

# The Living Church.

Vol. I.]

CHICAGO, MARCH 29, 1879.

[No. 22.]

## EDUCATIONAL.

### ALLEN ACADEMY

**AND POLYTECHNIC INSTITUTE.**  
The most thoroughly equipped Boys' School in the United States. Prepares for best colleges or for business life. Equal advantages for girls. A few boarding pupils received into the family of the President, and enjoy rare advantages. The Academy and residence are in the most fashionable division of the city and only three blocks apart. Able faculty. Address IRA W. ALLEN, A. M., LL. D., Prest., 663 Michigan Ave., Chicago.

### GRACE CHURCH SCHOOL,

Hinsdale, Ill.

Rev. DANIEL F. SMITH, A. M., Rector.

A Church Boarding-School for Boys, with full preparatory courses for college or business. References: The Bishops of the three Dioceses in Illinois, and the Editors of THE LIVING CHURCH.

### HIGHLAND HALL.

The next session begins Feb. 4, 1879.

The leading Seminary for YOUNG LADIES in the great Northwest. The Physical, Intellectual, Esthetic and Moral education of your daughters combined in the system of training here adopted. Send for Catalogues to EDW. P. WESTON, President, Highland Park, Ill.

### THE CHICAGO KINDERGARTEN TRAINING SCHOOL.

For our Circulars, address

Mrs. A. H. PUTNAM, or Miss SARA EDDY, Room 3, Hershey Hall Building.

### TRINITY HALL.

BEVERLY, NEW JERSEY.

English and French Home School for girls. Varied advantages of the highest order. The Bishop of New Jersey, Visitor. For Circulars, address Miss R. G. HUNT, Principal.

### DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N. Y. **CHURCH SCHOOL FOR BOYS,**

Prepares for the Universities, U. S. Military Academy, Naval School, or business. Twenty foundation Scholarships. Rev. GEO. HERBERT PATTERSON, A. M., Pres.

### ST. JOHN'S SCHOOL.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.

Nos. 21 and 23 West Thirty-Second Street. Between Broadway and Fifth Ave., New York. Rev. THEODORE IRVING, LL. D., Rector.

### ST. MARY'S HALL, Faribault, Minn.

Rt. Rev. H. B. WHIPPLE, D. D., Rector, Miss S. P. DARLINGTON, Principal. Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The Thirteenth year commenced Thursday, Sept. 12, 1878. For Registers with full details, address the RECTOR.

### HOBART COLLEGE,

GENEVA, N. Y.

Founded in 1825. Two Courses—Classical and Scientific. Thirty Scholarships. Tuition remitted to all who need the aid, and who come properly recommended. For Catalogue, etc., address

The Rev. R. G. HINSDALE, S. T. D., President.

### COTTAGE SEMINARY, FOR YOUNG LADIES,

POTTSTOWN, Montgomery Co., Pa.

A Church School, in its 29th year; is situated on the Philadelphia & Reading R. R., forty miles from Philadelphia. For Catalogues, address

GEO. G. BUTLER, A. M., Principal.

### POUGHKEEPSIE FEMALE ACADEMY.

REV. D. G. WRIGHT, D. D., RECTOR.

The facilities for a thorough and finished education are second to none, while no effort is spared to make this School a REFINED, CHRISTIAN AND HAPPY HOME FOR PUPILS. For Circulars, containing terms, references, etc please address the RECTOR, Poughkeepsie, N. Y.

### ST. MARY'S SCHOOL FOR GIRLS.

RALEIGH, N. C.,

(Founded 1842.)

The Rt. Rev. THOS. ATKINSON, D. D., LL. D., Visitors. The Rt. Rev. THEO. B. LYMAN, D. D., The Rev. BENNETT SMEDES, A. M., Rector-Principal. Mrs. KATE DE ROSSET MEARES, Lady Principal. This School is recommended for Northern girls for whom a milder climate is desirable. For Circular, address the RECTOR.

### SHATTUCK SCHOOL, Faribault, Minnesota.

A most thorough, well disciplined Church School for Boys. Graduates enter Sophomore in College. Location unsurpassed in beauty and healthfulness. Seven resident Teachers. United States officer gives military instruction. Reduced railroad fare. Send for Catalogue. BISHOP WHIPPLE, President; Rev. JAMES DOBBIN A. M., Rector.

## EDUCATIONAL.

### EDGEWORTH SCHOOL,

No. 59 Franklin St., Baltimore, Md.,

MRS. H. P. LEFEBVRE, Principal.

Boarding and Day School for young Ladies' and Children. Practical teaching in the French and German languages. Thorough training in the English Departments, which meet all the demands for the higher education of women.

References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

### "AMERICAN SCHOOL INSTITUTE," Established 1855.

Families, Schools, Colleges promptly provided with TEACHERS OF KNOWN CALIBER and CHARACTER. Parents safely advised of good schools for their children. Reliable teachers represented for suitable positions. Circulars, with highest endorsements, on application.

J. W. Schermerhorn, A. M., Sec'y.

30 E. 14th Street, near University Place, New York.

A CHRISTIAN HOME and thorough instruction for Boys at \$4 and \$5 per week. Can enter at any time. Next term begins January 8, 1879.

J. I. WOODRUFF, SECRETARY, Bethany, Connecticut.

125 Hours MUSICAL Instruction, \$15  
NEW ENGLAND CONSERVATORY.  
Music Hall, Boston. E. Tourjee, Director.

### YOUNG MEN GO TO

*Milwaukee, Wis.*

SPENCERIAN BUSINESS COLLEGE, and thoroughly prepare for business life as soon as possible. Write for Circulars.

**WANTED IMMEDIATELY!**  
25 Young Men and Women to prepare for Special Positions as Book-keepers, Penmen, Salesmen, &c. Situations Guaranteed. Address with stamp, COBB'S COLLEGE, Painesville, O.

### YOUNG MAN.

Do you wish to make yourself a success. Then attend the Grand Rapids, Mich., Business College and Practical Training School. Send for College Journal containing full particulars.

COLLEGE OF THE **Sisters of Bethany,**  
Protestant Episcopal,



TOPEKA, KANSAS.

### FOR GIRLS EXCLUSIVELY.

Ten teachers in the family. All branches taught. For Boarding Pupils, from \$200 to \$300 per school year, according to grade. For Day Pupils, from \$5 to \$20 per session, according to grade.

BISHOP VAIL, President.

### Supplee's Trench on Words.

Arranged for Class-Book. From latest revised English Ed. By T. D. Supplee. 12mo, 400 pp., \$1.25.

Prof. HUNT (Eng. Lit.), Princeton College, writes: "It supplies a need that each teacher of 'Trench' has been heretofore obliged to meet in his own way, and adds much to the usefulness of a book full of profit to beginners in the study of Language.

Copies for examination, by mail, postpaid, for \$1.00. W. J. WIDDLETON, Pub., 27 Howard St., N. Y.

## EASTER CARDS

In beautiful designs. Copies for Panel Painting, Card Chromos. Splendid variety of Picture Frames; Photographs of Celebrities, Stereoscopes and Views. FRAMING TO ORDER A SPECIALTY—Retail or Wholesale. EDWD. LOVEJOY, 88 State St., (Successor to Lovejoy & Foster).

## EASTER CARDS.

A complete stock

New and Later Designs

Than can be found elsewhere.

AMERICAN SUNDAY-SCHOOL UNION

"HE IS RISEN." 73 Randolph St., Chicago.

## COBB'S LIBRARY

173 WABASH AV.

A year's subscription given to persons forming a Club of Ten; Rate \$3 75 each.

SEND FOR CATALOGUE.

A WORK OF GREAT VALUE

TO EVERY READER AND STUDENT OF THE BIBLE.

The Englishman's Critical and Expository **BIBLE CYCLOPEDIA**

By the Rev. A. R. FAUSSET, A. M.,

Vicar of St. Cuthbert's, York, England, and joint author of the "Critical and Experimental Commentary."

With more than Six Hundred Illustrative Woodcuts from Photographs, Coins, Sculptures, etc.

Published in parts. Price, 25 cents per part, or \$4.00 complete in sixteen parts. Making one elegant quarto volume of over 750 pages.

Price, Cloth, \$5.00. Library Sheep, \$6.00. Half Turkey, \$7.00.

The aim of this work is to put within the reach of all Bible Students, learned and unlearned alike, the fruits of the latest modern criticism and research, and at the same time set forth briefly and suggestively those doctrinal and experimental truths which the written word itself contains. It is a storehouse of scriptural information in a most compact and accessible form; its alphabetical arrangement fitting it for easy reference by Teachers and Students who have not the leisure or opportunity for more extended research.

SOLD ONLY BY SUBSCRIPTION.

AGENTS AND CANVASSERS WANTED.

Full information and circulars furnished upon application. Address

J. B. LIPPINCOTT & CO., Publishers, 715 and 717 Market St., Philadelphia.

"It is a masterly production, profound in its scholarship, and comprehensive in its treatment. It is worth its price ten times over."—Rev. F. N. Luson, La Grange, Ill.

## WANTED AGENTS.

ANDREWS & DORMAN,

Publishers of

"Adams' Map of History."

"History of the Two Americas."

"Biography of BAYARD TAYLOR."

69 DEARBORN ST., CHICAGO, ILL

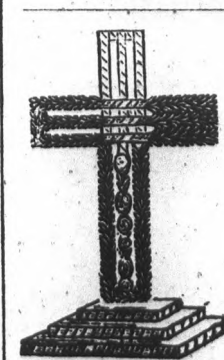
Best publications extant for good, live salesmen.

## EASTER DECORATIONS, EMBLEMS

And Patent Foundation, For Garlands for the Floral and Evergreen Decoration of Churches Sunday-school Rooms and Halls.

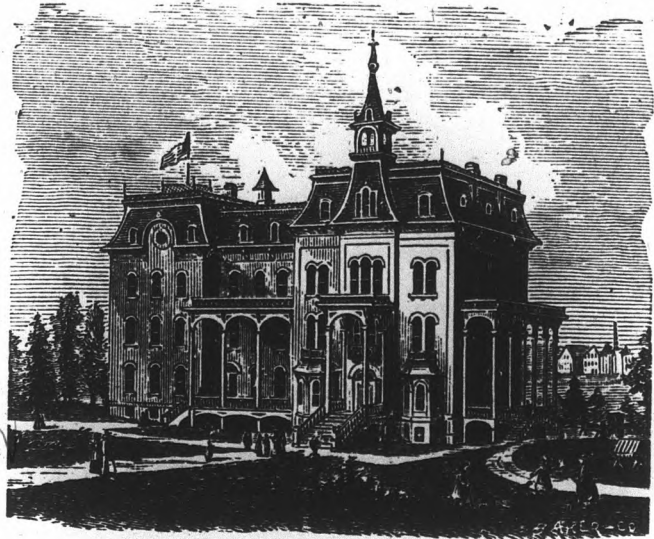
Please refer to my Illustrated Catalogue you received for Christmas, the present Price List is the same. Catalogues sent free upon application.

C. A. WARREN, Watertown, Conn.



# St. Mary's School, KNOXVILLE, ILLINOIS.

DIOCESE OF QUINCY.



## A CHURCH SCHOOL FOR GIRLS

Founded A. D. 1868.

Enlarged A. D. 1872.

### VISITORS.

The RT. REV. W. E. McLAREN, S. T. D.,  
CHICAGO.

The RT. REV. ALEXANDER BURGESS, S. T. D.,  
QUINCY.

The RT. REV. GEO. F. SEYMOUR, S. T. D.,  
SPRINGFIELD.

### RECTOR.

The REV. C. W. LEFFINGWELL, D. D.

### TERMS AND CHARGES.

The School Year consists of forty weeks, beginning early in September and closing in June. The charge for all Household Expenses and for all the Studies of the Course is

**\$360 A YEAR.**

This includes instruction in all departments—in Mathematics, Science, Literature, Latin, French, German, Singing, Drawing, etc. Instrumental Music and Painting are extra. The aim has been to provide

### A FIRST CLASS ESTABLISHMENT,

and first class advantages in every respect. The building and outfit are valued at \$75,000, and are equal to any for convenience and elegance. The building is provided with a Steam Laundry, Fire Apparatus, Bath Rooms, etc., all under one roof.

### PERSONAL ATTENTION

is given to every pupil; the discipline and instruction are adapted to the wants of each. Teachers and officers reside with the Rector and his Family in the school, and have daily association with the pupils. It is believed that the school offers superior advantages to parents who wish to place their daughters in

### A SAFE CHRISTIAN HOME,

where they will be surrounded by refining influences, and be trained by competent teachers, after the most approved methods. Careful attention is given to the health and manners of the pupils, as well as to their moral and intellectual culture. They are required to take

### REGULAR EXERCISE OUTDOORS,

and are instructed in hygienic and sanitary laws. The health record of the school, through a long term of years is evidence of its efficiency in this respect. The location is healthful, central, and easy of access; on the C. B. & Q. Railroad, midway between Peoria and Burlington. ST. MARY'S SCHOOL is

### FAVORABLY AND WIDELY KNOWN

for the home-care given to its pupils, for the high standing of its patrons, for the beauty and comfort of its appointments, for the thoroughness and variety of its instructions, and for the spirit of order and industry that pervades it. Testimonials of patrons are given in the Annual Register, a copy of which will be sent to any who apply for it. Pupils are received at any time, but only for the entire year or portion of the year remaining.

## CHARLES HARMS, General Caterer

163 N. Clark St., Chicago.

## Cut Flowers

ALWAYS ON HAND.

BRANCH OFFICE AT

No. 108 TWENTY-SECOND STREET.

### NEW DESIGNS.

## EASTER CARDS,

F. H. REVELL'S BOOK STORE,

150 Madison St., Farwell Hall Block.  
CHICAGO.



## PRAYER BOOKS.

During Lent we shall offer an elegant stock of PRAYER BOOKS and HYMNALS at HALF the usual Prices.

F. H. HEAD, 203 and 205 Wabash Av.

### BOOKS FOR THE LENTEN SEASON

New Helps to a Holy Lent.

288 pages.....\$1.25.

Thoughts for Lent.

16mo, 105 pages, red edges.....75 cts.

The Season of Lent.

Paper.....10 cts.

Some Week-Days in Lent.

Paper, 25 cts.; cloth.....50 cts.

Readings for Every Day in Lent.

16mo, 360 pages, price reduced to.....\$1.25.

Dear Feast of Lent.

"A Rosary for Lent," etc. 16mo, beveled boards, red edges.....\$1.00.

Sunshine and Starlight.

96 pages.....60 cts

Little Pillows.

By Havergal, 96 pages.....35 cts.

Hymns for Little Children.

By Mrs. Alexander. Reprinted from the 278th thousand of the English edition.....35 cts.

### FOR READING IN CHURCH.

Sermons.

By the Rev. PHILIPS BROOKS, D. D. 12mo, 20 Sermons.....\$1.75.

By mail, postage paid, on receipt of the price.

## AMERICAN SUNDAY-SCHOOL UNION.

73 Randolph Street, Chicago.

# EASTER ANTHEMS.

ALL NEW FOR 1879.

The Singing of Birds.....Geo. W. Warren, 75c

Fill the Font with Roses.....Geo. W. Warren, 75c

He is Risen (Easter Anthem).....W. Dressler, 50c

Angels, Roll the Rock Away (Easter Anthem).....A. J. Holden, 50c

He is Risen (Easter Hymn).....S. B. Whiteley, 12c

Alleluia, Alleluia (Easter Hymn).....S. B. Whiteley, 12c

Send for full list of new Te Deums, Jubilates, Anthems, Hymns, Carols, etc., by all the best composers. Clergymen supplied with sample copies at the usual discount.

WM. A. POND & CO.,

Music Publishers, 25 Union Square, N. Y.

All of our publications can be obtained from

THE CHICAGO MUSIC CO.,

152 State St., Chicago.

## ONE DOLLAR EDITION OF THE Hymnal and Canticles,

WITH MUSIC,

By GOODRICH and GILBERT.

To meet the demand for a Superior Musical Hymnal, at a low price, we shall issue an edition of this popular book, on good paper at the low price of \$1 per copy. Five or more copies for a church will be supplied at 75 cents per copy.

The price of the fine edition is reduced to \$1.50, and of the Canticles by themselves, in one volume, cloth, to 35 cents. Specimen copies of either edition will be sent by mail, postpaid, on receipt of the retail price.

JUST PUBLISHED.

## SERMONS

By the Rt. Rev. WILLIAM B. STEVENS, D. D.  
(Bishop of Pennsylvania.)

12mo, 25 Sermons.....\$1 75.

"Bishop Stevens, in our opinion, has no superior as a sermonizer in the whole American Church; and the volume will, no doubt, have a very large sale."—Our Diocese.

THE BAMPTON LECTURE FOR 1878.

## ZACHARIAH AND HIS PROPHECIES,

Especially the Messianic, considered in relation to Modern Criticism. With a critically revised translation of the original Hebrew, and a Critical and Grammatical Commentary on the entire book.

By the REV. C. H. H. WRIGHT, B. D., M. A., Ph. D.,  
Incumbent of St. Mary's, Belfast.

(Ready Shortly.)

Small 8vo, cloth, 688 pages.....\$4 50.

THE STUDENT'S EDITION

OF THE

## Speaker's Commentary on the Old and New Testaments.

Abridged and edited by J. M. FULLER, M. A., Vicar of Bexley, Kent, and formerly of St. John's College, Cambridge. Vol. I (to be completed in Six Vols. Small 8vo, \$2 50 each).

480 pages.....\$2 50.

The object of the present abridgment is to give information sufficient to enable any reader to understand the Holy Scriptures, to acquaint him with the conclusions of learned investigations, and to supply him with satisfactory answers to current misinterpretations.

## THE ANNOTATED BIBLE.

Being a Household Commentary upon the Holy Scriptures, comprehending the results of Modern Discovery and Criticism. By the REV. JOHN HENRY BLUNT, M. A., F. S. A., Editor of the "Annotated Book of Common Prayer," etc., etc. Three Vols., with Maps, etc.

Vol. I (668 pages).—Containing the GENERAL INTRODUCTION, with Text and Annotations on the Books from GENESIS to ESTHER. Quarto, \$10 00  
Vol. II (720 pages).—Completing the OLD TESTAMENT and APOCRYPHA. (Just Ready)..... 10 00  
Vol. III.—Containing the NEW TESTAMENT and GENERAL INDEX. (In the Press.)

## STEPS TO CHRISTIAN MANHOOD

Daily Words for Young Men. By ROSALIND MARRYAT, with an Introductory Note by the Rev. HENRY C. POTTER, D. D. 128 pages. Paper, 30 cents; cloth, 50 cents.

Excellent for young men preparing for Confirmation.

## HOW TO KEEP LENT.

By the Rev. G. H. WILKINSON, M. A., author of "Guide to a Devout Life," etc. From the 5th Thousand of English Editions. 26 pages. Paper, 10 cents; \$8 a hundred.

50—Sent by mail, postage paid, on receipt of price.

## E. P. DUTTON & CO.,

CHURCH PUBLISHERS,

713 Broadway,

New York.

# The Living Church.

CHICAGO, MARCH 29, 1879.

## News and Notes.

### ABROAD.

The thoroughness with which Lord Beaconsfield organized European opposition to the designs of Russia in Turkey becomes more apparent every day. The co-operation of France and Austria with England has been unwavering from the first; but the real attitude of Germany has appeared to be involved in some uncertainty. Recent events, however, have removed all doubt as to the relations between Germany and the other powers. Within a few days Count Schouvaloff has visited Berlin and made a last effort to win some favor for the views of his master. He represented the critical condition of affairs in Bulgaria and Eastern Roumelia, urged the strong natural claim of the two principalities to be united, and sought at least to get support for a movement in favor of a supplementary Commission or Congress to which these and such like questions could be submitted, the Russian forces to remain, in the mean time, in Bulgaria. To these overtures the reply of Prince Bismarck is said to have been an unequivocal refusal, coupled with the assurance that Germany would not be less urgent than the other powers in insisting upon the literal fulfillment of the Berlin treaty. The result is that orders have been given for the final evacuation of the Balkan Peninsula by the 2d of May. Should the peace of the country demand it, there will probably be a mixed occupation of the disturbed territory until local government is established.

—SINCE the cession of Alsace-Lorraine to Germany, as one of the results of the Franco-Prussian war, the consolidated provinces have remained in an anomalous and rather unsatisfactory condition. Unlike the other constituents of the German Empire, they have had no local government, but have been governed from Berlin through a bureaucratic arrangement, of which Prince Bismarck is the chief minister and responsible head. In the Reichstag a motion was brought forward on Friday night of last week, providing for the establishment of an autonomous government for the two provinces, which was strongly supported not only on account of the evils of the present system, but in order that the people might be encouraged by generous confidence to yield a loyal support to the Central Government and so become homogeneous with the German Empire. The reply which Prince Bismarck made seems to have been in his best vein, and will doubtless do much to strengthen

him throughout Germany. He freely admitted the force of all that was said in favor of granting local government to the annexed territory, acknowledged that his duties as Chancellor made it impossible for him to govern it efficiently, and expressed himself in favor of erecting it into an autonomous principality or Grand Duchy. The military security of the provinces, however, will remain in the hands of the Imperial Government, without local interference, as hitherto.

—THE military situation in South Africa continues to be extremely critical. The gravest fears are entertained for the safety of Col. Pearson, whose command has been isolated in the Zulu country since the disaster at Isandula; but until the arrival of heavy re-enforcements, no attempt will be made to relieve him. In England, great discontent prevails at Lord Chelmsford's conduct of the campaign. It is said that his own dispatches plainly reveal his weakness and incompetency. Public opinion clamors for his removal, and the appointment of an officer of experience and acknowledged ability to the chief command. It is understood, however, that the Government refuses to supersede him. On Monday, the Duke of Cambridge, who is Commander-in-chief of the forces, said in the House of Lords that a distinguished officer had been ordered out to advise with Lord Chelmsford, but that the latter would retain the chief command, at least for the present. It is further understood that the Government has expressed to Sir Bartle Frere its dissatisfaction with his course in precipitating the Zulu war.

—READERS of THE LIVING CHURCH will not be surprised to learn that the hesitating policy pursued for some weeks past in Afghanistan has resulted in a situation of great danger to the Anglo-Indian forces. Instead of pushing on to Cabul and Herat, the Home Government called a halt. Some idle hopes were reposed in the assumed friendship of Yakoob Khan. Russian assurances of inoffensiveness in Central Asia were innocently believed; and there was much talk about the glory of British arms and the adequacy of the "scientific frontier." Meantime, Yakoob Khan was actively engaged in getting his people in hand in order to teach the invaders the difference between the promise of a pretender and the temper of a king; the Russians were sending a strong expeditionary force across the Caspian; and the Afghan hill-tribes, convinced that the English were weakening, were giving in their adherence to the Government at Cabul. No wonder the Viceroy is beginning to get uneasy. With the opening of spring, it is more than likely that the Rus-

sians will occupy Herat, and the further advance of the British be rendered impossible. Indeed, it is quite probable that before midsummer all the advantage secured by the Anglo-Indian forces will have been forfeited. It is even within the limits of possibility that the Afghans may re-occupy Candahar and Jellalabad, and that Lord Lytton may see a Russo-Afghan column demonstrate by force and arms that the old boundary, of whose insecurity he complained, is really quite as unscientific and indefensible as he said.

—THE Bishop of Lincoln has issued a Pastoral Letter to the clergy of his Diocese on the subject of Religious Education, which we wish we had room to reprint entire. It is not too much to say, we think, that it is the most suggestive paper on the social and political advantages to be derived from Christian nurture that has appeared during this generation. The Bishop begins by asking each of his clergy to preach a sermon annually on behalf of the Diocesan Board of Education, and to make a collection after the sermon in aid of its work. Then beginning with the obligation which the Church assumes at the baptism of her children, he proceeds to show how this obligation can be discharged in no other way than by the careful nurture of Christian education. Then he points out the relation which such nurture sustains to the well-being of society and of the state in terms which we cannot refrain from reproducing. "How," he says, "can men be expected to be loyal subjects, and good citizens, unless they have been taught, what the Holy Spirit declares by St. Paul, that all authority is from God; and that they who resist lawful authority, resist the ordinance of God, and will be condemned hereafter by Him? (Rom., xiii, 1-4.) How can the rights of property be maintained against the allegations and assaults of Socialism and Communism, and how can the strifes of Capital and Labor be appeased, without the aid of Christianity? How can children be dutiful, loving, and obedient to parents, how can servants be faithful to masters—unless they have been taught that what they do is to be done as to the Lord, who will reward them hereafter accordingly? (Eph., vi, 1; vi, 5-8; Col., iii, 22, 23.) How can it be hoped, that men will be truthful, honest and upright, unless they have learnt to believe that God is everywhere present, and sees all things, and reads the heart, and will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil? (Eccl., xii, 14.) How can it be expected that men will be temperate and sober, chaste and

pure, except they have been trained in the truths which are revealed in the Bible, that the bodies of Christians are members of Christ (1 Cor., vi, 15), and temples of the Holy Ghost, and that whosoever defileth the temple of God, him will God destroy (1 Cor., iii, 16; vi, 19); and that all men will be raised hereafter from their graves, and, according to the deeds done in the body, will receive their future doom for eternal bliss or woe? (2 Cor., v, 10; Gal., vi, 8). How can it be hoped that husbands and wives will be faithful to one another, and that those sins and miseries consequent on conjugal infidelity, which are now too common among us, will not become more and more rife, unless young men and young women have been taught that marriage is a holy thing, instituted by God in paradise, and beautified by Christ, and a figure of His mystical unity with the Church, and that whosoever violates marriage is guilty of sacrilege against God? And even though they have been taught these things, how will they be able to resist the temptations of the world, the flesh, and the devil, and to do their duty to God and man, without the help of Divine grace, and without those supernatural gifts of the Holy Ghost, which are to be obtained only in God's appointed ways, namely, by prayer, private and public, and by the ministry of the Holy Sacraments, and confirmation, in loving and faithful communion with Christ and His Church? These are things which never can be had in systems of instruction which are not built on the doctrines of Christianity as their foundation; and if those systems are to prevail in England, and to supersede the schools of the Church in our towns and country parishes, then we may look with alarm to the future. Whenever a nation has reared a generation in schools not founded on a religious basis, her own work will recoil upon her; the generation so reared will rise up against her; and those persons who have supplanted the religious teaching of the Church, have sown the wind in secular instruction, not sanctified by Christianity, and will hereafter reap the whirlwind in national confusion."

—LITTLE things often best indicate how the world moves. When the Prince Louis Napoleon was about to set out for the wars, he wrote a letter to M. Rouher, announcing his purpose, and explaining his plans. Whereupon, the *Ordre*, M. Rouher's organ, stated that the Prince would stop at St. Helena on his way to South Africa, and visit the willow beneath which the great Napoleon was buried, there to meditate and gain inspiration from his communion with the mighty shade. The odd thing is, that neither the exiled Prince nor his Parisian organ seem to see how incongruous with all the past it will be for an inheritor of the Imperial pretensions of the first Napoleon to

visit such a spot as a preparation for co-operating with English arms. In forgetfulness, surely, of Waterloo and the Bellerophon, and Sir Henry Hudson, and the sea-girt prison where the illustrious Corsican fretted his proud life away, did the son of his nephew consent to serve under the standard of "perfidious Albion," even in a Zulu war. But how shall we account for that oblivious insensibility to the past, which shall enable said son of said nephew to visit the willow at St. Helena, in the livery of a British soldier! And how shall we sufficiently admire at a French Imperialist newspaper suggesting the pilgrimage and applauding the manner of it! Perhaps, M. Rouher's main purpose is to get his Imperial *protege* into a habit of visiting Napoleonic graves and communing with the Napoleonic spirit. And when he is sufficiently trained in this role in the provinces, he may probably venture to Paris and enact it before applauding multitudes under the dome of the *Hotel des Invalides*. That, doubtless, is the consummation which is devoutly wished.

—A MISSIONARY in China writes to one of our cotemporaries a spirited description of his Sunday-school work in the Flowery Kingdom. Great patience and perseverance are required to control the young Celestials and bring them into subjection. It is also quite indispensable that native social and domestic customs should be adopted, and local traditions observed, as far as may be done without sacrifice of principle. Describing the joyous conclusion of a Sunday-school festival, the correspondent incidentally gives here a single touch of description that sufficiently reveals the rottenness of Chinese civilization. "I had quite forgotten," he says, "that I was in China, until I saw the crowds of gamblers, the body of a drowned infant floating in a pond by the wayside, and the loathsome lepers on the bridge."

#### AT HOME.

THE New York Society for the Prevention of Cruelty to Children has made its fourth annual report. It has prosecuted 351 cases of abuse of children, and in 304 has secured conviction and punishment. It has placed 619 children in homes, or in sheltering institutions, and has temporarily relieved 286 others. Probably the greatest good has been accomplished in the visitation of 3,000 families by the agents of this institution in the prosecution of their duties. In this way, the Society is preventing cruelty as well as punishing it. We earnestly hope a similar Society may soon be organized in Chicago. We have the beginning of such a movement in the association of charitable and public-spirited gentlemen, who have for years past supported the Floating Hospital for sick children in the summer.

—To one who is anxious to think well of the intelligence and culture of his countrymen, to say nothing of their instincts of

decency and refinement, the most disheartening spectacle that has been seen in Chicago, in many a day, was a large theater filled on Sunday afternoon last with people said to be up to the average in respectability, who listened with frequent bursts of applause to the dreary platitudes of Mr. Robert Ingersoll on "Some Mistakes of Moses." It is easy to account for the popularity of atheism on moral grounds. Men who secretly hate the restraints of law and order are more than ready to receive any doctrine which discredits the principles on which law and order are founded. But in the case of Mr. Robert Ingersoll's utterances, the marvel is that any intelligent man can suppose that he is doing anything more than exposing his own shallowness and stupidity. Christian thinkers cannot feel enough respect for his noisy assumptions and empty declamations to make any reply to them. They know that the man is really beating the air. At most, he is simply setting up men of straw, and when he bowls them over with his little tin sword, he struts like a hero, and the groundlings believe him. That is the wonder of it all—that there should be any groundlings so unintelligent as to believe him. May it not be true that Christian teachers over-rate the intelligence of the people? They need to speak down, if possible, to Mr. Ingersoll's level.

—IN another place we speak of the Church's great loss in the death of the Warden of Racine; and in our news columns an account is given of his life and labors, as well as of his funeral. No description, however, can adequately tell the impressiveness of the simple and dignified service with which he was carried to his rest beside the College Chapel. It was wisely concluded that words of eulogy would be as much out of place as they would have been inadequate to express the sense of the mourning multitude. The burial office was very simply rendered. The assembled prelates read the words of benediction and hope that the Church appoints to be said at the burial of all her children, and the boys sang psalms and hymns with voices which were eloquent of a grief that could have been expressed in no other way. Few will forget the scene at the grave. After the office was said and the procession of clergy had withdrawn, while the grave was being filled, the boys stood with uncovered heads and sang hymn after hymn around the resting-place of their dearly-loved master. So has "he run his course, and sleeps in blessings; and he has a tomb of orphans' tears wept on him."

### The Church at Work.

#### ILLINOIS.

The interest in the services at New Lenox, where Rev. William Turner is in charge, has been constantly increasing during the year past. Through the persevering energy

of Mr. Dwight Haven, the Treasurer, and the ladies of the parish, the debt on the parsonage has been paid, and an effort is now making to raise funds to paint both church and parsonage, and otherwise prepare the church for consecration. A Friday-afternoon service is held during Lent.

Mr. Turner has for six months officiated at Morris, in connection with New Lenox, and there is now great hope that the almost extinct parish, known as St. Thomas' Church, will be revived at Easter. There are twenty-three families connected with the parish. The corner-stone of a church was laid in 1866, by Rev. Dr. Locke. The foundations still remain, and an effort will be made to build upon them. Since the corner-stone was laid, the congregation has had regular services only about four months until Mr. Turner took charge. Cottage Lenten services are held Wednesday and Friday evenings, Mr. I. S. R. Scoville acting as lay reader.

It is said that the Rev. Mr. Holcombe, of Rock Island, has received a call to Christ's Church, Joliet, and that there is a strong probability of his accepting. He will be cordially welcomed to the Diocese.

The general average of increase of the Church in the Dioceses at large is reported at 3 per cent. In the Diocese of Illinois it is 16 per cent. In only two of the Dioceses is this exceeded.

It is proposed to make the new altar and reredos in the cathedral a memorial of the Rev. Dr. Chase, so long identified with the history of the Church in Illinois. There should be no difficulty in raising the necessary funds. Bishop McLaren has given \$50 toward it.

On Tuesday evening, a memorial service was held in Grace Church in honor of the late Rev. Dr. DeKoven. All of the city clergy who could attend were present, and a large congregation. Our forms are made up for the press on Wednesday, and we are not able to give in this issue a full account of the services.

The following are Bishop McLaren's appointments for the remainder of March and for April: March 30, Trinity, 10:30 P. M.; 30, St. Mark's, 7:30 P. M.; April 2, St. Mark's, Evanston, 7:30 P. M.; 3, Grace, Hinsdale, 7:30 P. M.; 4, Emmanuel, La Grange, 7:30 P. M.; 6, St. James, 10:30 A. M.; 6, Grace, 7:30 P. M.; 8, St. Paul's, Hyde Park, 7:30 P. M.; 10, Calvary, 7:30 P. M.; 11, Cathedral, Good Friday, all day; 12, Cathedral, Holy Baptism, Easter Even; 13, Cathedral, Easter confirmation; 16, Epiphany, 7:30 P. M.; 20, Emmanuel, Rockford, all day; 21, Belvidere, 7:30 P. M.; 22, Zion, Freeport, 7:30 P. M.; 23, Zion, Freeport, Holy Communion; 24, Grace, Galena, 7:30 P. M.; 25, Grace, Galena, Holy Communion; 27, Cathedral, all day; 29, St. Paul's Kankakee, 7:30 P. M.

On the 23d, the Bishop of Quincy preached both morning and evening, at St. James' Church, Chicago, to large congregations. In the morning, in the course of a sermon of great power and eloquence, he paid the following tribute to Dr. De Koven. We should be glad, did our space permit, to publish the whole sermon: The text was Heb., xii, 1, 2.

During the past week, many have gone from this life. I trust that He "Who has the keys of hades and of death" has held wide the

golden door, and that tens of thousands of them have attained the paradise of the blessed.

Over the departure of one among them our whole Church grieves. None of us doubt his home with the saints.

His place and rank on earth you knew. You called him to preside over the Church in Illinois. You gave your sons to his charge. You honored his powers and his heart. High above many that are high in the Church, he stood. For this, it needed not that hands of ordination be thrice laid on him.

To your words, when you shall gather this week to recall loving memories of our departed brother; and yet rather, to the annals of history I leave the estimate of earthly positions. I may speak one word, If Sirius were suddenly to disappear from the Southern skies, how long would it be ere we should cease to feel the crown of night has been laid down?

What place does he take in the cloud of witnesses in paradise? Who shall tell, but He Who weighs every thought and motive, and, with the measure of the upper sanctuary, determines every action?

Two texts shall lead us. "I had rather be a doorkeeper in the house of my God." It is enough for him that paradise is attained. The merit and boast are not for those rescued from sin and mortality. The other Scripture is of our Lord, "This poor widow hath cast in more than they all, even all her living." What shall we say where "the living" was a pure, strong heart, a clear jewel mind, a high scholarship, crowded years of labor; and, at the last, as a small thing, the whole paternal inheritance? Our brother cast all this all into the treasury of the Lord's house.

Let me say yet a word, and do not think of it as the judgment of one biased by the affection and reverence of years. I see him by the side of Polycarp for the sake of love ever youthful as that of the angels, which boys classed as a boy's love, though holding him almost above a father; by the side of Athanasius for his fearless defense of "the truth in Jesus" as he held it, a defense, that had been no less courageous had he stood alone for "the faith once delivered to the saints."

"The world against me,  
I against the world;"

by the side of Chrysostom, because of his golden-mouthed eloquence, always for the Lord, truth and charity; by the side of Ambrose for his devoted tears and patient humility.

Such a one, added to the cloud of witnesses, who gaze upon our Christian race—shall not all the brotherhood of the clergy be moved to more earnest exertion, be sustained to persevere yet longer against irreverence? If there be among you, my brethren of the laity, those who were taught by him as pupils, yet taught more than books, led from temptation and the beginnings of vice, brought to confirmation, and sent out to honesty, sobriety and all godliness, see that the Witness and Watcher be able to follow your careful and earnest race even to the blessed goal of a Christian course, "the work of the prize of your high calling in Jesus."

The Rev. Dr. Leffingwell, Rector of St. Mary's School, preached on Sunday morning at the cathedral in Chicago; Bishop McLaren and others had remained over at Racine to officiate in the College Chapel for the sorrowing students, and in place of a sermon a number of eloquent tributes were paid to the life and character of the distinguished Warden, who now sleeps in the shadow of the College of which he had so long been the father and friend. In the course of Dr. Leffingwell's sermon, which was reported in the *Chicago Times*, he paid an eloquent tribute to the memory of Dr. De Koven. Dr. Sullivan did the same in his sermon at Trinity Church, which was published in the *Tribune*. While he differed, as was his right, most strongly from Dr. De Koven as a theologian, he was unstinted in his admiration of the man.

QUINCY.

We have received a copy, or impression, of the episcopal seal adopted by the Bishop of Quincy. It is in shape an ellipse. On

the margin are the words "Sigillum Episcopi Quinciensis," beginning and ending with a Roman cross. Within this inscription is the episcopal motto, "Jesu Duce—Spes Perpetua." In the center is a plain pastoral staff, and fastened to it an anchor, which is not only an emblem of the hope spoken of in the motto, but is also a representation of the coat of arms of the Bishop's native State, Rhode Island—an anchor with the word hope. Above and below the staff is a Maltese cross, and at the bottom of the seal is the year of the Bishop's consecration—1878. The seal is very appropriate in design, and is well executed.

We regret to learn of the protracted illness of the Rev. T. N. Benedict, of Trinity Church, Geneseo. He has been unable to hold service now for several weeks. Meanwhile, Bishop Burgess has visited him to administer Holy Communion, and to officiate for him in his church. No Bishop is in more entire sympathy with his clergy than Bishop Burgess. He holds not only kindly official relations with his clergy, but personally he is to them like a loving father or an elder brother.

SPRINGFIELD.

The Rev. S. S. Lewis is opening up Church work at Paris with a good deal of vigor. The men of the congregation are lending him their hearty co-operation. Gas has been introduced into the church; the seats have been cushioned, and the church has been otherwise improved. Where you find working laymen and an active clergyman, there you find prosperity. In too many of our parishes the men impose the whole burden of work upon the women, as if they only had part in the great salvation.

WISCONSIN.

We, last week, had time merely to announce the sudden death of Dr. De Koven at Racine College, Wednesday morning, March 19. He had been engaged with some of his candidates for confirmation, and seemed unusually well, when he was stricken with apoplexy, and before medical aid could be summoned, he had entered into rest. It was a great calamity, and it was appalling in its suddenness. There is lamentation and mourning, not only at the College of which he was so many years the Warden, but in Wisconsin and in the Church at large; it is felt that one of the Princes of Israel has fallen in the high places; the mourning for him is as the mourning for an only son.

The Rev. James De Koven, D. D., was born at Middletown, Conn., September 19, 1831, and died in the very prime of his manhood. He graduated at Columbia College, New York, in 1851, and at the General Theological Seminary in 1854. The same year, he was ordered Deacon by Bishop Williams of Connecticut, and having entered upon the life of a Western missionary, he was, in 1855, advanced to the priesthood by the apostolic Kemper. For five years, he served the parish at Delafield, and was at the same time an occupant of the Chair of Ecclesiastical History at the Theological School at Nashotah. Christian education seems to have been assigned to him as his life-work; and, in 1859, his connection with Racine College began, and, as its Warden, he served the Church for twenty years. It has been not only a school of the highest literary character, but a Church School. Four years ago, it was said that "of the 1,000 students who had been under his

charge, 100 had been baptized, and 300 confirmed at the College. The College property had increased from \$40,000 to \$160,000. Aside from collegiate work, literary and spiritual, six missions were served by the Warden and his co-adjutors, and at three of them chapels had been erected."

In 1875, Dr. DeKoven was elected Bishop of Illinois. From the death of Bishop Whitehouse, he had been the choice of a majority of the Diocese. Before that, in 1873, he had been prominently before the Convention of Massachusetts, as a successor to Bishop Eastburn; and, in 1874, before the Convention of Wisconsin, as a successor to Bishop Armitage; and, in both cases, had been defeated on account of what were regarded as his extreme theological views. To those views, he had given expression in a memorable speech in the General Convention of 1871. In Illinois, he was elected, not because of, but in despite of, his doctrinal opinions; it was the man who was chosen, and not the theologian. It was his saintly life, his personal magnetism, his stirring eloquence, his social connections, that turned the scale.

The election was not confirmed by the Standing Committees, and at the second election, Dr. De Koven declined to allow his name to be used, though had there been the slightest probability that the Standing Committees would reconsider their action, his re-election would have been sure.

Dr. De Koven was a member of the General Conventions of 1868, 1871, 1874 and 1877, and in all of them occupied a most prominent position, but notably in the Conventions of 1871 and in 1874.

In 1878, he was elected a Senior Assistant of Trinity Church, New York, and, in 1879, Rector of St. Mark's Church, Philadelphia, both of which positions he declined; and so he died and so he was buried in the shadow of the college to which he had devoted his life.

The funeral of Dr. De Koven took place at the College Chapel Saturday at 11 A. M., and was attended by a large concourse of friends. Eight Bishops were present—Bishop Talbot, Clarkson, Robertson, Welles, Gillespie, McLaren, Brown and Burgess—and nine Dioceses were represented by clergy and laity. The Holy Communion was administered at 7, 8 and 9, and from 9 to 11 many friends took a last look at the revered dead, the body having been taken to the chapel. The offerings of flowers were very numerous, for all seemed desirous to do something to show their respect and love for the great and good man. It was a magnificent display. The services were simple, and there was no eulogy or sermon. The opening sentences were read by Bishop Clarkson, the lesson by Bishop Talbot, the choir singing the anthem. At the grave, Bishop Robertson read the sentences, Bishop Welles the committal, and Bishop Talbot the concluding prayers. The grave was in a spot selected by Dr. De Koven himself, beneath a window upon the south side of the Chapel, and near the place occupied by his stall. The Chapel was draped in mourning and in purple, as for a Prince of the Church. The pall-bearers were all classmates of Dr. De Koven in the General Seminary, and were Bishop Brown, Rev. Drs. Hodges and Richey, of Baltimore, Rev. Dr. Parker, of Elizabeth, N. J., Rev. Dr. Locke, of Chicago, and Rev. Mr. Lance, of Wisconsin. When the

clergy returned from the grave to the College Library they were called to order by the Rev. Dr. Cole, and, on motion, Rev. Dr. Ashley was called to the chair, and the Rev. Dr. Harris was appointed Secretary. A committee of five were appointed to draw up a minute of the sense of the meeting in reference to the death of Dr. De Koven, and to publish the same in the Church papers. The committee consisted of the Rev. Drs. Cole, Leffingwell and Ingraham, and the Rev. Messrs. Knowles and Wright. During the services, business was suspended the flags were at half mast and all classes of people felt that they had lost a benefactor and a friend. The City Council passed appropriate resolutions, and were feelingly addressed by Dr. Meacham, the Mayor. Resolutions were also passed by the alumni. The Trustees appointed a committee to prepare an appropriate memorial, and adjourned to the 8th of May, when a successor to Dr. De Koven will be elected. The fine library of Dr. De Koven, and \$38,645.50, were left to the College by his will. The students have already begun an endowment fund in memory of their dead Warden, and \$800 have been subscribed toward it. The daily papers of Chicago and elsewhere have given much space to the memory of Dr. De Koven since his death, giving full accounts of his life, death and burial, and it well serves to illustrate the large hold he had upon the community. He sought no name, and God has written his name not only in the Book of Life, but in the hearts of men.

At a meeting of the Faculty of Racine College, held March 19, 1879, the following minute was passed:

"The Faculty of Racine College who have this day, by God's inscrutable dispensation, been deprived of the Warden, wish to render their united testimony to the faithfulness, zeal and love, to the untiring watchfulness and never-failing courtesy which they have witnessed day by day, and year after year. Even up to the last day and last moment of his life, the welfare of the College and of everyone of its members was his unceasing care. He has fallen at his post, faithful unto death to the work which God gave him to do. The Faculty can only mourn with those that mourn, and put on record this poor testimony to what words fail to express.

JOHN H. CONVERSE,  
Secretary of the Faculty.

#### NEBRASKA.

Bishop Clarkson publishes the following appeal for the work in his extensive jurisdiction which includes Dakota: Bishop Clarkson needs for the work of his jurisdiction, during the year 1879, the sum of \$8,000, divided as follows: For a church at Bismarck, Dakota, \$500, the people there to raise \$1,000 additional; for missionaries in Nebraska, \$1,000; for missionaries in Dakota, \$1,000; for the two Diocesan Schools, \$500; for the cathedral, Omaha, \$5,000, the people there to raise \$15,000 additional. Total, \$8,000. This statement and appeal is sent to a few persons who have hitherto aided the Bishop in his work. These annual appeals, based upon the lowest estimate for necessary work, have always brought the amount asked for. Any one who desires to aid, may indicate the direction of his (or her) contribution, and it will be used accordingly. Any amount may be sent direct to the Bishop at Omaha. The church at Bismarck is provided for.

Speaking of the proposed cathedral at Omaha, for which he also solicits subscriptions, Bishop Clarkson says: The cathedral is to cost \$25,000, and not a dollar more. Of this sum, \$5,000 are already on hand.

The congregation will raise \$15,000 more inside of the parish, and the Bishop has pledged himself to raise the additional \$5,000. *There is to be no debt*, and the work will not be commenced until the whole \$25,000 is either on hand, or subscribed by reliable parties.

#### WESTERN MICHIGAN.

On the Second Sunday in Lent, Bishop Gillespie visited St. Paul's Church, Muskegon, and confirmed eleven. He reports the parish in a thriving condition.

Grace Church, Grand Rapids, is crippled by a debt of some \$4,500. The services in the afternoon at the Good Shepherd have been discontinued for want of means to keep them up.

#### MICHIGAN.

We are glad to note, that the authorities of the Diocese are going to resist the attempt of our Cheneyite friends to "convey," as Shakespeare calls it, St. Mark's Church property to that new schism. It is too much in these days to hope that all stealing will be done away, but we might attempt to stop the stealing of churches. We have lost two, King's Chapel in Boston, which the Unitarians, emasculating our liturgy, appropriated, and Christ Church, Chicago, which the "Reformed" Episcopalians seized upon. It is the season of Lent now, a time for penitence and for its fruits, and one of these fruits should be the restoration of "conveyed" property.

There is good hope of permanently establishing the Church at Lapeer. Bishop Gillespie visited it on the 12th of March, and found the people worshipping in a comfortable room. He confirmed 1.

The next evening, he preached at Imlay City, and confirmed nine. Here, the place of worship is a hall. If the debts of the parishes in the large cities could be collected and appropriated to the purpose, the whole country-side would be dotted with chapels. It is a great mistake in our large and wealthy parishes to expend all their means upon themselves. They should remember the poor, and give some portion of their wealth in charity. What they do for themselves in ministering to their own comfort and pride is in no sense charity, whatever else it may be. Charity is doing for others, not for ourselves.

#### MISSISSIPPI.

We give place to the following memorial of Mr. Charles Llewellyn Wills, late Junior Warden of St. Mark's Church Mississippi City.

#### MEMORIAL.

The Rector, surviving Warden and Vestry of St. Mark's Church, Mississippi City, desire to place on record an expression of their fraternal and affectionate regard for the memory of the late CHARLES LLEWELLYN WILLS, a native of Pennsylvania, Junior Warden of this parish, who died of yellow fever, on the 15th day of November, 1878.

Our deceased brother had dwelt among us only a short time but had endeared himself, not only to this parish, but to the whole community, by his blameless life, his amiable disposition and his unpretending but consistent Christian character and conduct in all the relations of life. His zeal in the service of the Church; his liberality in her support and the intelligent catholicity of his principles, had marked him, while yet only a stranger, as well fitted for the parochial office which he filled so worthily during a period all too brief, but yet long enough to leave us to sorrow for a comrade who had become rarely esteemed and beloved. Regarded as neighbor,

citizen and friend, we can but express the general grief at his loss. As a Christian, he has left us the comfort of that "reasonable, religious and holy hope" which illumines the memory of the righteous.

In token whereof, it is hereby ordered that this expression of the sentiments of the Rector, Warden and Vestry, and, as we believe, of the whole parish, be spread upon the parochial records, and published in the local and Church papers, and a copy sent to the nearest relations of the deceased.

W. LEACOCK, *Rector.*  
W. T. WALTHALL, *Warden.*  
JEFFERSON DAVIS,  
W. G. HENDERSON, } *Vestry.*  
JOS. B. LEGER, }

MISSISSIPPI CITY, Miss., March 17, 1879.

WEST VIRGINIA.

Rev. R. R. Swope has removed from Philadelphia, and is now Rector of St. Matthew's Church, Wheeling.

LONG ISLAND.

We sometime since gave a brief account of the improvements in the Church of the Redeemer, Brooklyn, and made mention of the numerous memorial offerings to be found there. A correspondent has sent us a fuller account of them;

"There can be no more appropriate monuments to the Christian departed than these heart-felt tokens of the survivors' love and remembrance.

"At the 'Church of the Redeemer,' Brooklyn, L. I., the worshiper is impressed by the many beautiful tributes from the bereaved. Ten windows in the chapel are sacred mementos, and the church from porch to altar speaks of the sainted dead. The porch itself is a choice bit of architecture, seeming to embrace in its suggestions, good old George Herbert's idea of a suitable beginning to a complete Christian life. The tiling in the nave, choir and chancel, with its rare mosaic and emblematic work, is the gift of the Sunday school, and of members of the parish who have friends in paradise. The altar and its appointments, the chancel-chairs, credence-table of pure white marble, with sculpture of wheat and grapes, the chancel-veil and steps, and the eagle lectern, are all memorials of beloved ones who now worship in the courts above. The pulpit, a white marble figure of Faith, holding with one hand the cross to her breast, and with the other pointing heavenward, is an offering from a young man whose father is asleep in Jesus. We cannot point to the second commandment as a prohibition of such a statue in the house of God, since our Lord Himself expressly ordered the 'winged cherubim above the mercy-seat, and the carved figures upon the walls of the temple.' An enlightened Protestant is in no danger of bowing down to or worshiping the statue that upholds the 'rest' for Bible or Prayer-book, or sermon, and so long as we keep to the purity of the Catholic and Apostolic faith, let us welcome in our churches all the enrichment and beauty that the highest art can bring, especially when the adornment comes through these consecrated memorial offerings."

CONNECTICUT.

Frederic R. Sandford and Johannes Roehstroch, late a Lutheran minister, have been recommended to be admitted candidates for holy orders; and Mr. H. J. Brodwell, late a Congregational minister, and Mr. R. R. McNulty, late a Presbyterian minister, have been recommended to be admitted to

Deacon's and Priest's orders, respectively, at a meeting of the Standing Committee, March 4, 1879.

MASSACHUSETTS.

Rev. L. Bradley, Jr., has been recommended by the Standing Committee for advancement to the priesthood, and Mr. F. B. Allen to be admitted as a candidate for holy orders.

Grace Church, South Boston, has a church, chapel, reading-room and a hall for Sunday school and entertainments under the same roof, and the Church is thus in some sort made a home for the people. Rev. A. M. Smith is Rector.

Rev. F. B. Allen, a Congregational minister of Boston, has entered the Church and applied for admission as a candidate for holy orders. Bishop Griswold in his day reported the accession to our ministry from without as numbering 300. It is safe to say the number has reached 1,000. Quite a proportion of our Bishops are from without, and, with an exception or two, like Bishop Cummins, they do honor to the Church. The clerical carpet-baggers are not of kin to the political carpet-baggers. Some, like the prodigal son, are endued with the best robe and wear the choicest ring, and all are cordially welcomed home.

The Springfield *Republican* has a sharp editorial upon what it calls Finangelization, apropos to the Kimball method of church-debt raising. Among other things it says, "The finangelist school teach cant to a really abominable degree." There is a good deal of severity in the article, but, we opine, its chiefest sting is in its truth.

VERMONT.

Grace Church, West Rutland, was opened for services on the 23d of February. There is still some remaining debt, but it is hoped to have it ready for consecration by Easter. The sermon, at the opening, was preached by the Rev. Mr. Mitchell, of Rutland, who has had the Mission in charge. The church is a neat Gothic structure, and was built at the cost of the people of Rutland and vicinity.

MAINE.

The Rev. Mr. Walker, of Thomaston, started, on a late Sunday, to hold service in Rockland. He tried first one team and then another, but was unable to get through the drifts. He then put on snowshoes, and reached Rockland in time for afternoon service. In another case, a clergyman walked six miles without snow-shoes, to keep an appointment with his congregation of thirty people. What a reproach it is to so many people in our cities, who are kept from church by a slight snowfall, or a sprinkle of rain.

Rev. Mr. Pember is holding services in East and West Deering, with good congregations. Sunday afternoons, he has service at the Reform School, and gives the boys a lecture Wednesday evenings, with a short liturgical service.

At Fort Fairfield, remote from the church centers, and without a minister, the interest in the church is kept not only alive, but vigorous. They would do what they could to support a minister. Caribou has become self-supporting. There is growing interest at Van Buren, under the care of the Rev. Mr. Eastman.

PROLES PARENTIS OPTIMI.

[The following beautiful Latin hymn to the Son of God, by George Buchanan, seems to utter a prayer well suited to these times. The translation preserves the rhythm of the original.]

Proles Parentis optimi,  
Et Par Parenti optimo,  
De Luce vera, vera Lux,  
Verusque de Deo Deus:

Jam fuscatur ignorantia  
Caligo crossa pectora,  
Et nubilis erroribus  
Mentes tenebræ contingunt.

Exsurge, Sol purissime,  
Mundoque da diem suum,  
Nostramque noctem illumina  
Erroris umbram discute.

Dissolve frigus horridum  
Arvumque nostri pectoris  
Calore lampadis tuæ  
Humore purga noxio.

Ut irrigatus coelitus  
Roris beati nectare,  
Et centuple cum fenore  
Coelste semen proferat! Amen.

VERSION.

O Son of God, the only good,  
Co-equal with Thy God and Sire,  
O very Light of very Light,  
And of the true God very God,

Behold, thick mists of ignorance  
Obscure our hearts with heaviest gloom,  
And clouds of wrong and error wrap  
And chill our minds. Arise, O Sun!

O Sun of purest day, arise!  
Give to the world its perfect day!  
Lighten our dreary darkness, Lord!  
Lift from us error's deadly shade!

Drive far away the poisonous chill;  
Dispel with thine own radiant warmth  
The noxious damps, and fructify  
The washed field of our poor hearts.

Then, watered only from above  
With the rich nectar of Thy grace,  
Shall they bring forth for Thee, O Lord,  
Fair fruits, perchance a hundred-fold.

VESTRIES.

Dr. Richie, in his "Parish Hand-book," thus enumerates the duties of Vestrymen: "A Vestry is a body corporate, legally intrusted with the property of a parish and the management of its temporal affairs." "It is the special duty of Vestrymen to see that the financial affairs of the church and congregation of which they are trustees be faithfully administered; they are to attend to the renting and letting of the pews; to see that the salary of the Rector be regularly paid; to make provision for the current expenses of the church." In addition to their duties as Vestrymen, it is the duty of the Church Wardens "to see that the church be kept in good repair, and fit for use."

In some parishes the Vestry is only a nominal body. This happens in some cases because Vestries do not seem to realize that they exist for any practical purpose. There are parishes which have working Vestries. They are model parishes. Deficiencies are never allowed to accumulate. There are no debts. No salary is ever in arrears. It is never necessary to resort to fairs and festivals. If anything gets out of order about the church building, it is at once put in order. Every one knows his duty and every one does his duty. Things move along with the ease and certainty of clock work.

No one ought to accept a position on the Vestry of a parish, unless he intends to do his share of the work. We need upon our Vestries persons who will attend to the business of the parish as thoroughly as they at-

tend to their own. An idle or an incapable Vestry is a living burden to any parish.—*Cathedral Record, Indianapolis.*

### THE GLORIOUS LIFE POSSIBLE TO US ALL.

Learn from Christ, and by His grace to live not for self, but for others; live not to do your own will, but God's; count it your meat and drink to clothe the naked and to feed the hungry; think little to-day of self, and less of to-morrow; whether you are poor or rich, let other men's sorrows and sins be a burden on your spirit, because they also are the children of your Father in heaven, and because for them also your divine Brother and Saviour tasted the emptiness of life and the bitterness of death; go forth into the world out of self as out of a prison; live in the life of your neighbors, your country, mankind—in the life of the God and Father and Saviour of all; fill your life with the interests which belong not to the fleeting moment, but to the unchanging order of the universe, and the mighty victory which God has prepared in Christ from the foundation of the world, of good over evil. Then life will be to you no vanity, no vexation of spirit. Because your soul is yours; because your true life is your own; because God's purpose in giving you of His own life is fulfilled—all things are yours, whether the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's.

EIGHTEEN thousand heathen in Tinnevely, India, applying for baptism, is one of the most extraordinary incidents of missionary progress that has ever occurred. We do

not wonder that the Bishop of Madras, in whose diocese this is taking place, should appoint a day of thanksgiving to Almighty God, and also call upon his brethren elsewhere to unite with him and his clergy in offering praises to the God and Father of our Lord Jesus Christ. There always has been much to discourage earnest Christians since the organization of the Christian Church. The Apostles, in after years, must have looked back upon the defection of Judas and their own cowardice and denials with shame and sorrow. And since then there never has been a time when everything in the Church looked well. At present, there is much to discourage; among prominent evils, not now to speak of scandals to Christianity, the lack of seriousness and earnestness is apparent. So we may turn to this great event in far-off India and bless Christ that He has not left Himself without witness to His love and power in these dark days.—*Southern Churchman.*

CHRIST CHURCH, Boston, the oldest religious edifice in that city, celebrates the Christmas season by ringing its chimes every night during the week before and the week after Christmas. It was in this church tower, side by side with those bells, that the memorable lantern was hung which started Paul Revere on his midnight ride through Concord and Lexington. Besides this, the church has other Revolutionary and Colonial associations. The Bible and the Prayer-Book are the same which were used by the first Rector in 1733, and were presented by King George II. The first Sunday school in America was gathered within these walls in 1815, and the chandeliers were taken from a French vessel by the captain of an American privateer.

## Fine Engravings!

Retailed at Wholesale Prices.

Picture Frames and Easels; great variety, new and elegant designs.

HIRAM J. THOMPSON,

259 Wabash Avenue, Chicago.



### BIBLE STUDENTS, SCIENTISTS, FREEMASONS,

Are all deeply interested in the wonderful discoveries recently made in the Great Pyramid of Egypt. The squaring of the circle, sun's distance, diameter of the earth, exodus of the Israelites, Christ's birth, chronology, etc., all shown. It is simply marvelous. "OUR REST," monthly \$1 a year, illustrated, gives particulars. Send 10c. for sample, or stamp for circular. Address THOS. WILSON, 188 MONROE St., Chicago, Ill.

### The Wilson Adjustable Chair,



Also Self-Propelling WHEEL CHAIRS The Best Invalid and Easy Chairs in the country.

Plain & Ornamental IRON BEDSTEADS Mangles, Etc.

Send for circulars to Mathias Klein, 235 & 237 Dearborn St. CHICAGO.

### SEEDS.

Grown for private families.

"TEST IS BETTER THAN TALK."

GARDEN MANUAL, full of valuable articles on growing vegetables, and useful hints to lovers of flowers, with PRICE-LIST sent free to all applicants. Address

J. B. ROOT, Seed-Grower, Rockford, Illinois.

# \$1,000

Given, if any **ADULTERATION** can be found in our Spices branded **PURE**.

*One-half saved by using Pure Spices, on account of strength. If PERFECT health is desired, the materials used in Cooking must be pure.*

# PEARL BAKING POWDER

Composed of Perfectly Healthful Ingredients.

Read what Wisconsin's eminent Chemist says of our Goods:

Milwaukee, October 5, 1878.

Having at different times examined the specialties of C. E. Andrews & Co.'s manufacture, **PURE GROUND SPICES**, and the well-known **PEARL BAKING POWDER**, I take pleasure in stating that I have always found them Pure and Strong, and in **PRACTICAL USE** in my **OWN HOUSEHOLD** for a number of years, to possess all the *excellent* qualities claimed for them.

GUSTAVUS BODE, Analytical Chemist.

**INSIST** on your Grocer sending our goods, if you do not wish to *injure* your health by the use of *impure* materials.

**TRY THEM ONCE, and you will NEVER USE ANY OTHER.**

**C. E. ANDREWS & CO., Milwaukee, Wis.**



# The Living Church.

CHICAGO, MARCH 29, 1879.

SAMUEL S. HARRIS, D. D., } - - Editors.  
JOHN FULTON, D. D., }  
GEO. F. CUSHMAN, D. D., Associate Editor.

## THE LIVING CHURCH.

A WEEKLY NEWSPAPER, published at Chicago, in the interest of the Protestant Episcopal Church in the United States.

IT IS INDEPENDENT.

IT IS OUTSPOKEN.

IT IS NON-PARTISAN.

It is not afraid to speak what it holds to be the truth on all subjects; but its effort will always be to speak the truth in love.

Rates of advertising, 15 cents per line, agate measure.

Terms of Subscription, \$3 a year. Liberal reduction made to clubs.

Address THE LIVING CHURCH,  
124 SOUTH CLARK ST., CHICAGO, ILL.

## THE WARDEN OF RACINE.

Just as the last number of THE LIVING CHURCH was going to press, the startling news came of Dr. DeKoven's death. The time and space at command allowed nothing more than the bare announcement of the fact. Since then, the Church throughout the entire country has mourned his untimely end. The secular press has paid, in terms of unqualified praise, a fitting tribute to his memory. Legislatures have gone aside from their ordinary course to record their sense of the public loss. Distinguished and representative men have come from distant parts of the land to be present at his obsequies; and weeping friends have borne the great Churchman to his grave on the sunny side of Racine Chapel, where the flowers which were his pride and care bloom earliest and longest. All this has been done in the best way. There has been no sensational obtrusiveness of grief. A profound sense of real and deep bereavement has called forth a remarkable expression of sorrow, and, at the same time, has chastened it into quietness and simplicity.

The place which Dr. DeKoven occupied and the influence which he exerted in the American Church were conspicuous; but it is, perhaps, too soon as yet to define them with accuracy. The historic sense of proportion and perspective, which nothing but lapse of time can make available, will assign him, a generation hence, to his true position among the great departed. Meantime, such partial estimates of his life and work as are obvious from particular points of view, may be recorded. For some years past, he has been regarded by many as a party leader; and certainly a compact and homogeneous, if not a numerous, body have acknowledged him as their leader in certain matters and have looked up to him with absolute confidence. Indeed, so commanding has his influence been that he has had no second in the West; and in this fact the weakness of his leadership was obvious. There was no one near

him, of his particular school of thought, who was nearly enough his equal to support and strengthen him in counsel; and now that he is taken away from its head, it will speedily be dissolved or sink into comparative insignificance. As a party leader, therefore, it is his singular praise that he was so pre-eminent that there is none to succeed him. Yet, pre-eminent as he was above his immediate following, it was not to that pre-eminence that he owed his widest influence. It was as the enthusiastic Christian educator and as the devout and saintly man that Dr. DeKoven was greatest while he lived, and will be most honored now that he is dead.

The very fact that such a life as his was so entirely devoted to Christian education lays the Church under a debt of lasting gratitude to the memory of Dr. DeKoven. Twenty years of arduous service at one post of duty is an example of devotion all too rare in American Church history. And with him it was a devoted and a conspicuously-successful service. He magnified his calling and made it to be honored as well as honorable. When it is added that during all that time of travail and responsibility, he thoroughly identified his life with the institution of which he was the head, carrying all the perplexities and cares of its management in his mind, and all the anxieties of its administration in his heart; when it is remembered that he was keenly alive with a characteristic sensibility, to all the needs and all the wants of the souls committed to his care; and when it is further said that, after a service so devotedly given, he bequeathed to the college, by his last will and testament, all of his personal property, amounting to about \$40,000, together with his magnificent library, it will be seen how truly and entirely he gave himself to and for his work. In truth, it is but too certain that his devotion to it shortened his days. Again and again, his friends have urged him to go away and take some rest. Less than a year ago, the Board of Trustees passed resolutions, giving him a leave of absence of several months. Invitations to distinguished stations of usefulness elsewhere have been extended to him; but believing as he did that the interests of his beloved Racine required him yet longer, though he was conscious of the inroads that had been made upon his constitution, he declined every invitation and resisted every entreaty, remaining at his post to the very last.

All these facts reflect special luster upon his career. Yet we venture to assert that great and honorable as was his career as Warden of Racine College, he was yet greater and more honorable as a pure and saintly man. In the sweetness of his personal piety was the hiding of his greatest power. This it was, more than the acuteness of his intellect or the persuasiveness of his eloquence, that made him a leader of

men. This it was, more than his didactic and administrative ability, that made him a widely popular educator. This it was, more than his theological learning and his doctrinal subtlety, that won for any view that he advocated, the consent of many and the respect of all. The simple truth is that Dr. DeKoven's Christian character adorned his opinions, and the intense yet gentle magnetism of his simple-hearted devotedness did far more for any cause that he espoused than could have been done by any weight of learning or force of logic. And, therefore, it was that the man was so successful, though his opinions were not always accepted. Spite of theological and ecclesiastical opposition, he was always kindly dealt with. Antagonists could not choose but love and admire him when they came into personal contact with him. The youth of the Northwest were sent to Racine, not only because of the excellence of the school, but in order that they might be under the personal influence of the Warden. And any one will admit, as all will soon realize more fully than is possible to some now, that he was great and influential in the Church and in the world, not because of any of those peculiar views which were supposed to distinguish him, but, rather, in spite of them.

The heritage which such a life leaves to the militant Church is doubly precious. Racine College is his monument, and in its halls and groves his memory will linger as a benediction and an inspiration. And not there only. Death has emancipated his gentle spirit and enlarged its influence. Beyond the cloistered walk and classic grove; beyond the limits of party and school of thought, wherever men think on things honest, pure, lovely and of good report, the example of his life must exert a deepening influence, and his name be held in increasing honor.

## BAPTIZED CHILDREN IN THE NEW TESTAMENT.

In the New Testament the presentation of children to our view forms a series of pictures, not only distinct and attractive, but most instructive. As in vision the children move before us, we perceive their relations to Christ, and their position in His Church on earth.

We will copy two of these pictures drawn on the pages of the New Testament.

1. St. Mark sketches the first picture; "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them." (Mark x, 14-16).

In this picture notice:

(a) The children are *little* children; because (aa) St. Luke, who shows the same

picture, calls them "infants." (Luke, xviii, 15). (*b*) Our Lord takes these children "in His arms."

(*b*) "*Of such*" does not denote persons like these little children, but denotes *these infants themselves*. This is the meaning of the Greek word here translated "*such*."

"*Of such* infants is the kingdom of God." The kingdom of God *belongs* to infants. It is their *possession*. This is the teaching of the Greek\* (see Matt., v, 3), "*Theirs* is the kingdom of Heaven."

(*d*) "The kingdom of God," *belonging* to infants (verse 14), is the same as "the kingdom of God," which may "not be received" (verse 15). The phrase, "kingdom of God," in its repetition, retains its meaning, unless the context forbids. Here the context does not forbid. But the "kingdom of God," which may "*not be received*," is His kingdom *in this world*.

(*e*) For these reasons, the kingdom of God *in this world belongs to infants*.

(*f*) But our Lord, in Matt., xvi, 18-19, makes the "kingdom of heaven" and "my church" *identical*.

(*g*) This fact is then demonstrated, INFANTS, BY CHRIST'S OWN APPOINTMENT, ARE MEMBERS OF HIS CHURCH.

2. St. Paul furnishes the second picture—"Children obey your parents in the Lord." (Eph., vi, 1).

(*a*) The phrase, "in the Lord," cannot belong to "parents." St. Paul cannot exempt children from obedience to parents who are *not* in the Lord. "In the Lord" belongs to "obey," and hence to "children," as the verb *without its agents* is a nullity. The children are of necessity the agents of "obey." They could not "obey in the Lord" without first *being* "in the Lord." Therefore, the children St. Paul is here addressing are *in the Lord*.

(*b*) "In the Lord" is the same as "in the Church." These texts are the proofs: "Know them which *are over you in the Lord*." (1 Thess., v, 12). "God hath set *in the Church* apostles, prophets, teachers." (1 Cor., xii, 28).

(*c*) "The Church is Christ's *body*." (Eph., i, 23).

(*d*) The Ephesian children thus "in the Lord," "in the Church," are then also *in Christ's body*.

(*e*) They were placed in Christ's body by baptism. "By one Spirit are we *all baptized into one body*." (1 Cor., xii, 13).

We have already heard our Lord declare, *Infants are members of My Church on earth*. The baptized children in Ephesus present by their example this fact, *Baptism, by his appointment, constitutes infants members of His Church*.

INFANT BAPTISM IS THUS PROVED TO BE AN INSTITUTION OF CHRIST.

\*Winer, Gram., §30, 5.

## Our Book Table.

[The figures appended to each notice under this head are used to indicate the number of subscriptions to THE LIVING CHURCH, fully paid, for which the book will be sent gratuitously to the canvasser.]

THE LIFE, TRAVELS AND LITERARY CAREER OF BAYARD TAYLOR. By RUSSELL H. CONWELL, author of "Life of President Hayes," etc., etc. pp. 360. Boston: B. B. Russell & Co., Publishers. Chicago: Andrews & Dorman.

The above is the title of a neat and handsomely illustrated subscription-book that has just appeared. The author points out in the preface that it is too soon to take a just and comprehensive view of the life and work of Bayard Taylor, and he modestly claims no more for this volume than that it will help the future biographer in his more careful and worthy labors. The book bears marks of evident haste in its preparation, and was obviously written to meet a present demand. Nevertheless, the work is first-rate of its kind, and is probably all the more entertaining to the discursive reader because of its easy and off-hand style. The author had some important qualifications for his task. In the first place, he was the friend and often the companion of the deceased traveler; and having himself visited nearly all the countries traversed by Mr. Taylor, he has been able to impart a freshness and lifelike vigor to his narrative and descriptions quite unusual in books of the class. In the next place, he is both a popular lecturer and an experienced writer, having his resources entirely at command and endowed with an instinctive faculty of selecting from the mass of facts before him those that will interest and please. And lastly, he has been content to tell the story of his friend's life simply and unaffectedly, without attempting to moralize upon it or make it the pretext for such weary and common-place lucubrations as too often weigh such biographies down. On the whole, it is an honest and a thoroughly readable book.

ALL THE WEEK THROUGH. Hymns, Bible Readings and Prayers for Families. Arranged, etc., by the REV. CHARLES F. HOFFMAN, M. A., Rector of All Angels' Church, New York City. Square 16mo, pp. 140.

This excellent arrangement of family devotions, printed in large, bold type, and upon good, stout paper, comes to us with cordial commendations from Bishops Clark, Kip, Odenheimer, Littlejohn and Williams; from the Rev. Drs. Morgan and Dix; from the Rev. R. B. Snowden, and from the Hon. Judge T. R. Westbrook, LL. D. It seems to us to deserve the praise it has received.

HARPER'S HALF-HOUR SERIES. 1. SOME RECOLLECTIONS OF RUFUS CHOATE. By EDWIN P. WHIPPLE. 2. 'Twas IN TRAFALGAR'S BAY. A story by WALTER BESANT and JAMES RICE. 3. LADY CARMICHAEL'S WILL, AND OTHER CHRISTMAS STORIES. By MARY CECIL HAY, F. W. ROBINSON, and JUSTIN M'CARNEY. Chicago: Jansen, McClurg & Co., Booksellers.

The "Recollections of Rufus Choate," no one can afford not to read. "'Twas in Trafalgar's Bay," is a capital story. "Lady Carmichael's Will," is very good; but "Romance on Four Wheels," in the same little book is a really delicious bit of realistic character-painting.

The Lenten season is observed in all parts of the Church with unusual fervor. The press forgets to wrangle, and turns to practical subjects, and the people are engaged in penitence and prayer.

## Public Opinion.

[THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.]

### THE RELATION OF RELIGIOUS TRUTHS TO COMMUNISM.

To THE LIVING CHURCH:

There is one first cause of communism which lies at the basis of it in every one of its forms. That cause is materialism. By materialism I do not mean in this connection the philosophy called by that technical name, but the love of material things. I mean the love of money and of what money buys—worldly comforts and luxuries of every description. This materialism, which is the root of communism, is found not merely or chiefly in the lower classes, but principally in the upper. Carlyle says all revolutions begin at the head and work downward, like brain fever. Absolute proof that this is true as regards the revolution of 1789, the first great movement actuated by communistic or socialistic principles, may be found in the condition of the French people for a long time previous. The whole of the upper classes in France, since the days of Louis XIV, had been abandoned to the very lowest form of materialism—the worship of the merely outward. Dress, display and etiquette were the gods of society. To know how to greet a dozen guests at once with a courtesy which should accord to each exactly the amount of respect due to his or her rank, wealth and position, was a sufficient virtue to make a woman the study and envy of all. To hold the king's shirt at that unfortunate mortal's solemn toilet, was an honor worth striving after for years, and only accorded to the highest dignitaries. Only wit, daring, licentiousness and superficial cleverness were prized in conversation. It was degrading to know anything of politics, of business, of any question of the day. Those things were all left to stewards. As to religion, it merely served to point a jest, and was often too stale even for that. Society was wholly given over to vanity. Such was the ideal held up to the people. It was not long before men came to put that ideal into form and give it a local habitation and a name. "In the attainment of comfort and luxury may be found the true end of man," was the text of every appeal to the common people as well as the rich, made by the writers of the day. And the poor, ground down to support the display of the rich, heard the doctrine eagerly and began to work it out to its logical conclusion. This is but one example to illustrate the principle. Examination of the works produced by communistic or socialistic theorists will show that the same end is always kept in view. Look at More's "Utopia." Its bliss is grounded on material prosperity. Robert Owen was crazy with the dream that all men would be happy if only each had an equal share of material prosperity. In Charles Fourier and St. Simon may be found the same idea. The very corner-stone of all these various theories is that human happiness is based simply upon the amount of material comfort which each man may enjoy. There was indeed once a kind of communism based upon a different principle. That

was in the days when no man reckoned his goods as his own, but they had all things in common, because they dwelt in so spiritual an atmosphere that it mattered nothing about material things. It is not against this kind of communism that I am speaking. There is no need to argue against that in these days. He must be reckless indeed in argument who can find in the communism of the early Christians the type or forerunner of Fourier or Rousseau. No, the paradise of modern communists is a material, not a spiritual, one. Materialism is at the very root of it all. It is often said that poverty is the cause of communism and socialism; that men cannot get their daily bread, and the lack of means of subsistence turns them into communists. There is undoubtedly some truth in this. Ignorant, hungry men can be easily persuaded that they have a right to bread without paying for it. But if poverty and grinding want were entirely removed from the world, communism would not be banished so long as one man remained a little richer than his fellows. Robert Owen was as ardent a communist as could be found, yet he was able to spend £60,000 in the advancement of his pet theory. Communism properly is an idea, a theory, which is based upon materialism, and grows out of it, though it may find no disciples who are willing to support it *by force* until they are driven to it by hunger.

If materialism is at the root of this evil, man must be taught something higher than materialism before he can rise above communism. The higher truth can only come through his spiritual nature. At the very outset, then, a spiritual weapon is needed to combat this hydra-headed monster.

Another great vice, inseparable from communistic theories worked out in practice, is idleness. More expressly says nobody shall work over six hours a day, in his "Utopia." As every man is to have the same amount of the fruits of labor, no matter whether his own toil be severe or light, the natural inference is that it is better to work as little as possible, and it is the theory of many writers on these themes that as much leisure time as possible should be allowed to every one. The stimulus of competition is removed. The amount to be done by each one is measured by what the laziest and most stupid in the community can accomplish. In a community based on equality, surely there is no reason why any one should exert himself physically or mentally one whit more than any one else does; man becomes merely a part of a machine, and all his individual attributes are lost sight of. What a bait is this with which to catch all the lazy, and shiftless, and ignorant of any community! What a paradise it seems also to an overworked but ignorant laboring man. Men will always naturally seek ease and idleness. Only two things can change this law of our nature: one is necessity; the other, the spiritual consciousness that work is noble; that work for others is most noble; that without exercising and taxing his powers, man cannot rise in dignity and true happiness.

Once more, then, it appears that considerations addressed to the spiritual nature are absolutely necessary to repel the alluring force of this most tempting promise of communism.

Other illustrations might be given, but enough has been said to make the point

clear, that without spiritual insight and training, human nature will surely be deluded by these specious arguments. The keenest weapon wherewith to pierce the phantoms of communism, is faith in spiritual things. Communism, properly so-called, has never co-existed and can never co-exist with true Christianity. Recognizing this, all communistic writers of note attack religion at the outset, condemning it in the bitterest terms, attributing to it most of the wretchedness and degradation of man, and banishing it, root and branch, from their ideal state.

But it may be asked, Cannot political economy abundantly answer every argument of communism, and show its fallacy? I answer that political economy can show the fallacy of many of these ideas, though not all, but that it cannot destroy their charm. Political economy says to the poor man that he may possibly, by industry and economy, become a rich man. The chances, however, are against it, and it remains an economic truth that men cannot be equal. There must always be inequalities; some must always be poor, and some rich; some ignorant, some learned; some weak, others strong. All this is very true, but not very comforting.

But, say our economists, it is idle to preach such sentiments to the poor. Men who are starving have no time to listen to sermons. Their cry is for bread, bread! This is partially true; but it is also true that man does not live by material bread alone, but by the bread of truth, also. It is because economists think only of the half truth that they fail to meet these questions of the day. And it is also because clergymen think too much of the other half truth, that they fail to meet them also. Let the whole truth be taught to the people. Teach them industry and thrift. Pass wise sanitary laws. Induce liberality to amend their condition, but do not stop here. Merely the bread-and-butter theory, even if carried out, will not satisfy the poor, because the world has also cake and pie, and the poor will want them, too. Carlyle's often-quoted saying is true, that "the whole universe can not satisfy one bootblack." Let the poor man also be taught how to be happy in his poverty — yes, even in grinding poverty. Tell him of Jean Paul Richter, to whom the bitterest poverty was only something to be jested at because his mind and soul were filled with such grand thoughts and purposes as to lift him entirely out of the material. Tell him there is no pleasure so lofty as comes from the faithful performance of duty, and there is no lot so humble that a grand, happy, contented life may not be lived in it. Tell him of the true dignity of man, which is that he does not need to serve material things always like the brutes, but that there is a spirit within him which may defy adversity and rise triumphant over every ill which life may bring him. In a word, teach him the highest truth of noble character and noble life, and whether you be rich or poor, live out that truth as you tell it to him; then supplement that teaching with the truth of that immortality that awaits him, wherein is no distinction of persons, but only of character, and where that nobleness and purity, faintly attained here, shall be always perfected more and more in perfect peace forever. In this materialistic age, men seem to be half-ashamed to use spiritual truth in argument. It is also true that very few so live out

spiritual truth that they can with any consistency teach it to others. But until men do live more spiritually, and until they do train the spiritual nature of the ignorant and poor, the specious and alluring arguments of communism can never be wholly answered. Answered in part they may be, and the evils from which they derive their greatest power may in part be alleviated, but they can never be wholly banished until the root of envy and bitterness be plucked out of men's hearts, and the spirit of love and unselfishness take its place.

W. C. LARNED.

CATHEDRAL OF ST. JOHN, }  
QUINCY, March 20th, 1879. }

TO THE LIVING CHURCH:

Until a change comes, most of our clergy, in shorter or longer life, will lay up few pence. When called to their eternal hire, they will leave families with little residue of earthly hire. I favor life insurance. So much has been published upon its benefits and widely circulated, no line of mine need be added; but I may profitably point out ways and means of securing an insurance both safe and economical.

Since its organization in 1870, I have been a member of the Clerical Mutual Association. Its headquarters were in New York at first, but for three years have been in Chicago, 69 Dearborn street.

Any clergyman under the age of fifty-six and in good insurable health, may join the Association. An initiation fee, varying from \$6 to \$10, according to age, is required. Two dollars annually are asked for rent, clerk-hire and incidentals. Within sixty days after the death of a member, from \$6 to \$10, according to the age at which each joins the Association, is due from every other member. To provide for those not able to pay full rates, half or quarter memberships, with proportionate pecuniary obligation, are allowed. The wives of clergymen may become members.

It is safe insurance. No mortuary dues are paid in advance. No payment is required except a member dies, and then only to the extent of the claim that death creates. One may retire at any time from the Association. In that case, what has been paid is no more lost than the money you annually give for insuring your library is lost, because, fortunately, your books are not burned. Nothing is wrecked on bad debts or sunk with sunken values of landed estate.

It is economical. In the year 1875, I, as a full member, paid \$50; in 1876, \$60; in 1877, \$20; in 1878, \$40; an average each year of \$42.50. The average amount paid to the family of each deceased member in three years was \$3,500. The last sum paid in December, 1878, was almost \$3,000. The cost to me is about half of the same amount of insurance in regular insurance companies.

It is an advantage that this Association treats the oldest and the youngest member alike, demanding dues according to age. It is an advantage that ministers of all denominations may join, since a larger membership, larger and securer payments to heirs and permanence of the Association are the result. I add the advantage that the Secretary, Rev. J. H. Sherwood, to whom details in the enterprise are left, is enthusiastically devoted to his charge.

I am not sending to you, Messrs. Editors, an advertisement of the Clerical Mutual

Association. I appeal to brethren in the sacred ministry, for their wives and children, for forethought and for a provision which may to-morrow be sadly needed.

ALEX. BURGESS.

## Communications.

TO THE LIVING CHURCH:

"And David said unto Saul, 'I cannot go with these, for I have not proved them.'" 1 Sam., xviii, 39.

If we mistake not, it is Charles Lamb who humorously ascribes the discovery of "roast pig" to the burning of a Chinaman's dwelling, and the consequent accidental cooking of the young swine, who shared in the shelter of his house. So delicious was found to be the flesh of the partially "cremated" porklings when afterward rescued from the hot ashes, that an alarming succession of like fires speedily ensued, until whole provinces were devastated, and multitudes left houseless. But finally an almond-eyed sage taught his brother "Celestials," that it was more easy and effectual to procure the dainty dish by simply roasting the *pig* alone, by the use of ordinary fuel, and withal, much safer and more economical than to burn down their houses over their heads. Are there not some in the Church who are falling into a similar error, and need a like teaching? Ministering lovingly and devotedly to the needs, temporal and spiritual, of the poor, the wretched, the abandoned, of great cities more especially, is something very desirable and grateful to the truly Christian soul. Indeed, that ministering must obtain, and obtain largely, if the Church will at all fulfill her mission in this "naughty world." But, is it not worth while to ask if that ministration can only be had through some impairing, destructive process, by giving up some portion of "the faith once delivered to the saints;" or, by burying it beneath needless if not corrupt additions? Must it entail, or grow out of, only practices, opinions and ceremonies which are remarkably Rome-like, and which, "the logic of facts," is proving to be Rome-ward? If this suspicious likeness and tendency is pointed out, if it is suggested, that it is a mutual giving up of the restored Christianity of the English Reformation, we all know what is the most confident reply. It is, that to such "advanced" (?) phase of religion is owing, mainly, the recent revival of Gospel "good works" in the Anglican Communion. Indeed, one would think, from reading certain English and American periodicals, that only the Ritualist portion of the Church "remembered the poor" at all. All honor be to our lovers of snowy vestments, and daylight candles, and multitudinous genuflections, and varied symbols, and of mediævalism in general, for their undeniable labors among the "God's poor" of our English and American cities, and other crowded strongholds of poverty and vice. We believe that for such labors it will be said to them at the Great Day, "Inasmuch as ye have done it unto *these*, ye have done it unto ME." But, must such *good* be *evil* spoken of? Must the *dwelling* be burned to furnish the *food*? We believe in no such necessity. We trust the work of Christian charity can prevail and increase to the fullest desirable extent independently of all Romish practice and ceremonial. We believe that such work has existed, and does still exist, where nothing of that practice and ceremonial obtains. As a matter of fact, look-

ing at the reality, instead of the outside show and romance of the thing, we believe that the Christian charities of Protestant communities will not suffer by comparison with those of Roman Catholic ones.

"The charities that soothe and heal and bless Are scattered at the feet of man, like flowers."

Rome has no monopoly of them. Yet, the alternative now pressed upon us is, "Be like Rome, or be unchristian in the matter of good works." But we decline to be shut up to any such alternative. Cannot the average Christian woman, young or old, married or unmarried, be helpful, a very "ministering angel" to the poor, the ignorant, the sick, and the afflicted, without becoming technically a "sister," one apart from others, with peculiar dress, and specially distinguishing marks of an extraordinary "vocation?" So with the other sex. They need not, in order to be "Christian in deed," to do aught telling the beholder that they are separated from their brethren for a special work. Is such separation needed? Is it wholesome? Does not the very idea of a religious or charitable "Order" suggest, if it does not involve a permission to Christian men, not of that order, to be remiss in religious and charitable duty? We believe that the actual working of things has shown, that such is the tendency and result. The true Christian ideal is that every Christian woman is in her station a "Sister of Charity;" every Christian man a "Brother" to all whom he meets. Domestic and business avocations and duties, rightly regarded, will not stand in the way of their thus being; but innumerable modes will promote and further it. We ill understand the lesson of the past, and the needs of the present, if we are seeking to give to the Christianity of to-day a conventual and ascetic caste and operation. P. C.

MINNESOTA, February 19, 1879.

TO THE LIVING CHURCH:

May a subscriber and reader of your paper ask your opinion in regard to the use of the Benedicite in the public service of the Church. I find that the rubric of 1549, which directed its use during Lent, was repealed by the rubric of 1552, so that there is now no authority for its use during Lent. It seems that the Convocation of 1552 was brought about on account of the use of this hymn, and that King Edward VI was so intent upon it that he used this language: "Si noluerint ipsi efficere ut qua mutanda sint mutantur. *Rex per se ipsum id faciet.*" It must, therefore, have become very obnoxious so soon after its adoption in the Lent services to have called for its repeal in 1552, and it has never been revived in this country. In a church where for several generations it has been only occasionally used, it has now, for three years past, to the dissatisfaction of some of its members, become the established rule of the minister to use it on every Sunday in Advent, and on every morning service in the forty days of Lent.

Now, what is your opinion about it? If the rubric of 1552 abolished that of 1549, which latter required it to be used during Lent, is a minister excusable who rejects the rubric of 1552, and sets up that of 1549? It is not whether the hymn may not be occasionally used at any season, but it is its exclusive use that is objected to. It is said that neither the Te Deum nor the Benedicite are taken from Scripture; but the signifi-

cance of the first is grand, glorious and ecstatic, whilst the other is only a repetition of the objects of natural religion. The one is full of comfort, and directs the soul; the other never reaches the heart. \*

## The Fireside.

THE THIRD HOUR—FROM 9 O'CLOCK TO 12.

[The key-note to the devotions and meditations of this hour, is found in the fact that at 9 o'clock in the morning our Blessed Saviour was brought before Pilate, scourged, and led away to Calvary. Matt., xxvii, 26, 31. And at the same hour, the Holy Ghost was sent down from heaven upon the apostles and disciples.]

Lord Jesus, ever blest!  
Once sad 'mid earth's unrest,  
Hear, when we pray,  
High laud and sacred hymn,  
With saint and seraphim,  
Rose with our day.

But now, around Thy Name  
Gather the clouds of shame:  
Thy "golden hour!"  
Before that savage band,  
We see Thee meekly stand,  
Hiding Thy power.

Yet Mighty Conqueror, then!  
For, on the sons of men,  
Thou didst bestow  
Thy gifts of holy love,  
And from Thy throne above  
Bad'st mercy flow.

Did *Pilate* scourge? expose  
Thy body to Thy foes?  
Prepare Thy cross?  
And shall Thy *servants* fear  
The taunt, the scoff, the jeer,  
"To suffer loss?"

No! At Thy sacred feet,  
To serve Thee, Lord, unmeet  
With strong desire  
We bow, adoringly;  
To us Thy servants be  
The "tongue of fire."

The noontide fast comes on;  
When Thou wert left alone,  
Still dropping blood;  
Upon our cold hearts pour,  
Precious forever more!  
The "Blood of GOD."\*

Lord! Thee, we follow still,  
While toiling up the hill  
Of Calvary.  
Give us the grace to stand  
Unmoved; at Thy command,  
To die with Thee.

Jesus! We give to Thee—  
One in the Sacred Three—  
Our GOD and LORD!  
All praise and holy love;  
Thee, by all saints above  
Ever adored. G.

NEW YORK, LENT, 1879

## A STORY FOR LENT.

(Continued.)

The service was a very sad one, though full of comfort to bereaved hearts.

"Our mother, the Church, hath a gentle nest  
Where the Lord's dear children lie,  
And its name is sweet to a Christian ear  
As a motherly lullaby.

"Oh, the green church-yard, the green church-yard,  
Is the couch she spreads for all;  
And she layeth the cottager's baby there  
With the lord of the tapestry hall.

"Our mother, the Church, hath never a child  
To honor before the rest;  
But she singeth the same for mighty kings,  
And the veriest babe at her breast."

Tom and Ada had been quieted by the solemn service; but when the casket was lowered into the grave, and the sound of the

falling earth came to their ears, they cried aloud, protesting against leaving little Maud there. Ada succeeded in calming them, telling them she was put in the ground as seeds are, to grow and blossom into a saint in Christ's garden—Paradise.

Fanny wrote home about these sad events, and her father sympathized with her grief, and trusted the lesson would not be lost upon her. He offered to erect a marble cross over the little grave in the church-yard, and to place any memorial she wished, in the church or elsewhere.

After long deliberation and consultation with the Rector and others, she decided upon the endowment of a child's cot at St. Luke's Hospital, Chicago, as the most fitting tribute to her memory.

CHAPTER IV.

"O Jesus, full of pardoning grace,  
 More full of grace than I of sin;  
 Yet once again I seek Thy face;  
 Open Thine arms and take me in;  
 And freely my backslidings heal,  
 And love the faithless sinner still."

On the Saturday following the sorrowful events narrated in the last chapter, the band of young girls assembled at the rectory again. They had become much attached both to the Rector's wife and the work she had given them to do. The Badge family they began to consider their own property, and many a comfort had made its way into that upper tenement to alleviate the sufferings of the father, a luxury to tempt his capricious appetite, a plaything to amuse the restless child, and stores to relieve the anxieties of the prudent mother, since this society had been in operation.

The talks about the Collects, and the practical observance of the Holy Fast, which Mr. Andrews had urged upon them, were having a visible effect. More and more of them were attending the Wednesday and Friday services, and were trying in their own lives to bear fruit for Christ and His Church.

The Rector was generally present for a few minutes, and introduced the Collect to their notice, and to-day was no exception.

"Grant, we beseech Thee, Almighty God, that we who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace, may mercifully be relieved through Jesus Christ." He read in low and solemn tones. He went on to say, "People often are discouraged that they fall into temptation so easily, do wrong when trying to do right, and this prayer is calculated to give fresh zeal. We, every one of us, deserve to be punished for our evil deeds, our selfishness, our unfaithfulness, our angry words, our unkind thoughts. But we ask, through Him who was punished for us, to be relieved of their consequences. And we doubt not He who hears the petitions of those who ask in His Son's name will grant our requests."

Fanny and Alice had desired to remain at home, but Miss Simpson showed them that it would be a weak indulgence to allow their sorrow to hinder the performance of a duty. "I don't ask either of you to forget the experience you have just had, but let it hallow your every-day life," she continued.

"Act—act in the living present,  
 Heart within and God o'erhead."

Mrs. Andrews very kindly left them alone, for she knew their hearts were sore. They were very grateful to be thus left

alone, and were meditating upon the very appropriate remarks of the Rector.

Suddenly Allie Boston remarked, "Did you know Susy Whiting was sick?"

"I thought," answered another, "probably she had tired of the 'society,' and that was why she wasn't here. I am sorry if I did her an injustice."

Mrs. Andrews made further inquiry about her, and found she had taken cold at Nelly Harris' party, and had been careless in exposing herself since, and the result was a case of malignant diphtheria. Fanny and Alice shivered at the word, it so vividly recalled their late experience.

"I will go up there after 'work hours,'" remarked Mrs. Andrews.

"Perhaps she will let us go, too," said the two girls to one another in an undertone.

"O, you ought not to go to the house," cried out several voices. "It is contagious, and suppose you should bring it home to your baby! They say her mother is frightened almost to death."

"All the more reason why I should go if her mother is so alarmed. I am not afraid of it; and I shall carry a disinfectant with me," she continued, smiling.

"What will that be?" asked Allie, suspecting she meant something more potent than carbolic acid.

"A brave heart and the determination to do my duty to my neighbor," was the reply.

"Are you acquainted with Mrs. Whiting?" asked another of the girls. "I thought she might have called, she is so anxious to know the Episcopal families; and, as you are a new-comer she had a good opportunity."

"No," answered the Rector's wife to the question, considering the remarks that followed unworthy of notice. "But I do know Susy, and feel a special interest in her."

When work was finished, and the little band dismissed, Fanny asked permission for herself and Alice to accompany her to Mrs. Whiting's. At first, she was tempted to refuse, being more willing to run a risk herself than take the responsibility of incurring it for others. But seeing the pleading look on their faces, she consented to take one of them, asking the other to make the customary Saturday visit to Mrs. Badge. Alice felt it was her duty, of the two, to go to Maud's mother. She had held the child's dying form; she had heard her dying words; and she felt the mother would rather talk to her of her lost treasure.

Mr. Whiting lived in a showy white house with green blinds, very much ornamented with fancy wood-work. It was situated in the most fashionable quarter of the town.

He was a good-natured, easy-going man of little education, with a very ambitious wife. There was no hill of social difficulty which she did not propose to surmount; if not for herself, for her children. There were two—Alfred, already in college, and our friend Susy, now attending the public school. She had found, to her surprise, that the mere possession of riches was not the key which would unlock the gate leading to social intercourse. Combined with education it might. So her first-born was sent to college; and in another year, Susy was to be sent to a fashionable "finishing" school, that they might be ready together to enter the long-desired haven—good society. In the mean time, no opportunity was neglected to advance their interests. The first families of A—— attended the Episcopal Church;

and, although Mrs. Whiting could hardly bring herself or her husband to give up their early Puritan prejudices, she encouraged Susy's desire to attend Sunday school with some of her day schoolmates. For there she would be thrown into close contact with members of the best families. And the event had proved the wisdom of her plan; for Susy had been invited to several merrymakings among her friends, whose parlors Mrs. Whiting could hardly hope ever to enter.

Now, the daughter on whom so much depended, was stricken with this dread disease, which had proved so fatal in the community, and the mother was almost in despair.

Her course was not such as to win friends. Her own social equals resented her supercilious treatment of them, and ridiculed her ineffectual efforts to mount the social ladder. And at this time of anxiety she was left alone.

Mrs. Whiting ill concealed her pleasure when Mrs. Andrews and Fanny were announced. She did not appreciate the fact that they would just as readily have gone to the meanest hovel in the town as to her imposing mansion, if occasion demanded.

Mrs. Andrews asked if they might see Susy, but Mrs. Whiting, preferring to keep them in her beautifully furnished drawing-room, demurred a little; but Mrs. Andrews insisted mildly, and finally she was taken into the room where Susy was tossing with fever and uttering almost inarticulate words.

The Rector's wife sat beside her, taking the hot hand and soothing the fevered brow with her cool, magnetic touch. She sank into a quiet slumber, and the fever abated steadily.

Her mother remarked it was the first natural sleep she had had. "I have done everything I could think of," said the anxious mother, "but she only became more and more excited."

"I have had a great deal of experience in nursing," replied Mrs. Andrews, "and have learned that quietness is very essential in a sick room."

Promising to come again, they left the house. Alice and Ada were at the gate anxious for tidings of the sick girl.

They reported Mr. Badge better and sitting up.

The young girls after accompanying Mrs. Andrews to her own door, turned their steps to the church-yard to look at the resting-place of little Maud. It was too early to bring flowers, for, although it was mild in the daytime, it was apt to freeze at night, and a grand old fir-tree shadowed the little grave and kept guard over it, so it did not seem neglected. They arranged to plant roses and lilies of the valley as soon as the season should allow.

"What is that noise?" asked Fanny in a frightened tone.

"A ghost, I guess," answered Alice, laughing; "day is declining; perhaps they came out early here."

"Don't joke, Alice," whispered Fanny. "There it is again."

Alice heard it this time, and went around the fir-tree, and there stood Tom up to his knees in the hole he had dug with a little coal shovel. The earth was soft on account of the frost melting, and in the bottom was a pool of water.

"Why, Tom Badge!" cried Ada, "what are you doing here?"

"I want to see Maud; I've got an orange for her," answered Tom, holding up a large

yellow orange. "I wouldn't give her a piece of my last one, and she cried and cried, and said I was a naughty boy. And now I have a whole one. Miss Ada gave it to me this afternoon, and I want Maud to have the whole of it. This is the way to go, isn't it?" asked the boy.

Ada pulled him out and offered to take him home, telling him that he couldn't go to Maud with his orange till he was sent for; that Maud didn't care for oranges now; she had all the nice things she wanted. Tom cried a little, but, being so wet and cold, he was glad to be taken home and dried, warmed and fed, and forgot Maud and the orange.

When the girls got back to the hall they found some distinguished patrons of the institution had arrived—Judge and Mrs. Walker, and their daughter, a young lady who had graduated from the hall some years before. Since her departure from the school, she had been abroad perfecting her musical education, and was a beautiful singer. Simple and unaffected in her manners, when asked to entertain the family during the evening she at once consented, if one of the young ladies would play her accompaniments. Miss Simpson selected Alice for the purpose, as the most skillful performer at sight in the house.

Alice was much flattered by the distinction, and took her seat at the piano. One of her greatest faults was an inordinate self-esteem. All through Lent, she had directed her efforts toward stifling this monster, and had succeeded pretty well. Through Maud's illness and death she had had no time to muse upon herself. But now the honor thrust upon her was to prove her mortification.

The first songs selected had easy accompaniments, and as others were placed before her she began to dream that all eyes were fixed upon her. Her fingers wandered from the right notes; recovered themselves; strayed upon false chords—terrible discords. Miss Walker ceased singing, looking very much annoyed, and Alice, blushing with confusion, ran up-stairs to her own room and hid her face in the pillows. She recalled Mr. Andrews' talk of the afternoon, and determined not to give up, but try again.

She bathed her face and bravely went back to the reception-room where the household was assembled, and apologized to Miss Walker for her carelessness, and asked the privilege of retrieving her character by playing for her.

Miss Walker, although having been very much vexed by the accident, good-natured, and, ladylike, consented. And the evening passed very pleasantly after all.

Miss Simpson took occasion to show her approval of Alice's course later in the evening, and the girl took fresh courage.

(To be continued.)

CURIOUS OLD CHURCH LAWS IN AMERICA.

The ecclesiastical laws of Virginia were curious. Among the earliest (1624) there is one which imposes a fine of a pound of tobacco for absence from public worship without allowable excuse; the fine to be increased from one pound to fifty if the absence is persisted in for a month. For speaking to the disparagement of a minister, without proof, the offender had to pay a fine of 500 pounds of tobacco, and to beg the minister's pardon in the presence of the

congregation. A few years later (1632) the Episcopal Colony began to feel the influence of English Puritanism. Church-wardens had to take an oath to "present" all who led profane and ungodly lives. Drunkenness was made punishable with a fine of 5 shillings, and for every oath there was to be paid a fine of 1 shilling. In 1642, it became necessary to pass a law to compel Non-conformists "to depart the colony with all conveniency." \* \* \* In 1662, Episcopacy was re-established, and some of the provisions of the Code under which this was accomplished were very amusing. The parish ministers, in addition to their glebes and parsonages, are to receive at least \$320 a year, payable in valuable and current commodities of the country. The usual payment was 16,000 pounds of tobacco. This might be worth \$800 or \$900 if the tobacco was of a very good sort, and if the clergyman sold it well. The law also provided that for preaching a funeral sermon the clergyman should be paid 400 pounds of tobacco, for a marriage by license, 200 pounds, for a marriage by banns, 50 pounds.—R. W. Dale, in the Nineteenth Century.

You will not be sorry for hearing before judging.

- For thinking before speaking.
For holding an angry tongue.
For stopping the ear to a tale bearer.
For disbelieving most of the ill reports.
For being kind to the distressed.
For being patient toward everybody.
For doing good to all men.
For asking pardon for all wrongs.
For speaking evil of no one.
For being courteous to all.

FINE MILLINERY.

Spring begins on the 21st of March, and prompt to a day, the house of B. W. Williams, 177 Wabash avenue, in the Palmer House Block, are ready with their spring styles of fine millinery. The ladies will find a visit to the establishment full of interest. Easter approaches, when every lady has a spring hat.

ART FURNITURE.

We would advise ladies of taste to call on J. S. Bast, 270 and 272 N. Clark St., for artfurniture. He manufactures from original designs only, and will give you something not obtainable elsewhere in Chicago.

AFTER Lent comes Easter, and with it the Easter eggs, with which the children are so delighted, and children, too, of larger growth. They can be found in great variety at Kranz', 78 and 80 State street, as also fine candies and caramels, which, being pure and without adulteration, are very toothsome.

A WARNING!

Do not be deceived by parties who display a few goods outside, at prices a cent or two below cost, and who then make up their loss on their inside goods, but patronize the great original novelty 10-cent store, No. 127 North Clark street, where they sell everything at manufacturer's profit.

PARALYSIS.

Which so often arrests the steps of business men and hard brain-workers after they have passed middle life, might in most cases be prevented by an occasional use of "Compound Oxygen." Nature usually gives a timely warning of the approach of danger from this direction, and they are wise who

heed it. Get our "Treatise on Compound Oxygen" and learn all about this new cure. It is sent free. Address Drs. STARKEY & PALEN, 1112 Girard street, Philadelphia, Penn.

BRAIN AND NERVE FOOD.

Vitalized phosphates are composed of the nerve-giving principles of the ox brain and wheat germ. Physicians have prescribed 160,000 packages, and testify that it increases nervous energy, and gives capability for better physical and mental labor. It feeds the brain and nerves. F. Crosby, 666 Sixth Avenue, New York. For sale by druggists.

R. R. TIME TABLES.

ILLINOIS CENTRAL RAILROAD.

Depot foot of Lake street, and foot of Twenty-Second street. Ticket office, 121 Randolph street, near Clark.

Table with columns: Leave, Arrive. Rows list various train lines like St. Louis Express, Cairo & New Orleans Express, etc.

W. G. CUMMINS, DENTIST, 70 STATE STREET, Room 1, CORNER RANDOLPH STREET, CHICAGO.

CENTRAL PRESCRIPTION DRUG STORES. (ESTABLISHED 1858.)

BUCK & RAYNER, Druggists & Perfumers, CORNER STATE AND MADISON STREETS, 117 South Clark Street, CHICAGO. Makers of the "MARS COLOGNE."

WE Are now in our New Store, Have a Fresh Stock of CARPETS, CURTAINS, AND UPHOLSTERY GOODS, JUDSON & CO. N.W. cor. State & Washington Sts.

**STERNE H. HARBESON,**  
DEALER IN  
**House-Furnishing Goods,**  
Including Stoves, Ranges and a full line of  
Rodgers' English Cutlery.  
**88 N. Clark St., Chicago.**

**STANLEY & CO.,**  
BUTCHERS AND PROVISION DEALERS.  
Early Fruits and Vegetables  
A specialty; also  
CHOICE GAME IN SEASON.  
No. 90 North Clark St., Chicago.

**GEO. P. SEXTON,**  
**BOOKS and PERIODICALS,**  
WEDDING, PARTY, RECEPTION AND VISITING CARDS  
Engraved to order in the very best style.  
FINE STATIONERY A SPECIALTY.  
**118 North Clark St., Chicago.**



**JOSHUA SMITH,**  
Photographer,  
206 N. Clark St.  
Children's Photog-  
raphs a  
Successful  
Specialty.

**JOHN H. KROEBER,**  
Upholsterer and  
Furniture Repairer,  
No. 339 North Clark Street,  
Opposite Washington Park. **CHICAGO.**  
Mattresses made to order, Chairs Re-caned, Varnishing  
and French Polishing attended to, Lace Curtains Washed  
and done up.

**THE DINGEE & CONARD CO'S**  
BEAUTIFUL EVER-BLOOMING  
**ROSES**  
THE BEST IN THE WORLD.  
Our Great Specialty is growing and distributing  
these Beautiful Roses. We deliver Strong Pot  
Plants, suitable for immediate bloom, safely by mail  
at all post-offices. 5 Splendid Varieties, your  
choice, all labeled, for \$1; 12 for \$2; 19 for \$3;  
26 for \$4; 35 for \$5; 75 for \$10; 100 for \$13.  
Send for our New Guide to Rose Culture—  
60 pages, elegantly illustrated—and choose from over  
Five Hundred Finest Sorts. Address  
**THE DINGEE & CONARD CO.,**  
Rose Growers, West Grove, Chester Co., Pa.

**CULVER, PAGE,**  
**HOYNE & CO.,**  
RETAIL  
Stationers & Engravers.  
118 and 120 Monroe Street.

Ostrich Feather Dusters.  
Turkey Feather Dusters.  
Wool Dusters.  
The last particularly desirable for Fine Furniture.  
Fancy Japanese Waste Baskets,  
FOR THE LIBRARY.  
Plain and Strong Waste Baskets,  
FOR SOILED CLOTHING.  
Washing Lists,  
FOR INDIVIDUALS AND FAMILIES.  
Indelible Inks,  
OF THE BEST KNOWN MAKES.  
Glass Marking Pens.  
Chase's Liquid Glue,  
FOR HOME USE.

**T H E**

Paralyzed condition of Trade in the Manufacturing Districts  
of Great Britain has enabled

**JAMES**  
**MORGAN**  
MILWAUKEE, WIS.,

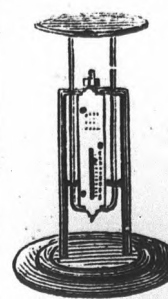
To secure this season some wonderfully good bargains in  
**TABLE LINENS,**  
**DAMASKS,**  
**LACE CURTAINS,**  
**Napkins, Towels, Quilts, etc.,**  
Which Frugal Housekeepers will find to their interest to  
examine carefully before purchasing elsewhere.

THE  
**Black Cashmere Stock**  
AT  
**JAMES MORGAN'S,**  
Now embraces all the best goods made by the most eminent  
manufacturers in France, and customers will please note the  
extremely low prices at which they are offered for sale.

**SPRING 1879.**  
NEW STYLES RECEIVED.  
**Stark Brothers,**  
DEALERS IN  
**CARPETINGS,**  
**CURTAINS, LINENS, ETC.**  
129 & 131 Wisconsin St., MILWAUKEE.

**DEAR SIR:**  
If you are in want of anything in the way of  
**GUNS, RIFLES, REVOLVERS,**  
**Pistols, Ammunition, Gun Material, Fishing Tackle,**  
or any other Fine Sporting Goods, send stamp for  
my Large Illustrated Catalogue and Price-List.  
Yours truly, **JOHNSTON'S GUN WORKS,**  
PITTSBURGH, PA.  
**E. R. P. SHURLY,**  
**Watchmaker & Jeweler.**  
ALL WORK WARRANTED.  
Opposite Sherman House,  
No. 55 South Clark Street,  
**CHICAGO,**

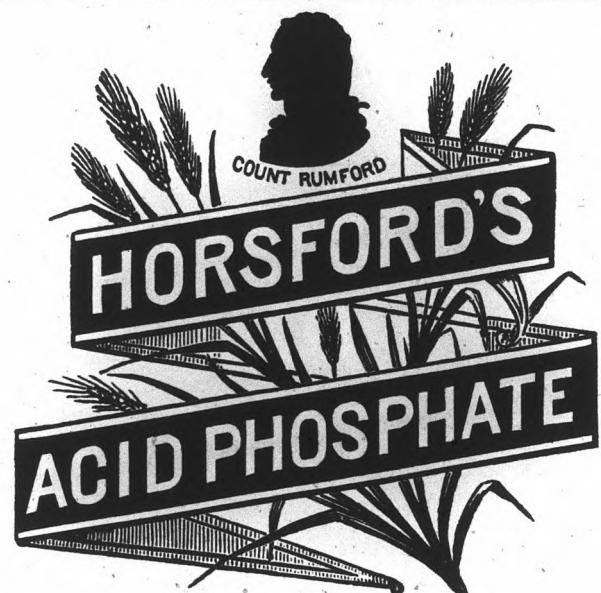
**GEO. A. MISCH,**  
217 East Washington Street,  
Manufacturer of  
**STAINED,**  
**OUT, GROUND and BENT**  
**GLASS.**  
Stained Glass Windows for Churches  
a Specialty.  
Many Churches in the Northwest have  
Specimens of my work.  
Reference: The Rt. Rev. T. C. Tal-  
bot, the Bishop of Indiana.



**YOU CAN**  
MAKE MONEY FAST by engaging with the  
AMERICAN SCALE CO.  
They want one active agent in Every Town  
to introduce their Scale to whom they will  
give exclusive right to the territory assigned  
and a rare opportunity to make money; also  
they give Every Agent a FIRST-CLASS GOLD  
WATCH worth at least \$50 when they have  
sold a certain number of scales. Send to them  
for circulars, terms, etc. Address, The Amer-  
ican Scale Co., 208 La Salle St., Chicago.  
(See editorial notice in issue of March 15.)

**Sleep Sweetly, Restfully.**  
The most thoroughly made and reliable  
**Woven Wire Mattresses** have our name on the  
frame, and are warranted not to sag nor get out of order.  
Cheap imitations are offered by some dealers, but soon prove  
unsatisfactory. In buying, see that our name is on the frame.  
**Whittlesey & Peters,**  
131 Madison St., Chicago, Ill.

**Write** FOR EMPLOYMENT  
To Sterling School Furniture  
Co., of Sterling, Ill. **School**  
and **Church Furni-**  
ture. **Pays Big and**  
**Sure.**



(LIQUID.)  
**For Dyspepsia, Mental and Physical**  
**Exhaustion, Nervousness, Diminished**  
**Vitality, Urinary Difficulties, etc.**

Prepared according to the directions of E. N. Horsford,  
late Professor in Harvard University.

There seems to be no difference of opinion in high med-  
ical authority, of the value of phosphoric acid, and no prepa-  
ration has ever been offered to the public which seems to  
so happily meet the general want as this.

It is not nauseous, but agreeable to the  
taste.

No danger can attend its use.

Its action will harmonize with such stimu-  
lants as are necessary to take.

It makes a delicious drink with water and  
sugar only.

Prices reasonable. Pamphlet giving further particulars  
mailed free on application to manfrs.

Physicians desiring to test it will be furnished a bottle  
free of expense, except express charges.

Manufactured by the RUMFORD CHEMICAL WORKS,  
Providence, R. I.

**NO MORE**  
**RHEUMATISM**  
**OR GOUT**  
**ACUTE OR CHRONIC**  
**SALICYLICA**  
**SURE CURE.**

Manufactured only under the above trade-mark by the  
**European Salicylic Medicine Co.,**  
PARIS AND LEIPZIG.

IMMEDIATE RELIEF WARRANTED. PERMANENT CURE  
GUARANTEED. Now exclusively used by all celebrated  
physicians of Europe and America, becoming a staple, harm-  
less, and reliable remedy on both continents. The highest  
Medical Academy of Paris reports 95 cures out of 100 cases  
within three days. Secret—the only dissolver of the poisonous  
Uric Acid which exists in the blood of rheumatic and gouty  
patients. \$1 a Box; 6 Boxes for \$5. Sent to any address on  
receipt of price. Indorsed by physicians. Sold by all drug-  
gists. Address

**WASHBURN & CO.,**  
Only Importers' Depot, 212 Broadway,  
NEW YORK.  
FOR SALE BY  
**VAN SCHAACK, STEVENSON & CO.,**  
**CHICAGO, ILL.,**

**Field, Leiter & Co.,  
WABASH AV.,**

*Are receiving and opening daily their*

**EARLY SPRING IMPORTATIONS!**

*Comprising all the New and Fashionable*

**NOVELTIES**

*In all kinds of*

**FABRICS!**

*Many elegant combinations of designs and styles are to be found amongst these **FIRST RECEIPTS!!** which cannot be obtained elsewhere, as they have **NO** duplicates.*

*Attention is also called to the many excellent bargains!! which we offer in every department **PRIOR TO REMOVAL.***

**W. H. CUNNINGHAM & CO.,**  
175 La Salle Street, Corner Monroe,  
CHICAGO.

**AMERICAN FIRE INSURANCE COMPANY;**  
PHILADELPHIA, A. D. 1810.

ASSETS, - - - \$1,300,000.

**FIRE ASSOCIATION OF PHILADELPHIA,**  
PHILADELPHIA, A. D. 1820.

ASSETS, - - - \$4,000,000.

**INSURANCE CO. OF THE STATE OF PENNSYLVANIA,**  
PHILADELPHIA, A. D. 1794.

ASSETS, - - - \$700,000.

**\* EASTER \* EGGS \***

MANUFACTURER OF

**FINE CANDIES,  
CARAMELS, Etc.**

**JOHN KRANZ,**

**78 and 80 STATE STREET, CHICAGO.**  
STRICTLY PURE. NO ADULTERATION.

**WORLD RENOWNED!**

And such is the character of

**THE GROCERY HOUSE**

Established in 1859, and permanently located at

**136 STATE STREET, CHICAGO.**

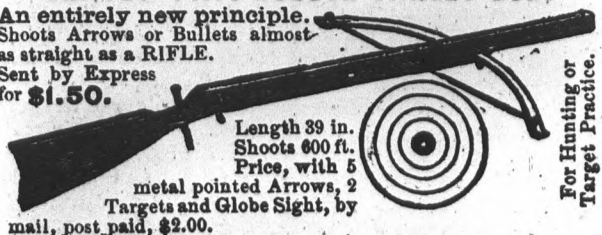
Send for a *Catalogue*, and order all your supplies—quantity and quality guaranteed in all cases.

**WINES, OLD AND PURE,**

for Sacramental, Medicinal and Family purposes.  
L. C. PARDEE.

**GRAVES' PAT. RUBBER TARGET GUN.**

An entirely new principle. Shoots Arrows or Bullets almost as straight as a RIFLE. Sent by Express for \$1.50.



Length 39 in. Shoots 600 ft. Price, with 5 metal pointed Arrows, 2 Targets and Globe Sight, by mail, post paid, \$2.00.

**JOHN WILKINSON,**  
Sole Manufacturer,  
77 STATE STREET, CHICAGO.

Send, also, for my new *Catalogue* of Scroll-Saws, Lathes, Carving-Tools, Archery, Base-Ball, &c. The best goods in market, and all at manufacturer's prices. I am sole importer of genuine "Wilkinson Saw-Blades."

**COX & SONS, LONDON**

13 Bible House, Astor Place, New York.  
CHURCH AND DOMESTIC ART FURNITURE,  
METAL WORK AND STAINED GLASS.  
EASTER DECORATIONS for Churches,  
Schools and Dwellings.  
List of CATALOGUES on application.

**J. & R. LAMB, CHURCH FURNISHERS,**



59 Carmine St., New York.  
PURPLE CLOTHS, for Lenten Hangings,  
Two yards wide, \$5 per yard.  
PURPLE and WHITE MOHAIR FRINGES.  
Designs for Applique in White Cloth.  
CARTONNE DESIGNS for Embroidering Over.  
White Embroidery Silk of super quality.

Send for Catalogues. 10 cents each.

**MCCULLY & MILES,**

MANUFACTURERS OF

STAINED, ENAMELED, EMBOSSED, CUT AND COLORED

**GLASS,**

85 Jackson St., | CHICAGO.

BELLS.

**MENEELY & KIMBERLY,**

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to **CHURCH BELLS.**

Illustrated Catalogues sent free.

**STAINED GLASS,**  
Precisely the same as made in Europe  
by an Artist trained there.  
Prizes received, London, 1871.  
Philadelphia, 1876.  
A. FITZPATRICK, Box 226, Stapleton S. I., New York.

**Chas. Gossage  
& Co.,  
CHICAGO.**

**CARPET DEPT.**

This Dep't, located upon the third floor

**State St. Front**

(Via Elevator),

Contains an "Entirely New Stock"

Of the latest and most artistic designs and effects in

**Axminster,  
Moquette,  
Body Brussels,  
Tapestries,  
Ingrain and 3-Plies,  
Oil Cloths,**

**Rugs, Mats, Matting**

All the Novelties in

**Upholstery Goods,  
Lace Curtains,  
Window Shades,**

Etc., Etc.

This entire stock has been purchased since the recent great decline, and we offer our customers the best values,

At prices the lowest known for years!

**Chas. Gossage & Co.,**  
State St.—Washington St.

**W. D. ALLEN,  
FLORIST.**

145 State Street, Chicago, Ill.

FLOWER AND VEGETABLE SEEDS,

Bouquets, Wreaths, Crosses and Floral Designs,

Of every description, furnished to order on short notice.  
Greenhouse in rear of Store.