SATURDAY, FEBRUARY 18, 1882.

**NEW YORK.** 

WHOLE No. 172.

# QUINQUAGESIMA.

Written for the Living Church.

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The voice of prayer fell on the sacred calm; 
"O gracious Lord! Who hast this lesson trught, 
That without charity our deeds are naught." 
Who then shall wear the crown or bear the palm? 
Who shall his soul in peace socure embalm? 
Then followed the Apostle's burning words 
Which penetrate the soul like flaming swords, 
Each sentence in itself a holy psalm. 
"And have not charity." O look within 
The heart, to see if that sweet guest be gone; 
The attribute God-given to deal with sin; 
For minor sins its presence will atone. 
O ye who find it not, this day begin 
To shelter her "who seeketh not her non." 
ALICE GRAY COWAN.

# A Child-Martyr.

Written for the Living Church.

On the morning of the 22d of October, 1781, the noble palace of Versailles presented a scene of joy and exultation. A son had just been born to the "good Louis," a son who was doubtless destined to follow in his father's footsteps, and to lead the nation, which had been for so long suffering under cruel wrongs, by the still waters of peace and prosperity The joy was not confined to the courtiers. The whole people participated in it; from every side came felicitations to the happy parents; old enemies were reconciled, in honor of the event, and even strangers could not pass one another on the street without taking hands in congratulation.

Seven years before, Louis, fifteenth of the name, had been carried to a loathsome grave amid the jeers and execrations of his subjects, who had once bestowed upon him the title of the "well beloved." His cup of iniquity was full. Never had man had such opportunities for winning a people's love, a people's gratitude; had been condemned and executed on his evinever did man more merit a people's hate. At dence—the mother whom he loved so well. last the tomb received him, and his grandson, a young man of spotless reputation, of high promise, donned the crown of St. Louis.

The new king felt the awfulness of his responsibility, and his first act was to publicly in- me, pray for me." voke the favor and protection of the Ruler of Princes upon himself and upon his young and charming spouse. Louis the sixteenth and Marie that his tongue had been made use of to put his Antoinette. These were the parents of the mother to death; he had still a sister, he would child whose advent into the world on that October morning, seemed like a day-spring from on high to the people of France. What prayers were mur, but calm and inflexible, with doubtless a poured out before that cradle, what hopes ex- God-given strength, he would turn away from pressed!

into her own hands. She was well fitted for the task. Daughter of that Theresa, who with more than manly ardor, had successfully marshalled the hosts of Hungary against the ambitious perfidy of Frederick, she brought to France all the determination, all the courage of the Hapsburgh determined to give him some measure of free-Casars, joined to a firm sense of duty, and to an dom. Delegates were sent to him, but not a almost exaggerated contempt for weakness and word could be be induced to utter. Delicacies indecision of every kind. These latter failings were set before him, every encouragement was she could not fail to be painfully conscious of offered, but without avail. It was too late. in her husband, and she resolved that her son At last, none too soon, the end came. In the should be free from them. But while filling midst of the bright summer of 1795, the boy was him with manly principles, she did not neglect stricken down. The best medical attendance through the sewer. the softer virtues. She taught him that the was useless; he proffered no complaint; asked lowly were to be his especial care, that the poor if he forgave all who had ill-treated him, he were peculiarly his heritage, and many a stricken made an affirmative sign with his hand. One of peasant, and many a weeping widow, in the re- those present said: Are you happy at the thought motest corners of the land, had reason to bless of going to another world? A bright smile illuthe royal child and the royal mother.

up and seemed destined to be all that the nation could desire. But the horizon was darkening. Strange murmurs were heard, and sud- that which was his by birth. denly, like an avalanche, the terrible Revolution, offspring of centuries of guilt and horror, burst forth to give the world the nearest approach that it has seen to the reign of Anti-

From the palace, parents and children were hurried to the prison; and the first grief of the ized for charitable purposes; daily Morning and little Louis, now eleven years old, was the separation from the play-fellows and the books that he loved so well.

It is from now that the life of this boy offers an example of courage, of patience, of Christian resignation and of Christian piety, which has perhaps never been equalled in the lives of God's saints. From a palace to a dungeon, from luxury to want, from obsequious anticipation of every desire to insolent denial of the bare necessaries of life, such was the change. And through it all the boy remained brave, pure, pious, faithful.

Poor child! With no great gifts had he been endowed; he gave token of no splendid intellect, of no brilliant genius, but better far, he had a kind loving heart, a gentle spirit; one can church buildings in this city of churches. The say of him as was said of another, that he was

"born to suffer and for suffering." At first the royal captives were allowed free communication with each other, and spent the greater part of their days together, but soon crueller counsels prevailed and separation was enforced. When it was proposed to take her boy from her, Marie Antoinette became a lion. "Punish me in any way; deprive me of food, of raiment, but leave, oh! leave me my child," she cried, but all in vain, and it was literally "over her body" that the little Louis was dragged by the brutal tools of murderous anarchy. How tender mercies of an incarnate devil, with in- Sciences of Paris.

structions to make him forget his birth, his faith, his God. The wretch worked hard. Every day the boy was drugged with liquor, and in that condition dragged before his mother and forced to utter blasphemies of all sorts; he was ill-treated in a way that makes the blood boil to think of, forced to do the most menial, the most

without food, without clothes, over-run with vermin, beaten sore, not even allowed to sleep! the dignity of a king and of a Christian. One of the ruffians to whom he was surrendered, said to him one day: "Ah, Capet, if you were to become king, wouldn't you have your revenge! What would you do to us?" "Forgive you," said the worthy little descendant of St. Louis. Was not that answer enough to cool even the animosity of vice against virtue. One would have thought so, but a more horrible, a more

fiendish torture was in store for him.

One bright afternoon, in the autumn of 1793, Louis was called hastily to the ante-chamber of a tribunal; a pen was placed in his hand, and him. He was then carried into court, and asked if the signature was his. The document-can one believe it-was a series of foul accusations by a child ignorant of its contents, was used as evidence and served to condemn that mother to death! This was not enough for the devilish inscrutable reason, had given up the fair land of France. The boy must know what he had done. Accordingly, he was told that his mother

he would revolt, but soon the thought was dissihis only words were, "Mamma, mamma, forgive

From that moment till his happy release, nine months later, he never spoke a word. He felt be silent. Threats, blows, promises, all were in vain. He could not even be induced to murhis persecutors, and take refuge in prayer-The mother took the education of her child praying probably for them, asking too, perhaps -who could blame him-that an end might be put to his misery.

> After the fall of Robespierre, a new regime was inaugurated, and the Government bethought themselves of this heir of forty kings, and de-

mined his pallid face, the long silent lips mur-The years crept on. The child was growing mured gently the sweet words, "Mamma, mamma," and the little royal martyr passed away to receive a brighter and more glorious crown than

> Since the Church of the Mediator, Brooklyn, of which the Rev. J. W. Sparks is rector, came into possession of the building at the corner of Ormond Place and Jefferson street, the parish has taken a new start. A Guild has been organ-Sunday Services have been multiplied. All this work has given rise to the necessity for additional ministerial assistance. Accordingly, the Rev. John J. R. Spong, of the Diocese of New York, has accepted the position of assistant to the Rector. The new surpliced choir of men and boys, style of St. Mary the Virgin, of New York), organist, has already far exceeded the most sanguine expectations of its friends. The vestry has had placed before them the plans for the remodelling the church for their consideration and make this edifice one of the most attractive the plans developed a church of Norman struct-

In excavating the new building of the Produce were recently found, and a keg containing a large quantity of English half-pennies, bearing dates from 1738 to 1745 inclusive. The relics are space for some suggestions on the prevention of struction with his own hands. Its consecration thought to have some connection with old Fort this abuse and outrage of "heaven's first law," I George which stood on this site before the war will give my thoughts in another letter. of the Revolution.

For the discovery of seven comets, Professor, tell the terrible story of the three years that fol- | Swift, of the Rochester observatory, has been lowed? The royal child was handed over to the awarded the Lalande prize by the Academy of Home and Health.

By a Business Man.

MR. EDITOR:—Of all the inventions of modern times, the contrivances for supplying houses with sewer-gas are most complete. Indeed, it may be said that the degree of civilization to which revolting offices for his fiendish keeper, kept a community has attained, is measured by the amount of sewer-gas consumed. The savage knows nothing of this luxury. He breathes raw And through it all the little martyr preserved air, ignorant of the art of sewerage, whereby the oxygen of the atmosphere is adapted to the delicate constitution of a superior race. The rude tiller of the soil, living afar from the refinements of city-life, maintains his stolidity and strength without the aid of this modern improvement. The citizen of the small town also manages to exist without sewer-gas. It is only the city, that can enjoy in full the blessing of this artificial air.

The methods which are employed in the city for securing this crown and glory of civilization deserve attention. They are very simple, and can be easily adopted even in small towns. The the altar supplied with flowers, afterwards disfirst requisite, of course, is a sewer. Sewer-gas is he was told to sign a document which lay before formed in a sewer. This is only a drain into which filth is emptied. For complete success in the manufacture of sewer-gas, the drain should be closed at both ends. This may easily be done stream into which it empties, and by closing the house end. The gas is rapidly manufactured, as the sewer becomes encrusted with decomposcruelty of the brutes, to whom God, for some ing matter. As this gas cannot pass out at the mouth of the sewer, downward, it will make its way upward into the house. It is not really essential that the mouth of the sewer should be fectually force the gas upward, in which direction Poor boy, for one moment it seemed as though it naturally tends. In order to draw the sewergas into the house, to insure a plentiful supply pated. He threw himself on the ground, and a partial vacuum may be created by heating the house. This forces the air out, and brings the behalf of a clergyman who is a gentleman and a sewer-gas in. All openings for the admission of pure air must be strictly prohibited.

To prevent the escape of the air from the house, down the sewer, and so forcing the sewer-gas out, architects have invented what is called a "trap." Its design is to promote the circulation I think it will succeed. of the gas which is so conducive to culture, and profitable to physicians and undertakers. The trap properly constructed.

The traps being arranged to open automatically when there is an accumulation of sewer-gas from the decomposing filth in the sewer, there is nothing to prevent the enjoyment of inhalation by all the members of the family. To get the be business. And the one thing needful in newsin-doors, for the greater part of the time, and the that is business; it pays. house must be kent closed ventilated only

The plan here outlined is very popular. At arranged, and the result is apparent in the refinnervous condition, and the delicate constitution of the inmates. These contrivances for the general distribution of sewer-gas are working wonthe Anglo-Saxon race is departing, with other relics of barbarism, and the æsthete is the coming man. The æsthete must have sewer-gas. From nothing less refined can his inspiration be drawn. He will even cross the Atlantic to tread the soil where sun-flowers are spontaneous, and sewer-gas is unlimited.

In addition to inventions for introducing sewer-gas, described above, many houses have a all things, and believeth all things. Before con-Evening Prayer has been sustained; and the most ingenious device for insuring a putrid pool under the basement floor. The sewer-pipe is carried under the house, the entire length; and, as the walls settle, under which it is laid, the joints are opened, and a way is made for the escape of the contents under the basement floor. Catch-basins and cess-pools are also valuable with the auxiliary of female voices (after the adjuncts to the machinery for supplying houses all? Charity, even on the tripod, it seems to with sewer-gas. 'With the modern improvements under the able direction of Mr. Russell T. Joy, now available, no one can reasonably complain of being deprived of this luxury. It is as cheap it would have helped him first, and would have (and nasty) as are some daily papers.

There may be some among your readers who sympathize with me in my savage instincts; some approval, which, when carried into effect will who-living in cities-still retain a fondness for aboriginal air, and have not yet attained to the æsthetic culture that feeds on sewer-gas. If such architect, Mr. J. D. Miller, of New York, has in there be, I desire to say to them, that this innovation may yet be successfully resisted. For one, from "a purely business standpoint;" and from I am not disposed to yield to it. I believe in pure air, good blood, healthy complexion, and visible, it is something more than that. A mis-Exchange, New York, three British cannon balls long life; and firmly believe that there is nothing inconsistent with religion and culture, ing, working plans, and contracts had been made in these things. If you are disposed to allow by the missionary. He had worked in its con-

> On Septuagesima Sunday, the Rev. Warren C. Hubbard celebrated the fifth anniversary of his

facts and statistics concerning his work in the parish. During the five years, he had presented 103 persons for Confirmation, married 37 couples, buried 78 persons, baptized 143 infants and adults, celebrated the Holy Communion 136 times, 108 in public and 28 times to the sick; has preached 509 times, and exclusive of these official acts, has read the Service 1,533 times. Parochial visits have been made, far exceeding 3,000. Many organizations for Church work have been established in the parish, and are in successful operation; the Rector's Guild, which in the three years of its existence has put into his hands \$259.40 for the relief of the poor, and contribfor payment of the Church debt; the Choir Guild, others, which besides sustaining the music of the Church, originated this special sinking fund, and has raised for it during the past year, \$3,-Rev. Mr. Hubbard spoke only modestly of these tion, and has built it up in spiritual and material

# Bowels of Mercies?

To the Editor of the Living Church:

A few weeks ago, I sent to you an appeal in chapel. I should be glad to think that this appeal will not fail. With your influence in its favor,

tions may be so arranged, that, if any single one on "purely business" principles. In their priwill supply the deficiency. All the traps in a part of the Christian man which St. Paul calls well-ordered house may be syphoned by a single the "bowels of mercies;" but in their editorial capacity, that organ is not permitted to interfere with business. Bowels of mercies are not business; the people of the Church are not to be expected to consider the struggles of a poor missionary with bowels of mercies; that would not full benefit of it, they must confine themselves paper service is to always agree with people;

Last week, I received a the paper in question, signed "Editors of the -," giving the reason why the appeal could least nine houses out of ten, in our cities, are so not be published in their paper. Here it is: "The case of the clergyman in question, we do not ed pallor imparted to the complexion, in the think is one in which we could wisely make such an appeal. He seems to have given his note for dressed, less likely to look at the transaction be regarded otherwise than wholly indefensible."

There is another part of the Christian man which one would infer to be superfluous or perhaps inconvenient, in the religious newspaper business. I mean the charity which hopeth demning a suffering but uncomplaining brother's conduct, as "wholly indefensible?" charity would have asked: Is there no palliation of his fault? Is there not, perhaps, some detail of facts which furnace for the church at Harvard. our correspondent has written for the sake of brevity, and which, if we knew it, would show this "wholly indefensible" fault to be no fault at me, would have given a worthy and unfortunate brother the benefit of that doubt. I think admonished him, if he really needed admonition,

Supposing safety to be a prime consideration, Charity would have been perfectly safe, if it had not only hoped but believed all things in this case. Our brother's conduct, it would have joyously learned, was perfectly defensible even any standpoint whence manly self-devotion is sion church had been nearly completed. Drawwas desired. The Bishop's visit could be made at a certain time only. Some eight hundred dollars had been raised and paid on the building. Before the consecration could take place, the Rectorship of St. Paul's Church, Brooklyn, N.

Y. In the evening he preached an anniversary strong giving at its conclusion some interesting sermon, giving at its conclusion se

missionary gave his note for the amount; not trusting to luck, not even to promises; but well knowing that his personal note implied his personal obligation, and engaged his personal honesty. He told the builder that the note would be paid, if necessary, by the sale of his library; and if he should die before it was paid, his wholesouled wife promised to pay it out of the small sum she would receive from the Clergymen's Assurance League. The work was done, the note was cheerfully received, and the church was consecrated. The expected contribution did not come in. Our brother accepted the situation. He owed the money, and there was but one way uted besides \$109.95 to the special sinking fund to pay it. He ordered his books to be sold; and in the meantime. till they shall be sold, he pays composed of members of the surpliced choir and interest on his note. He never complained to any one. I learned the facts quite accidentally; and I, not he, nor with his slightest knowledge, made an appeal to clergy and laity that we should 322.48; the Industrial School; the Employment | pay that debt, as the Church's debt, which it is, Society; the Altar Committee, which has to keep and save our brother's little library, the only property he has on earth. He is a man whose "Church tributed to the sick; and St. Agnes' Guild of views," I have reason to believe, are very differpoor working girls which has done a noble work, ent from mine in some particulars; in that redear to the Rector's heart. In his sermon, the spect, I take it for granted that he is a very wrong-headed man. I fear, too, that he would things, but it may be added that he found the not make a fortune as a Church-publisher; I susagainst his mother, and this document, signed by placing its mouth under the water of the parish in a greatly divided and depressed condimercies" even in business. In this particular things alike, introducing frequent Services, with matter before us he certainly did not regard beautiful and Churchly worship, and rooting things from the "purely business stand-point" of himself deeply in the hearts of the people. his own interest; he had the folly to regard them The church is one of the largest and finest in the from the stand-point of sacrifice. But, for all city, and located in a pleasant resident quarter. that, I assert that from the "purely business stand-Though heavily burdened with debt, it has a point" of debtor and creditor, which he has not closed. A strong wind blowing into it will ef- future of much strength and usefulness before it. disregarded, his business integrity in this affair is as clear and spotless as that of any man in the world. So his creditor thinks, also.

Messrs. Editors, I have taken little interest in the tedious talk which has been going on about the supposed horrors of our "parochial system" scholar, and whose library is about to be sold to (much of it in the Church-paper to which I have pay a debt of \$500, which he had contracted in referred). It is not the parochial systems which order to secure the completion of a mission is at fault, so much as the voluntary system which is hard to work; and it is not systems so much as the men who apply them, that need to be converted. In the circumstances of our Church, I sent substantially the same appeal to another I find that where the proposed substitute for our Church paper, which has made more money by parochial system is applied, it works as badly "trap" is formed like a syphon. It is cunningly the Church than you are likely to make; and, for the clergy as the other. Under our existing devised to empty itself. A series of these inven- now, I have found out the reason. It is conducted system, many of our brethren are in evil case, because "bowels of mercies" are lacking in the of the number fails to work in this way, another vate capacity, I suppose its managers have that body. No system will supply these. Every system will be cruel without them. With them, any system will work reasonably well. Just as things are, what better can we do, than to try to right the wrong and soothe the sorrows that come from time to time before us? If we were all to do that, many of the wrongs and sorrows of our brethren would not happen. When they did happen they would be relieved.

I thank you, Messrs. Editors, for your kindness, and enclose a contribution (unconditional) from St. George's Church. JOHN FULTON. St. Louis, Feb. 12.

Meeting of N. E. Deanery, Ills.

The Convocation of the N. E. Deanery met in Christ Church, Harvard, on Monday Feb. 6th. Evening Prayer was said at 8 o'clock, and a sera sum which he had no means of paying. The mon preached by Rev. T. N. Morrison, Jr., on fact that this was for the completion of a church | the text "All things are lawful unto me, but all ders for our generation. The ancient energy of will not make the laity, to whom the appeal is ad- things are not expedient." (I Cor. vi: 12.) On the following day, before the appointed 10 o'clock from a purely business standpoint; and viewed | Celebration, the Chapter was called to order by from that standpoint WE can not see how it can the Dean. Present: The Dean, Rev. A. A. Fiske (Rector), Rev. Canon Knowles, Rev. Messrs. Davis, Perry, Averill, and E. Ritchie. The minutes of the last meeting were approved. The Rev. E. Ritchie was re-elected Secretary. Reports were offered on the work at Austin, Englewood, and Pullman. There are regular Services now at Englewood. The matter of Services at Pullman was in the Bishop's hands. The Dean reported the procuring and reception of a

Naperville was selected as the next place of meeting, on Tuesday and Wednesday, 2nd and 3rd of May. The Dean appointed four speakers for Tuesday Evening, and the Rev. R. A. Hol-

land, Essayist for Wednesday.

A Celebration of the Holy Communion followed; the Dean acting as celebrant, assisted by the Rev. Canon Knowles. After the Celebration, the Dean presented an Essay on the interpretation of Scripture, and the relations between the Bible and the Church. The members of the Deanery were most hospitably entertained by parishioners, during their stay at Harvard.
On the Evening of Tuesday, the Bishop, who

had purposed being at the meeting of the Deanery, but was detained, came out, preached, and administered Confirmation, those of the members of the Chapter who were able, remaining and taking part in the Evening Service.

The church-building at Harvard is very pretty, and in excellent taste. It is built of wood, and consists of porch, nave, chancel and vestry-room. The "belfry" would be better if it were large enough to hold a bell, otherwise, it is quite a model. The chancel would be very much more effective in appearance and in teaching, if the choir-floor were lowered and the Altar raised. The windows are very good indeed. They show how great an improvement has taken place in the work of staining glass. Sometimes the symbolism is a little obscure.

Upon the whole, we warmly congratulate the

# The Church at Work.

# Reports of Progress in Various Fields, by our Correspondents.

California.-The Rev. Thos. A. Griffiths arrived from Georgia, and took charge of St. Paul's Mission, Bakersfield, Kern County, last week. He makes the third member of the "San Joaquin Valley Associate Mission." The Rev. D.O. Kelley was with him on his first Sunday in his new charge, to turn the mission over to him and see that he was duly "installed." Mr. Griffiths preached morning and evening, giving great satisfaction to those who heard him, and promise of peculiar adaptability to that very difficult field. The Holy Communion was celebrated by the Rev. Mr. Kelley. The Church has the lead in religious influence and position in Bakersfield, and by a wise and energetic ministry of the Word and Sacraments, and in the pastoral office, she ought to maintain the advantage. A church may be built this year. There are now five organized missions, two churches, and two parishes, three missionaries, about one hundred communicants, and a monthly revenue of \$130 in the San Joaquin Valley. where Church work was first begun by Mr. Keiley, less than two years and a half ago. Two more churches are likely to be built within a year or two. St. Paul's Church, Live Oaks, has recently had placed in it a beautiful stained-glass window, in memory of Miss Mortha A. Stafford. The centrepiece represents a cross, encircled by a crown, resting upon a background of mingled blue and whose contrasting lights are dispersed in subdued radiance throughout the church. This tribute of affection to the memory of her sister, was presented to the church by Mrs. Howard, wife of the Rector, and recalls to every heart the memory of one who was the embodiment of Christian graces.

At the base are the words: "In loving memory of Martha A. Stafford: born May 24th, 1838, died July 8th, 1881. Her works do follow her." The window was made by the Messrs. Lamb, of New York, and does credit to their usual good taste and workmanship.

The present Rector has been there for two years, during which time he has baptized twenty-seven persons (three of whom are colored); and presented for Confirmation eighteen candidates (three colored). The Services are, as usual, on Sunday morning and evening; also, in the course of the week, on Litany days. Sunday School is opened with the regular Morning Service, at which any who desire may be present; at the same time giving the children a Church Service for themselves.

Central New York .-- A great improvement has been made in the chancel of Trinity Church, Elmira. The whole effect is beautiful and Frilliant, and there is probably no chancel in Western or Central New York that is superior to it. A lady in the congregation paid the expenses; and this is but one of her many generous co tributions to Trinity Church. A few years ago, the exterior of the church was painted through her liberality. The beautiful Corona that hangs in the chancel, the Eagle Lectern, a part of the solid silver Communion set, the Altar cloths, and various other things for beauty and utility, were given by the same bountiful hand which is so often open, not only for Church objects, but in deeds of charity for the poor and distressed, everywhere. It is needless to say that her graceful and generous acts are highly appreciated by the Rector and Vestry, and by the whole congregation.

Central Pennsylvania.-The Rev. H. C. Swentzel, late of Chambersburg, has accepted the call to Grace Church, Honesdale, and officiated in his new parish on the last Sunday in January. He was once a Methodist minister, as was his father before him. He is now a most loving and sincere minister of the Church, throwing all his energies into his work; is very genial and highly esteemed. His predecessor in Grace Church was the Rev. T. E. Caskey, a man of rare enthusiasm, and greatly beloved by his flock. In consequence of overwork during the last Lenten season, his health failed completely. He had so many Services (and others in prospect for Easter), beginning with the Early Celeb ation, that, before completing the first Service on Easter morning, he was obliged to give up. From that time, his parishioners have hoped for his restoration to health. and have given him entire respite from all parish duties, but in vain; and he left, in May last, to seek in a foreign land (Germany) that which he failed to find in our own country. Mr. Caskey had some cherished plans, one of which was to celebrate in a becoming manner, by the presence of prominent clergymen and the Bishop, the approaching semicentennial of the organizing of Grace Church, which will occur on the 13th of February, 1882. It was intended to make the occasion one of much interest, by a special reference to all those connected with this parish, who, during the last fifty years, have entered into their rest. It was also designed to cancel the comparatively small debt of two or three hundred dollars remaining on the rectory. The church is a beautiful brown-stone edifice, and free from debt. The Sunday School is a model one.

Connecticut,-The winter Convocation of the Cler gy of New Haven County, met in Trinity Church, New Haven, on Tuesday, January 31st. The first Service, consisting of Morning Prayer and the Holy Communion, was at 11 A.M. The Convocation Ser mon was preached by Rev. E.S. Lines, of St. Paul's Church, New Haven; his text being St. Luke xvii:5. "The Apostles said unto the Lord, Increase our The preacher spoke of the excellence of the request, for all Christians, especially for those who have large responsibility in the Church, because it is a prayer for power to do hard things, not for freedom from the necessity of doing hard things. Reference was made to the superficial, critical treatment of religious questions, to the current spirit of doubt, and its influence in weakening-often unconsciously-the faith, and so the power of those who teach, and rule, and guide the flock. The loss of the spirit of faith was set forth as the cause of most of the ills of the Church. A plea was made for prayer and preparation of mind and heart for the increase of faith, as meaning the increase of spiritual power, and the winning of victories, like unto those which marked the beginning of the Church.

The afternoon session was occupied by the reading of an essay, followed by discussion, and consideration of a previously chosen text. The Rev. Mr. Denslow, of Grace Church, Fair Haven, read the essay, his subject being, "The Evils of Sunday Schools." The practical ills connected with ordinary Sunday School Instruction were clearly stated In the discussion which followed, the opinion of the clergy appeared to be, that the Sunday School must be maintained, and an endeavor be made to increase the efficiency of its instruction, to prevent it from displacing attendance of children at Church, and on home instruction.

The Rev. Dr. Vibbert and the Rev. Mr. Micou presented written papers upon the last clause of the Lord's Prayer in the New Version—"Deliver us from the evil one." A discussion followed which was resumed on Wednesday morning. The feeling of the clergy appeared to be one of regret at the change made in the revision, with the frank admission that much was to be said in its favor.

A missionary meeting was to have been held on Wednesday evening, but a furious snow storm pre-

The closing session was held on Wednesday morning. Much time was given to the practical consideration of missionary work in the county. Reports were made by the Rev. Mr. Marks, of North Bradford and North Guilford, the Rev. G. H. Smith, of Yaleville, and the Rev. Mr. Eddy, of East Haven. A sermon plan was presented by Rev. Mr. Wildman, of Wallingford, on I.St. John iii:24. At the next Convocation in April (day and place to be fixed by the Dean and Secretary), the Rev. Dr. Deshon will be the preacher; the Rev. Mr. Randall will read the essay; the Rev. Mr. Worthington will present the first paper on the text, Gen. 1: 5. "And the evening and the morning were the first day;" and the Rev. Dr. Beardsley, and the Rev. Messrs. Russell and Pardee will be the missionary speakers. After adjournment, the members of Convocation became the

About thirty-five of the clergy attended the meetings and Services. All felt that good work had been ecomplished.

Provision has been made for the payment of the debt upon Trinity Church, Newtown, and the putting of the property in good condition, by subscriptions to the amount of \$9,000. This is one of the old parishes in the Diocese, one of the very strongest

In the Chapel of St. Paul's Church, Riverside on Sound, the usual evening Service was held on the Festival of the Conversion of St. Paul. The Rev. George C. Houghton, of Hoboken, New York, offlciated and delivered an eloquent and appropriate sermon. Notwithstanding the storm, the Services were well attended, and a fair collection was taken up for diocesan missions. Arrangements are being nade with neighboring clergy, for the usual Friday vening Services during Lent.

The storm on St. Paul's Day reminds us that "on this first Festival of an Apostle, in the Christian Year (Jan. 25th,) prognostications were drawn for he whole year. If fair and clear, there was to be plenty; if cloudy or misty, much cattle would die; if rain or snow fell, then it presaged a death; and if vindy, there would be wars."

Iowa.-In the Iowa Churchman for January, we find the first instalment of a very interesting paper by the Bishop of Iowa, upon the Missions of the Church of England among the American Indians,

The Sunday after Epiphany witnessed the joyful feast of dedication" at Newton: the beautiful little church of St. Stephen in its Christmas-tide greens, and fresh and neat as loving care and exquisite taste could make it, being solemnly consecrated to Almighty God. The Rector of the parish, the Rev. Evans Ryan, B. D., and the Rev. F. Emerson Judd, of St. Mark's, Brooklyn, were present, and took part in the interesting Services of the day. The Bishop preached both at the morning and evening Service, catechized and addressed the Sunday School, and confirmed and addressed a class of seven, all "children having come to years of discretion." The music was excellent. The church was crowded long remembered in Newton as "an high day.

Mission, Maquoketa, and confirmed two in the exceedingly pretty little brick church, built under the care of the Rev. Mr. Myers, the devoted missionary at Maquoketa.

Among the interesting features of the Christmas feast at the Cathedral, Davenport, was the rendering of a spirited new Te Deum, the composition of the accomplished precentor, the Rev. Francis H. Potts, A. M.

"Ely House," on the College grounds, is already under cover, and adds much to the beauty of the Cathedral close." It will be ready for occupancy in May. The indebtedness of Grace Church, Decorah, has been reduced the present year, by the efforts of the congregation, to nearly one-half the original amount. St. Mark's Church, Maquoketa, was amount. opened for Service the week preceding Christmas. Several of the neighboring clergy were inattendance on this occasion. Every room in the college building at "Griswold" is again full, and there is great need of additional provision for study-rooms and dormitories

The final settlement of the estate of the late Mrs. Clarissa C. Cook will be made at the March term of the Probate Court. In the recent division of the "rest and r sidue" between the two charities con-Aged and Indigent Clergymen, and the Widows and rphans of Deceased Clergymen, received in securities and real estate, at schedule valuation, nearly \$65,000, which, with the bequest earlier obtained from the same source, will make the capital of this important fund \$75,000.

Kentucky.-The editorial charge of the Kentucky hurch Chronicle, by appointment of the Assistant Bishop, has passed into the hands of the Rev. M. M. Benton, Jr. While we congratulate the late editor upon his release from one of his heavy responsibiliies, which he discharged so well, we take the opportunity of bidding "God-speed" to his successor n the editorial chair.

The place for the next meeting of the Convocation of Louisville, has been changed from St. Anlrew's, Louisville, to Christ Church, Elizabethtown. The first Service will be held on Tuesday night, Feb. 4th. There will be Services morning and evening

among the members of the congregation and others, occasion was preached by the Rev. Daniel C. Robrenders valuable lay-assistance to the Rev. Mr. Perry, the Priest in charge.

The Chapel of the Atonement, which has been making good progress. Steps are now being taken which will result in the laying of the corner-stone of a new church building, in the course of a few weeks, on a lot which has been generously donated by Mr. John Glenn. This is one of the most promising of nects of success are owing to the blessing of God upon a work which has been carried on, for the most part, by two or three earnest and energetic layworkers. The work is principally among a class of churches, or with religion of any kind, but who in addition to the direct legacy. have been brought, by the influence of this Mission, within the sound of the everlasting Gospel.

Bishop Pinkney delivered an entertaining and inwas based upon his travels in England and Scotland, and was full of pleasing incidents and beautiful descriptions. The proceeds of the lecture were devoted o the fund for building a Rectory for the Church.

Michigan.-Bishop Harris visited Grace Church, Port Huron, on Sunday, January 29th. This parish, inder the rectorship of the Rev. Sidney Beckwith, s united and prosperous. The growing importance of Port Huron as a commercial and manufacturing city, is, of course, a stimulant to the earnest workers of Grace Church; and the Vestry already have orick chapel now in use for the Services is uncomfortably crowded, and has become totally inadequate to the needs of the rapidly increasing conregation.

On the evening of Sunday, January 29th, the Bishop visited St. Paul's Church, Fort Gratiot, whose rector is the Rev. G. M. Skinner, and confirmed a nual dues paid, and new subscriptions received. class of thirteen persons. The church, which has recently been enlarged, is now receiving a coat of paint and undergoing other improvements.

The Rev. G. Mott Williams, deacon, who recently completed a year of acceptable service as Assistant to the Rector of St. John's Church, Detroit, has been appointed by the Vestry an Assistant Minister of that parish. His address has been changed to 59 East Montcalm Street.

An Organ Fund, for the purchase of a pipe organ, has been commenced by St. Peter's Church, Detroit. A Committee of Clergymen has under preparation, with the Bishop, a schedule of topics for the brief addresses at the daily noon-day Services, at Mariners' Church, to be held, as usual, during the coming Lent.

Minnesota.—The members of this Convocation met on the Festival of the Conversion of St. Paul and the following day, at the Church of the Good Shepherd, St. Paul. Holy Communion was celebrated by the Dean (Dr. Watson, of Redwing.), assisted by the Revs. E. Livermore and S. K. Miller. After dinner with the hospitable rector of Good ent. The Rev. Mr. Brown made an address, refer-

table is never without a guest, Convocation was called to business. The Rev. H. Kittson was elected (1.) "Shall our States be our Provinces?" "(2.) "The Church's care of the young with reference to the Sacraments." (3.) "What are the elements of an attractive Service?" (4.) "The Church's care of the young with reference to Friendly Societies." The subject proved full of matter, and brought out full and interesting discussions, in which most of the members took part. A special interest was added to the meetings by the presence of the Bishop of Honolulu, who gave a remarkable account of the work and people in the Sandwich Islands; also, by the address of Rev. Wharton B. Smith, curate in charge of St. John the Evangelist's Church, in the Parish of St. Peter, Eaton Square, London, England, of which Canon Wilkinson is Rector.

The presence of the Rabbi of the neighboring Synagogue gave occasion to the members of Convoca tion to question him about the training of the parish children. The result of their questions showed that Christian pastors could learn a lesson from a Jewish Rabbi, as to the importance of early train-

The Bishop of Honolulu, besides preaching on Thursday evening, at the concluding Service of Convocation, visited the other churches in the city. He preached in the morning at St. Paul's, in the afternoon at St. John's, and in the evening at Christ Church. The offertories on each occasion were deroted to the work in Honolulu.

St. John the Evangelist's, although a new Parish in St. Paul's, is already fairly established. At Christmas time, many beautiful gifts were presented by the members and friends of the Church. An Altardesk and Cross, candlesticks and vases, all of polished brass, were among the gifts; also, a carved black-walnut Bishop's chair, and a Hymn-tablet of butternut, beautifully illuminated. A new organ and two standards in blue and gold with trine lights each, were placed in the church last week. A stone Font is promised for Easter. A surpliced choir of men and boys has been organized. Holy Communion is celebrated every Sunday and Holiday, and with parishioners and friends, and the day will be the Prayers of the Church are offered morning and evening, daily. The rapid increase of population in On the 2nd of January, the Bishop visited St. Mark's | the part of the city where the church was located, gives hopes for the future.

Mississippi.—A most interesting Service was held on a recent Sunday afternoon at Vicksburg, being the opening and dedication of the Chapel of Christ Church, which has been prepared and beautifully furnished by the teachers of the Sunday School, and is intended to be used for the week-day Ser vices.

At 4:30 o'clock, Dr. Sansom (the rector), the officers, and the teachers of the School, entered the front door of the Chapel in procession, and as they passed up the aisle, repeated the 24th psalm. On reaching the chancel, Mr. Louis Holtslander advanced in front of the altar, and in the name of the teachers and scholars of the school, requested the Rector to accept this Chapel as the offering of the Sunday School for the purpose of Divine wership. On which, the Rector used a good portion of the Service in the Prayer Book for the "Consecration of a Church or chapel," setting it apart from all mmon and worldly purposes, and dedicating it to the worship of God.

The Chapel is a perfect little vem, and most appropriately furnished. It is 40x18 feet, the chancel being separated from the nave by a very becoming arch. The walls are wainscoted as high as the botcerned, the Trustees of Funds and Donations for tom of the windows, the plastering above being painted a warm brown tint. The windows are Gothic pointed, and filled with stained glass by Wells & Bro., Chicago. The seats are oiled and varnished, with floriated ends, the work of Mr. Holtslander. The beautiful altar cross, richly gilded, was the liberal gift of Mr. H. Pennell, of Vicksburg. The Chapel will accommodate seventy-five or persons, and will make a most comfortable place of worship for the week-day Services of the Church.

New Hampshire.—The South-east Convocation of New Hampshire met at Trinity Church, Gilton, on Tuesday and Wednesday, January 24th and 25th. At Evening Prayer on Tuesday, papers were read on the History of Prayer Book revision, and some questions concerning the same. First, by the Rev. I. W. Beard, of Dover, on Changes that already have been made in the Prayer Book. Second, by the Rev. Wm. Lloyd Himes, of Wolfborough Junction, on Proba-Ith. There will be Services morning and evening the rest of the week, and on the following Sunday.

Maryland.—The Parish Guild of the Church of St. Mary the Virgin, Baltimore, held its anniversary on Tuesday evening, Jan. 31st. The Service was full choral, and was, as usual, hearty and devotional. The sermon was preached by the Rev. Wm. Kirkus, of the Church of St. Michael and All Angels, from 1. Cor. 1:28, the subject being—"The True Character of Religious Instruction and Example." Like all the discourses of this eminent divine, it was earnest, thoughtful, forcible, and eloquent. The Guild numbers about twenty young men; and, by its labors among the members of the week, and on the following sunday.

Like Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Order of Morning and E ble or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. erts, of Concord.

The Rev. L. Waterman received many congratulaions, as this was an anniversary of his Ordination to already mentioned several times in this journal, is the Priesthood. After a closing meeting for business, Convocation adjourned in time for the after noon train

The weather was the most severely cold of the eason, the thermometer registering 22 degrees below zero. This had its effect upon the size of the the city Missions; and its steady growth and pros- congregations, but the brethren were out in full numbers. The spring meeting will be held in Dover, when the "temperance" question will be discussed. It is now estimated that the remainder of the Knowlton estate which will eventually be available people who have heretofore had little to do with for Holderness School, will not fall short of \$60,000,

The Rev. Charles A. Holbrook, of St. John's Church, Portsmouth, N, H., sailed for the Azores, on Sunday, Feb. 22d, to be absent about three structive lecture, in the chapel of the Church of the months, for the recovery of his health. During the Ascension, on Monday, the 30th ult. The subject few years of his rectorship at Portsmouth, he has labored indefatigably. The opening of a House for children, a Workingmen's Institute, a Mission Sunday School, and the organization of a Branch of the Girls' Friendly Society, being promineut results of his generous zeal. The gift of a house for the Children's Home, and of the only building they now occupy, for the establishment of a Hospital, testify to the response which his labors have called forth. In addition to these extra labors, and his ordinary parish routine, he has recently superintended the erection of a new Mission Chapel, a bequest. It is hardunder contemplation, the erection of a large stone ly surprising that he has felt the presence of so church on the capital site provided for it. The fine many burdens, and is now obliged to seek a little

New York.-The Maternity Society of the Parish of the Transfiguration, held its Sixth Anniversary in the Sunday School room, on Thursday, Feb. 2d. the Feast of the Purification, when officers were elected, reports of the year's work were read, an The business meeting was preceded by a Celebration of the Holy Communion in the church proper. There was a large attendance of members and friends, and the Rev. Dr. Houghton presided, as usual. For the first year of its existence, the Society assisted twenty mothers with clothing and other comforts. During the past year, they have been able to aid over one hundred; thus doing a blessed work in destitute homes, not easily reached through the ordinary channels of charity. The Festival, this year, fell on the first Thursday of the month, being the time when the Niobrara League hold their Monthly Meetings at the same time and place; but the League gracefully yielded to those who had a prior and stronger claim, and postponed their regular meeting till the following day, Friday the 3d inst.

A Memorial Service, in commemoration of the Rev. J. S. Atwell, late Rector of St. Philip's(colored) Church, Mulberry Street, New York, was held on the evening of Septuagesima Sunday. The Bishops of New York and Springfield, the Rev. Dr. DeCosta, and the Rev. Messrs. Brown and Walden, were pres-

Walden, who is temporarily in charge of the parish, read letters from several of the city clergy, regret-Secretary. The following subjects were discussed: ting their inability to be present, and also a paper which had been carefully prepared, giving Mr. Atwell's history. He was spoken of as a grave, careworn Rector, ever ready to pray with the sick, and advis the perplexed; best known, and perhaps most highly appreciated, by the poor. He did not aim at popularity, and flattery he scorned. He was a good organizer, and an excellent administrator of the af fairs of the parish.

Bishop Seymour followed, saying he knew the late Rector well. He had been interested in St. Philip's Church since a period prior to the war. He saw around him unmistakable tokens of the industry cal and success of the late Rector.

The offertory was devoted to the widow and chillren. Bishop Potter brought the Services to an end with the Blessing of Peace

At the session of the Southern Convocation, held ecently in White Plains, a Committee, censisting of the Rev. Chancey Bunce Brewster and others, was appointed to draft a suitable minute on the death of the Rev. J.G. Rosencrantz late Rector of St. Peter's Church, Port Chester. The minute was carefully prepared and must have been quite gratifying to the friends of the deceased. It was unanimously adopted by a rising vote.

Northern Texas .-- St. Matthew's Parish, Dallas continues to grow and prosper. In addition to work in other departments, it now has three Sunday Schools in successful operation—one at the Cathedral, on at the Chapel of the Incarnation, and one in East Dallas. The Cathedral Sunday School is working very hard to secure funds to put an iron fence in front of the church. They have already purchased sixty feet, but the entire fence will no be erected until after Easter.

Oregon .-- Bishop Morris has been holding a Mission, or series of public Services and private Conferences of the clergy, in Portland. The first of these was held on the evening of Tuesday, the 7th inst.; and the Mission closed on the Thursday evening following. Papers were read on "The Difficulties of the Pentateuch;" "The New Lectionary: "The Teaching Church," and other subjects.

Pittsburgh.—The repairs are steadily going on at St. Paul's Church, Erie, and it is expected that it will be ready for public worship by the first of next month. The opening Service will be attended by Bishop Whitehead and a large number of the clergy of the Diocese. The opening Service will be on a week day, and will be one which will excite a great deal of interest.

are as follows: An Altar Service, bound in morocco, by Reed Caughey. The altar desk of brass, elegantly burnished and of beautiful design, by Miss Sarah Reed, in memory of her very dear friend Mrs. Henrietta Brandes Ely. Brass cross for the altar, by Mrs. Ruth Metcalf in memory of her father, the late lamented Isaac Moorhead. Lectern of brass. by Mrs. Ed. W. Reed, in memory of her son, Archie Hilton, who died suddenly last summer. The lectern is of a very handsome pattern and cost \$175. The rector's chair in the chancel is given by George D. Selden, in memory of his wife, Mrs. Minnie Fletcher Selden, also a lectern Bible. The chair is of oak, handsomely upholstered, and cost \$80. The pulpit has been given by Mrs. Charles M. Reed, Jr. It is of brass, is of unique style and beautiful in design, and cost \$650. This costly gift was given by Mrs. Reed in memory of her children, Helen and Charles Seth. The bishop's chair or throne with canopy, has not been denated as yet. This will be quite elegant, and will cost from \$125 to \$250. The altar rail and standards will be of brass and will cost about \$200. These are also yet to be given.

Bishop Whitehead has sent the following letter of Greeting to the several parishes of his Diocese in advance of his Primary Visitation:

advance of his Primary Visitation:
To the Clergy and Laity of the Diocese of Pittsburgh,
Greeting in the Lord.

Dear Brethren:—In the Providence of God, and
under the guiding influence of His Holy Spirit, one
unknown by face, and even by name to most of y u
has been chosen, and now by the laying of hands has
been consecrated, to be your bishop. I come among
you knowing well how exalted is my privilege to
follow in the steps of that Apostolic man, who for
now these fifteen years, with such rare devotion and
untiring zeal, has gone in and out among you; and
appreciating too the honor of presiding over a Diocese so large in extent, so earnest in pirit, so full
of promise for the future, as it has been of successful work in the past. I come to you, upborne in the one of us in his vocation and ministry, provoke his brethren unto love and to good works; and, as fellow-helpers with God, strive with holy emulation to build up the Kingdom of Christ, and to spread abroa i the knowledge of Christ in every part of our Diocese. Diocese.
The blessing of God Almighty, the Father, the Son.

and the Holy Ghost, be upon you, and remain with you forever. Amen.

Faithfully Your Friend and Bishop,

CORTLANDT WHITEHEAD.

Pittsburgh, Feast of the Conversion of St. Paul 1882.

Quincy.-The Earnest Worker, the parochial organ of Trinity Parish, Utica, N.Y., has the following kindly notice of the present incumbent of Grace Church, Galesburg: "The Rev. C. J. Shrimpton, lately of Fayetteville, and now Rector of Galesburg. Ill., whom many of us remember with pleasure, is meeting with the utmost kindness in his new field. and the Parish under his guidance is "putting on strength.' "

Vermont.-Rev. W. H. Collins, of Brattleboro, has been appointed a member of the Missionary Committee, to fill the vacancy caused by the removal of Rev. E. K. Atwill from the Diocese.

Virginia.—There are many churches in this young country that claim the distinction of age, but one of the oldest is Pohick Church (which was planned and located by George Washington long before he became the "Father of his country)," situated not many miles outside the limits of the district, in Fairfax County, Virginia. Some of the drawings which Washington made for it are still extant. The first Pohick church was a wooden building, and stood near Pohick Run, about three miles from the residence of George Mason (who drafted the famous Bill of Rights for the State of Virginia), and some nine miles from Mount Vernon, the Washington homestead. After it was destroyed by fire, the Vestry proposed to rebuild it on the old site. They called a meeting, and after a protracted and some what stormy debate, Mason urging that the old site was endeared to the people by its religious associations and the burial of their dead, and Washington claiming that it was not central to the populationthe meeting adjourned with considerable "bad blood" When they next convened, Mr. Mason reiterated his arguments with, if possible, more vehemence than before. When he had finished, Washington arose, and, without comment, placed upon the table a map he had made, showing the distances from the principle residences to the present site of the church. All opposition was effectually silenced, and the immortal George, as usual, had his way. It stands on an eminence, on a portion of the old Mount Vernon estate, about seven miles from the Manor House, and as many from the residence of Mr. Mason. Both Washington and Mason were Vestrymen at Pohick long before the Revolution, and "for many years," says Bishop Meade, "Washington was a constant worshipper within its walls, never allowing company or any other cause to keep him from the House of God." Forty years after, Rev. Wm. Johnson repaired the church, raising money for the purpose, and was its rector for about two years. Previous to that time the doors and windows had been swinging idly on their hinges for half a cen-Shepherd, whose house is said to be opened day and | ring to the late Rector's independence of character | tury, while tramps and wanderers found shelter guests of the ladies of Trinity Parish, at dinner. night, for any to take refuge therein, and whose and devotion to the Church. The Rev. Treadwell within its walls, and bats and owls held undisputed

sway. About the year 1873, Mr. T. R. Whitman, of New York, raised another fund, repaired it again and gave an organ, and for several years thereafter, Service was held every alternate Sunday. But it cost something to keep it up. There are p ople enough to fill the church within sound of its bell, but the majority of them have little means, and take little interest in religious matters. A movemen is now on foot to establish a permanent fund to keep the Church in repair for all time to come.

Wisconsin.-The Madison Convocation held a very interesting session, on January 31st and February 1st and 2d, at St. Paul's Church, Beloit, Rev. Fayette Royce, Rector, and Dean of the Convocation. There were seventeen clergymen present, including Bishop Welles. Only four of the brethren of the Convocation district were absent. Instead of an opening sermon, on Tuesday evening, the Dean assigned four topics to four clergymen, upon which each made a short address. There was a unity in the subjects. Speakers, Revs. Chas. Holmes, March Chase, S. S. Burleson, and H. Green.

A stirring missionary meeting was held on Wednesday evening. Speakers: Rev. M. Chase, T. W. McLean, and the Bishop. A paper was read on Wednesday afternoon, by Rev. C. M. Pullen, on 'Reverence for Holy places and things." The subject was ably handled, and it elicited a general and animated discussion.

The conference on Sunday School work, on Thursday afternoon, was very profitable, The Sunday School Service at 4:30 P. M. on Thursday, was one of the most interesting of the Convocation. The children were catechised by the Rector, and two brief iddresses were made to them.

At the closing Service, on Thursday evening, the Rev. Dr. Locke, of Chicago, preached an eloquent and effective sermon. The attendance was increased with each Service. At the close, the ladies of the parish having provided an entertainment in the Reception Room, the clergymen and the congregation were invited to repair thither, where a pleasant hour was enjoyed.

Indian M ssions .- At the February meeting of the Niobrara League, Bishop Hare was present and appealed for more money to carry on the work, which he represented as being in a very prosperous condition. Archdeacon Kirkby was also present, but he satback and declined to deliver an address; but when the Bishop spoke of the great need of the well disposed Indians for more farming utensils, the Archdeacon modestly asked if the Government did not provide them with what implements they required. The Bishop replied in substance that it The furniture in and around the chancel is being did to a limited extent, but he spoke apologetically given as memorial offerings. Those already given for the Government, because it required so many utensils to supply such a large number of Indians. A quiet remark of the English missionary, showed what he thought about it, and one could not help reflecting on the millions of money spent in killing these poor creatures, and wondering what an infinitesimal part of that sum would be required, wherewith to buy plows, etc., and whether the Government itself would not be ashamed to acknowledge its inability to furnish to any extent required, such simple implements to those of its wards who were willing to use them. Sitting Bull, who is now only 15 miles distant from the Agency, asked in what white man he could confide. He was recommended to apply to Bishop Hare, and the latter went to see him. This remarkable Indian, with the dignity of a monarch, said to the Bishop, "You know how earnestly I have followed the war path! Now, I shall be jnst as earnest in the right path." At the close of the interview, he sent five Indian children to be educated in St. Paul's School at the Yankton Agency; one of them being his own son; two, the sons of his chiefs; and two Indian girls. Who can help praying

# A Good Work in Delaware. Correspondence of the Living Church.

Since writing my last letter to you from Wilmington, the quasi-Cathedral city of Deleware, about a month ago, matters spiritual and ecclesiastical seem to have awakened a fresh interest in one of our city churches-yes, in two of them. In that letter I had occasion to refer to the Rev. Dr. Martin, who had assumed the Rectorship of Trinity Parish, and the beginning of whose ministry among us promised such abundant fruit. Nothwithstanding the shortness of the time that has since elapsed, I am enabled even at this early date to chronicle encouraging progress.

And first, I must mention what to one portion of the Parish, is a matter of great rejoicing. While the whole Parish, second in the Diocese in influence and communicants only to the Bishop's Church, was glad to know of a spiritual head being settled among them, the congregation worshipping at the "Old Church" found cause for increased thanksgiving, upon learning that the Rev. Louis K. Lewis, an Assistant at S. Peter's Church, Philadelphia, had been appointed temporarily (possibly permanently) Priest Assistant of the Parish in charge of the "Old Church." Thus the mother Parish of the city, dating from the year 1698, is fully equipped; and one result already to be seen is large congregations in both churches. The Holy Eucharist is celebrated on all Holy Days in Trinity Chapel by the Rector,an advance in the right direction,-and regular Services are maintained in both churches of the Parisb.

Dr. Martin, on the Feast of the Conversion of S. Paul, re-organized the cuild at the chapel, to be known as "Trinity Chapel Guild," which has now 45 members, and others constantly coming in. Committees are being appointed as follows: On

Church Extension, including Sunday-school work and any mission in which the Parish may engage; On visiting Sick and Poor, to supply necessary food and medicine; On Sewing School; On care of Church and Vestry, to see that both are kept clean and in repair, and the latter furnished with the necessary toilet articles; On care of Altar Vessels and Linen, Surplices and Vestments, and change of altar and desk hangings; On decoration of the Church on High Festivals and at other times; On Music, to help provide funds for the maintenance of the Quintette Choir; On Choir to sing Sunday afternoons, and Wednesday and Friday evenings, to be composed of men and boys; On Choir to sing at the ordinary week-day services, to be composed of ladies; A Provident Committee, to provide clothing for children and adults desiring to attend Sunday school and Church; On taking steps to procure a reading-room and furnish it with attractions for workingmen and others, a project for the future. Thus you see a great deal of work marked out, but it is expected that every one connected with the congregation may find something to do, where there is so much to be done.

The plans for the new church up-town are progressing finely under the architect, Mr. Simms, of Philadelphia. A clere story will be one of the features of its construction, we understand.

In the recent violent storm, the chancel-window in the church at Mattituck, L. I., given by Mrs. Aldrich, of New York, was blown out by the gale and destroyed. It cost two hundred dollars.

In the Church of the Holy Trinity, Brooklyn, on Septuagesima Sunday, the Rev. Dr. Charles H. Hall said that as Guiteau had been sentenced to death, he would on frequent Sundays read the Collect to be found in the prayers for persons under sentence of death. While, he added, there were not two opinions as to the righteousness of the sentence, it was, in his opinion, right to read this Collect. When John Brown was under sentence of death, he had read the Gollect in Washington, and was severely criticised for doing so; because, it was urged, he did so from political motives. When his critics read the Collect, however, they changed their opinion. In the present case, he did not think he was laying himself open to criticism.

Gen. Lew Wallace, our minister to Turkey, is receiving no end of attentions and compliments abroad. The sultan talked for some time with him about his novel, "Ben Hur," and begged a copy for his scribes to translate into Turkish; he has been offered the star of the Order of Medjidie; and Sir Charles Dilke writes that his book "The Fair God," is "the very finest historical novel ever written."

# LETTERS TO THE EDITORS.

VARIOUS SUBJECTS DISCUSSED.

Religious Orders.

To the Editor of the Living Church:

Everybody, so far as I know, has read Father Grafton's letters in the LIVING CHURCH with interest; and yet I have not seen that any one has as yet written, to open, in public, certain interesting questions that they raise. I have greatly wished to be resolved on some points that seem not to be quite clear in the present situation; and so I venture, with great respect for F. Grafton, to write you briefly of it and of them. I do not understand F. Grafton to speak for the Society of St. John the Evangelist, as an authorized spokesman, or in any other way than as one of its best known and most honored members. He is rector of an important parish, and says probably indicates what may be called the at all to go beyond this, and to speak for the Society as a whole, or even for the Society else-

When a Mission priest as one of a Religious Society comes into a parish to hold a Mission or to give a Retreat, the coming does not commit the parish to any particular line of teaching. But a parish is committed by the teaching of its ordinary authority. If, then, a religious Society has what may be described as an Authorized Teaching, it would seem most desirable that this should be stated and explained to any par.sh that might wish to call a member of the Society to be its rector, and also the general Church, which has be some real head and spokesman of the Society, who could be addressed by such parishes as we are considering, who could speak for the Society with full authority; and with whom, in case of need, the general Church could treat. It is generally understood in the case of the Society of St. John the Evangelist, that it has no such a foreign intrusion. Otherwise, it is a matter head-at least in America-and that it has no written and definite Constitution. In this state of things, it is not easy to see how the Society can be regarded as more than a number of excellent priests living together by agreement, under certain rules. It would hardly be what is technically called "Religious"; nor does it appear how it could be recognized as such by the general Church, or formally regulated, or treated

But then, on the other hand, if there were such a head, and a definite organization, we should find ourselves at once in another set of difficulties.

Would a parish, calling a member of a Society to be its Rector, be held to have called the individual or the Society? If the individual, a parish might see its way; if the Society, it could not even be sure who its Rector was to be, or how long he should stay, or by whom he should | Church, such as that which, as I have shown, is be replaced. Inasmuch as a Society never dies, such a parish would seem to have elected an indefinite series of Rectors, some of whom may tled. It is directly in the teeth of Catholic prinnot yet be born. Parishes might be found willing to do this, for parishes sometimes come into great straits, and under stress of circumstances are ready to do almost anything; but it would be a good deal like committing suicide to save one's life. The whole temporal and spiritual future of a parish might come to depend on the will of the discipline and authority of the Church, and the General of a Religious Society, who might be not even a member of the same Church as our own-one who is not bound by our Canons and laws, nor under the jurisdiction of our Bishops. I do not say that a parish in such a condition would be in schism; but it would seem to be in a state perilously near that. For, in such case, where would the rights and authority of the Bishop be? And what would the position of Rector be, but a sham? And what guaranty would the laity have of any right, temporal or spiritual? This state of things might perhaps be tolerable in a mission in a heathen land, directed and supported from without; but would it be tolerable in a regular parish of the Protestant Episcopal Church in the United States? Might not our Bishops find some trouble, in case of a conflict (which is quite conceivable) between the Canonical and the "Religious" obedience of some of their clergy? And would not their difficulties be indefinitely increased by the fact that the person to whom the "Religious" obedience was due, might be one who was not within their jurisdiction, or amenable to the laws and Canons of our Church? And lastly, what would be the position of the Rector himself? Is it not possible that, in his place as Rector, he might be deprived of his rights, or treated with other injustice, by one from whom he could have no appeal, and against whom no defence?

I do not say that any of these things are likely to happen; but any of them might happen, and they are to be foregeen and provided for, in any legislation about Religious Societies in the Y. D. H. American Church.

To the Editor of the Living Church:

I think it concerns all the members of the American Church, that at least one of our par- lent Kalendar." ishes is practically in the hands of a religious Society whose members render obedience to a foreign Superior. St. Clement's, Philadelphia, is the parish to which I refer. The Society of St. John the Evangelist has done and is doing good work for the Church in several parts of the world; and the existence of Societies of mission priests seems to me very desirable, under proper circumstances and regulations. When two important American parishes were taken charge of by two American priests of that Society, many of us were disposed to welcome them heartily. the position of Rector of an American parish; Baptism, at the laying on of hands in Confirma-

they were satisfied by the certainly sincere assurciety might be a most valuable aid to those parishes and to the whole Church.

successful work, it has come at last to this in St. Clement's parish, viz., that the parish is practically the Mission of the Superior of the Society of St. John the Evangelist, an English priest liv- to the consecrated Bread and Wine remaining. head of the local Mission-house; and what he ing in England. The American Rector has been, as it were, compelled to resign. The parish is ting the sacred vessels,' which we are informed is Boston teaching, but I do not understand him in charge of a priest, who, although he has been to be done in the church. Page 23, 101. How received into the Diocese of Pennsylvania, yet many Bishops of this Church have made this has his English Orders to fall back upon; to would be a matter of comparatively little conse- be found whole congregations remaining-if not quence; and who, at the same time, owes such to receive the Blessed Sacrament, at least to asobedience to the English Superior as an American priest could not lawfully render. A num- Prayer Book reference is attempted here. Page ber, at least, of the parishioners of St. Clement's, 23. are so led astray, that they distinctly profess that the regular priests of the Society of St. John; Page 75. that they have placed themselves in the hands of that Society, and that their Rector has charge of relations with the parish. To do this, it would | them only in the character of a member and repappear to be almost necessary that there should resentative of that Order. Thus, they admit the principle of Roman usurpation by Religious Orders, with the difference that there is not even a pope to control this English Order.

I do not intend to speak of the resignation of the late Rector, nor of the motives that led to it, except as the circumstances establish the fact of not affecting either your readers or me. But it is well known that the vestry of St. Clement's could not have been brought to ask for the resignation, had they not feared the results of the action that the English priests were known to be ready to take (in obedience to their English Superior), in the event of the Rector's remaining. And this, although those English priests were here as assistants under that Rector, and could admitted to it by the Bishop as such assistants.

Now, sir, much as we may admire the principle of self-devotion in religious communities, grateful as we may be for the parochial Missionwork done by these priests of St. John the principles of the Holy Church throughout the world; nevertheless, we cannot consent to an intrusion into our Dioceses and into our national already partly established, and which, moreover, is, as I believe, sought to be yet more firmly setciples. We cannot be content with the word of a foreign ecclesiastic, however good he may be, that he will not interfere with one of our Rectors by, a claim of religious obedience due to himself.

Let us have religious orders of priests and laymen, if God wills; but let them conform to be regulated by constitutions consistent with the position of our bishops as the real pastors of the flock. In other words, American Orders and American Superiors for the American Church. We cannot consent to schism; and the state of things against which I protest in the Diocese of Pennsylvania is, at least, incipient schism. It only needs that the English Superior should send over to his Mission here a "retired colonial," to perform Episcopal acts, in the event of the refusal or failure of the Diocesan, in order to make it as full-blown a schism as that of Bishop Beccles in Scotland. And we know that our English brethren, with all their virtues, are not invariably clear as to where their authority is bounded.

I believe then, sir, that the members (and especially the clergy) of the American Church ought to know of these things, and to lift up their voices, so far as they can, against intrusion. It concerns us all, and we have the power to stop it right here, and to put an end to it. I hope and believe that our Bishops will not fail to exercise their fatherly care over the Church in this danger. It is their duty to repel, firmly and The Prayer Book, as it is, should be at once the wisely, all such attempts; and I trust they will guide and the standard of all Churchmen.) see that there is occasion for action. We must, of course, try the most peaceful methods first; and I cannot help believing, that, if the Superior of the Society of St. John the Evangelist can be made to understand our just and true view of the case, he will withdraw his hand from that which is not his.

The Christian Year Kalendar, 1882. To the Editor of the Living Church:

In your issue of December 24th, 1881, criticising the notice, by a Southern contemporary, of this publication, you speak of it as "an excel-

good things. We have no doubt that it would perhaps, more speedy starvation? be found useful in the Rector's Study, or hanging in his vestry-room.

matters of Ritual and Doctrine; and though it what is to become of the seamstresses themselves, does not often condescend to answer, "Who gave if there should be no further need of their servithee this authority?" it has no hesitation in set- ces in this direction? It is to be supposed that ting aside every standard that we have been at the rates of pay specified, if they could find

taught to respect. We will give a few instances, as to the use of sorted to it. the sign of the Cross. It says: "The places where They were American priests like ourselves, and the Prayer Book particularly allows the sign of we knew of but one definition or description of the Cross are, at the blessing of the water at ject, give your readers the benfit of them?

and therefore the subject of foreign interference! tion, at the Invocation in the Liturgy, at 'bless did not occur to us-or, if it did occur to some, and sanctify with Thy Word and Holy Spirit;' in the Marriage Service, at 'whom we bless in Thy ances of those Rectors, that they assumed their Name;' and at the final Benediction, 'bless, precharges as American priests and not as vicars of serve and keep you, and at the annointing of the the Superior of their Society. This indeed was sick." We are allowed a little reference to so obviously the only legal possibility, that we Church authority here. "See page 289, American are all clearly excusable for not having seen the Edition, first Prayer Book"-viz., Edward VI turn of affairs which has occurred. We hoped, The Prayer Book argument is made by this many of us, that the spiritual power of the So- gloss of the Rubric-"Of the use of the sign of the Cross, the Church knows no worthy cause of scruple concerning the same." The Events, however, seem to show that in all this Rubric made to do duty for the Kalendar in this was a great practical mistake. The danger of form is: "If those who present the infant shall such an entangling foreign alliance was sadly desire the sign of the Cross to be omitted although under-estimated. After a number of years of the Church knows no worthy cause of scruple concerning the same." Page 35-47.

As to the administration of the Holy Communion, we are informed, "the Rubric in reference is violated by not observing the rule for abludiscovery? We are told, that "in churches where whom the discipline of the American Church the Communion Office by itself is observed, will

Again, "The proper 'ornaments' for the Altar the care of their souls belongs neither to their are a Cross and two Candle-sticks, with candles Rector nor even directly to their Bishop, but to which should be lighted just before the Introit.'

> The Rubric in the Office in reference to "receiving the Communion," directs, "all devoutly kneeling;" but our Kalendar lays down the law "there is no Rubric requiring the Priest to comthe singing of the hymn," or before communicating. The Kalendar instructs, "kneeling is much more reverent at this part of the Service.' We are instructed for "a Plain (?) Celebration." And we have most elaborate directions for the attitudes and actions of the Priest. Pages 14, 16.

For all the Offices the Kalendar has its rubrics. the font with his right hand in the form of a make the sign of the Cross over the betrothed. In the burial of the Dead, two lights, at least, ence. should be placed at the head of the coffin while evident intent of their introduction in Divine

from the English Prayer Book.

(page 23). "The Rubric intends that the Sacred dom and experience that come of age. Blood shall not be rudely disposed of by unholy hands." "Holy Communion, commonly called ruptions of parishes, that ministerial experience 'The Mass,' where all assemble to worship the must so often give way to the dictation of youth? Lord present in this Sacrament." "If Morning We have often known the judgment of a whole Prayer is so essential, let it be said after the Communion; then if the people go away they will younger members of a single family, where they only interrupt a human Service.'

We need make no further extracts. This Kalendar for "the real Prayer Book Churchman," is for the real Ritualist of the most advanced School. We are not surprised that it is issued ship of men past their 50th or even 60th year. anonymously.

We trust that the editor of the LIVING CHURCH, in calling it "the excellent Kalendar," able and venerated Rector, and the very youngdoes not intend to indorse it as a "full, complete" and reliable "work on the Doctrine and Ritual of the Prayer Book," nor as "of the greatest assistance to the clergy in instructing clases preparing for Confirmation;" as the Kalendar in its adverments claims to be. GEO. D. GILLESPIE,

Bishop of Western Michigan. Grand Rapids, Jan. 31, 1882.

(In speaking of the work in question as "an excellent Kalendar," the Editors of this journal had no intention of endorsing all that it contains.

The Sewing-Women.

To the Editor of the Living Church: In an interesting account of the Church Mission of Philadelphia, published in the last number of your paper, there is an incidental reference to the sewing-women, who prepare "cheap ready-made under-clothing" for large establishments. This opened the way for the writer to protest against the buying of such garments, as opposed to the interests of poor women.

It is, certainly, a very important matter, and I should like to see it discussed in your columns. If the sewing-women should be debarred from In its 121 leaves, it certainly has some very this industry, what resource is left them, except

I say nothing of the other women, operatives in mills, etc., who find it so convenient to be able But this Kalendar claims to be an authority in to purchase under-clothing ready made; but anything else to do, they would already have re-

Will not some one who is in a position to offer some practical suggestions on this important sub-

Importance of Ministerial Experience. To the Editor of the Living Church:

The subject of the compulsory retirement of all officers, from the army, at the age of 62, has the New York Times. The officers of the army protest strongly against its enforcement, as this rule would retire some of their best men. Its of the enforcement of such a rule in the Civil Service no one will dispute, who considers for a moment the importance of the wisdom and experience which only long and tried service secures. The men who wield the financial affairs of nations are men of age and long experience. In the department of Government these are the men who are sought for, and who are retained. And this is equally true in the Administration of

In the armies of all nations, it is the same. The most brilliant commanders have accomplished their greatest deeds after the age of 60 and even 70 years. The article cites several interesting facts. Our purpose is to show that if such a rule or custom is absurd as applied to the Civil and Military Service, it is even more so, as applied to the Ministry of the Church, whether sist in the offering of the Holy Sacrifice." No it pertain to the rectorship of individual parishes, or the larger duties of the Episcopate. Great merchants, like Stewart, have been in the prime of their powers, at the age of sixty; and their greatest successes in business have been gained after the age of fifty. In our late war, many of our most brilliant victories were accomplished by our oldest Generals. At Fair Oaks, Sumner showed all the dash and bravery of Sheridan at samples of the treatment of the clergy of the Winchester. Besides, he was on hand at the for the Priest to receive standing; stating that right moment. In the late war with France, the German armies were led and campaigns planned municate himself kneeling." The opinion of the by their oldest leaders, by men of long experi-House of Bishops, 1832, prescribes "standing at ence in military affairs. If this rule of compulsory retirement had prevailed, the aged King William would have been deprived of the services of his many brave and wise associates-Moltke, and his Minister Room, Bismark, and others.

In our Government, our Presidents and members of the Cabinet must be men of age and large 'In Holy Baptism, the Priest divides the water in experience in civil affairs. These remarks, as applied to the Ministry of the Church, will serve Cross. In Holy Matrimony, the Priest should to convince us that our Vestries are not always wise in preferring youth to ministerial experi-

We come to the management of large paronly officiate in this Diocese because they were standing in the church." On pages 105, 119-121, sihes, or to the performance of the duties of the we have lists of vestments, and even plates, with Episcopate, the Church wisely selects the wisdom that comes of long service. If we ask who are the men now at the head of our large and in-With regard to the "Black Letter Days," we fluential parishes, who alone can cope with the are instructed—"These holy days may be ob- difficulties of large mission-fields, we find that— Evangelist, firmly as we hold the Catholic served by vesting the Altar in the color for the for the most part—they are men past the age of day-using suitable hymns, and noticing the sixty. We could mention the names of many Festival in a Lecture or in the Sermon, if the Bishops, who are to-day influencing the thought day happens to be an ordinary Sunday." Page 8. of the Church, and instructing the younger clergy On page 65, we read, "the law which governs in the most important questions of the day and the English and the American Church as to mat- age, who are past sixty years. Not to speak inters of detail in the conducting of Services is as vidiously, we may mention Littlejohn, Potter, follows." Then comes the Ornaments Rubric Williams, Huntington, Coxe, Stevens, Howe, and many others in our branch of the Church Catho-The language of this Kalendar of "the real lic. In the Church of England, it is more the Prayer Book Churchman" is very extraordinary: rule than here. Their greatest students and "At the time when our Saviour Christ is about writers, their learned Bishops and clergy, are to offer Himself as the object of our worship nearly all men of age, and therefore of the wis-

May it not help to account for the many disparish to be controlled by the wishes of the have taken a fancy to a young minister, who A GOOD FAMILY REMEDY! they think, would make a great success.

In the Eastern States, many of our oldest and most successful parishes are under the Rector-We have witnessed the most genial and almost patriarchal relations existing between the venerest of his Children in Christ. It is true that these were spiritually-minded people, among whom the "Younger were early taught to submit to the elder."

The younger officers of the army may reply to this, that, if there were no removals at the age of 62 years, there would be little chance for promotion. The case would not be hard for these older officers, because they are retired on threefourths pay, and have nothing to do for the rest of their lives. Very well; if the Church will provide for the retirement, on three quarters' pay, of all her ministers, after they shall have reached the age of 62, they might be more willing to retire for the benefit of the younger clergy.

W. G. H.

"Some After-Christmas Notes."

To the Editor of the Living Church: The article with the above title, in your issue of January 14th, is interesting but painful, and I can not but think, unwise. The laity dislike a cold, reserved clergyman, and often say that a minister's usefulness depends largely on his power of spontaneous sympathy—on his being "a man of heart." But such men always feel a craving for what they give to others so freely, and the clergy need not be ashamed of highly prizing any signs of appreciation and affection on the part of their people. Our Blessed Lord craved sympathy in the hour of his agony in Gethsemane—and Nurses. In fact by everybody who has given it a good trial. It Never Fails to Bring Relief. alas! in vain; and St. Paul, writing to the Corinthian Christians, freely expresses the pain their ungrateful conduct caused his loving heart.

It would seem to be almost a law of ministerial life that such sympathy and kindly interest should be rarely expressed. The vast majority of clergymen, like your correspondent, have found themselves but rarely remembered at Christmas or at other times, by those to whom they have faithfully ministered in the hour of their grief or joy, and from whom some slight Cetral Musi c Hall, Chicago. Write for information.

token of personal friendship would be most encouraging; but certainly, very few would think of making public complaint. Is it wise to publish far and wide such an incident, as the recalled forth a very just and forcible statement in ceiving, at a Christmas tree, a present of a "monkey jack"? If, as is implied, the petty insult did not express the feeling of the school or parish as a whole, but was simply the malicious bearing upon opinion in our Church, makes it a joke of some ill-bred individual, it is surely betsubject of serious consideration. The absurdity ter to forget it than to speak of it, years afterward, with such bitterness, as being "little short of diabolical."

The tone of the article is unjust to the laity, whose fault in the matter is thoughtlessness, or simple coldness of temperament, rather than any deliberate intention to slight their pastor. Surely, it is not true of our people, that "there is too much jealousy of the clergy," and that "an unworthy fear presses the minds of many laymen, lest some secular rewards, not plainly mentioned in the contract, should fall into the Rector's lap." And how many of our ministers really find "that the day after Christmas is to them-in very deed-St. Stephen's Day. They have been breaking to their flock the Bread of Life, and receiving in return reviling words and stones."

I would earnestly protest against this making of any one man's unfortunate experience, the measure of common ministerial life. Some things described by your correspondents, such as this incident of the monkey-jack present, and that other, of a vestry who sent their Rector off to raise funds for a church, and dissolved the parish organization while he was away, (!) seem incredible. I do not doubt for a moment that they happened; but I know that they are not fair Church, and ought not to be so represented. Their publication, not as of abnormal but almost of common experiences, must embitter the faithful laity by its manifest unfairness. I speak from actual knowledge. Some of these communications have been complained of by some of the best men in my parish; and this, as well as my sense of fairness, must be my excuse for my plain spoken letter.

A Life Saved.

In a letter from a lady at Council Grove, Kansas, the writer says; "I have used your Oxygen at times for nearly three years for lung trouble. Am nearly well now, and feel that it has saved my life, as the disease is hereditary, and has been for generations in our family, and I am the first one who has recovered after being attacked." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Dra. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

"That butter is too fresh." as the man remarked

"That butter is too fresh," as the man remarked when the goat lifted him over the fence. SUBLIMELY SUPERS.—A pair of beautiful Sun-flowers on Easels will be mailed free to any lady who will send a three-cent postage stamp to Dr.C.W. Benson, 106 N. Eutaw St., Baltimore, Md.

Gold can buy pretty nearly everything in this world except that which a man wants most, viz., happiness.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Mensman's Peptonized Beef Tonic, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pul-monary complaints. Caswell, Hazard & Co., Propri-etors, New York.

It is said that all fashionable saddle-horses in Newport have their tails banged. The unfashiona-ble mules have their ribs banged.

In another column will be found the advertisement of Allen's Lung Balsam. We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to the se suffering with any throat or lung disease, take it and be cured.

Teacher, to small boy: "What does the proverb say about those who live in glaboy: "Pull down the blinds."

The readers of the Living Church will be pleased to know that A. H. Hiatt, M. D., at 40 Central Music Hall, Chicago, furnishes the Compound Oxygen Treatment for the Cure of Lung, Nervous and Chronic diseases. His advertisement appears in this issue of the paper.

STRICTLY PURE,

Harmless to the most Delicate!

By its faithful use CONSUMPTION HAS BEEN CURED when other Remedies and Physicians have failed to effect a cure.

Jeremiah Wright, of Marion County, W.Va., writes us that his wife had Pulmonary Consumption, and was pronounced incurable by their physician, when the use of Allen's Lung Balsam entirely cured her. He writes that he and his neighbors think it the best model in the world. medicine in the world.

Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he wants us to know that the Lung Balsam has cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balsam and been cured; he thinks all so afflicted should give it a trial.

bruid give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balsam after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume eis practice.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Mathias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balsam cured him, as it has many others of Bronchitis.

AS ALSO

CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP,

and PULMONARY ORGANS. C. S. Martin, Drnggist at Oakly, Ky., writes that the ladies think there is no remedy equal to Lung Balsam for Croup and Whooping Cough.

All Diseases of the THROAT, LUNGS

Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

It is harmless to the most delicate child!

It contains no Opium in any form!

Call for Allen's Lung Balsam, and shun the use of all remedies without merit and an established reputation. As an Expectorant it has no Equal: Sold by all Medical Dealers.

# The Living Church.

Feb. 18, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter

Advertising Rates, per agate line, 15 cts. Notices of Deaths, free; Business Notices, two cents word: Obituaries, Appeals, Acknowledgements, Marriage etc., one cent a word. All notices must be prepaid.

C. W. LEFFINGWELL, D. D.

CHICAGO. 162 Washington Street.

NEW YORK. No. 40 Bible House

# Physics and Metaphysics.

It is a sad fact that this great age of "progress" is tending to materialism. It cannot be denied that the drift of some of the world's active thinkers is that way. The foundation of the philosophy of "development" or "natural selection," is the dogma that matter has an inherent capacity to organize itself, and that its present forms and adaptations are not the result of intelligent purpose, but the happy happening of atomic forces working blindly and without direction. The idea of Final Cause is foreign to the whole scheme. Things are as they are, not because they were made so from without, but because they became so from within; and they hold their will be observed, and the possibility of an acciplaces, not by a divine appointment that pronounced them "good," but by their ability to hold their own in the struggle for the "survival of the fittest."

The queer thing about it is, that these apostles of matter, in excluding God from creation, have rejects the supernatural element in religion. the paper referred to is able to make large conignored the only possible standard of "fitness." Rabbi Adler speaks with all the precision of a tributions to this good cause without being im-Why is one thing fitter then another, if there is Daniel of the things that are to come when Jews poverished .-- The way that Rome secures a no Absolute? Man is the highest "develop. and Gentiles are all to embrace the religion of foothold and plants her institutions in advance plasm? Fitter for what?

the short catechism of "Evolution."

Epicurus taught very much the same divinity of beyond the realm of nature. Upon their own lecture. The seats have been sold at auction to atoms that our moderns preach. But Epicurus ground, therefore, we must infer that their pic- the highest bidder. It should be remembered, lived in the childhood of human thought, and he tures of the future are the imaginations of their however, that "free seats" for a Sunday lecture, is not to be despised for having a childish notion own minds; and we must value them according and a free church for the Services and Sacraabout the origin of things. He was a poor ly. Assuming the right to dream as they choose, ments, are quite different things. -- Grave apto sin against. It was surely better to have such We predict, then, as follows: notions than no notions at all.

and Plato developed the philosophy of mind, stood so many storms, is quite likely to stand as twenty-five per cent of the pupils have been and explored the realm of ideas. To them, mind many more. The revolt of liberalism (so called) withdrawn from school on account of ill-health. was substantial, supreme, supernatural; while in the present century, is no severer to bear than Similar reports are heard from several States. matter was subordinate and phenomenal. Which the assault of the Roman persecution in the If we go on at this rate the next generation will science of mankind, we need not recite history eighteenth.

human interest that followed its progress. Then tion. beyond nontheigh and we take a new start! turies.

into the world. It is not long since its enthusi- light! well preserved in those that shriek "Eureka" over Darwin's hypotheses.

not that physics or metaphysics are essentially ing and sorrowing humanity. false and bad, not that we must suspect or neglect one or the other. But that they each have their legitimate scope and limit, and that the exaggeration of either is fraught with danger to the human mind and damage to human interests.

There is no doubt that the preponderance given to physical studies in this age, tends to skepticism, as the preponderance given to metaphysical studies and pursuits in mediæval times. tended to bigotry and intellectual pride. What God bath joined together let no man put asunder. By searching of matter man cannot find out God. By exclusive study of mind he cannot meet the issues of a material world. Man, in this age, is not likely to fail of knowledge or enterprise in the realm of physics; his danger is in the neglect of that higher and nobler science of the mind, by which only comes the true conception of God and the Supernatural.

Under the heading-"Is it Romanism, or Ritualism, or Sound Churchmanship, or Neither"he complains of the manner in which his "Min-Holy Communion; and he intimates that he knows of others who offend in the same way.

The burden of his complaint is, that the "Mincommunicant. He asserts, that the "Minister," in doing this, violates the intention of the rubric, fortifies his position by a reference to Worcester's is pretty good, for a Presbyterian Doctor! definition of the word "deliver," viz.: "to set free," "to liberate," to "release." Our correspondent's argument is, of course, that the "Minister" is required by the rubric to abandon his hold of the Chalice, entirely, when he administers the Consecrated Wine to the communicant.

Bread must of course be absolute, because the communicant consumes it. But the word "Cup" in the rubric merely stands for that which it contains, namely, the Sacrament of the Blood of Christ. The Cup or Chalice is but a medium by which the communication of the Sacrament takes place. All that is essential is, that the Wine should be delivered to the recipient; and that would be fully accomplished if (as is sometimes, but we think, unadvisedly done) the Chalice be placed to the lips of the communicant, without his hand coming into contact with it

It will hardly be denied that it is more reverent, because better calculated to guard against possible accident, that the priest or deacon administering the Cup should retain partial hold of it; but he should do it in such a way, that the recipient should be able to partake of it without inconvenience. This requirement, of course, is us to remark that the LIVING CHURCH Press is not observed, when (as "G" charges) the Minister holds the Cup perpendicularly before the face of the Communicant. Such a position would make it literally impossible that there should be any reception at all. The judicious "Minister" will so hold the Cup, that the communicant may be able reverently to guide it to by a peacock's tail. The press of the country, his lips; and in this way the spirit of the rubric it would be supposed, might find some better dent be obviated.

# The Church of the Future.

phetic the human mind becomes as soon as it ties for usefulness. If report is to be credited, It is a very small circle and can be compre- his voice and prophesy what is to be the Church convent for the "relief, teaching, and maintehended at a glance. Why do any forms survive? of the Future. Twenty-five years Theodore nance" of the orphans of Bornalillo County. The afflatus which inspires these seers can world subject to the Vatican, is something won-

After about two thousand years, natural science will re-act into faith and obedience in the next last week the atheistic tendencies of a certain re-asserted itself, and claimed the place it desired age. The aged priests of France, to-day, are the among the studies of men. Moreover, it indi- sons or grand-sons of the atheists who blotted cated its utility, in the rapid improvement of the Church out of existence in the first Revolu-

men began to magnify it. They have made a 3. That the Church of the Future will use the God of nearly everything, good or evil, and now old Creeds, sing the old Psalms, say the old Colthat ingenuity is exhausted they go back to lects, celebrate the old Eucharist, and addict Epicurus and begin over again. The circle is itself in general to precisely the same duties and power external to ourselves, some force of swhich complete. "Natural selection" goes back even privileges which it has enjoyed for nineteen cen-

As 'dialectics, in its time, was exalted, and 4. The Church of the Future will lament as God," because that was a convenient term. held to be the key of all truth and knowledge, so the Church has ever done, that men can be so But he would deny that there was any evidence physical science, in its turn, was held as the new foolish as to close their eyes, with suicidal de- of the existence of a God "of any kind." So of life that was to lighten every man that cometh liberation, and say, There is no such thing as immortality of the soul; he "neither believed

astic devotees were wearing out their lives in 5. The Church of the Future will continue to and Asylums. Under the sign of the Cross she From all this, what are we to infer? Surely, shall trickle down to soothe the heart of a suffer-

> There is a growing conviction among Churchmen at the West that there should be a Church Congress held in that portion of the vineyard; and we believe that a sufficient amount of talent and interest could be called out to make it a success. There may not be in the West as large a number of learned clergy and prominent laymen as at the East; but it is believed that the energy and spirit of western enterprise would give a life and tone to such a meeting which would compensate for the lack of ponderous learning which abounds in the Orient. Few clergymen, and perhaps few laymen, of the West, can afford to attend a Church Congress at the seaboard. It is only fair that they should have their turn, and it might not be without profit to the Church. We believe that a Church Congress in Chicago or Detroit would be a success.

Professor Hopkins, in the Presbyterian Review has stirred them up all along the line by his article on the need of a Liturgy. The Presbytea correspondent, signing himself "G," addressed | rian Journal is on the war-path, and if the Doca communication to us some time ago, in which tor is not bald, he will lose his scalp. The Interior doesn't think much of "Stereotyped ister" administers the Wine to the faithful in the prayers:" "forms, however stately, cannot save us;" with such like platitudes, it meets the new issue. Dr. Van Dyke, as quoted by the papers, is on the right side. He says: "Experience has ister" retains his hold of the Chalice, instead of proved that the framers of our Directory of Worliturgical forms." "The cry of 'Popery,' and 'Ritwhich speaks of delivering the Cup. And he unlism will not scare intelligent people." That

There is no reason why a State-line should be barrier to brotherly and Churchly-intercourse between our clergy and laity. Our present convocational system especially affords opportunity for such intercourse. If the clergy of adjacent dioceses would take greater pains to see each But we cannot agree to the conclusion reached other, and to mingle by such means, it would be to by our correspondent. The delivery of the their advantage in many ways.

# Brief Mention.

What are we doing to prepare for the "dear feast of Lent?" Shall it come suddenly and surprise us in the midst of our pursuits and pleasures, to be entered upon hurriedly and confusedly, without any definite rule or plan? Let it rather find us with our loins girt and our lamps trimmed, as those who wait for their Lord. Let it find us with a settled purpose, and with a line of duty and discipline marked out.—The first card of Lenten services and instructions comes to us from the Rev. F. W. Taylor, of Danville, Ill. It gives the Calendar for Lent, the hours for Services, subjects of lectures, and an invitation to parishioners to come for spiritual counsel and advice to the Rector, in the church. Openly in the church seems to be the right way to conduct such interviews. --- Speaking of Lenten pastorals reminds prepared to do fine printing of every kind. Clergy living at a distance can have their orders filled by mail at trifling cost for transportation. ----America is the paradise of charlatans. The latest sensation carries every thing before it, even if it is ridiculous enough to be symbolized business than trumpeting the tomfoolery of such men as Wilde. --- We are pleased to see that the duty of providing for the families of deceased and disabled clergymen is vigorously espoused It is quite surprising how supernaturally pro- by a contemporary which has large opportuniment," but why is man any "fitter" than proto- humanity. Mr. Miln no sooner loses sight of of all others, is illustrated by recent legislation God and immortality, than he begins to lift up in New Mexico, granting \$100 a month to a "Because they are fittest." Why are any forms Parker was foretelling Boston what a delightful The organization of the Roman Church, with the fittest? "Because they survive!" This is culture this coming religion would usher in. her celibate clergy and societies all over the There is also a circle, but a larger one, in the scarcely be claimed to be divine, since they derful. —The "free pew" system has received history of human philosophy. It began with doubt or deny a personal Deity; or supernatural, a check from the experience of the Brooklyn the gospel of matter among the Greeks, and since they insist that there is nothing above or Tabernacle where Dr. Talmage gives his weekly heathen, and had no light and little experience we modestly claim that we, too, may prophesy. prehensions are expressed by several journals of respectability as to the results upon the health 1. That the Church of the Past will be the of children from the high-pressure principle in But men very soon got beyond that. Aristotle Church of the Future. An Institution which has our public schools. In some localities as many theory came the nearest to the instinct and con- third century, or of Encyclopedic infidelity in the be a race of dyspeptics. —The "Mexican it? The "limit of ritual" hardly applies to col-Branch" has been accused of "Romanism" by lege prayers at Harvard. 2. That the atheism and infidelity of this age a Methodist paper. What next?—We noticed Unitarian preacher. There seems to be no occasion for his resignation, as a considerable portion of his congregation are reported to have "advanced" about as far as he has. One pillar made a statement to a reporter that he had no positive belief either in the immortality of man or the existence of God. "There might be some we have no knowledge, which was superior to all other powers, and this he was willing to call nor disbelieved it."---The question arises. what does a man want of a Church, if he hasn't search of the "philosopher's stone," and the lead the world in practical philanthropy. Hers any soul and does not believe in a God? Per-"elixir of life." The succession of fanatics is will be the Hospitals, Sisterhoods, Orphanages, haps he may use it for the worship of "liberality."--There is an agitation among the Presbywill shed the tears of divine sympathy, which terians for changing the time of the "week of prayer" to the Lenten season. We give them hearty welcome. Their forefathers used to keep Lent with ours. Some Presbyterian people now keep Lent with greater attention than some Church-people. Presbyterians make good Churchmen after they are confirmed .-"And so we went towards Rome," wails the Recorder (R. E.) as it reprints an account of the Consecration of a chalice by one of our Bishops. So many good and proper things are attributed to Rome that some people may begin to think that it is a good place to go to. The R. E. paper concludes its lachrymose lamentation with, Brethren, do you see it? There was need of the Reformed Episcopal Church."——A sectarian paper that numbers one of our Bishops among its contributors, thereby securing for its heresy and schism a ready entrance into many Church families, sneeringly suggests that the Bishop of Colorado read the Consecration Service backward in the case of the old church in Denver. -Longfellow's birthday, Feb. 27, is to be celebrated in many schools by readings and recitations from his poems. Would it not be better history and no State religion. But a people will have its celebrations of some sort or other. Among us, just now, it all depends on popular fancy. — We are glad to note some responses to Dr. Fulton's appeal for funds to save the library much good will have been done. giving it without reserve into the hands of the ship made a profound mistake when they utterly of a worthy clergyman. We have made a good abolished the Christian Year, and excluded all beginning. Hundreds of our readers would gladly give for this purpose if only their attention could be secured for the presentation of the good one, applied by a contemporary to little organizations of five or ten members, that are trying to get a foothold and to build meetinghouses all over the land .--- A correspondent of the Standard of the Cross, over his own signa-

ture, charges that a list of the names of his par-

of a so-called Church paper which is obnoxious to the complainant. His parish is deluged with "Specimen copies." The question arises, what are the relations of the Missionary Board to said publication?

# Canon Knox-Little.

The Rev. W. J. Knox-Little, Canon of Worcester, and Vicar of St. Alban's Church, Manchester, England, whose visit to America during the last General Convention, will be freshly remembered, arrived in New York last week. On Wednesday evening he lectured at St. George's Church, taking for his topic, "Overcoming the World." The church was crowded. On Sunday he preached in the morning at the Church of the Transfiguration; in the afternoon at Grace Church, Jersey City, and in the evening at Trinity Chapel. He is to return to England, Saturday, Feb. 18th, in order to take part in the Lenten Services at Worcester Cathedral, and in May he anticipates sailing for Australia. He is here for his health, the doctors thinking that a change of air and a sea voyage might be of benefit to his lungs, which trouble him considerably. There is no truth, he says, in the rumor that he is in difficulty with his parish at home. His many American friends will wish him a safe voyage back, and much benefit from his holiday.

A Methodist paper says, "It is a good time of the year to push the work of Salvation. Thousands of souls not saved this winter will never be saved." We do not remember that it was winter when it was written, "Now is the day of Salvation," "To-day, if you will hear His voice," &c. The idea that souls are saved by a periodical revival excitement, and that they are lost without it! As though the growth of the plant and the ripening of the harvest depended on the thunderstorm and the earthquake! We would trust, rather, to the husbandry and faithful care that extends through every season. The hope of the Church, to-day, is not in the awakening of sinners by a vision on the road to Damascus, but by a bringing up of the children in the nuture and admonition of the Lord.

"In conducting prayers at Harvard," says a contemporary, "Dr. Phillips Brooks does not change in any details the Congregational Service which he found in use. He conducts it (prayers?) precisely in the forms used before, reading, extempore prayer, and leading the students in the Lord's Prayer." Now that even the Presbyterians are tired of that barren form of Worship and are agitating for a Liturgy, it is not a little strange that a Church clergyman should lay aside the Prayer Book in the very place where it would be likely to meet with greatest appreciation. It is too good an opportunity to be thrown away. But if Dr. Brooks does not see it in that light, what are we going to do about

That the prophetic or leading function is important, goes without saying. But it is absurd to regard it as of the first importance. In the instance of our Lord, the priestly function preceded the prophetic. The Divine Mind, we may believe, might have revealed Its thoughts without an incarnation; but as Priest to expiate the light in the Gospel. sin of the world, it was necessary that He have somewhat to offer. The outcry against Sacerdotalism is directed against the essential idea but universal; not denominational, but Catholic of our religion. The attempt to elevate the -and we rejoice in the yoke of truth that is eas prophet above the priest lands the logical mind and the burden of doctrine that is light, and in in a denial of the one perfect and all-sufficient the logical development which brings us closer Sacrifice, and the next step is the repudiation of to God and nearer to heaven. The next generathe mystery of the Man-God. It is only by lack tion of Milns and Collyers will be of our way of of courage of one's opinions that all who deny thinking. the priestly and emphasize the prophetic function do not become Unitarians.

Though our pilgrimage in this world may lead us through many lovely scenes, and be attended by many joys, it is still a pilgrimage. We seek a country, a home, a rest. Nothing here would satisfy if it were the consummation, if it were the limit of attainment. The truly happy life is lived by faith. Its horizon is ever lighted up with the splendors of on-coming glory. It is ever leading on and preparing for the blessedness and beauty of the Church triumphant. We sing at our daily task because we are looking beyond the hours of work, and thinking of family and fireside for which we toil. So the life is joyous that leads on to Paradise and rests in faith upon the promise of the Beautiful Vision.

Perhaps a modest inquiry might be made without speaking evil of dignities. By what law of consistency can persons who to other titles add that of "Regular Contributor to the New York Independent," warn the "Hobart Province" against Church Papers (The Standard of the Cross for instance)? This is one of those things no ordinary mind can understand.

A pre-Lenten Mission was held in St. Ann's, Brooklyn, last week, beginning on Sunday. The Rev. D. Parker Morgan, Assistant Minister to let him die before beginning this sort of of the Church of the Heavenly Rest. New York. thing? It is true the Yankee nation is poorly was the Missioner, assisted by the Rector (the you out into the world; and where will they get supplied with commemoration days, having little Rev. Dr. Schenck), and others. A preparatory a love for the Church and habits of attendance, meeting for the gathering of mission workers and aids was held in St. Ann's Chapel, Saturday evening, Feb. 4th. Services were held afternoon and evening throughout the week. It is hoped

year, in Chicago, are to be held, as last year, in Hershey Hall. The clergy of the city will officifacts.—"Churchettes" is a new term and a ate in turn, each taking a week at a time. These Lenten Services will commence on Thursday, at home and skepticism without, what will the the 23d inst., at 10 minutes past twelve.

A Workingmen's Club has recently been established in connection with the Church of the Holy Apostles, New York, the object being to furnish to workmen facilities for social interishioners which he furnished to the Spirit of course, instruction and rational amusement. The Missions, has got into the hands of the publisher | plan embraces a course of popular lectures.

# What is a Creed?

There are many different creeds in the world. The Creeds of the Catholic Church are to be found in the English Prayer Book. The Presbyterian creed is to be found in the Westminister Confession of Faith, The Lutheran creed will be found in the Augsburg Confession. The Methodist creed is found in the Book of Discipline. These creeds are summary statements of what has been somewhere agreed upon as necessary to be believed. The Catholic Creeds are the result of the universal judgment of the whole Church of God as a historically continuous body existing in time and space, and never lapsing since its foundation stones were laid by our Lord Who is its chief corner-stone. The Presbyterian creed is the epitomized judgment of Presbyterians, etc.

In the case of Catholic Creeds, the formation took place under the free development of spiritual insight, presided over by the Holy Ghost, and, being freely fashioned, they have in all ages been freely accepted. They are to the Catholic Christian a yoke only in the sense that the truth is a yoke to the lover of truth.

Mr. Robert Collyer, commenting on the somersault of his successor into atheism, says: "We have no creed and are not fettered by any doctrine; but there is a general agreement on some points of belief in the church, which we are expected to conform to. If Mr. Miln does not believe in God or the immortality of man, then he does not conform to the Unitarian belief."

Mr. Collyer strikes us as being a little confused in his ideas. Unitarians have no creed and yet "there is a general agreement on some points of belief." The Catholic Creed is nothing more than a general agreement of Catholic Christians on some points of belief! The Swedenborgian creed is only the general agreement of Swedenborgians on some points of belief! Mr. Collyer's obtuseness is surprising.

But he says further, "we are not fettered by any doctrine," and yet there are some points of belief "which we are expected to conform to," and if Mr. Miln does not conform to them he is no longer a Unitarian. To which Mr. Miln might reply: "My dear forerunner, why do you wish to fetter me by such effete doctrines as God and immortality? You know we have no creed and are not fettered by any doctrine, and I beg you to desist."

Mr. Collyer makes another wise remark. He says there is no tendency that he knows of among Unitarians to more advanced views on religion-not so much at least as among other denominations. "We are so far in advance of the other denominations that we can afford to stop and take breath, waiting for them to catch up." This seems to us to be an admirable suggestion, and we should advise Mr. Miln to consider it. Just let him stop now awhile at "No God" and "No Immortality," and take breath. Pretty soon Robert Collyer will catch up. He has been moving in that direction a long time, but he is rather tortoise-like in his gait. Wait a bit, Miln, and Robert, if true to his promises, will arrive at your conclusions. For to deny the Incarnate God is to cast doubt on the Infinite and to lose sight of the Immortality that was brought to

We are of the old-fashioned folk who believe in creeds-not modern, but ancient; not local,

Attendance of Children at Church,

"Where are the children?" is often asked as one looks over our congregations. Some of us remember when children formed a feature in the congregation, but now they are only conspicuous by their absence. The reason given is that "they attend the Sunday School."

But is this any reason at all? Is it designed that Sunday School be to children a substitute for the Church? We well know that as these schools are conducted, they do not, in any sense. fill the place of Public Worship. Songs and banners and libraries and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but can it be weighed, a moment, against the solemn impression made upon childhood by the changes of the Christian Year. by the dear old familiar prayers, by the holy reverence for the house of God, by the love of Public Worship formed in childhood and growing with the years? If these and all the clustering advantages and associations of Public Worship must be given up for the school, who will not say the loss is greater than the gain?

Christian parents! send your children to the Sunday School if you will, but do not, on this account, fail to have them at your side in the House of God. In a few years they will go from unless they acquire them when young? You would have them strongly imbued with the spirit of a Church life, intrenched in the love of its duties, and guarded against the perilous ways of the world; then let their best associations cluster around the dear delights of the sanctuary. Says The Week-day Services through Lent this Bishop Kip, "Our Lord lays it down as a proof of our love for Him, 'Feed My lambs.'"

The children are the hope of the Church, but with the fearfui influences now abroad, coldness next generation become? We believe the day is not far distant when the Church, in sorrow and penitence, will awake to an acknowledgment of the truth that the old paths are best; that the divinely-appointed institutions of the Church and the home, can alone truly train the young for Chrisian life, and that if for them are substituted the novelties and excitements of this age of experiments, all will prove a delusion and a snare

# Western New York.

Correspondence of the Living Church.

On Sunday, Jan. 22, the Bishop of the Diocese visited St. Luke's Church, Brockport, and confirmed thirteen persons, most of whom were adults. St. Luke's has 1,500 dollars on hand toward the erection of a Chancel to the Church. When this addition shall have been made, a room for Chapel purposes will be fitted up under the new Chancel and a part of the Nave; the site being well adapted for this purpose. St. Luke's is in a highly prosperous condition under its efficient Rector, the Rev. Dr. Seibt.

The 10th regular meeting of the Convocation of the Rochester Deanery was held in the new and beautiful Trinity Church, Rochester, on at missionary in the San Josquin Valley, Califor Tuesday the 9th inst. Besides the Rector (the nia. Address, Bakersfield, Cal. Rev. W. W. Walsh) and the Dean (the Rev. O. R. Howard, D. D., of Bath), there were present the Revs. I. Foote, D. D., H. Anstice, D. D., W. D. Doty, A. Skeele, B. Holley, A. S. Crapsey, J. H. Dennis, A. Wood, and C. W. Knauff, all of Rochester; H. Lockwood and W. D. U. Shearman, of Pittsford; C. T. Seibt. S. T. D., of Brockport; H. S. Dennis of Medina; L. Windsor, D. D., of Hornellsville; S. R. Fuller, of Corning; J. Wayne, of Addison; J. H. H. De Mille, of Canisteo; and G. W. Southwell, a visiting clergyman from the Buffalo Deanery. Messrs. D. M. Dewey, G. Arnold, and T. Agar, were also present as lay-deputies. After Morning prayer, with Holy Communion, a sermon was preached by the Rev. S. R. Fuller of Cornject presented was "Developments of Faith" as gifts. made known, in the existing order of things. We are to believe in the Family; believe in the State; believe in the Church; and believe in ourselves. These leading thoughts were eloquent- Lawrence; ly elaborated, and the whole was presented in an able manner. The business meeting, over which the Dean presided, was held at the Rectory in the afternoon. Owing to the absence of the following the foll the Essayist (the Rev. J. H. Barnard of Albion), this part of the programme was necessarily N.Y., for burial. omitted. The missionary work of the Deanery was reported to be in a satisfactory condition, faithfully at work. A spirited discussion arose over the question as to whether arrears of stipend due the Rev. J. E. Battin, of Wethersfield, should be paid by the Convocation, or the Diovocation should meet it. It was arranged that Church Helper, The LIVING CHURCH, and the Churchthe next Convocation be held on May 2d, at the next Convocation be held on May 2d, at Canisteo The following appointments were made: Preacher, Rev. B. Holley; alternate, Rev. Rev. Heavenly Father, our beloved brother in the ministry of Christ, the Rev. Louis L. Noble has been called from his earthly labors to the rest of Paradise, W. D. U. Shearman; Essayist, Rev. J. H. Barnard; Speakers at the missionary meeting, Revs. C. W. Knauff, W. D. Doty, and S. S. Fuller. The missionary meeting was held in the even-

ing. Despite the heavy rain that prevailed, a congregation assembled. The first speaker was Rev. H. S. Dennis. His subject was the necessity of Diocesan Missions, as evidenced by the spiritual destitution of the country. In a clear and forcible manner, he spoke of parochial selfishness, and a wrong conception of consecration to God, as obstacles to rich and generous giving for missionary work. He was followed by the for missionary work. He was followed by the for missionary work. He was followed by the Rev. J. Wayne, who dwelt on the need of hearty united action in the work of advancing the cause of Christ and His Church. The last speaker was "Resolved. That, while we are distressed that in the Church Militant we "see his face no more." we must ever rejoice that he has "fought a good fight," "finished its course," and "keept the faith," and that, of Christ and His Church. The last speaker was "introduced the resolution of the reverse of the resolution of the reverse of the resolution the Rev. Dr. Windsor. His subject was the "Principles of Missions and the Duties in reference to them." Small things were not to be despised; the Apostles began with small things; the Church had always progressed from small beginnings; this was the law of religious growth; and no one was to sit still, because he could do have sustained. but little. The subject was most ably presented and made a marked impression. The deputies, both clerical and lay, were all most hospitably entertained by the Rector and his estimable wife, at the Rectory.

Very early on the morning of the 7th inst., St. Luke's Church, Buffalo, was broken into and the contents of the alms box stolen. As the box had not been opened since Christmas, it is thought that the thieves secured a considerable sum.

# The Church at Perkam, Minn.

To the Editor of the Living Church:

I trouble you with a few lines, to give you a short account of our doings here. When I came here from England, Dec. 19, 1881, I found no church and no Services, owing to there being no Priest to take duty. I believe there have been occasional Services, but our good and able Missionary Priest, the Rev. E. S. Peake, has his hands quite full; and therefore, remembering that God helps those that help themselves, I wrote to the Bishop of this Diocese, and offered myself as a Lay-Deacon. As my father (the Rev. W. Hope) had been for over thirty-four years Vicar of S. Peter's, Derby, Eng., I am not without some experience in the work. I am glad to tell you that the Bishop very kindly gave me a license to act as lay-reader, and we had our first Service at the residence of Dr. Newcomb, one of our chief supporters, and through whose instrumentality we have got six lots of land given to us for Church purposes. We have already had a meeting, and bave taken steps to secure plans for a church building; and, by God's blessing, in the early part of the summer, I hope to have a church for the teaching of the glorious Catholic Faith. The Bishop has promised \$100, and Dr. Newcomb the same amount, and other friends have promised about \$300 more. If any readers of your valuable paper would assist us in our good but up-hill work, I shall be very glad, and will acknowledge the kindness through your columns. This place has a population of about 350, and not more than 30 Church-people; so you see we need help from "outsiders." In conclusion, I ask for your prayers, and those of the faithful, on our behalf.

GERARD L. HOPE. Perkam, Minn., Feb. 13, 1882.

# Personal Mention.

Bishop Littlejohn has accepted the annual Chan-celloush p of Union University, and will deliver the Chanc llor's address at the Commencement of Union College. He was graduated from Union in 1815.

Bishop Garrett continues to improve. It will be a ong time, however, before his former strength is fully restored.

The venerable Bishop Greene is reported in excellent health and making his spring visitations.

Bishop Vail has been for several months in poor health but is now nearly restored. The Roy. Peter Wager has accepted a call to the

rectorship of St. Paul's Church, Mexico, Mo., and has entered upon the discharge of his duties. The Rev. H. M. Denslow has resigned the rector

ship of Grace Church, New Haven, Conn. The Rev. Henry C. Swentzel has entered upon his

duties as Rector of Grace Church, Honesdale, Pa. The Rev. Thomas A. Griffiths has become associ-

The Rev. A. F. Washburn has become Assistant Minister of St. Matthew's, South Boston, Mass.

The Rev. S. W. Moran's address is Newport, R. I. T e Missionary Bishop of Niobrara is temporarily in New York.

The Rev. T. J. B rookes, late of Pontiac, Mich., has accepted a unanimous re-call to his old parish a Stillwater, Minn.

The Rev. W. E. Phillips, Chaplain of St. Luke's Hosp tal, Chicago, is greatly improved in health; so much so, indeed, that he expects to go East, in the spring.

The Rev. A. J. Graham, who has been quite ill at Stillwater for the past month has returned to Alexandria, Minn., where he will remain until able to be gin parish work.

Mrs. E. H. Hadduck has presented five hundred dollars to St. Luke's Hospital, Chicago.

Some of the parishioners of the Rev. Dr. Locke, Rector of Grace Church, Chicago, have had the good taste and kindness to present him with the sum of ing, from Heb. 12: 2. "Looking unto Jesus, the twelve hundred dollars, besides which, he has been Author and Finisher of our faith." The sub- the recipient of many other handsome and timely

# Obituary.

LAWRENCE—Of diphtheria, on Wednes av. Feb. 8th, fell asle p in Jesus, at Wabasha, Minn., Fannie Maria, only daughter of the Hon. J. G. and Alice G. Lawrence; a lovely child-aged four years and three months. "Of such is the Kinzdom of Heaven."

7th, by Bishop Gillespie, assisted by several of the Diocesan clergy, and the body was taken to Catskill,

After the conclusion of the Service, the Bishop held a meeting of the clergy and the late parishioners of Mr. Noble at St. John's Church. The Bishop there having been no removals or resignations of made some feeling remarks on the character and missionaries during the quarter, and all being ministry of our departed brother, and appointed the Revs. E. W. Flower and J. W. Bancroft, a committee

to draft suitable resolutions of respect. The Committee reported the following, which, after remarks by the Rev. E. J. Babcock, of Whitehall, and the Rev. Mr. Pierson, Presbyterian Minister of cesan Board. It was finally decided that Con-family of the deceased, and for publication in the

Resolved, That in his unwearied labors for Christ and His Church, even to the very last, we recognize that faithfulness unto death to which is promised the crown of life.

Resolved. That in his diligence as a student of the Holy Scriptures, and in such studies as help to a knowledge of the same we recognize an example

worthy our imitation.

Resolved. That in his blameless life; in his meek and gentle manhood; in his unceasing ministrations to the sick, the needy and the stranger; he has followed closely in the footsteps of Him who went A Chu about doing good. Resolved, that in his constant endeavors to main-

righteousness. Resolved. That in his departure, we feel that the Church at large has lost one of her most exemplary priests; this Diocese a valued counsellor, the parish of St. John's a devoted pastor, and the clergy one of their brethren who was truly leved for his brotherly

kindness no less than for his work's sake Resolved, That we convey to the widow of our deceased brother, his relatives, and his bereaved par'sh, our hearty sympathy in the deep loss they have sustained

# Appeal.

For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

# Official.

Diocese of Vermont-Annual Visitation. The Bishop proposes, God willing, to visit a part of the Parishes and Missions in the following order: Feb. 13-Sexagesima Sunday. Christ Church, Mont-

Feb. 13—Sexagesima Sunday. Christ Church, Montpelier.

14—St. Luke's, St. Albans.

15—Convocation of the Diocese of Vermont.
April 9—Easter Day. St. Paul's Church, Burlington.

10—Easter Monday. St. Luke's, St. Albans.

11—Easter Tuesday. St. Mary's, Northfield.

12—St. John's, West Pandolph.

13—Grace Church, Randolph.

14—Christ Church, Bethel.

15—St. Paul's, Royalton.

16—Ist Sunday after Easter. Mission, Norwich.

16—P. M., Mission, White River Junction.

23—2d Sunday after Easter. St. Paul's, Vergennes.

24—St. Stephen's, Middlebury.

25—St. Thomas', Brandon.

26—Trinity, Rutland.

28—Immanuel, Bellows Fall.

30—3d Sunday after Easter. St. Michael's, Brattleboro.

60—Christ Church, Guilford.

May 1—SS. Philip and James. St. Paul's, Windsor.

2-St. James' Woodstock.

7—4th Sunday after Easter. St. Peter's, Bennington.

8—St. James', Arlington.

7—4th Sunday after Easter. St. nington.
8—St. James', Arlington.
9—Zion, Munchester.
"—P. M., St. John's, Manchester.
10—St. Luke's, Chester.
11—Grace, West Rutland.
12—Mission, Hydeville.
12—P. M., Mission, Castleton.
14—5th Sunday after Faster.

12—P. M., Mission, Castleton.
14—5th Sunday after Easter. Trinity, Poultney.
"—P. M., St. Paul's, Wells.
18—Ascension Day. Vermont Ep. Institute.
21—Sunday after Ascension. Mission at Georgia.
21—P. M., Mission at Milton.
28—Whitsunday. Mission at Shelburne.
"—P. M., Mission at Winooski.
ne 4—Trinity Sunday, Mission at Cambridge.
4—Mission at Jericho.
8—Christ Church, Island Pond. Ordination.
When these Services occur on Sundays, or other June 4-

When these Services occur on Sundays, or other Holidays, the Bishop wishes to have the Celebration of the Holy Communion. He hopes also to meet the children, in every Parish and Mission, for catechising.

W. H. A. BISSELL, Bishop.

Burlington, Vt., Jan. 23, 1882. Appointments by the Bishop of Mississippi.

March 1, 2—A berdeen; 4,5—Columbus: 6,7—Macon, 8—Shuqualak; 10—Scooba; 11, 12—Meridian; 13, 14—Enterprise; 16, 17—Biloxi; 19, 20—Pass Christian; 21, 22—Waveland; 26—Woodville; 29.31—Natchez.

April 2—Church Hill; 4,5—Port Gibson; 7—Bovina; 8—Edwards; 9—Bolton; 11—Raymond; 12—Clinton; 14—Brandon; 15, 16—Jackson; 19—Diocesan Council at Vicksburg.

BISHOP MCLAREN'S APPOINTMENTS.

Feb. 7—Harvard, Deanery Meeting.

"8—Rockford, Deanery Meeting.

"12—St. James', Chicago.

"14-16—Pre-Lenten Meeting at Cathedral.

"19—Goshen, Indiana.

"22—Cathedral, Chicago.

"26—St. Thomas', Chicago.

March 2—Grace, New Lenox.

"3—St. Paul's, Riverside.

"5—Cathedral, Chicago.

"5—St. Ansgarius, Chicago, 7:30 p. m.

"7—Michigan City, Indiana.

"8—Plymouth, Indiana.

"9—Missions near Plymouth, Indiana.

"5—St. Ansgarius, Unicago, 1:50 P. M.
"T—Michigan City, Indiana.
"8—Plymouth, Indiana.
"9—Missions near Plymouth, Indiana.
"10—Mishawaka, Indiana.
"12—South Bend, Indiana.
"15—Grace, Oak Park.
"19—Calvary, Chicago.
"19—St. Andrew's, Chicago, 7:30 P. M.
"21—Christ, Ottawa.
"24—St. Paul's, Hyde Park.
"26—Trinity, Chicago.
"26—St. Mark's, Chicago, 7:30 P. M.
April 2—St. James', Chicago, 7:30 P. M.
"4—Lima, Indiana.
"5—Lagrange, Indiana.
"9—Cathedral, Chicago.
"12—St. Stephen's, Chicago.
"14—Christ, Winnetka.
"16—S. Mark's, Evanston.
"16—Mission, North Evanston.
"18—Good Shepherd, Lawndale.
"23—Emmanuel, Rockford.
"26—Good hepherd, Momence.
"27—St. Paul's, Kankakee.
"28—St. Luke's, Dixon.
"30—Zion, Freeport.
May 1—St. Stephen's, Warren.
"25—St Augustine's, Lena.
"7—Christ, Jollet.
"7—St. John's, Lockport.
"14—Christ, Waukegan.
"14—Trinity, Highland Park.
"21—Emmanuel, L grange.
"21—St. John's, Naperville.
"30—Cathedral, Diocesan Convention.

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Mrs. and Miss Latham, N. Y
St. Paul's, Louisville. C. O. F. Sedgwick Rev. R. F. Crary. Rev. H. H. Morrell, D. D. Mrs. A. R. nedict Mrs. A. R. nedict.
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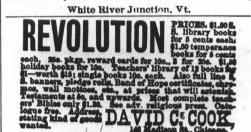
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# Calendar.

# FEBRUARY, A. D. 1882.

Purification B. V. M. White. Septuagesima. Violet. Sexagesima. Violet. Quinquagesima. Violet.

A h Wednesday. Violet.

# 22. 24. St. Matthias, Apostle. Red. 26. First Sunday in Lent. Violet.

## O VANISHED DAY!

Written for the Living Church. The night is come. O vanished day! What record hast thou borne away? The early dawn was fair and bright, With wishes pure, and purpose right.

What of the hours? Have Faith and Love Been diligent, themselves to prove My guardian angels, covering Both speech and act with shining wing? Has Truth been near me, with her brow As sunlight on the driven snow?
And Joy and Peace—have these stayed by,
With an unwearied constancy?

What graces have I entertained? What sinful inclinations chained? Have heart an | hands been freely given In holy charities, to Heaven?

Was every passing moment fraught
With good, in word, or deed, or thought?
The night is come. O vanished day!
What record hast thou borne away?
F. BURGE SMITH.

# SIN LIKE FROST.

Written for the Living Church.

One mid-winter morning, when frost was severe, A grocer endeavored his windows to clear From frost, that collected and darkened each pane; 'Twas no sooner cleaned than it gathered again.

"It's useless to try it" cried out an old friend; "Light a fire inside, and your trouble will end." He then made a fire; and soon found the frost Did vanish, like friendship when money is lost.

Thus sin and its evils, like frost on the pane, Fought only by men, will soon gather again; When God in the heart of humanity's found, Then sin disappears, and all virtues abound.

# Brief Chapters on the Church Catechism.

BY MARION COUTHOUY.

Written for the Living Church. CHAPTER VIII.-THE COMMANDMENTS. The student of the Catechism now passes from

the Creed to the Commandments-from Faith to Practice. This is the correct order, set forth by the Church and by Holy Scripture. Young people will meet with many false advisers, who say: "It does not matter what you believe if you do right." But the Church says: "You cannot act rightly unless you believe rightly." "Faith and works," is her formula, not "Works and faith;" and not faith without works, nor works without

faith. The plant springs from the root; the practice springs from the belief; and those two great symbols of human belief and practice, the Creed and the Table of Commands, follow in their right order in the Church's compendium of

Christian teaching.

The Commandments will be committed to memory before the study of the Catechism is begun. The Creed, the Lord's Prayer and the Ten Commandments are the first necessary teachings, after which follow "all the other things" which a Christian ought to know and believe to his soul's health. But, in the Catechism course, much attention is bestowed upon the full spiritual significance of the Commandments. It is difficult for a child to perceive that these ten simple laws contain the essence of all Christian morality. The Catechism shows us the manner in which the two Great Commandments of Our Lord include and explain the ten; and by its simple statements of duty to God and man, makes it clear to the child's understanding, that "Love is the fulfilling of the Law."

The spiritual force of the Commandments can be explained by means of those two long responses, which children dread, "My duty toward God," and "My duty toward my neighbor." Do not rest content with teaching the Commandments first, and then the sentences which follow. Connect them; show how that statement of duty toward Almighty God is contained in the first four Commands. For example; worship of Him, and of Him alone, in the first and second. fear of Him in the third, obedience to His Laws in the fourth. Do the same with the other six, in connection with duty towards mankind. Ask the child what Commandment he would break, should he fail to obey his Pastor or teacher, and so on. A good plan is to use a list of questions on the Commandments, for the purpose of self-examination. Such questions may give an exhaustive catalogue of offences against the spirit of the Commandments. Some few points would be omitted, others enlarged upon. The commoner sins of childhood might be specially referred to under the different heads; as, selfishness under the first. Most of the forms of cov- of January. etousness are breaches of the first as well as of the tenth Command-"Covetousness, which is idolatry." Thus, the Decalogue forms a com-

applying the Commandments is by means of to her by the petitioners, and warmly urged the stories. I am not prepared to recommend any needs of the School for which they pleaded. He particular volume of stories on the Command- said: "St. Mary's church, Galena, is a beautiful ments, but such a book would be of great use. little building, and is paid for. The Rector is a Some teachers can invent suitable stories; but most worthy and devoted Clergyman. They this is a special gift. Care should be taken in need almost everything in the matter of Sunday the selection of books. Our Sunday-school libraries are, in many cases, such hot-beds of any to whom you may apply for aid, for I give Sectarian teaching that it were best to abolish my hearty endorsement to the applicants." The as you are well aware, of many speculations, and them altogether. It is easy enough to find a series of tales on the Commandments, the Lord's fore coming into the Church), we did considera-Prayer, the Collects, and so on; but sound ble work to raise money to send to the Presby-Church teaching is indispensable, and all books terians here, and forwarded a large box of books. should be thoroughly examined, for many peo-

fulfill." Men dwell on the mysteries of the Holy Gospel, often bewildering themselves and others with exalted language which they are not yet prepared to use, and which in their mouths degenerates into the cant of mere transcendentalism; all the while forgetting first principles, the simple laws of justice, mercy, and peace. The Holy Commandments, whose history and wording are learned by rote in childhood, have yet become to many a dead letter, never acting as a vital force upon their daily actions. Yet are they not the very foundations upon which the whole structure of sanctification is built? The glory of the Gospel is that "mercy and truth are met together; righteousness and peace have kissed each other." It would be a delight to pause and dwell upon the deep meaning of that cation of the Commandments to daily life, which | means. in the Catechism, we find comprehended under

"My duty toward my neighbor." These are so simple as hardly to need any comment. They are but enlargements of Our impressed upon a child, and given as the raiconform to a high devotional standard is very county, bordering on the Indian Territory. hurtful, because it is exacting an impossibility, and therefore encouraging a show of devotion with | Horsfall, late of Baxter Springs, Kansas. little reality behind it. Children are lifted graduually from pure and simple earthly loves to a pure and simple love for God. The home-love is an education for heavenly love. To encourage little children in giving their devotional "experience," before an admiring crowd, as has act-

Holy fear is of as great importance as holy Diocese, at Sewanee. love, and is often of necessity the first motivepower for good. It is the principle of reverence, the balance-wheel of true devotion. The chil-

and prayer, and the different parts of prayer- plan into effect. But the late sad accident to Bishsupplication, thanksgiving, and intercession. also enter largely into our private devotions. This fact explains the reason for a stately ceremonial. Some good people say, "I don't see how you can pray with so much form." Thinking only of supplication, they are ignorant of the Act of Worship, rendered to God, and made as orderly a process, and as lovely an offering, as prayer means only asking God for something and thanking Him for something. But Holy Scripture is full of fervent praise, and tells us of the Saints and Angels who are content to prostrate themselves continually before the Throne, with songs of adoration. And the Church leads us. "with Angels and Archangels," to "laud and magnify His glorious Name."

plain practical teaching developed in the antowards God?"-and "My duty towards my neighbor?" I would only suggest that the teacher be not content to let the scholars recite them merely by rote, but that they be carefully studied, and pertinent applications of them be made. It may be as well to impress upon their minds that they should "love, honor, and succor" their parents, not until they are twenty-one, but always! "Yes, I will do it, if my mother doesn't object," said the writer once to a little boy. "Why, aren't you twenty-one yet?" he asked in astonishment. And similar ideas are wide-spread among our American youth The legal freedom obtained upon "coming of age" is construed to mean a release from all obligations of deference, not to say of love.

Would that the result of our earnest prayerful labors might be such, that it should be true of each of the precious ones committed to us, that "The Law of his God is in his heart, and his goings shall not slide!"

A circumstance of some interest to a little Sunday School in Kansas, is connected with the disastrous fire, which destroyed several lives and much valuable property, in the corner of Park Row, Nassau and Beekman streets, on the 31st

A benevolent lady, of small means, learned from one or more of her god-children, who had removed to Galena, Kansas, of the great need of plete circle, its end and beginning linked to- Sunday School requisites in their parish. With gether by the truth contained in the above text. proper caution, she wrote to Bishop Vail, who For beginners, the best way of illustrating and cordially endorsed all the representations made School instruction. You may show this letter to petitioners said: "When we were at the East (bea carpet, we think, which had been used, and one ple have written honestly and earnestly, but hundred dollars in money. Ever since our arrival here, we have been wishing it could have The Law of the Lord, which to the Holy been sent to our own Church. We have bought Psalmist was "a delight," "dearer than thousands a little place for a parsonage, but it is such a assent, because I desire to live under the disciof gold and silver," and a perpetual exercise, poor place. We think you have no idea of the day and night,—that sacred Law, constructed on manner in which Western clergymen have to live. the principle of Love, was never set aside by When the Sunday School libraries are renewed,

Our Lord, Who came "not to destroy it, but to what is done with the old books? As we have none, we would be so thankful for some of that kind."

On the afternoon before the fire, a selection of valuable books, largely of the Church-Book Society's publications, was made, by the lady who received the letter, at Tibbals' rooms, in the building now destroyed. Mr. Tibbals is very generously inclined, and he sold them, under the circumstances, at a merely nominal price. The next morning, before there was time to deliver them, all were burned. Mr. T.'s son (the Rev. Charles A. Tibbals), succeeded Bishop Paddock of Oregon, in the parish of St. Peter's, Brooklyn. His father's large and valuable stock of literary works was well known to Theological students, many of whom will sadly miss the opportunity so long afforded in the old Potter Bailding, verse; but we must go on to consider the appli- for making purchases adapted to their slender

The loss of this establishment may be regarded those two heads: "My duty toward God," and as a direct loss to the Church, and especially to that portion of it which is most in need of its assistance.

Will not some favored Sunday Schools, or in-Lord's two laws of Love. The fundamental dividuals, who have new or second-hand books points of love to God and Man should always be or children's papers to spare, or money wherewith to purchase them, come forward now, and son d'etre of all rules, all injunctions, all good send to the struggling little parish and Sunday actions. At the same time, to require a child to School at Galena, Kansas? This is in Cherokee

The Rector of the Church, is the Rev. William

# Rest for the Good Old Bishop.

Correspondence of the Living Church. The Diocese of Mississippi has at last made an important move towards relieving its aged Bishop from the trying position in which he is ually been done among sectarians, is a fatal err- placed in his declining life. He is near the close or. There may be religious prodigies among the of his 84th year, and has been compelled by the little ones, but I doubt if they ever develop into force of circumstances, not pleasant for some of us to recal, to reside for many years out of his

It is nearly fifteen years, since the question of his having an Assistant Bishop in his extensive and otherwise hard field of labor-began to be dren of the Church are early taught to exercise it. agitated in his Diocesan Councils; and, while all The phrase—"To worship Him"—calls for an have agreed that the need was imperative, they explanation of the distinction between worship found themselves unable financially to carry the op Green, and his physical weakness, have Worship, or Praise, per se, is something not al- aroused his people to renewed effort, and they ways taken into account in considering the propose to raise what shall be known as "The duties we owe to God. Worship, not Prayer, is Bishop Green Retiring Fund," which shall enable the first object of the public Service, and should their beloved, Diocesan to rest, for the brief remainder of his life, from those arduous duties which he is no longer able to continue.

Knowing, as we do, the impoverished condition of the country, are there not those among us to whom the lines have fallen in pleasant fact that the beautiful Service forms one grand places, and where they have a goodly heritage, who will consider it a privilege to contribute something towards this fund, and thus aid and it is possible for man to devise. To many, encourage those who must struggle hard to secure the amount?

A very able and much loved Presbyter of Mississippi, has recently felt obliged to remove from the Diocese. In speaking of one whom he will continue to regard as his own dear Bishop, he says: "It is cruel to to permit him to continue his round of duties. At his age, and with increasing infirmities, he should have rest." Then, "The Diocese is not able of itself to swers to these two questions: "What is my duty give him an assistant; and it seems to me eminently proper that the Church at large should come to her assistance in this matter. The whole Diocese is missionary ground. War and pestilence have destroyed the means of the parishes, and broken up the old strong-holds of the Church. But Mississippi has not been unfertile her own impoverishment, have carried the Church into the wild places of Arkansas and Texas; while her sons are laboring in parishes in almost every diocese, and are missionaries in foreign lands.'

# An Extraordinary Service.

To the Editor of the Living Church:

Will you kindly permit a subscriber and constant reader of your independent and reliable journal, to state a case, of what seems to me very advanced Churchmanship? Our good Bishop of Central New York, in connection with the dissenting clergymen of the town, lately invited a lady of note and of fine extemporary powers (Miss Smiley) to officiate in twelve union meetings in our city. The first week, she preached in the Young Men's Christian Association Hall. During the present week the Services have been held in St. Paul's-the mother Church of our the Christian Faith, even if they cannot give a concity. I give you a description of the Services. A minister of one of our Presbyterian churches enters the chancel from the vestry-room, follow- that the writer has started out with fair promise to ed by the Lady Preacher or Lecturer, the two succeeded by the Bishop and one of his Presbyters, who quietly walk down the aisle to a seat in the body of the church. After the preacher had closed her private devotions and risen to her feet, the clergyman who had, until now, remained standing, offered an extemporary prayer. A hymn was then given out by the same clergyman. Then followed an address of one hour, the subject of which had been announced the previous day. The subject, on the day I have mentioned, was the Second Coming of Christ, which admits, on this occasion, as you may well suppose, was not handled in a way to please all. All this was not strange, as the lady had, for many years, been a prominent and very able Quakeress preacher; afterwards a Methodist, next a Presbyterian, and last a Churchwoman. Now, what I want to boast of is, the extreme latitude given to Central New York Churchmen. It differs decidedly from my early education when I sat under the teaching of the Sainted Hobart and his worthy successpline as well as the worship of the Church. A HOBART CHURCHMAN.

# BOOK REVIEWS.

THE RECTOR OF ST. BARDOLPH'S, or Superannuated. By the Author of "Peeps from a Belfry," etc. Published by Thomas Whittaker, 2 and 3 Biblé House, New York. Handsome cloth. Price, \$1.25. It is many years since this book, now re-issued from Whittaker's publication office, first appeared in the past, it has accomplished not only an interestng but also a very useful task, and, for the long future, we trust it is destined to continue its mission of good-humored instruction on the relations of pastor and people. The Rector of St. Bardolph's is a gentleman of education, ability and prudence, who meets all the ordinary trials and vicissitudes of a clergyman's parochial experience with tact, patience and good-temper. Needless to say, by these invaluable forces he bravely meets and overcomes al! the annoyances, vexations, and troubles, which are more or less common to the life of every parish-priest. To the younger clergy, who may expect to meet just such "snags," and would know how to steer the sensitive bark of their personal ministry safe around and by them, we would commend a quiet evening by this winter's fireside, with the "Rector of St. Bardolph's" in their hands, as a friendly chart and sensible guide. Equally, we wish all "cantankerous" lay-people the benefit of a perusal; or rather, as these might not prove attractive terms of invitation. let us recommend all those who have their eyes upon other folks that are "cantankerous," to get the book, and deal out to them gathered counsels from

closing years of the "superannua.ed" Rector, is simply told, and with a pathos that must move the those who want to find occasion of self-vindication heart of any who would consider the helpless condition which, in the present voluntary system of our fences from which the defenders have long since Church, all out mevitably attaches to the clergyman withdrawn; but they will at last find out that they (be his service never so long or faithful) who "nas passed his usefulness."

AUTHORIZED REPORT of the Proceedings of the to a recognized place among the "institutions" of the day. It was received at first with distrust by a good many of the very conservative people of the once nothing-if-not-conservative Protestant Episcopal Church, who shuddered at the very thought of doing anything in the Church which had not been cone by our great-great grandfathers, who prided themselves upon the fact that "the Church" remained unchanging, not only in principles and doctr.nes, but in forms, while all the world was in a perpetual condition of change; forgetting that in living things change is estential and incessant, and tat unchangeableness here on earth belongs only to petrifactions. Nobody is afraid of Church Congresses now. All agree that they have done good. They have some the Church good in sairring up and stimulating thought in its clergy. They have brought men of all "Schools of Thougat" together, and let tuem see that they were not so far apart as they seemed. They have brought out a good deal of the latent ability of the Church, which was unnoticed and unknown, because hidden in parishes remote from the centre of life and action. They have placed the Church in a far more favorable light before the thoughtful American public than it had ever been before. In all these respects, and in many others, they have done good and only good. May they long continue, and be werthy to continue.

The report of the last Congress shows that it was fully up to the measure of former Congresses, in the interest and ability of the essays and speeches. indeed, we can hardly imagine how a number of men, called together to speak on such a variety of topics, could have done their part better. All of the papers are well worth reading. Some of them are a little heavy, but few of tnem are duil. The subjects selected for discussion are all practical and live subjects, which people, in the Church and out of it, are talking and thinking about, and which concern intimately the good of the Church and the Nation. Take, for instance, the topics "Civil Service Reform;" Candidates for the Ministry." Every one of these is a live topic. They all form part of the "questions of the day," which are in the process of being anbest interpreter of his work. What the late Dean swered; and the answer of which will have immeasthis country and the progress of the Church. all these questions are treated in a thoughtful, Era, whose hand has been impressed upon the Prayer learned, and fair-minded way, looked at from every possible point of view, which cannot fail to com-It is not necessary to dwell further upon the referring to the effort now being made, he says citizen and Churchman. One of the most marked of Dean Stahley's work, we may truly apply to his circumstances of these Church Congresses is, the own: "However much men may dissent from his fairness with which a chance is given to every man who has anything to say on the topics under discussion, to say it. Conservative and Progressive, Broad Churchman and Ritualist, are treated with equal consideration and allowed to have their say. All the more valuable then is the discussion which gives the light from every possible direction, and tells you-not how this or that "School of Thought' looks at any question, but how intelligent men look at it. We consider this as constituting the highest soil. The families that have gone from her to merit of our Church Congresses. But no mere news paper notice can tell all that ought to be known by the Church of this Seventh Church Congress. report must be read, yes, studied carefully. It will well repay time and money spent for this purpose. And let those who have arranged for these meetings continue to do as well as they have done; let them avoid the fatal mistake of falling into a rut, or of having "stock" subjects, and "stock" writers and speakers. Let them aim at discovering and bringing a variety of subjects and a variety of talent. and they will continue to deserve and to receive the confidence and encouragement of all intelligent and earnest well-wishers of the Church.

> THE ORTHODOX THEOLOGY OF To-DAY. By the Rev. Newman Smyth, Quincy, III. New York: Charles Scribner's Sons. Cioth, pp. 189.

> The intention of Mr. Newman Smyth in this book is to answer popular objections to Protestant Confessions of Faith It is a book of considerable merit in both thought and style, showing that the autnor has read extensively and deeply pondered its subjects; is replete with pithy thought-in apt and forci-

It will help many in the direction in which it aims to help them; that is, to answer to their own minds the objections which are commonly urged against vincing answer to the objector. It, however, leaves a good deal to be desired in this direction; and we are conscious of a disappointment, from the feeling do something which he has not altogether done. Perhaps the effect is due to the circumstance that it is not a single treatise, addressed to the reason, but a series of lectures or sermons addressed to the feelings of a congregation. The writer, though not a Churchman, makes out a very strong case in behalf of the Church, as against the loose and irrational talk against Creed and Dogma, which is so preva-

There can be no body of men acting together for a common object, without a Creed. There must be some common belief at the bottom of their organization, whether distinctly formulated or not; and these beliefs are their Creed. We cannot move a step in any direction, without assuming that something is known; and that something then becomes a cogma, whether in matters of every-day life or in matters relating to religion. It is impossible to have a religion without a Creed. The writer has well put his defense of the reasonableness of mystery in a revelation. That God cannot put anything into a revelation which He may choose to make that is beyond the guage of the human reason, is another of the absurdities into which a self-asserting unbelief has fallen. A revelation may and must touch a point which is common to it and to reason; but, by the same necessity, there must be much of it which is above and beyond reason, and with regard to which we can only wait for fuller light-and that, also, which is perhaps equally needed-enlarged power of understanding.

So far as orthodxoy in the Calvinistic sense is con-

cerned, the writer's vindication consists of giving up its special and strongest points. The views of the Atonement implied in the book would by no means have satisfied John Calvin, or the Westminster divines. Those who belong to that branch of the Christian Church which has wisely confined its demands of its members to belief of the "Articles of the Chrisitian Faith as contained in the Apostles' Creed," may look-not without satisfaction-at the revolt of the reason, and especially of the heart of humanity against the unnatural dogma of Calvinism. Whatever that "Father of the Reformation" may have done in a good direction, it is evident that, in the hideous and pitiless Being whom he put into the place of God, he laid the foundation of revolt and scepticism, to manifest itself so soon as the longenslaved minds of men should be emancipated from the notion that "might makes right." Most of the bitter opposition which comes either from "Broad Church thinkers," or from downright unbelievers, is directed against the caricature of the Christian religion, to which the theology of Calvin has given rise

When one considers all the harm which has been done to man, and the dishonor done to God, by the heartless theology of which Calvin is the most prominent exponent, one may well rejoice that Christianity is finding the necessity of shaking off the hideous system, at whatever cost. When Christians shall have learned to discard the systems of a rashly speculative age, and go back to the representation of God and the declaration of His will as contained in the New Testament, there will be less need of writing books to vindicate the "Orthodox The latter part of the story, which deals with the Theology of to-day" from the charge of being unreasonable and outgrown. No doubt, for a while, will continue to fight against the crumbling old deare merely going through a sham-battle. It is to be hoped that the Church will learn wisdom for the future, and not try to be "wise above that which Congress of the Protestant Episcopal Church in the United States. Published by Thos. Whittaker, No. 3 Bible House, New York. \$1: 1 amphiet form. surely; and in other things, while giving wide lati-The Church Congress seems to have won its way tude of opinion, let it be made known that they are only opinious, and not things certainly known, nor sary to be known in order to admission into the Christian fellowship; and, therefore, the matter of making Orthodoxy square with advanced thought will be very much simplified. Meanwhile, we commend to our brethren of the Calvinistic Confession the example of the Church, in taking her stand before the world, upon the pasis of the Creed accepted by all Christians from the beginning.

SIUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. By George Mortimer Lucock, D. D., Canon of Ely, etc. Puolished by Thomas Whittaker, 2 and 3 Bible House, New York. Cloth, pp. 247. Price. \$1.50.

In the present juncture of Church affairs with ourives on this side, we may well be thankful that Canon Lucock's book should have been issued so opportunely. Because, everywhere among us, attention is turned towards the Prayer Book, and the possibilities of improvement in that direction; first, by increased flexibility in the use of its Offices (in all except the Liturgy), and next by Enrichment, principally through well-guarded and discriminating restorations. This book is not, of course, either a commentary or a full history of our Common Prayer, but, as the title plainly indicates, we find in it only a few topical Studies in its History. And it is all the more readable and convenient to the present need, on that account. Any one must be struck with the concise and admirable arrangement of these Studies. They embrace four periods: The Anglican Reform, The Puritan Innovations, The Elizabethan Re-action. The Caroline Settlement. In treating of these four periods, the aim of Canon Lucock is, to help to a clear and comprehensive understanding of the real intention and effect of the work of each period in its turn, by conveying a knowledge of the individuals who wrought in them—a familiar introspection of their animus--the direction of their preparative education and training—and the inevitable bias of their minds. Once possessed of this, and we be-Liturgical Enrichment;" and "The Education of come competent to judge of the intentions of the Book of Common Prayer; but not till then. In short, Stanley did for the student of Ecclesiastical history, urable effect upon the prosperity of the people of by his work on the Council of Nicsea, Canon Lucock And has accomplished for the men of the Reformation Book. He seizes the dry bones, clothes them with flesh and blood, and stamps its own individuality mend the work of this Congress to every intelligent upon every sorm. So that, what Canon Lucock says conclusions, no one can deny, that, by the portraits of the disputants which he has drawn, he has imparted a reality" to the personnel of those successive bands of workers, "as refreshing as it is instructive.

> to help the reader to a better understanding of the subject which the book illustrates, by giving a brief notice of the conditions of Public Worship in England, prior to the great epochs with which the Book of Common Prayer is more immediately concerned. And the careful but not exhaustive set of Studies receives its complement in five appendices: on the Gallican Liturgy, on the Order of the Communion. on the Hampton Court Conference, on the Directory, and on the Changes introduced at the last Revision, Thus far, we have given a fair insight into the book. Of its value to us in America, in our present work of revision and enrichment, Canon Lucock's readers must judge, each for himself. We can only say that we are very thankful that these Studies have come to us just now. They are most fascinating

There is a valuable introductory chapter, intended

VESTRIES: THE DIACONATE. New York: James Pott. 1881.

in treatment and style.

We have here, published in pamphlet form, a sermon preached before the New Haven County Convocation, last summer, by the Rev. O. Witherspoon, Rector of St. James', Birmingham, Ct., and published at the unanimous request of the Convocation. The object of the Rev. author is to plead for a more distinct recognition of the peculilar functions pertaining to the Order of the Diaconate. He complains that, through stress of circumstances, the members of the second Order in the Sacred Ministry-the Presbyters of this Cnurch—are practically trying to do the work of the Three Orders. He argues, and with great reason, that, if each Order were confined to the discharge of its own special functions, the great object for which the men are divinely commissioned, and he Church herself established, would be far more satisfactorily accomplished, than, under existing conditions, is possible

he pamphlet is very suggestive; and especially in the present circumstances of the Church, is of considera le interest. The high reputation of the author, and the fact of his sermon being published at the special instance of so many of his brethren in the Ministry, together afford sufficient warrant for a thoughtful consideration of his utterances,

The Monthly Monitor is a small parish sheet edited and published at Grand Forks, D. T., by the Rector of St. Paul's Church (the Rev. J. K. Karcher, M. A.) This initial number, although gotten up in less than a week, contains matter that is almost entirely origi-nal; and it is full of promise. If these little parca week, contains matter that is almost entirely origi-nal; and it is full of promise. If these little paro-chial papers should have the effect of encouraging a taste and desire for Churchly literature, there will be nothing whereof to complain. But if they result in preventing the introduction of Church newspapers of a general character, they will serve but to intensify the congregationalism which has already threatened to sap the catholicity of the Church. The editor of the Monitor seeks to avoid this evil, by givearty endorsement, in its pages, of the Living

Church.

The "Home and Society" department of The Century Magazine will be devoted, during the next three or four months, to a subject of first importance to home life—the proper construction of houses with reference to protection against fire, and the dangers to health arising from imperfect drainage, bad ventillation, and damp walls. The artic es will be written by experts, whose aim will be to give practical hints to persons intending to build, so that they will be able to examine intelligently the plans of architects and the work of builders. In the March number will appear the first of the series, by George Martin Huss, on "House Foundations," in which attention is also given to remedies for damp walls and cellars. and cellars.

# The Household.

All children, from the highest to the lowest, from the richest to the poorest, have a right to a home, be it a palace or a cottage; for the essentials of correct living are equally possible in both.

A boarding house or hotel, where children are restrained, forced into quiet to insure grown people's comfort, or petted and spoiled to humor grown people's whims, is in no sense a home, even when circumstances are most favorable. It is next to impossible, under another's roof, to have just the right kind of food for our little ones; for a general knowledge of proper food is by no means wide-spread. A judicious use of the bath is difficult for all who board; while free ventilation, fresh air, sunshine, pure water, safe drainage, and an absence of dampness are advantages that may or may not be present. Yet they are possible in the humblest home. Home is a place of freedom, the fountain of health and happiness. It is the school of morals, as well as the child's first teacher; and should be guarded from needless shadows, and made the sunniest spot on earth. \* \* \* The best safeguard our loved ones can take with them into the world is the unseen influence of a bright and happy home .-Christian Union.

Only let a woman be sure that she is precious to her husband, not useful, convenient, or necessary, but lovable and "just right;" let her feel its basin of rock with a peaceful sleepy sound: that her care and love are appreciated and returned with interest; let her judgments be asked and respected on subjects in which there is a common interest, and she would not change places with a queen. Her sun will rise and set with her husband; she will desire no higher sphere than that afforded by her home, and she will keep her good looks and good temper as long as health and life are spared her. She will bear pain, toil, and anxiety without a murmur; for her husband's love will give her strength and patience; adversity will lose the sharpness of its sting, shielded and sheltered as she is by him. F. H. B.

It is now considered indispensable that the extension table in the dining-room shall be covered the quay; fishermen's knives, pickling tubs, with a heavy cloth beneath the table-cloth itself. Material which is made expressly for this purpose, can be purchased at any large dry-goods store. It is expensive, and so some house-keepers have tried cheaper substitutes, and have found that canton flannel will do very well. Buy two breadths the requisite length and stitch them together, or heavy sheeting will do. This undercovering needs to be fastened to the table so that there will be no danger of wrinkling. By using this covering, a handsome table-cloth looks even nicer than it is, and an old one may be made to do good service for a long time after it their brandy or tobacco; wholesale dealers in the

Crochet a cover of scarlet zephyr, or white cotton, as you prefer. Place a broken goblet in it, and suspend with a cord from your chandelier; and you have a pretty bouquet-holder. Another the outside with coarse red flannel; stitch it compactly, and dip it in water, so as to make it thoroughly wet. Then roll it in flaxseed; the seed will adhere to the flannel, and you must try to distribute it as evenly as possible. Stand it on the large end, in a saucer or plate, in which put water, which you must renew as it is absorbed. Never let the plate dry, and never suffer it to chill or freeze. It will reward you by growing rapidly, and giving it a dark green color against a bright red ground.

Good behaviour and cheerfulness ought to accompany each meal as naturally and unvaryingly as bread and butter. The happy laughter which distributes nervous force, and calls the blood from the brain, allowing the stomach to get its share, should be heard more frequently at our tables. No one should feel at liberty to say one word which is not at least kind and thoughtful, any more than he would withhold a sufficient quantity of food. These facts need more care-chael Fleswick. ful consideration than they have usually received.

Julius Hare said, with much insight into character, that one should never check the enthusienthusiasm, as a sort of reserved force on which to draw as we go on in life. The person who arrives at a new year without any special stir of desire to be better, and to do better during its golden possibilities, is to be pitied. He has lost his enthusiasm, and the embers of his life's happiness are faded and wan.

To bake ham successfully, it ought first to be boiled until almost tender; take it from the kettle, remove the skin, and put the ham in a dripping pan in the oven for half an hour; then off all the lard that has collected, and powder the ham with fine white sugar, and bread or cracker-crumbs made quite fine. Put it in the oven again, and let it bake an hour or more, according to size.

Raspberry or strawberry sauce, to be eaten with cornstarch or arrowroot pudding, is an agreeable addition. Take half a cup of butter, butter is soft and smooth, almost like cream; then, to give lightness to the sauce, add one well beaten egg. In this stir a cup full of berry juice, or the fruit may be mashed, and pit it also.

Napkin rings, to dress the table, and especially made of soft unbleached twine. Make a chain the required size, then crochet round and round until the ring is wide enough, finish with a small scallop, then starch them very stiff, slip them over a bottle to dry and smooth out all wrinkles. When dry, run a different-colored ribbon in each ring, and tie in a tiny bow.

When frying cakes, one is sometimes troubled by a sediment forming in the lard, which darkens remedy this, peel and wash raw potatoes, cut them in slices an inch thick, and drop them into the hot lard. They will readily absorb the black particles, and you can easily take them out with a skimmer and not waste the lard.

Sweet baked apples are a most desirable addition at the breakfast and tea table, and are far more healthful, appropriate, and sustaining, than half the dishes usually esteemed essential at such times. Served with milk and bread they make the best diet that young children can par-

take of, and are very satisfying in their nature. Pretty bands, to be used in looping-back lace curtains, are made of the unbleached tissue of which macreme lace is made. Crochet in some loose and open-work pattern the width and length you wish, finish with a shell edge, and ring boats, like a flock of white sea-birds, standdraw through the open meshes ribbons of any

If regular etching silk is used in working outline embroidery, there is no danger of its running or fading, when washed. It is known by this name, and can be found in stores where fancy work is sold.

Never carry scissors or a crochet needle in your pocket, without taking the precaution to put the point of the scissors in an empty spool; and the needle can be inserted in a cork.

In whatever respect your childish life was shadowed, try to make your child's brighter, so and thanking God for the light and for the that he may never look back to it with sadness. weather, they sat down to their breakfast.

The Manx Fisherman. BY REV. J. M. NEALE, D. D.

Did you ever glide over a smooth sea, on a summer evening, toward a mountainous island that rose before you? If not, you can scarcely tell how glorious God is in the works even of this world. You cannot realize the heavenly colors that seem to flash right down through the bosom of the sea; the golden clouds that hang over the clear purple. I can never so well fancy to myself that wonderful description in the Revelation-"a sea of gold, as it were transparent glass;" and again, that light, "like unto a stone most precious, even like a jasper stone, clear as crystal"-as when I remember the hues of an island bay on a summer evening.

Such an evening I am going to tell you about. The long line of Manx mountains, from North Barrule to Cronk-na-irey-la, they were crowned with the sweet blue haze that gathers over them after a sultry day. In every shady lane, where the sun's rays shot in among oaks and ash-trees, myriads of insects danced away their happy lives; the lovely waterfall of Glinmeay poured into the foxglove scarcely waved above the stream; the wild rose scarcely rustled; the lazy shadows of one or two light clouds sailed slowly over Sliewallen. This world looked as much like Paradise as, till the new heavens and the new earth, it can ever seem.

But in the little fishing-town of Peel, it was a different and a busier scene. From the rockcove that runs in between the isthmus on which the castle stands, and the town itself, a fleet of herring-boats was preparing to put forth. Squadrons of barrels for the salting, thronged kegs of salt, barrows, hand-trays, and light carts, stood confusedly in the street; the great shoal of herring had already entered the Irish Channel, and the winter provision of the island depended on the catch of that and the following days. The wives and the children of the honest fishermen were helping or hindering, as the case might be, in preparing for the start; the fishermen getting their nets on board, or stowing away has become thin from constant wear and washing. fish making their last bargain. On a sudden, every cap was off; there were smiles and courtesies from one end of the quay to the other, as good Bishop Wilson-then in the very prime of way to make use of a broken goblet is, to cover life, and in the full vigor of his service to that God Who, half a century after, took him to his reward—came along the street.

"God bless your reverence!" was heard from more than one mouth; while five or six of the sailors knelt to the holy man, and asked and received his benediction.

"Good e'en, good people!" said the Bishop. Is the wind fair, Michael?"

"Excellent, thank God, my Lord," said the hardy young man addressed. "We wait but for his reverence."

"Prayer and provender hinder no man." said Bishop Wilson. "And how goes it with you, Mary?" he continued, turning to a young woman I might rather say girl-who, with a baby of chael Fleswick.

"She is rather chicken-hearted, my Lord; an please you," said Michael, looking fondly at his wife, and parting the hair on her forehead with asm of youth, because we need a good stock of his rough left hand, while he patted the tiller of the boat with his right, "it's my first herring-tide

since we were man and wife." "Ay, ay," said the Bishop, "I understand. Well. there is but one world that I kn where there is no parting; and God sends these

separations here, lest we should forget that." "We might be too happy, perhaps, without them."s aid Mary.

"True," replied Bishop Wilson. "But trust to Him in these little trials, and they will prepare you better for the last great one." And so saying, he passed on toward his own home.

The bell of the Cathedral of S. Germanus struck two or three times. Mary threw herself into her husband's arms-kissed his younger one cup of sugar, mix them together till the brother, who was in his boat—and bade "God bless you!" to his other mate, an old weatherbeaten seaman, John Kentraugh. In ten minutes the boats were fairly afloat; then they lay in the basin till another stroke was heard on the to please the children of the household, are great bell of the Cathedral, and a priest in surplice, stole, and hood, descended the somewhat ruinous flight of steps that led to the cove. The men stood up in their boats and uncovered their heads; the women knelt on the shore; while the man of God blessed the vessels and their crews -that the weather might be fine and the sea calm—the shoals plentiful and the nets successit, and sticks to the outside of the cakes. To ful-the going out with joy, and the returning home with peace—in the Name of the Father. and of the Son, and of the Holy Ghost.

Then arose a hearty shout from the twenty boats; a cry of "Good-night!" and "God be with you!" from the women on the shore; the men pulled out; and the little quay, lately so full of bustle, was now left in peace to the swallows that skimmed around it.

And Bishop Wilson, who was some miles on his way along the northern road to Kirk Michael, as he watched the sun go down in glory behind the purple hills of Ardglass, and the golden head of Slieve Donard, saw the little fleet of hering northward on the south-easterly breeze, some towards the Mull of Galloway, and some towards

Donaghadee. Among the rest was that of Michael Fleswick and his companions. The Greaba, for so the boat was called, (Mary's cottage had stood close under that mountain,) soon distanced her competitors; and towards midnight they cast their nets half-way between Ireland and Scotland,

where the Frith is narrowest. A cloudless morning broke on the fishermen;

"We have drifted a good way," said Michael presently.

"Further than I have often come," observed John Kentraugh. "The tide must have run very strong.

"Old Snaefell has his nightcap on," said young Patrick, Michael's brother.

"Ay, but a nightcap like that never hurts," replied John, as good a hand at telling the weather as there was in the Irish Channel. "Honest old Snaefell! he scorns to deceive, whoever does."

"The wind's shifting," said Michael. "We will but finish breakfest, heave in the nets, then back again with a light heart."

"And a heavy cargo, or my name's not Kentraugh," said John. "But it's strange, now, that these fishes should have been sent, as a man may say, by God Almighty Himself."

"Ay, that's very true," said Michael. "They had as good as left the island, and men say, went round on the other side of Ireland; and then the Bishop had the verse in the Litany for their coming back, and sure enough, back they came the very next season."

"Not in such numbers as now, though," said Patrick.

"Why, no, lad; the more we pray, the more we get!" cried John.

"Well," said Michael, "now, as we've done, let us heave in." He rose, and stepped forward: when on a sudden, there was a violent shock, which almost threw him down.

"God preserve us!" cried John Kentraugh; what's that?"

"We've sprung a leak." shouted Patrick. "It's the Copeland rock," said John. "Lend a hand, both of you; she's filling very fast."

The three fishermen bailed with might and main, but the water poured rapidly in. They were about three miles from the coast of Ireland, but the wind was blowing off shore.

"We must cut the nets adrift, and run for Port Patrick," said Michael.

'We shall not be a quarter of an hour above water," said John, coolly. "We must send the mast overboard, and cling on to that."

"But we shall be carried up the Frith!" cried

"So we shall, lad," answered John Kentraugh; but where shall we be if we stick in the boat?" "Oh, my poor Mary!" cried Michael.

"Keep up a heart!" cried John. "I've neither kith nor kin to miss me; and I'll go to the fishes before you shall."

"God can save us; let us ask Him!" said Michael. And with bare heads, even as they stood bailing, these three fishermen sent up an earnest cry to Heaven. And He heard them from His holy place; He sent them help from the Sanctuary, and strengthened them out of Sion.

They ceased; and Michael was on the point of saying, "The mast must go, or it is all over with us;" when Patrick cried out, "It has stopped! it has stopped! bail out, and let us see!"

They bailed on harder than ever; and in real truth, they found that the leak had stopped. Scarcely a drop now entered, where before the water was pouring in by gallons.

"It's a miracle," said John Kentraugh reverently. So thought they all. I will not say it was not; though, as you shall hear, God had not, in this instance, worked without means.

Most reverently did they kneel down-most heartily did they bless His Holy name. Then, falling to their morning business, they heaved the nets in; and such a draught of herring was there, as had rarely fallen to the lot of the most fortunate Manx boat.

"Now, shall we run for Port Patrick, or straight back?" said Michael.

"Straight back," replied John Kentraugh. "The wind is getting round to the west-we shall have a famous run. I'll be your captain, Michael: or rather, after what we have just seen, I'll be your captain"-and he raised his cap-"under God."

"Ay, ay," said Michael. "You remember the song-what the King said when his General was killed in the fight:

He said," My men, be not dismayed At the loss of your commander; For God shall be your King to-day, And I'll be General under!

That afternoon, when the long shadows of the mountains were falling over the island, the Greaba ran into Peel harbor. Then the fisher-

men learned how they had been saved. The rock had made a fearful leak. But a dogfish, in pursuit of the herrings, had, in his eagerness for his prey, buried himself in the aperture. He could neither get forward nor back-

ward; and the hole was most effectually stopped. And on the next Sunday, in the Cathedral of Peel, most fervently did Michael and his companions return thanks for their escape from

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# GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.]

Professor .- But, after all, is it conceivable that God put upon record an account which was liable to mislead men in tion has no place in the creative order? their unavoidable ignorance? Would he What then? I do not see how that affects not, if he had indited the narrative, have told them plainly that the creation of the sun and moon long preceded the fourth statements in that account true, and are

Myself.—Although this is a question have nothing to do with omissions. outside of the limits which we laid down for ourselves, since it does not concern the truth of the statements themselves, but refers only to what God, if the author, would, or would not, have done. Of that If we think our views are better than his, I submit, we are not the proper judges. This much, however, is forced upon us ment, and does not in the least affect his as we look upon the works of creation. truthfulness. Everywhere we find mysteries-even seeming contradictions-which yield only to but merely said: "We have had enough close study and increased knowledge. for one evening. We will adjourn till to-This is one of the most marked characteristics of what all admit to be God's works.

The earth seems to be flat-all the world "in their then unavoidable ignorance" thought it was flat, were sure it was flat, knew it was flat; but it was not. The stars long seemed mere points of light innot. Now if paradoxes and puzzles are so abundantly found in the book written by God's finger in the universe about us, and if men "in their unavoidable ignowhy this account, if from the same source, should be free from similar difficulties. Indeed, their absence would seem to indicate another Author.

We are told in Proverbs that, It is the glory of God to conceal a matter. It is worth while to remark that the statements here are plain enough, and convey only a truthful meaning, until they were put upon the rack of a false philosophy. Conclusions so arrived at were of necessity false. §

I will only add that the more our knowledge of the world's past history increases, and the more carefully and patiently we examine this account in the docile spirit experience.

Professor.-I am willing to admit the remarkable character of this account; and that what I have been accustomed to con- ish empire and the American republic." sider fatal objections, seem to vanish in the light of modern science, and that in some cases they reappear as harmonies instead of contradictions; while in others, they have no existence in the narrative itself, but are additions of a comparatively recent date. | lord mayor of London amounts to £35,000. It certainly is a very different document from what I have been led to believe.

But, admitting all that you claim, it follows that if the author of this account did not intend to say that the sun and moon were made during that fourth period, he order of creation. While other things far less noteworthy were recorded in their proper places, the sun and moon are allowed to slip in on the creative stage unnoticed and unchronicled.

God made the sun and moon, but says for the first time since the Reformation. nothing of the place of that event in the creative order, or rather, I should say, of those events, for they were separated by a long interval. We now know that they were formed long before God divided between the light and the darkness, when he named the light Day and the darkness to the Archbishop of York, praying his Grace to Night. Any man of common sense-unprepossessed by theories,—reading this story, could have inferred that the sun long preceded the fourth period in which suffragan, for the supervision of the Chaplaincies it is first spoken of. The mention of day and night; the three evenings and mornings; the command to "lights in the firmament of heaven;" the explicit statement that they had obeyed God's command before speaking of God's having made them, ought, even before modern science, to have prevented mistake. But to those who read this account with the advantage of knowing something of the early history of the sun and earth, it is fairly luminous. That people did misunderstand is no more to be wondered at, than that they misunderstood the apparent motions of the heavenly bodies. These mistakes are evidence only of the tendency of men to draw conclu-

\$ It is a very interesting question: How much would one, ignorant of science and free from theories, have learned from this account? I shall endeavor, by and by, to answer the inquiry.

sions, before they have proper knowledge on which to base them.

But you may say the fact remains that if the making of two great lights did not occur in the fourth period it has no place in the narrative. Well, what if their creathe questions which we are discussing. We agreed to keep strictly to this: Are the they placed in the proper order? We

We have not the right to say, what should or should not have been inserted. That was a question to be decided by the author according to his views of propriety. it is merely a question as to his good judg-

To this the Professor made no reply, morrow night.

A gleaner, going over the ground which we have just passed, was struck by the singular circumstance that, dividing between the day and the night has a fiat all to itself and in the most conspicuous place, while signs and seasons, days and years, are all finitely smaller than the sun, but they are lumped into one command, and asks, why? It was thousands of years after Moses' day, before the curious fact was known that the the first and most striking evidence of an Helpless and work the first and most striking evidence of an increase in the obliquity of the earth's axis, the thing that was necessary before the lights in the firmament of heaven could the heaven could the firmament of heaven could the heaven could the heaven c rance" were so misled, I see no reason increase in the obliquity of the earth's Forthe lights in the firmament of heaven could the lights in the firmament of heaven could be for signs and for seasons, and for days and years.

I found no argument on this, but speak of it to show the drift of everything in the lights in the firmament of heaven could would trample a people as dust;

And the Muscovite, mouthing the name of humanity, closes his ears

To the wails from the homes he has wrecked, to the pleadings of women in tears,

From the revels of murder and lust.

No respecter of race or of faith, let Humanity lift up her plea.

of it to show the drift of everything in the narrative towards some near harmony with the earth's history. Its Author must have known all about it.

FOREIGN AFFAIRS.

The Federal Parliament of Canada was the state of the state

THE Federal Parliament of Canada was opened last Thursday by the Governor-General, the Marquis of Lorne. In the speech from the throne, the following reference was made to Gen. Garfield's assassination: "The chief magof true philosophy, the less the difficulties istrate of the United States has been cut off by appear. Such, at least, has been my own the hand of an assassin; and it is fitting that the that of our friends and neighbors alone, should be here adverted to as another instance of the the Rector, the Rev. D. V. M. Johnson, D. D. be here adverted to as another instance of the sympathy which unites in brotherhood the Brit-

> THE Russian government is about to publish a statement which it hopes will end the foreign agitation in regard to the Jews. Hundreds of offenders have been tried by the authorities of various towns, and no less than 2,305 have been committed at Warsaw. The relief fund of the

> THE Egyptian question is still to the front. The opinion gains ground that the insolent and aggressive attitude of Turkey is caused by secret support received from some Western Power. At any rate England and France are determined to keep the young khedive on his throne.

THE Bishop of Oxford has written to the Times has given them no place whatever in the that, having in 1876 taken part in the protests against the Moslem barbarities in Bulgaria, and having indignantly denied that the Russians were as bad as the Turks, he now feels that all such words must "with shame and sorrow be un-

At the installation of Dean Oakely at Carlisle, Myself .- It is true, the writer says that the Holy Communion was celebrated chorally

> THE first act of the British House of Commons, in the session which opened last week, has been again to refuse admission to the atheist Bradlaugh. The government moved the "previous question," but was defeated.

> A PETITION is in course of signature in England and on the Continent of Europe, addressed endeavor to procure the appointment of a joint committee of both Houses of the Convocation of the Northern Province, to consider the expediency of creating a Bishopric, either territorial or in the various countries of Europe.

UP to the present the British Parliament has had no legal means of ending a debate. Every member had a right to speak as long and as often as he pleased. Hence came what is now known as "Obstruction," something due to Irish ingenuity. The representatives of the Green Isle, believing that their country was not receiving due justice from the Saxon, determined to render all legislation very difficult. In this they succeeded very well. The last session was characterized by the most audacious efforts in this direction, and now Mr. Gladstone has introduced a series of resolutions which will put it in the power of the House to declare that it will hear no more

speeches on any given subject. In the British House of Commons, Secretary United States favored the policy of the British

THE Spanish government has resolved to prohibit the proposed pilgrimage to Rome if it assume any other form than a religious demonstra-

THE Mexican government has thrown open to traffic forty miles of the National railway southward from Laredo.

MR. GLADSTONE has made a speech which seems to promise some measure of Home Rule for Ireland. Much excitement has been thereby caused in England.

THE utmost distress prevails amongst many clerical families in England owing to the nonpayment of tithes. "A Midland Rector," writing to the Morning Post, mentions the case of an incumbent who for months past has been unable to have fresh meat on his table more than once a week. A meeting of clergy was held at Worcester recently to consider measures for relieving the exceptional distress existing, and it was determined to start a fund for relief.

UNDER the heading, "A Cry from Christendom," Punch well and gracefully expresses the public feeling on the subject of the treatment of the Jews in Russia.

the Jews in Russia.

Whose ear is so dull in its deafness, whose heart is so callous and cold,
As to turn from the cry of the wronged, ringing forth as so often of old,
Though uplifted by alien lips?
Or what matter whence under Heaven the piteous plaint cometh forth;
As of late from the plains of the East, as to-day from the snows of the North,
Sable-shadowed with Hate's dark eclipse?
Stay question of race or of creed, let the spirit of Party shrink mute,
Whilst a greater than it standeth forth, and espouseth the suppliant's suit In imperative accents and stern;
For the things that are told in her ears, and in ours, are the records of sname,
Black stories of slaughter and lust make the cheek of the oldest to flame,
And the heart of the gentlest to burn.
"Hep!"—the old cry has gone forth, and the Heorew is hounded again,
In the name of the Cross. Can it be that its tenderest teachings are vain,
Where its merciful rule is men's boast?
Oh, out on the Tartuffes of Creed! Let the Spirit of thristendom speak
Plain words of unfaltering truta for the cause of the

lip,—
These Christendom fearlessly brands:
Tell Emperor, Prince, or dull Peasant 'tis playing a ruffian part,
To share in such revels of shame, with the throb of black hate in the hearr,
And the red stain of blood on the hands.

On the Feast of the Purification (February 2), a choir festival was held at St. Mary's, Brooklyn, sorrows of our people for a loss which was not by the surpliced choir of men and boys. The his assistant, the Rev. Henry H. Washburn, and the Rev. Warren C. Hubbard, Rector of St. Paul's. The prominent feature was the singing

of seven selections from Handel's Oratorio of the "Messiah." A large congregation was present.

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