 P. M.

-Cathedral, Chicago, 10.30 A. M.
Church of the Epiphany, Chicago.

-Grace Church, Pentiac.

-Calvary Church, Chicago, 10.30 A.M.
St. Andrew's Church, Chicago.

-Grace Church, Galena,

-Mission. Warren.

-Mission, Warren. -Mission, Lena. -Zion Church, Freeport.

1.—Emmanuel Church, Rockford, all day. 8.—Church of Our Saviour, Chicago, 10.30A.M St. Paul's Church, Hyde Park. 15.—Christ Church, Joliet, all day.

The Services, when not otherwise designated, are at 7.30 p. m. The Offertory will be for the benefit of young men preparing for Holy Orders. Other appointments will be included in the above list in due

March 13.-2d Sunday in Lent, Belton.

13.—2d Sunday in Lent, Beiton.
15.—P. M., Calvert.
16.—Reagan.
20.—3d Sunday in Lent, Waco.
25.—Annunciation, B. v.M., Anderson.
27.—Mid Lent, Navasota.
3.—Passion Sunday, Huntsville.
6.—Willis.
10.—Palm Sunday, Houston

6.—Willis.
10.—Palm Sunday, Houston.
12.—Tuesday in Holy Week, Beaumont.
13.—Wednesday in Holy Week, Orange.
15.—Good Friday, 

17.—Easter Day, 

19.—Tuesday in Easter Week, Richmond.
24.—Low Sunday, Austin.
28.—Diocesan Council, Palestine.

INDIANA-SPRING VISITATIONS.

March 13.—2d Sunday in Lent, special, Goshen. " 20.—Grace, A.M.; St. John's, P.M., LaFayette.

27.—Conners ville

30.—Lawrenceburg, P. M. 31.—Aurora, P. M.

MASSACHUSETTS-BISHOP'S VISITATIONS. MASSACHUSETTS—BISHOP'S VISITATIONS.

March 13.—P. M., St. John's, Charlestown.

"13.—P. M., St. John's, Boston Highlands.

"15.—P. M., Trinity, Boston.

"20.—A. M., St. John's, Fall River.

"20.—P. M., Emmanuel, Boston.

"20.—P. M., Emmanuel, Boston.

"22.—P. M., Christ, Hyde Park.

"25.—P. M., Emmanuel, Somerville.

"27.—A. M., St. Thomas', Methuen.

"27.—P. M., Christ, Andover.

"30.—A. M., Trinity, Boston; Price Lecture.

"31.—P. M., Christ, Waltham.

# ACKNOWLEDGEMENTS.

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 Tressure of the Livinge. Freasurer of the Diocese.

Charles R. Steele, Waukegan.....\$ 25 00 C. W. P. A. 5 00
Mrs. H. L. Borden, Elgin 50 00
Col. I. S. Wilson 50 00
John Newman 10 00
F. French 100
L. Jones 100
C. Reynolds 100
C. Regionick 100 C. Sedgwick
Mrs. C. M. Wickham, Deaconess.
Creswell Potts, Austin, Ill
Rev. John Benson, Peoria.
Previously acknowledged.

ST. LUKE'S HOSPITAL.

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.

Miss Groesbeck's class in Cathedral S. S. . . . . \$ 13 00 Cathedral Industrial School . . . . . 2 46 Willie's and Johnay's offering . . . . . 2 00 From a Sewing Society of little girls, Jackson-ville III

Total.....\$468 03 MRS. A. WILLIAMS, Treasurer.

Rev. A. A. Fiske would respectfully acknowledge the receipt of the following sums for the new church at Harvard, Ill.:

 Rev. A. M. Backus, Dedham, Mass.
 \$10 00

 Rev. Luther Pardee, Calvary Church, Chicago
 10 52

 Mrs. Wm. Bradford, Cleveland, Ohio.
 20 00

 Christ Church, Waukegan, Ill
 20 00

# APPEALS.

CHURCH OF THE HOLY INNOCENTS, TRENTON, TENN. CHURCH OF THE HOLY INNOCENTS, TRENTON, TENN.

The undersigned ladies of the Church of the Holy Innocents, of this place, ask your kindly attention to the following statement. The Parish of Holy Innocents is the only organized Parish in Gibson County. It was organized in 1878. While yet a mission, the members of the church, by a most earnest effort, purchased a beautiful lot; it is one of the most eligible in town to build a church upon. There are but few communicants in the Parish, and we feel obliged to make an appeal to the liberality of those whom God hath prospered.

MRS. J. S. COOPER,
MRS. J. H. GLOSS,
MRS. J. H. GLOSS,
MRS. J. W. COX.

Contributions may be sent to John W. Cox, Trenton, Tenn.

It affords me very great pleasure to endorse this appeal. The members of the Parish have done their utmost to build the church in this community. The Parish is feeble, both in members and ability; and I know that every dollar contributed to the work will be indicated by reconded. be judiciously expended.

led. CHARLES TODD QUINTARD, Bishop of Tennessee

All contributions will be acknowledged through the LIVING CHURCH.

ST. MARTIN'S PARISH, HAMILTON, N. C. We are now working on our church edifice in this parish, but find that the means obtained by our appeal last year, and so highly commended by Bishop Atkinson, will fall far short of accomplishing the work. Having done what we could to help ourselves, work. Having done wnat we could to neip ourseives, we hereby renew our request, and trust it will be met with a liberal response from the brethren of other dioceses, as well as our own. We are very poor, and in numbers only a "little one among a thousand," but we have good reason to hope, if we can succeed in our present efforts to build a comely church, that we may then grow and "increase more and more." All who may be willing to contribute, be it little or much, will forward the amount to Mrs. Mary A. Royle of will forward the amount to Mrs. Mary A. Boyle, of Hamilton, Martin County, N. C., who will promptly acknowledge the same through the Church papers, Mrs. M. A. Boyle.

This appeal and work meets my hearty endorsement, and I shall be very grateful if it should meet with a prompt and liberal response.

Respectfully, H. G. HILTON, Rector.

Respectfully, H. G. HILTON, Rector.

I have great pleasure in commending very warmly the foregoing appeal. There is a most encouraging prospect for the Church at Hamilton, if only they can be enabled to complete the neat and simple church edifice which is now in progress. They greatly need sympathy and help, and I scarcely know where help can be more worthily and profitably bestowed.

T. B. LYMAN, Bishop of N. C.

Any School or College desiring a Teacher of the Classics, Mathematics and Instrumental Music, would do well to address Professor Blank, No. 81 Randolph St., Chicago, Ill.

A TWENTY MINUTES WORKING SOCIETY. There is started a society, the members of which pledge them-selves 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.

We beg leave to call the attention of our readers to the advertisement of Messrs. John Stevenson & Co., Importing Tailors, who have just removed from No. 134 Dearborn St.. to more commodious quarters in the Honore Block, No. 206 Dearborn St., their removal being rendered necessary by their largely increasing business. We can cordially recommend those who wish for garments made in a stylish and artistic manner, from the finest imported cloths, in which they deal exclusively, to give them a trial, as their reputation for such articles has long been established.

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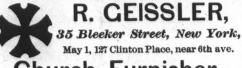
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# Church Calendar.

### MARCH, 1881.

2. Ash-Wednesday. Fast.
6. 1st Sunday in Lent.
9. Ember-Day. Fast.
11. Ember-Day. Fast.
12. Ember-Day. Fast.
13. 2d Sunday in Lent.
20. 3d Sunday in Lent.
27. 4th Sunday in Lent.

N. B.—The Forty Days of Lent, beginning with Ash-Wednesday, are, by the ordinances of the Church, "Days of Fasting, on which such a measure of Abstinence is required, as is more especially suited to extraordinary Acts and Exercises of Devotion."

The Ember Days are descripted as a conference in the conference of the The Ember Days are days of Special Intercession for the Clergy.

For this is the will of God, even your sanctifi-THESSALONIANS iv.3.

God's service is our most important, if not our dogs," she would not relinquish hope. sole work. The spirit in which we serve Him should be entirely without reserve. Have we no reserve with Him now? Is there really no corner of our heart over which He is not absolute Lord? Does He ask of us freely what He wills, and do we do our best to give Him all He asks? Have we no implicit bargain or condition with Him that He is only to go so far with us and no farther? Is our outward life utterly and unconditionally dependent on Him? And further, is the Her whole soul was occupied with the one dekingdom of our inward intentions reposing sire, that her child might be made whole. peaceably beneath His unquestioned sceptre? F. W. FABER.

Confirm us in each good resolve, The tempter's envious rage subdue; Turn each misfoftune to our good, Direct us right in all we do.

Rule Thou our inmost thoughts; let no Impurity our thoughts defile: Grant us a true and fervent faith, Grant us a spirit free from guile.

E. CASWALL.

# A Holy Lent. Written for the Living Church.

The Lenten Fast, rightly understood, is not a sort of summarizing of the religiousness of the whole year, but a means for lifting the whole after life to a higher religious plane. The Epistle for Ash-Wednesday has set forth, in the eloquent language of the inspired prophet, the tones which come to us across the ages like the blast of the long-sounding trumpet at Mount Sinai, the divine warrant and the portentous significance of the Great Fast. The Collects teem with confession of sin, and with impassioned pleadings for mercy and forgiveness, the like of which belong to no religion known among men, other than that of the Bible; and which find their force and fullness only in the realized fact that it is both true, that "God is love" to His saints, and a "consuming fire" to incorrigible sinners. Happy those who, sincerely penitent, can truthof God, lay hold upon Him who is mighty to

The Gospel for that day is a warning to the penitent, who proposes to undertake the prescribed course of Lenten discipline, against selfrighteousness or vain-glorious fasting. Not, as some suppose, that he is to avoid Pharisaism, by the neglect of true, self-denying abstinence; but that while he truly fasts, it shall not be as a mere outward form, or for the purpose of religious display. It is the fashion with some, who ignorantly suppose that they are preserving Christianity from the fanatical excesses of the Mediæval Monks to dreary asceticism in the Church. "No one," says an unbiased writer on art, "can study the Holy Scriptures or the writings and practices of the Fathers, without being satisfied that Christianity is ascetic," It does hold that bodily and spiritual self-mortification to be, in its place, a necessary means to a most important religious end. Let us neither despise its teachings, nor neglect the precious opportunity and er, "the saddest I have attended for many aid offered us by a holy Lent.

The Services for the first Sunday in Lent, were naturally devoted to the enforcing of the duty of fasting and prayer, by setting before us our Lord's example; the blessed assurance that victory is possible; and that for the steadfast combatant in the last moment of expiring strength, there is present the blessedness of the restoring angel. Happy those who, in the wise use of the Lenten opportunity, detect their own special frailties and peculiar temptations, and so forewarned become forearmed against the further assaults of the three master evils which war against the soul, and which are so distinctly foreshadowed in the Great Temptation-the Flesh, the World, and the Devil! To those who will do this. there will come, in due season, a heavenly translation from all the humiliation and pain of the Lenten Fast, into the glad and glorious resurrection and life of the Easter Feast. Nay! before that, they will find the Fast itself transfigured, and shining in mingled beauty and blessedness, as a spiritual Fast.

# Body and Soul.

Written for the Living Church.

It is a blessed religion that demands such purity and sanctification both of the outward and the inner man. The heathen nations, at least some of them, who are zealous in all the peculiar rites of their faith, have no idea of cleanliness of body, or of whiteness of soul; but beams fell upon the bewildered path," was the the Christian, so soon as he allies himself to the testimony of another. spotless Jesus, longs and strives for that double adorning which the example of his Lord and fortitude." Saviour demands. Neat and becoming attire, chaste behaviour, sweet and delicate words, holy thoughts; these are the things that please our

tites, but me must, with the weapons of prayer and the word of God, put aside his assaults, and and the word of God, put aside his assaults, and ries of successes. In every conflict he came off the victor, and now the victor's crown is on his

There is comfort and strength in the knowledge that our Lord Jesus is never far away from us, and though, for some wise reason, he may not seem immediately to answer our cry, or to help us, he is sure at last to bring us out of all straits into perfect security and rest.

We must dwell, this week, upon the incident in the coasts of Tyre and Sidon, and the rare faith of the woman of Canaan. How persistent she was in her entreaties for her vexed daughter's cure, notwithstanding the seeming indifference of our Lord-"He answered her not a word." Even though she heard His speech to the disciples, "I am not sent but unto the lost sheep of the house of Israel." she came and worshipped Him, saying, Lord help me." And despite the humiliating response, "It is not meet to take the children's bread and to cast it to the

The Gentiles were called "dogs" by the Jews. but her heart would not allow her to be cast out of the household of Cod; and, thinking of the petted creatures that share the home bounty, she said, "Truth, Lord, yet the dogs eat of the Crumbs which fall from their master's table." There was no proud assumption of equality with the chosen Israel; no indignation at the degrading epithet. A beautiful humility possessed her.

Our Lord knows just when we are in the right frame for His loving mercy. It may require much of severe discipline before we are brought to this fitness, much of humiliation. Whatever the preliminaries, if only we have the Divine favor and blessing and approval at last-happy indeed ought we to be! F. B. S.

# Monogram of the New Year, 1881.

An Interesting Coincidence.

Correspondence of the Living Church. Reflecting upon an article in the LIVING CHURCH of Feb. 3rd, and recalling the variety of natural crosses to be found in the vegetable kingdom, led to the perception that a monogram of this present year A. D., is very pleasantly associated with the double cross in the Star of the

The four digits in 1881 can be so placed as to form a symmetrical design like that of a cruciferous plant, as, for instance, the Rose of Jericho Anastatica Hierochuntica), which is superstitiously called Rosa Mariæ, or Rose of the Virgin. The central figures, the two eights, placed crosswise of each other, one in a perpendiculaar (8), and the other in an horizontal (\*) position, make a four petaled flower, and the outside figures, the two "ones," placed at right angles to each other like the letter X, and laid between the four petals of the blossom, represent the four fully take these solemn words upon their lips, beautiful crucifera. In whatever position the sepals of 'the calyx, and the combination is a figure may be placed, it still shows the two-fold cross, anp appears the same from top to bottom. or from the bottom upward; from right to left, or from left to right. In this interesting symbolism, the two crosses so unlike, remind us of our Saviour's two natures, distinct, and yet united, the human and the Divine. The crux de cussata x, called also St. Andrew's Cross, though it differs from the crux immissa +, on which it is generally supposed Christ died, is still with its ends pointed as in the Latin Cross, a cross of suffering, and it may remind us of what our Savior endured for us; while the Greek Cross, with its floriated terminations, is the Cross of the Resurrection, and the emblem of joy. It speaks of the victory of Jesus in His conflict with Death, and of His opening unto us the gates of Everlasting Life.

# Died Poor.

"It was a sad funeral to me," said the preachvears."

"That of Edmonson?"

"Yes. "Poor-poor as poverty. His life was one ong struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfilment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian-enduring as a maryr," was the answer. "Poor man! he was worthy of a better fate. He ought to have succeeded, for he deserved success.

"Did he not succeed?" questioned one who had spoken of his patience and endurance.

"No, sir. He died poor, just as I have stated Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enter-

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, "and that is something. "And a legacy of noble deeds that were done

in the name of humanity," remarked another. "And precious examples," said a third. "Lessons of patience in suffering; of hope in adversity, of heavenly confidence when no sun-

"And high truths, manly courage and heroic

"Then he died rich," was the emphattic declaration. "Richer than the millionaire who went to his long home on the same day, miserable in all but gold. A sad funeral did you say? No, my friend, it was a triumphal procession. Not the burial of a human clod, but the ceremonies attendant on the translation of an angel Did not succeed? Why his whole life was a sebrow. - Selected.

One by One.

One by one the sands are flowing, One by one the moments fall; Some are coming, some are going— Do not strive to grasp them all.

One by one thy duties wait thee, Let thy whole strength go to each; Let no future dreams elate thee; Learn thou first what those can teach.

One by one (bright gifts from Heaven)
Joys are sent thee here below; Take them readily when given, Ready, too, to let them go.

One by one thy griefs shall meet thee-Do not fear an armed band: One will fade as others greet thee, Shadows passing through the land.

Do not look at life's long sorrow, See how small each moment's pain, God will help thee for to-morrow-Every day begin again.

Has its task to do or bear; Luminous the crown and holy, If thou set each gem with care. Do not linger with regretting. Or for passion's hour despond;

Nor. the daily toil forgetting,

Every hour that fleets so slowly,

Look too eagerly beyond. Hours are golden links, God's token, Reaching Heaven; but, one by one, Take them, lest the chain be broken, Ere the pilgrimage be done.

Dr. Hall says that the best medicines in the world, more efficient than all the potations of the materia medica, are warmth, rest, cleanliness move a foot or wriggle a finger, and it sometimes succeeds. But in other cases the powers of life are so completely exhausted, that the system has phoid fever sets in and carries the patient to a premature grave. Whenever walking or work is English, and this time with the loss of two Genfirst indispensables to a sure and speedy recov-

The celebrated lecturer on "Temperance", Mr. Gough, told the following amusing story at his own expense, apropos of an address which he had undertaken to deliver upon a certain occasion, to a large gathering of children:

In the course of the forenoon of the day in question, a friend met me, and said: "I have some first rate cigars; will you take a

No: I thank you."

" Do take half a dozen. " I have nowhere to put them."

"You can put half a dozen in your cap." I wore a cap in those days, and I put the ci-gars into it, and at the appointed time I went to the meeting. I ascended the platform and faced an audience of more than two thousand children.

As it was out of doors I kept my cap on, for fear of taking cold, and I forgot all about the cigars. Towards the close of my speech I became much in earnest, and after warning the boys against bad company, bad habits, and the saloons, I said: temperance and for cold water. Now then, three

cheers. Hurrah! And taking off my cap, I waved it most vigorously, when away went the cigars right into the midst of the audience.

The remaining cheers were very faint, and were nearly drowned in the laughter of the crowd. I was mortified and ashamed, and should have been relieved could I have sunk through the plataggravated by a boy coming up the steps of the platform with one of those dreadful cigars, say-

"Here's one of your cigars, Mr. Gough." Mr. Gough assures us that after that he took on he gave up the habit of smoking altogether.

At a recent Congregationalist service in Os-Nonconformists are altering all their own nomenclature. "The cause" is now "the church"; "the 'sat under a stated minister" are now "the worshippers at such and such a church": the pastor and deacons no longer refer to the "devout females ond handmaids"—they are all "the ladies of the congregation"; the long prayers have given place to two or three shorter ones, with chants in favor of "gim-crack gothic spires". These indications of a departure from the bigotry of their ancestors.

The challenge of the judicious Hooker to the Puritans remains unanswered to the present day, and it is a case where silence is consent. It is an admission of the truth of the historical claim of the Church. Says Hooker: "We require you Epirus. - Harriett Hosmer has given up art al- tal toil, by care, by grief, and must be built up to find out but one Church that hath been ordered | together, and is living in London trying to solve | again with brain food and abundant sleep. It by your discipline, or hath not been ordered by ours, that is to say, by Episcopal regimen, since the time that the blessed Apostles were here con-

Light, sunlight, I mean, is of itself useful to laid wreaths of white flowers. In profound health in a direct manner. Sunlight forms nutrition; sunlight favors nervous function; sunlight sustains, chemically and physically, the healthy state of the blood.—Dr. Richardson.

her build or loading. So it is with men, women, boys and girls, if their duty is a trouble to them, something is wrong.

If a ship "labors" there is something wrong in

A Roman Catholic Bishop of Cincinnati has started a sensible reform by advising parents to give their children full Christian names, and not abbreviations or pet names.

Here lies the body of Gabriel John, Who died in seventeen hundred and one; Pray for the soul of Gabriel John— If you don't like it you can let it alone:
'T is all the same to Gabriel John,
Who died in seventeen hundred and one. -Chambers' Journal

A minister who had preached several times in an asylum for the insane, was especially drawn toward one of the patients who had listened intently to his sermon. The last time he preached there he referred to the custom of Hindoo women throwing their children into the Ganges. After Service, he sought an opportunity for a personal conversation with his eager listener. The patient grasped his hand warmly, and said, "I couldn't help thinking, while you were telling

# All Around the World.

A Paris cablegram announces the death of

affairs in the first cabinet of President Louis

Napoleon, and afterwards under the empire. He

served as ambassador to London, and represent-

ed France in the conference of Vienna.—The

loss by the burning of the Minneapolis capitolis

placed at \$75,000. Only one thousand volumes were saved from the State law-library. The legislature met in the new market hall at St. Paul.—The police of New York have captured a desperate gang of villains, ranging from 7 to 10 years of age who have been robbing school children of books, slates, and jack-knives.----A volcano has been discovered in the Alleghany Mountains in Fayette county, Virginia. Steam rises in considerable volumes, and stones thrown in were heard plunging down the abyss for several seconds. Hundreds of people have and pure air. Some persons make it a virtue to visited the scene.—Thomas Carlyle left in the brave disease; to "keep up" as long as they can hands of Froude a mass of letters from Goethe, Mill, Emerson, Dickens, and others, together with reminiscences of his parents, and material for a memoir of his wife. He bequeaths his lost all its ability to recuperate, and slow and ty- Dumfries-shire estate to the University of Edinburgh. --- The Boers have again defeated the an effort, a warm bed and cool room are the very erals, General Colley and Commander Romilly. -Tokio has been visited by another terrible conflagration; eleven thousand houses were burned, and thirty thousand people rendered homeless. ---- A large festival and celebration was held in Paris, on the 28th ult., in honor of Victor Hugo. 300,000 geople in procession filed past his house, showering it with flowers, and shouting themselves hoarse with bravas. At the theatres were performances of Hugo's plays, and readings from his poems. Here is a prophet who contradicts the proverb .- An amusing story is told of the English Naturalist Gould, who has lately died: One day he had gone up a tree to explore a nest, when, glancing down by chance, he exclaimed, "As I'm a living man, if there is not a large owl here in this city looking straight at me with ghoul-like eyes." The excitement was great, until it was discovered that the ghoullike owl was nothing more than the reflection of the professor's own face in a small pool of water that had been retained in the notch between two "Now boys, let us give three rousing cheer for branches. - Nearly one thousand persons are attached to the royal household of England, and paid for rendering some real or imaginary service. Tennyson has £100 yearly; the examiner of plays £400. There are five "pages of honor," who receive £120 each; and the master of the tennis court, who receives £132. The amount charged to annuities, pensions, etc., last year, form out of sight. My feelings were still more was £18,048,340. —The parliament trouble over the Irish question is said to have aged Gladstone at least four years, in the last four weeks.—The noted German composer, Edward Strauss, is to visit this country in June .care not to put cigars in his hat or cap; and later | Prince Bismarck, in making a speech the other day in the Russian Chamber, plainly said that he should stay in office as long as he possibly could.---Miss Braddon receives a larger income westry, it was pointed out by the preacher that from her books, than any other English novelist. -A horrible fire took place at Scranton, Penn., on the 23nd ult. A Roman Catholic means" has become "the services"; those who orphan asylum was burned, and by some mistake, seventeen children who had been locked up in the dormitory, were not let out, and consequently were smothered. --- The usual reports about peach and apple buds begin to come in. In Kansas, apples are reported promising, while peaches are ruined. --- Fuel has been so scarce and anthems interspersed. The old puritanical in Minnesota during the recent snow-blockades, objections to "steeple houses" have disappeared that many families have burned hay and unthreshed wheat. One village of 500 inhabitants things were mentioned by the speaker as healthy had not more than a half cord of wood, and two tons of coal last week, in the whole town. The suffering in this way all through the West during the past winter has been the severest known. -The Porte has informed Germany and Austria of the maximum of concessions it is their mothers faithful tenders, and their switch prepared to make. They include the cession by it of the whole of Thessaly and a portion of the problem of perpetual motion. — Carlyle is economy and health and wealth to eat nutriordered that his funeral should be a strictly private one, and his wishes were obeyed. His plain coffin was inscribed simply with his name, time is never better invested than in sound, unand the date of his birth and death. On it were

silence the coffin was lowered by relatives only

into the grave, within a stone's throw of the

house at Ecclefechan, wherein its inmates first

saw light. It was a dull day, and the snow lay in

the churchyard. The people of the country-

side assembled quietly about the place, and for

an hour before the burial the village bell tolled

slowly and sadly.—The days of pirates are not

over. A regularly-organized band of buccaneers

exists on the Louisiana and Mississippi coast;

and the governor of Mississippi has offered a

reward for the capture of the chief .--- The Khe-

dive of Egypt has put an end to the barbaric

"Dorsa." The "Dorsa," it will be remembered,

is the anual procession and the national ceremony

wherein the Sheikh on horseback passed over

Up to March 1st, the deaths in New York City,

the prostrate bodies of his co-religionists .-

the public debt in February was \$10,000,000.

# The Household.

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

Miss Corson's Cookery for the Sick.

Broiled Birds .- Miss Corson said that all birds and game should be broiled essentially in that story, that it was a great pity your mother the same way. Of course chickens and the largdidn't chuck you into the river when you were a er fowl require more time than the smaller birds. Game, she said, might be underdone, but a chicken must be well done. She illustrated her lesson by taking a pair of quail which had been thoroughly plucked, (chickens must be singed in addition), and wiped dry with a wet towel. Drouyn de Lhuys, who was minister of foreign These she placed on a sheet of white paper, and began by cutting off the head first, then the feet, and proceeded to remove the crop very neatly, by detaching it from the thin membrane by which it was held. The knife she used was rather small, slender and pointed. Next she split her bird down the entire length of the back, and carefully removed the entrails without breaking them. If the entrails are not broken, it is quite unnecessary to wash the inside of the bird; and this ought to be avoided, because washing game of any kind only detracts from its flavor. Then she flattened and shaped the quail, and put them on a gridiron slightly buttered, and placed it over a hot fire. She was very particular to first expose the inside to the fire, saying it should remain thus for fully two-thirds of the time required for the broiling, as, if the bones were a little scorched, it did no harm, but if the skin was more than delicately browned, the bird was spoiled. The small birds will cook in seven or eight minutes, partridges need from fifteen to twenty minutes, and a chicken requires half an hour. The birds were temptingly displayed on a white dish, garnished with sliced lemen, and passed around to be more closely observed.

In dressing a chicken, cut through the funny bone, and if it is tough, break all the bones before putting it on the gridiron. This can be done on the chopping board, by striking it hard. The gridiron should be well buttered for a chicken, which must be seasoned as soon as it is removed from the fire. Under no circumstances. should birds, or steaks, or chops, be seasoned before the broiling.

Salmon broiled in paper .- Miss Corson next illustrated the preparation of this delicacy, by taking a slice of salmon three-quarters of an inch in thickness, and wrapping it in a piece of white paper, cut in the shape of a heart. When the paper was folded, it represented in rough outline, the shape of the cut salmon. The inside of this paper being buttered all over, it was made to enfold the fish, and then the edges of the paper thus brought together, were carefully turned over, as the crust of a turnover pie is pressed together and folded over, until the salmon was neatly and thoroughly encased. It was then placed on the gridiron and cooked over a moderate fire for ten minutes, each side being exposed to the fire for five minutes. When the paper was cut with a knife and gently lifted off, it shewed the salmon beautifully cooked and all its juices preserved. The skin on the edge of the slice was removed by the knife, as was also the bit of bone. It was then seasoned with butter, salt and red pepper, and garnished with sliced orange. In Europe, oranges are extensively used for garnishing, but not much in this country as yet. Birds, chops, steaks, and all kinds of fish can be broiled in paper, thus preserving all their juices and retaining all their flavor.

A woman should devote a reasonable amount of time and thought to her personal appearance. A little attention to the blending of colors, to th style prevailing, to the "hang" of a garment, as we women say, will do more to produce the desired effect than any amount of expensive material and

Teach your boys to read good books, such as will improve mind and heart; and if at times they turn to lighter reading for amusement and rest, be sure that they have the best of the class. Teach them never to read books which they would hesitate to let their mothers and sisters open and examine.

To a toast of "The Babies! God bless them." a railway conductor responded: "May their route through life be pleasant and profitable, their ties well laid, their track straightforward and not backward. May their fathers be safe conductors, never misplaced."

"The substance of the brain is wasted by mentious food, and allow full time for sleep. It pays in every sense to take pains with one's food, and broken sleep.'

"Happy and healthful activity of mind is more dependent than we sometimes think, on happy and healthful bodies."

I was reading, the other day, of an association of Young Ladies in Washington, D. C., for improvement in the Culinary art. Time was, when almost every woman, whatever the brilliancy of her intellectual culture, had the added grace of perfect housewifery. And really it is a more beautiful and essential grace than many of our modern belles seem to realize. It depends upon the woman and upon her knowledge of homely matters, to make the family circle bright and happy. There is no necessity to sink one's self into a mere household drudge. High mental attainment, and the sweetest refinements of life may go hand in hand with a systematic care for duty in the home. Let the girls have this lesson impressed upon them, and they will learn to this year, have been 6,348.—The reduction of see something of poetry and art, even within the public debt in February was \$10,000,000.

# The Burlal of the Dead. To the Editor of the Living Church:

Is it true charity to officiate at funerals when ever called upon to do so, taking it for granted, from kindly motives, that the deceased has been a baptized person, and therefore entitled to Christian Burial? We are constantly called upon to give such ministrations to total strangers; and from many indications we are led to believe that the presence of a clergyman is sought for, as a respectable adjunct to a funeral, rather than from any Christian motive whatever. In nine cases out of ten, the acknowledgement of even verbal thanks is not given.

Would it not be better to refuse to officiate, unless some proof were forthcoming that the deceased was really entitled to the privilege of Christian Burial? And would it not emphasize the reality and dignity of the Church, and be more truly charitable thus to refuse, than to stand ready to minister to whoever may call?

There are two reasons which prompt one to comply with such request for services. One is. the general idea of Christian charity, with the hope of extending good influences; the other, that if one refuses, some other clergyman will be found to serve, so that the moral effect of such refusal to officiate is lost. But the question again recurs: Is it true charity thus to use the Offices of the Church at the call of those who can have no just claim to such privilege? Would it not be better to enforce discipline in this matter, and thus demonstrate that such Offices are alone for the members of the Church, and in this way draw attention to the fact that the Church is a divine institution, with rules, regulations and usages, as real and authoritative as the State, with its statutes, ordinances, and observances? This indiscriminate use of the Church's Offices really belittles the whole relation in the eyes of the people, and thus the Church suffers by a false charity to the indifferent and unbelievers. It may be said here that the Church is explicit in her rule, which is that the Office for the Burial of the Dead is not to be used for unbaptized adults, or for suicides. But the squeamishness of Priests to refuse a religious Service of some sort, even in the most extreme cases, makes this law of the Church virtually a dead letter. The Priest, to ease his conscience, will obey the letter of the law and not use the Burial Office in its very words, while at the same time he violates the spirit of the law, its better part, by appearing and the officiating in his priestly capacity on such occasions, thus involving the Church in his act. It is all a false charity, which should have no place among us. It is crying Peace! Peace! where there is no peace.

It would be better, it seems to us, for all concerned, if a more sturdy discipline were enforced. A reality would be infused into all such relations; and the presence of a clergyman would not be a sentimental or merely decent adjunct to a funeral, but an authoritative endorsement that the deceased died in the Communion of the Catholic Church, and was laid to rest with a hope of the resurrection of the just.

This brings to mind the fact that we need a revival of discipline for the laity, especially in our Among the significant visions of the Prophgreat cities; and this discipline could be enforced and preserved at three periods: at Baptism, at Marriage, at Burial. Let the Faculty to fruit is said to supply the place of small that had made her heart ache on that first mother lots of trouble, but after a while she administer Baptism, to solemnize Matrimony, money. In Great Britain and the United visit to Craven Hill, when she had taken said to dolly: "Come dolly, let's go in and to bury the Dead, be exercised only by those States, large quantities of the fruit are used Jessie to spend the day at the Hotel. who have cure of souls, that is, by Parish Priests by the confectioners, and also at private or their proper deputies. This is the case now tables. Some preparations are used in in all places where the Church is duly organized, with proper parochial limits. This idea of territorial jurisdiction ought to apply to the parish as well as to the diocese, and every diocese could at once be laid out into parochial districts, as a State into counties; in each of which, no matter how extended or unoccupied, a Parish Priest could have control. All applications for Baptism, for Marriage, or for Burial, within this area should be made or referred to the Parish Priest, who would either act himself, or through his deputies, or give dispensation for such acts; and thus at once, the foundation of a discipline, touching all lives, would be surely laid.

It might be said that this would be impracticable in cities, where people attend whatever church they like, and attach themselves to Pastors and congregations at their will. Not at all, for while full liberty could be accorded for such choice, they should apply, according to ancient rule, for Baptism, Marriage, and Burial, only to the Parish Priest of the district in which they reside. Should any person desire, however, the ministrations of some other person than his Parish Priest, as in the case of members of special congregations, the Parish Priest, according to established precedent, could not refuse his disproper fee, of course, being paid him for the special privilege sought. Thus the Church would be unified as one corporation, and not be then lav down because they have no marked by her course and notice of charge to all who desire to relieve human suffering, I will send free of charge to all who desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for the began to move towards the house, desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for the began to move towards the house, desire to relieve human suffering. pensation and consent for such ministrations; a a series of distinct congregational organizations. Membership therein, like citizenship in the State, would be connected with local habitation, and no matter what the individual choice might be as to attachment to special congregations, support would come in some shape at least, to the Church in the district where each member might happen to reside; and thus a vast benefit to real Church extension would in time accrue.

It would save the Church also from the evil of this indiscriminate use of her Offices. Now, we find that any clergyman will solemnize matrimony or bury the dead, at any call, and the people that she loves, and all God's saints will be are, in consequence, careless about Church membership, if not entirely indifferent thereto; parochial limits are unknown, and a general looseness prevails, alike derogatory to the dignity and Office of the Priesthood, injurious to the Church, and hurtful to the individual. Under the antique to the individual. Under the antique to the individual of the priesthood injurious to the Church, but I want you to make up your mind not ply, a lady had followed him through the antique discipling referred to show all would be to try to be sad. When our loving Father open window. Mrs. Anstey's question cient discipline referred to above, all would be different; and the result would soon be apparent, in closer bonds among the clergy, whether in us to be sad and gloomy ever afterwards, after their many years of separation. poor or wealthy places; in greater oneness in the somewhere in His Holy Word He would The group of children on the lawn looked Church, and in a better appreciation of duty and have told us so. He has not done that; on in astonishment, till Mr. Anstey said,

As a practical step in this direction, why should not our Bishops, in all dioceses without established and defined parochial limits, at once lay off their whole extent, into at least wery dearly away from us, He always leaves there and mother have come home to her, bany, Rochester, Cleveland, Chainnas, and elsework there are mother have come home to her, won't you give three cheers to show how where, at W. C. METZNER'S, 127 West Handelph S. Chicago, Ill. prospective parishes? It certainly could be done in our large cities, and with great benefit to thorough discipline, to Missionary extension, to a revived responsibility for the care of souls within us still, steals into our hearts, and we find young voices broke out into a ringing given areas, on the part of the clergy, and to a revived aesponsibility for the support of the Church within given areas, on the part of the people.

that we are happy again, though never cheer, and it was a very bright face that quite in the same way as we were before. Jessie turned to them, to thank them for people.

And so I want you to promise to come their sympathy.

FOR THE CHILDREN.

Lizzie.—A Double Acrostic. Written for the Living Church.

Lily bell, fair Lily bell! Say what name thou lovest well. Quick the answer, soft and clear, Lizzie is the name most dear.

Iris, in thy purple robe! What the sweet name of thy love? Joyfully, responsive came-

"Lizzie is the precious name." Zinnia lone, in scarlet vest! What fond name is in thy breast, Guarded by thy heart-shaped leaf? "Lizzie," was the answer brief.

Zylosteum, bathed in dew! Tell us of your love so true. And the twain upon the stem Murmured, "Lizzie is the gem."

\*Immortelle, "God's golden flower!" Trace in Nature's mossy bower, Loveliest name to thee, and best; 'Lizzie," still the flower confest. † Everlasting, spotless, white!

Tell her name in garland bright, In whom all the virtues shine; "Lizzie, is the name divine." Lily white! what, rings thy bell

To the one thou lovest well?

"Purity of heart, I give

Life of innocence to live.'i Iris! what dost thou bestow On the dear one? let us know. "Mine, a message from the sky, Heaven will bless her destiny."

Zinnia, in the forest wild! What hast thou to grant our child? "Heart of love, as constant, true, As Cynosura to the view.

Zylosteum, mated friends! Answer, where the ozier bends. And the peaceful waters flow, "We Fidelity bestow."

Immortelle, O what hast thou? 'Crown of life, for Lizzie's brow For the Lamb's own Book so fair Shows her pure name written there."

Everlasting, tell us thine! Lizzie as the stars to shine On Eternity's blest shore; Evermore—forevermore.

\* The Gnaphalium orientale is described by Gerard as "standing on the top of the stalks glittering like gold." They were frequently called by the ancients "God's flowers."

†The Gnaphálium margaritaceum has white flowers. (Flora's Dictionary.)

§ Zy-los-te-um. It grows by woodland streams, and the blossom is never found singly, two always ap-pearing on the stem together.

# Bible Studies.

NO. V. Written for the Living Church

A beautiful tree, a native of Syria and by Israel into Egypt. Later on, we hear of a portion of this tree resuming its vegetable life, though severed from all conthem the hoary head of an aged man. et Jeremiah, was a branch of this tree.

medicine, and also as powder aud paste for washing the hands. What tree is it? F. B. S.

# Stories on the Catechism. By C. A. Jones.

He Descended into Hell; the Third Day He Rose again from the Dead.

HOME FROM INDIA, -CONCLUDED.

Jessie was sitting straight up now, lookng with eager eyes into her aunt's face. fee! quite nervous till I see whether he is Where is this beautiful place, Aunt there, for I have not heard from Kate for Mabel. Tell me where it is, and how you two mails, and it is so unlike her not to missionary, the formula of a simple vegetable

know that Katie is there?" ling, but I can tell you what it is called— Brown was to be seen; and poor Mrs. its name is Paradise, and Paradise means Anstey's heart sank, though there was still Rest, and it is there that all God's people the hope that he might have been delayed rest after death till the Great Resurrection at Wilton for some reason or other; and Day. You know, Jessie darling, our bodies collecting her large party of little visitors —that our spirits wear in this world, and termined that their pleasure should not be man, French, or English, with full directions for then lay down because they have no marred by her own anxiety. But just as preparing and using. Sent by mail by addressfurther need of them after death; but our they reached the Terrace-steps, a tall spirits never cease to live, and the spirits soldier-like figure came through the open of those who have tried to please God are much more really alive and much nearer to the lawn, hurriedly ran his eyes over the limit than ever they were on earth. So group of children, and singling out Jessie seen and beard of this great family medicine, we Him than ever they were on earth. So group of children, and singling out Jessie, you must never think of dear Katie as lying clasped her in his arms. in that cold grave; but believe that she is ''Oh, father!" she said, "is it really you? alive still, thinking of you, and waiting When did you come, and, oh, where is and longing for the time when you and all mother?" with Him in Heaven forever."

"For a long, long time you will miss home to me?" dear Katie. and be very sad without her; takes our dear ones to Himself, if He meant was answered, and the two sisters met again privilege among the people.

As a practical step in this direction, why should and when He takes something we prize "Here, boys, your little friend Jessie's fa-

with me to Langley Park, trusting to me to know that it is best for you; far better them with you.

went back to Craven Hill that night, Mrs. much happiness for one day." Lee wondered what magical influence Mrs. again to Jessie's face.

joy picking the flowers, and watching the their young life together over again. squirrels as they scampered up and down them away again, and said to horself:

"In Paradise reposing,
By life's eternal well,
The tender lambs of Jesus
In greenest pastures dwell."

have done, the great truth of the Resurrec- Risen Lord of Life Himself. tion of our Blessed Lord, and the new life that all His members live in and through Him, both in this world and the world of departed spirits.

Many were the letters that passed between Bryan and his mother on the subject of the little cousin who had come to share his home; and so numerous were his quesdescriptions of Jessie, that when the happy boy came home for his long summer holidays, he felt he already knew and loved his 'new sister' as he liked to call her.

Those were joyous days for the two children. Jessie had been long enough at Langley Park to feel quite at home there, and to be ready to share in all Bryan's Palestine We have in the Bible an early amusements; and many were the rambles mention of its fruit, among the gifts sent in the woods, the rides on Toby and Nobby-the two grey ponies that Mrs. Anstey sometimes drove in her phaeton, and that were so quiet and gentle, that even Jessie nection with root or trunk. The flowers was not afraid of them—that they enjoyed appear in January, and are of a snowy together. And most truly did Aunt Mabel dishes, and lots of nice things to play with. whiteness; and the scriptures compare to rejoice to see her little niece's cheeks getting round and rosy, and to hear her voice a good girl, and contented herself with joining with Bryan's in merry talk and such a play room? laughter, till sometimes she found it almost In some parts of the East Indies, the difficult to recall the sad little white face naughty for a long time, and had made her

move from place to place, and Mrs. Campbell's health had been delicate, and altohusband, "If there is no letter by the Mail that is due to-day, I shall really think something serious is the matter. I sent ma's little Sunshine," or her "Cloudy Brown to Wilton for the post-bag, and told Day?" him to meet us at the boat-house. I shall find some some way to send her letters.' "I cannot tell you where it is, my dar- But when they reached the boat-house no

"Yes, where indeed?" said Mrs. Anstey. "Oh, Hugh, have you really brought Katie

But before Colonel Campbell could re-

In the meantime, a fresh apparition appeared on the Terrace: an Ayah, or Indian than staying at school, and making up your nurse, carrying what looked like a bundle mind that you can never enjoy bright happy of shawls, but which being unrolled, was things again, because Katie cannot see found to contain Jessie's baby brother, a sight which so delighted her, that as she And Jessie promised. And when she said later, "There seemed to be almost too

Very soon the large party of children Anstey could have used, to make Jessie dispersed to their various homes, taking look and seem so much brighter than when with them the great news that Jessie's she had been fetched in the morning to parents had come back to her; and then spend the day at Langham Hotel; and in there was much to tell and much to hear her own mind she decided that it was just among the elders at Langley Park. Colthe excitement of the day's change; and onel Campbell had come home because the waited for the dull, sad look to come back doctors said his wife's health required it; and as they had reached Bombay the day But it did not come. And when at the after the mail had left, they decided to take end of a week Aunt Mabel fetched her the home party by surprise, and come by away from school to take her to Langley the next unannounced. So Brown, instead Park, she, too, was quite surprised at the of letters, found the travellers themselves change in the child's whole demeanor. at Wilton; and very glad was Mrs. Anstey Just at first, the sight of the woods carpeted of the exchange; happier still when Mr. with bluebells and anemones, brought back Anstey said, "Of course, Campbell, you all Jessie's old feelings about her sister. will stay here till your leave is up; the old She could not help thinking that somehow house is big enough for us all, and your it was a little bit wrong and unkind to en- wife and mine will think they are beginning Passenger Elevator and all Modern Con-

That night when Jessie went to bed, she the beech-tree stems, with no Katie by her thought how true were Aunt Mabel's side to enter into the fun. But when these words, that our Father in Heaven never thoughts came, she tried very hard to put takes away one treasure without giving something in its place. First of all He had given dear Aunt Mabel herself, and then Bryan; now He had given her back her JEWELERS, parents, and with them the baby brother "Oh! how glad I am I have got Aunt and He hadn't really taken Katie away al-Mabel to tell me these lovely things about together, she thought; only taken her to a the home where Katie is living." And so brighter Home to be nearer to Himself, the thought of Katie became the link that there to wait for her till she, too, should drew aunt and niece more closely together; pass through the grave and gate of Death, and the thought, too, that made Jessie and live in the tulness of the Resurrecrealize better than anything else would tion-life-the perpetual Presence of the

# Little Sunshine.

Jennie was just like a great many little girls that I know. Sometimes she was very good indeed, then her mother called her "Mamma's little Sunshine:" at other times she would be pleased with nothing tions, and so long and full Mrs. Anstey's she had, or nothing her mother could do for her, then her mother called her "Little Cloudy Day."

Her sister, a little larger than she was. went to school every day, and her little baby brother was too small for her to play with, so she had to play by herself a great deal. Her mother had given the children a nice pleasant room for their play room.

She had taken a big box and papered it on the outside, had shelves put in it, and papered between them, which made a nice cupboard for the children to keep their playthings, books and pictures in. They had some chairs, a table, doll's bedstead,

Don't you think she ought to have been

One day she had been very fretful and the play room and keep house; I'll be The one thing that really troubled them mother, and you be my good little girl, all at this time was, that the letters from and I'll give you a party." So off they India had been few and uncertain. Col. marched into the play room. She brought onel Campbell had again been on the out some of her dishes and put on the table, and then went to Annie in the kitchen for "something for the party." Annie gave gether there seemed some room for anxiety her a roll and some milk and sugar, and about them; and on this very day of the away she went as happy as she could be, picnic Mrs. Anstey had been saying to her and then she was her "Mamma's little Sunshine."

"Which do you want to be, your "Mam-

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# "Gravamina" and "Reformanda."

The Convocation of Canterbury on Ritual.

From our English Correspondent. LONDON, Feb. 17, 1881.

The Provincial Synod of Canterbury has held its group of sessions (in Convocation-language, each day's sitting is a "session"), and has made its deliverence on the Ritual question. The debate was opened by Canon Gregory, who presented a schedule of Gravamina and Reformanda: a technicality which I had perhaps better at once explain to your readers. It is the privilege of any member of the Lower House to draw up, whenever it pleases him to do so, a formal complaint on any subject whatever; and this is called a Gravamen. He reads it to the House, and hands it to the Prolocutor, or Chairman, who, in due course, takes it to the Upper House, attended by his assessors (whom he names each morning), and preceded by the ostiarius, who, on ordinary days, is the head-Verger of St. Paul's; the Prolocutor presents the Gravamen to their Lordships, who thereupon take such steps, or return such answer as may seem fitting. Generally, there is attached to the Gravamen a Reformandum, which is a request that the members of the Upper House will do something to remedy what is complained of. Sometimes this prayer takes the form of Reformandum in Parliamento, or a prayer that the Bishops will seek redress in their places in the House of Lords. Very often, the Gravamen is signed by a considerable number of members, which of course adds to its importance; but the most weighty step the Lower House can take is, to adopt the gravamen of a private member as a formal act of the House itself, or an Articulus Cleri, as it is called. It was a motion of Canon Gregory that this should be done with his gravamen, that occupied the House two whole days. The Canon's Gravamen recited the great outburst of spiritual life which had been vouchsafed to the Church of England during the last half century, and attributed the Ritual movement to the desire of earnest men to promote reverence and solemnity, especially in the Celebration of the Holy Communion. It then complained of the decision of the Privy Council, the imprisonment of Messrs. Tooth, Dale, and Enraght, and the deprivation of Mr. Bagot De la Bere. The Reformandum was, that the Bishops should forbear to interfere by authority in cases where the "Ornaments" introduced were consistent with a "literal interpretation of the rubrics," and where plainer Services were provided for those who preferred them. The debate was an exceedingly spirited one; but a wonderful change was discernible in its tone. The Ritualists were so warmly praised, all round, that their quondam assailants were reduced to protesting that there were brave men before Agamemnon; that there had been such a thing as an Evangelical Revival, before the Tracts for the Times were published or thought of. In fact, for the first time, the Low Churchmen found themselves standing on the defensive; and all they could say in the way of accusation, was, that there was a small section of the Ritualists who were seeking to upset the Reformation Settlement. But their protestations and warnings fell on unheeding ears. No one would any Ritualists as a body. Canon Hopkins, for inthe minister of Christ should "put on Charity"! And, as for the small minority, just spoken of, the House resolved to treat them on the principle attempt was then made by Dean Vaughan (the Master of the Temple), to substitute a Resolution declaring that it was the duty of the clergy to set an example of ready obedience to the admonitions of their ecclesiastical superiors, and the decisions of the existing tribunals; but this fared little better; for it was defeated by 65 to 20. The House then went into Committee on the Gravamen, and reduced it to the following shape:

"That during the last half-century there has been a fresh outburst of spiritual life in the Church of England. Large numbers of persons, who were previously indifferent, have been led to take an increasing interest in religion; an unprecedented number of churches have been erected to supply the spiritual wants of a rapidly increasing population; immense sums of money have been expended in beautifying churches and making them more attractive to worshippers, who have learned to delight in them to an extent not previously realized. Under the influences of an age characterized by great freedom of thought and action, there have been developed among loyal Churchmen wide diversities of taste and feeling as to the mode of conducting the Services of the Church. Together with these changes, there has grown up in the minds of many of our brethren an anxious desire to adopt whatever they believed to be ordered or permitted by the Book of Common Prayer, and calculated to promote reverence and solemnity in public worship, and especially to bring into greater prominence the Celebration of the Holy

"And that, during the last few years, not a few difficulties and conflicts have arisen both in feeling and in practice, partly owing to a desire on the one hand to revive disused ritual, which is believed by many to be ordered by the Book of Common Prayer, and partly from suspicion on the other hand, and a natural dislike of ceremonial which was novel, and seemed to many to be unauthorized

'And that attempts made to remove these difficulties and to compel uniformity by having recourse to proceedings at law, have not only failed but have given rise to heart-burnings, and to severities causing pain and distress to others as well as to those who have suffered imprisonment different clergymen on Tuesday nights. And at

and loss. "Reformandum: This House, therefore, prays that your Lordships, having regard to the uncertainties which have been widely thought to surround some interpretations of ecclesiastical law, as well as to the peculiar character of parishes and congregations placed in the most dissimilar religious circumstances, would discountenance, so far as possible, legal proceedings in these

this forbearance must be conditioned by limita-

"We prefer, however, to remit the considera-tion of those limitations to your Lordships as-sembled in this solemn synod under the guidance

of the Holy Spirit." The Upper House, on receiving this document

dopted the following Resolution: "That this House, having taken into consider ation the petitions and memorials brought before it by His Grace, the President, and also the articulus cleri presented to it by the Lower House is of opinion that litigation in matters of ritual is to be deprecated and deplored, and if possible to be avoided. It also declares that authority to settle differences in such matters is inherent in the Episcopal office, as witnessed by ancient practice, and as referred to in the Preface to the Book of Common Prayer; and while this House entertains the hope that the clergy, as in duty bound, will, in conjunction with the laity, support the legitimate exercise of this authority, it also expresses its confidence that this authority will be exercised by the Bishops of this Province, in their respective dioceses, with an earnest endeavor to compose such differences, without litiation, and at the same time to maintain order, lecency, purity of doctrine, and edification in

This is satisfactory as far as it goes; or at least would have been so if their Lordships had not made somewhat of an aggression in the claim which they founded upon the Preface to the Book of Common Prayer. I do not know whether that Preface is printed in the American Prayer Book; but any one who will look at the passage referred to, will see that it does not give the Bishops anything like the authority which they claim. It is treating of the "Service of the Church;" that is, as it explains, Morning and J. F. Burgess, Clerk. The Rev. Wm. Wright Evening Prayer; and, after complaining of the "hardness of the rules called the Pie, \*" says, that the inconveniences to which it refers have been met by a Calendar. And then, it goes on Grace Church, Cedar Rapids. There has been a to say, that, if there be anything in the new marked growth of the Church in Cedar Rapids, rules which is obscure, the Bishops are to set it and we predict that with the aid of the Assistant right. The power thus given to their Lordships | Minister, still greater work will be done. has nothing whatever to do with the Ritual; if it document which follows next, viz., that "Of

\*The Pic, or Pica, contained directions of a very minute character, for the Priest officiating in Divine Service; and it was so complex, that, as the Preface referred to above quaintly says: "Many times, there was more business to find out what should be read, than to read it when it was found out."—[ED.]

# Baltimore.

Correspondence of the Living Church.

A meeting of the Committee of the Convocation of Baltimore, in reference to additional missionary work among the colored population of our city, was held in the basement of Mount Calvary Church, on Thursday evening, Feb. 24th. A number of delegates from the three colored congregations, viz: Church of St. Mary the Virgin, St. Matthew's, and St. James', together with the priests in charge, were present, by special invitation; as was also the Dean of the Convocation. The Rev. Geo. A. Leakin, Chairman of the Committee, and Rector of Trinity Church, East Baltimore, stated the object of the meeting, and the steps which he deemed advisable to be taken in order to awaken an interest in the spiritual welfare of the colored race, not longer doubt the loyalty and devotion of the only in this city, but in the city of Washington, and in the whole Diocese. The Rev. Dr. Ham-"Evangelical" as he was, boldly avowed mond, of St. George's Chapel, spoke in regard that the symbolism of the chasuble was only that to the practical results sought to be accomplished by the meeting, viz: the selection of a suitable locality, and the taking of the necessary steps for the establishment of a new Mission. Several of of a De minimis non curat lex. An attempt to the colored persons present advocated the work, overthrow Canon Gregory, by moving the previ- in an earnest and forcible manner. On motion ous question, was defeated by 75 to 14. Another of one of the colored delegates, a committee of five, from the three congregations, was appointed on resolutions, and permanent organization, to report at the next meeting. On motion of the Rev. Dr. Hammond, a committee of seven from the same congregations was appointed to report to the next meeting the best locality for establishing a new Mission, and also to obtain all the information necessary in regard to a suitable Hall or room for holding Services. After which the Dean addressed the meeting, and gave an account of some special Services held for colored people in connection with the last Convocational Services in Harford County. The meeting then adjourned until the last Thursday in March.

> Convocational Services were held on Friday evening of last week, at the chapel of the Atonement, and were conducted by the Dean, assisted by the Rev. Mr. Holt, of the Church of the Holy Innocents. A large congregation (principally of working people) was present, and the subject of instruction was the Parable of the Laborers in the Vineyard. This is a vigorous Mission, carried on for the most part by a few earnest lay workers, it being but seldom that a clergyman is present at any of the Services, except perhaps once a month, for the Celebration of the Holy Communion. Cottage lectures are held every Friday. The season of Lent will, as usual, be observed with increased Services in all our churches. At Mount Calvary Church, in addition to the daily Celebration of the Holy Communion, and the daily Morning and Evening Prayers, there will be courses of lectures delivered on the following days and subjects: On Mondays, Seven Parables of St. Matthew; on Tuesdays, the Christian Armor; on Wednesdays, the Protests of the Church; on Fridays, The Miracles.

At the Church of St. Mary the Virgin, sermons on Baptism, Confirmation, Holy Communion, Matrimony, and Holy Orders will be preached by St. John's, Waverly, a suburb of the city, special sermons by different clergymen will be delivered on Saturday nights. At St. George's, to the regular Wednesday and Friday afternoon Services, will be added, Services on the mornings being no prospect of a train arriving or departing of those days, and a third Service with addresses on Wednesday nights. The following item from port by sleigh—a journey of thirty-six miles over solutely the creatures of State Legislatures, and

"In making this request, the House feels that progressing in one of our city churches, the Rector of which has always protested against anything approaching to "Ritualism." But I suppose it makes some difference whether the "ritualistic tendencies" manifest themselves in the Chancel or in the organ gallery.

At the Church of the Ascension, yesterday morning, Rossini's female chorus, "Charity," was sung, and at the evening Services "Inflammatus" from Stabat Mater, the solo being sung by Miss Kunkel, of the Rossini Musical Association, supported by a large choir and two cornets and organ, under the direction of Prof. H. W. Porter, choirmaster. Prof. Resler was the

But please take notice, I am not condemning these performances. It is but right that the nighest order of music outside of those parts of the Service intended for the participation of the people, should be employed in the Worship of God, and I hope the day will come when the grand Services of our Church shall be rendered in simple but sublime strains, by choir and congregation, not only with the organ, but with full orchestral accompaniment. But I must confess that I had looked for the first steps in this direction to be taken by St. Paul's, or Mount Calvary, or St. Luke's, and not by the Ascension Church. BALTIMORE, Feb. 28th, 1881.

# The Church in Iowa.

(From our Davenport Correspondent.) Grace Mission, East Des Moines, February 13th, nominated the following officers, subject to the appointment by the Ecclesiastical authority: W. B. Brush, Warden: F. B. Curtis, Treasurer: has charge of the Mission. The Rev. Harry Jesus Christ! Thompson, Rector of St. Paul's Church, Watertown, Wis., has been made Assistant Minister of

The Rev. Samuel Currie has been transferred mund H. Gaynor to the Missionary Jurisdiction of Colorado.

of Waterloo, have been elected, and it is the intention to call a Rector before long.

During the past month, Bishop Perry has received communications from three ministers of religious denominations seeking to enter the Ministry of the Church. Such instances show the strong feeling in faand give great encouragement to those who bewithin itself many of the different Christian pate of Western Michigan.

The Rev. Dr. Estabrooke has resigned the charge of the parish at Silver Cliff, Colorado, and returned to Iowa, his old diocese. We hope he will soon decide to settle again in this State.

The Rev. S. H. Johnson, of Knoxville, Tenn. has been appointed coadjutor to the Rev. Hale Townsend, in the Northwestern field of labor. Mr. Johnson will make his headquarters at Le Mars, for the present.

Within the last few days Iowa has lost one of her best clergymen—one of the strongest institutions in the East having called from the Western prairies one eminently qualified for the responsible position. The Rev. F. M. Bird, of Waterloo, has received the appointment to the Chaplaincy and also to the Chair of Intellectual and Moral Philosophy in the Lehigh University. While we deeply regret the departure of the Rev. Mr. Bird, we congratulate Lehigh University on securing one so competent in every way for this important post.

The Northern Convocation met at Grace Mission Hall, Charles City, January 25th, and remained in session three days. The Dean and the Revs. Downing, Hoyt, and Gaynor, were present. An able sermon was delivered by the Dean, on Lay work in the Church. The Rev. S. R. J. Hoyt who has labored for a number of years in China, spoke on Foreign Missions. The Convocation adjourned to meet at St. James' Church, Independence, April 27th.

The Rt. Rev. Dr. Brewer, Bishop of Montana. Mrs. and Miss Brewer, visited Davenport a few days since, while en route for their new home in the far West. Bishop Brewer was evidently greatly impressed with the Church Institutions of Davenport.

The Year Book of St. John's Guild, Clinton, has lately been published, giving a record of Church work in all its various departments. This book shows that great and good work has been done by St. John's Guild. The poor, the sick and afflicted, have been visited and cared for; strangers have been called upon and invited to the Services'; Church papers and other religious reading have been circulated in the parish, and, at the different seasons of the Church year, the church has been properly decorated. The Guild has also been industrious in Mission work, and is looking after the Sunday School and the Church Reading room. During the past five years the Sunday School offerings have amounted to \$867.48. A new building has been purchased to be used for Sunday School, Chapel. and Guild room. Nearly fifty copies of Church papers are taken in this parish.

The Bishop of Iowa had quite a severe experience in the early part of February, while attempting to make a visitation at Maquoketa. He left home Saturday during a snow storm, which finally proved so great, that the train was blockaded and the passengers were compelled to pass the night in an ordinary coach with no provisions and little fuel. In the morning they were taken on bob-sleds to a small town close by, where part of Sunday was passed. In the afternoon the Bishop was conveyed to DeWitt, and there for several days, he determined to go to Davenone of our daily papers will show how things are the prairie. The trip was safely made but not in their internal polity are subject absolutely to

lost in the snow. On account of a severe snow from making a visitation at Clermont.

The programme of Lenten Services in Davenport, shows what great privileges the Church people of this city are blessed with. The services for the week days in Lent will be as folthe College Chapel; Evening Prayer at 5 P. M., every Monday and Tuesday at Trinity Chapel; every Thursday and Saturday at the College Chapel; Evening Prayer with addresses at 7:30 P. M., Wednesdays, at Trinity Chapel, and Fridays at the College Chapel and Christ's Church; Children's Choral Litany, Wednesdays and Fridays, at 12 minutes after 12 o'clock, at the College Chapel. Compline of Prayer for the close of the day, every evening except Wednesdays and Fridays, at 9 o'clock in the College Chapel. Courses of sermons will be preached at the Evening Service at the three churches of Daven-Cathedral, by the Rev. Canon Silvester, a course of sermons on the Sermon on the Mount; at Trinity Church, by the Rev. Canon Sprague, a Christ Church, by the Rev. Claiborne Garrett, a course on the Apostle's Creed.

During the Lenten season the Bishop will be busily engaged making visitations in all parts of the Diocese. This will necessitate a great amount of travelling, as Iowa is a State of immense distances. What a field for work this is; hard, earnest work, in spreading the Gospel of

Davenport, March 1st, 1381.

## Kalamazoo Convocation. Correspondence of the Living Church.

The Kalamazoo Convocation met in Trinity Church, Marshall, Michigan, Feb. 23rd and had, it would certainly have been placed in the to the diocese of Minnesota, and the Rev. Ed- 24th. There were present besides the Rt. Rev. Bishop Gillespie, the Rev. Mr. Walton, Rector of the parish; the Rev. Messrs. Conover, Scott, Vestrymen of the new Christ Church parish | Schetky, Morton, Corbett, Bancroft, Cook, Tate; also of the Grand Rapids Convocacion, the Rev. Messrs. Burford, Flower, and Coolbaugh.

> The Convocation Sermon was delivered by the Rev. C. C. Tate, of Niles, on "Building the Walls of our Zion," on Tuesday, St. Matthias' Day. The sermon was preached by the Rev. Mr. Cook, of Coldwater, Ad Clerum, on "The Choice of vor of the Church throughout the land, Matthias". In it he made appropriate allusions to the fact that it was the sixth anniversary of lieve the American Church will eventually draw Bishop Gillespie's Consecration to the Episco-

> > In the afternoon there was the usual business meeting, followed by a Sunday School Service, and sermon to the children, by Rev. Dr. Schetky.

In the evening, the Rev. Mr. Burford read and presented an address to the Bishop of the diocese, congratulating him on this the sixth anniversary of his Consecration. The address contained many allusions to the self-denials and unceasing labors of our beloved Bishop, and contained many kind wishes for his future success and welfare. The address was accompanied

with a more substantial token. The Rev. Mr. Conover. President of the Kalamazoo Convocation, followed with a few remarks, and presented the Bishop with a purse of gold from friends in that Convocation. This was only a slight expression from a few friends, not at STAINED, ENAMELED, EMBOSSED, CUT AND COLORED. all an expression of the diocese at large. The Bishop followed with some touching, heartfelt remarks in which he spoke of the prospects of the diocese. This little incident in the proceedings of the Convocation, is not mentioned for the sake of proclaiming it, but to show the unity and harmony of our new diocese, and as an expression of willingness to do much more if we

An essay was then read by the Rev. Dr. Corbett, on "Uniformity on Ritual." The essayist took the ground that uniformity is impossible and not to be expected or desired.

The Rev. Mr. Conover then read a paper in which he discussed the question, "Who is a person of good moral character?" The essay showed much careful thought and much time spent in its preparation. After a few closing remarks by the Bishop, the Services of the Convocation closed.

Trinity Church, Marshall, is a beautiful stone edifice; the chancel has been improved, and the whole church carpeted and otherwise adorned. The Rector, Mr. Walton, is one of those quiet, earnest men, whose work is never lost in a parish, and who shows by his earnestness and life that he seeks the "good of souls".

## The Church and State. To the Editor of the Living Church:

In an account of the recent Convention of Al bany, in a late number of the LIVING CHURCH, is the following paragraph:

"Rev. Mr. Edwards offered an amendment to the Canons, providing that none but communicants shall be selected Church Wardens and Vestrymen. Referred to the Committee on Constitution and Canons. This was the outcome of some attempted action at the last Convention: and was finally disposed of by a report of the Committee on Constitutions and Canons, to the effect that the proposed amendment was not in harmony with the Statute Laws of the State of New York.

We in America are wont to make much of the fact, that there is no connection here between Church and State; and we greatly felicitate ourselves upon the fact, and we have much reason so to do. Paragraphs like the above, however, serve to remind us that we are far from being so free from the domination of the State, as we have been wont to suppose.

It has not always been remembered in Church Councils, that our "parishes" exist primarily and chiefly as civil corporations, and as such are ab-

without several rough experiences, and great the limitations of Statute Law. As such they anxiety, lest they should miss their way and be can rise no higher than their source; and no external body in the world has any control over storm, February 19th, the Bishop was prevented them, unless provision for such control is found in the organic law to which they owe their existence. As a matter of fact, it is certain that not

one parish in four in all the land has any provision in its charter, or in the law under which it is organized, subordinating it in any way to the lows: Daily Morning Prayer at 8:45 A. M., at Diocesan or General Council of the Church. The Committee on Canons in Albany were aware of this fact; hence their report.

Some parishes, in some dioceses (but these are mostly of recent date), have provisions in their charters to the effect that the parish shall be subject to the laws of the Church, general and diocesan; and to such, legislation like that proposed at Albany, or of Canon 24, Title I. of the General Convention, will apply, and to none others.

It has recently dawned upon us, how helpless we are in this regard; and some are asking them-selves how much better off we are after all in this respect, than our English brethren.

Erastianism is the subordination of the Church port, on the Sundays during Lent. At the to the State, and we imagined that we were free from it; and in some objectionable ways we are. But, when it appears that the Church has no power, as expressed in her Canon Law, to say who her own officers shall be, even whether course on Christianty and Modern Thought; at members of her own body or not, unless the law of the State permits it, it is evident that a sufficient degree of Erastianism exists among us, to delight the heart of Dean Stanley, or even the present Archbishop of Canterbury himself. In England, the Church has certain compensating advantages and privileges, growing out of the un-ion; and Church and State stand on something like an equality. But, with us, it appears that the Church is entirely on the under side.

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# The Church in the Family.

From Bishop Coxe's Annual Address, 1880. The family is the institution, which I beg you, before all things, to cherish, as that on which the Church depends. The Church, on the other hand, creates the family, and endows it with all that sanctifies it to the noblest end for time and eternity. But are you sufficiently aware of the enemies which are at work to dis-organize the family and to make Christian training almost impossible? From France come our fashions, and the power of fashion to "corrupt good manners" is too little arcounted of. Under Louis Philippe, perhaps, all things considered, the best king that ever ruled in France, there was a comparatively virtuous court, and modesty and decency were conspicuous in the prevailing modes. But the Second Empire contaminated everything, and since the breaking up of that court, fashion and manners have been controlled by what is called the demi-monde. Christian women, unsuspect. ingly, wear the raiment fashioned by the prostitutes of Paris; tasteless, indecent, and fit only for the Jezebels that have invented it, it appears everywhere, and sadly affects feminine character, even when its influence is unimagined. The maiden's blush is becoming obsolete; a staring impudence disfigures many a countenance that is, after all, innocent of conscious impropriety. At the same time, mothers take their daughters to spectacles of unchaste women, at the theatres, such as, only a few years ago, would have been checked by the police. The pictorial advertisements that disgrace our streets and highways are enough to debauch the morals of town and country; and, while all this goes on before the publishers and venders of filthy books and engravings, with a perseverance and success worthy of all praise, few have seconded his efforts; and now public meetings are called, and somewhat largely patronized, to protest against the laws by which he has been able to prosecute the villains to whose loathsome activities I have referred. Brethren, the man who does any thing to corrupt the young, especially in such a country as ours, is a fiend in human shape. The nation must rest on its homes, its families, its growing progeny. My object in this appeal is to turn the labor of reverend pastors and the corresponding support of all good men to fresh and untiring efforts in behalf of Christian nurture and the maintenance of the Christian family. The corruptions of our times cannot be observed without alarm. Monstrous divorces and monstrous marriages; suicides, murders and scandelous law-suits growing out of unblessed domestic relations; such things, and others not to be mentioned, are the staple of our daily news And what is the pulpit doing to alarm consciences and to bring up the minds of pious people to the standard of the Catechism and the Prayer Book; that is, the standard of the Holy Scriptures, reduced to the laws of daily life? To be

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ECCLESIASTICAL EMBROIDERY.

Address: Church Workroom, 233 East 17th Street. preaching on abstract and secondary matters, amid the perils which threaten our vitals, is like sprinkling rose-water upon a sewer to cleanse the air of a filthy city. The times demand organizations, efforts. examples. The drill of our church-system is unspeakably precious, and if thoroughly worked, its surpassing advantages would be generally recognized by our countrymen. For your altars and your fires, then, I urge you to systematic efforts to improve the public morals. Begin by teaching our own people that the baptismal office and the whole Prayer Book demand a church in every house, to realize their beautiful ideal. Appeal to mothers; revive the churchingoffice; remind women that unless they respect themselves, they will cease to be respected. Invoke their sacred instincts in behalf of everything that tends to make their home happy and pure. Preach on their home happy and pure. Preach on the primary importance of hallowing the School of St. John, Lord's Day; upon the blessed conservative force of Family Prayer; upon the study of the Scriptures and the Catechism. Let classes be organized and lay-help systematized to carry out these reformations. St. Agnes' School Brethren, what can a Sunday Service effect, and a school once a week for children, and a school once a week for children, while the ceaseless round of six days, and even of the entire seven, is worldly, and even of the entire seven, is worldly, and may be obtained by addressing the Principal.

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. that increasingly? Depend upon it, we must wake up to new ideas of duty and to new ways of working against "the world, the flesh and the devil," if Baptismal vows are to be made more than a mockery

of God.

# TERARY REVOLUT

One of the most remarkable products of the Literary Revolution is Young's Great Bible Concordance, for \$2.00, reducing its cost from \$15.00. It may fairly be called the "Webster's Unabridged of Religious Literature." Spurgeon, the celebrated London preacher, says: "Cruden's Concordance is child's play compared with this gigantic production." The New York Tribune says: "Every home that has a Bible in it ought to have this great help to Bible reading and study."

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No other English Concordance is half as valuable as this one. It is as far in advance of them as Webster's Unabridged is of Johnson's of fifty years ago.—Church Advocate, Harrisburg, Penn.

There are some books we do not hesitate to recommend as the best of their kind. This is one of them-The American Book Exchange has not done a better thing than to furnish this reprint at such easy figures.—Central Baptist, St. Louis.

It is undoubledly a most valuable contribution to our theological literature, and will find its way into the libraries of all who are interested in the study of the Bible. The price at which it is sold excites our wonder.—The Churchman, New York.

Within the past year we imported a copy of this work from Great Britain at a cost five or

der.—The Churchman, New York.

Within the past year we imported a copy of this work from Great Britain at a cost five or six times the price of this edition. Spurgeon has well said that Cruden's Concordance is child's play compared with this gigantic production.—Christian Intelligencer, New York.

I paid \$4 for Cruden (price marked \$5) about ten years ago, and have used it constantly. I thought it the best book that could possibly be printed. But I must say the Literary Revolution has surpassed human conception. Every pastor ought to be your patron. I am so delighted.—Rev. W. C. Alger, Colebrook, N. H.

# A CONCORDANCE WAR.

There is a Concordance war upon us.-New York Evening Post. The following curious paragraph has been circulated through a few newspapers of the country:

An Appeal to the American Clergy and Public.

"Messrs. Young & Co., Edinburgh, in calling public attention to the Revised Edition of their Concordance, which they now offer to the American religious public, beg to say that a publishing firm in America, without making the slightest effort to obtain the concurrence of either the author or the publishers, are attempting to foist upon the community an unrevised and imperfect edition of the Concordance.' First editions are necessarily more or less imperfect; but without attempting to correct even the most obvious typographical errata, they are printing verbatim, leaving out most important matter inserted in the second edition. This 'Concordance' may be regarded as the practical outcome of forty years' study of the Hebrew and Greek Scriptures, which the author commenced in 1840 and has kept up daily ever since. But Dr. Bobert Young is not only the author, he is also the sole proprietor of the work, which cost him thousands of pounds sterling in the printing, besides three years of labor night and day carrying it through the press. In the view of these facts, we cannot but trust that every right and honorable-minded Christian man and woman in the United States will prefer to all others the beautifully printed and carefully revised edition which we are now offering at the price of paper and press-work.

In response to the above, the American public may be interested to note the following points:

In response to the above, the American public may be interested to note the following points: When Mr. Young began his work, forty years ago, he knew there was no copyright law in

country; and, while all this goes on before our eyes unrebuked, innumerable forces of evil are at work to render society dissolute and even to overthrow its foundations.

18t. When Mr. Oaling Segar has work years ago, no value of this country for the benefit of foreign authors. Consequently he looked for remuneration for his labor to the sales in his own country. He knew he could depend upon nothing here.

2d. We did not make the copyright laws in this country, with which he and others find fault. A few such "wicked" men as George Washington, Ben. Franklin, Thomas Jefferson, and John Adams, made the laws, and others, like Webster, Clay, Sumner, and Lincoln, have allowed them to

While one intrepid citizen, known to me only by name, has pursued and defeated Literary Revolution takes the law as it is, and while the law permits, it proposes to make cheap books. More than all other influences, the Literary Revolution is tending to compel publishers to consent to the making of an equitable international copyright law.

4th. We offered Mr. Young \$50,000 for the printed sheets of 50,000 copies of his Concordance, which would have netted him a profit of at least \$10,000. He demanded more, and threatened us

with "ruin" if we dared to print. 5th. Mr. Young says he is offering his edition at the price of paper and press-work, and his advertised price for the book bound in cloth is \$4.00.

6th. Our edition, exact fac-simile, except that the paper is lighter, and the book consequently more convenient to handle—you will prefer it, at same price, on this account—we sell, equally well

bound in cloth, at \$2.00 per copy—and then we make over \$1.00 profit!

7th. The "honorable-minded Christian" men and women, whose consciences are not already utterly ruined by purchases heretofore of cheap editions of Macaulay, Dickens, Tennyson, and other English authors, whose books have always been issued here by other publishers at a fraction of their price in England—people whose consciences survive will, of course, not wickedly take ad-

of their price in England—people whose consciences survive will, of course, not wickedly take advantage of Mr. Young because the "pirates" of the Literary Revolution have issued a cheap edition, and pay him only the "cost of paper and press-work," but will pay him \$15.00 per copy, the price he originally demanded—that is what we paid for our copies to print from.

8th. People who have only a little "conscience" left, and feel gullty when buying cheap books under the copyright law made by Washington, Jefferson, Adams, and others, might "compromise" by buying our edition for \$2.00 (not a cent less—we will quit business if we can't make money!) and send the \$2.00 extra which Mr. Young asks (no profit to him!) direct to him as a contribution. We pass the hat for donations, and will generously forward, at our expense (!), any sums sent to us for Mr. Young.

9th. Concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we hereby offer \$100 reword (and concerning the "revised" claim—we have the concerning the "revised" (and concerning the "revised" claim—we have the concerning the "revised" (and concer

9th. Concerning the "revised" claim—we hereby offer \$100 reward (and agree to pay the same promptly to Mr. Young or anybody else that wants it) for the discovery of even twenty (\$5.00 each

big pay!) important discrepancies between his "revised" edition and our own.

10th. The edition which we reprinted, Mr. Young claimed, required "three years of labor night and day, in carrying through the press," and that "5,000 copies of it were sold in England." It certainly is remarkable for its accuracy. However, we have had it carefully examined by several noted scholars and proof-readers, and, while we have discovered several hundred trifling typographical errors—not one in fifty of them corrected in Young's "ravised" edition we have feed by the proof of them corrected in Young's "ravised" edition we have feed by the proof of them corrected in Young's "ravised" edition we have feed by the proof of them corrected in Young's "ravised" edition we have feed by the proof of the proof of them corrected in Young's "ravised" edition when the proof of th ical errors—not one in fifty of them corrected in Young's "revised" edition—we have found but

11th. Important error—that a very remarkable one—the entire omission of the topic "Holy Ghost." In Young's "revised" edition, the attempt seems to have been made to hide the shame of such an oversight by cutting out of the proper page some really important references, and inserting figures indicating where the references can be found, but omitting the references themselves. In our edition we print all the references in full, cut out nothing, making room by inserting an extra

With the above statement of facts, we throw ourselves upon the "mercy" of the American public! It is useless for us to promise "not to do so any more," for we have become thoroughly "demoralized" by reducing the prices of Geikie's "Life of Christ" from \$8.00 to 50 cents; Kitto's "Cyclopædia of Biblical Literature" from \$10.00 to \$2.00; Thomas Hughes' "Manliness of Christ" from \$1.00 to 3 cents; Carlyle's "Life of Robert Burns" from \$1.25 to 3 cents; Green's "Larger History of the English People" from \$10.00 to \$1.00; and numerous others in like manner; and we can only promise, instead of "reform," to send you our large catalogue and an illustrated pamphlet describing "Book-making" and "Type-setting by Steam," free on application.

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