

The Living Church.

VOL. I.]

CHICAGO, APRIL 12, 1879.

[No. 24.]

EDUCATIONAL.

A GERMAN AND ENGLISH KINDERGARTEN will be opened April 14, at 275 Huron Street. For circulars address
MISS E. S. KIRKLAND,
267 Huron Street.

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.

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.

KINDERGARTEN NORMAL CLASS,
Mrs. M. E. MANN,
Graduate of the National Kindergarten, Washington, D. C., introduced the Kindergarten in the public school of La Grange, Ill., where it has been in successful operation for nearly two years under her supervision, and is now in charge of the Kindergarten Department of the Forrestville Public School, Hyde Park, Ill. She would like a limited number of pupils to train for teachers. She refers to A. G. Lane, Supt. of Public Schools of Cook Co.; Rev. F. N. Luson, F. D. Cossett, D. B. Lyman, La Grange; E. P. Brooks, Hyde Park. For particulars address M. E. MANN, La Grange, Cook Co., Ill.

KINDERGARTEN NORMAL INSTITUTE and NATIONAL KINDERGARTEN, WASHINGTON, D. C.
Autumn Class begins Oct. 18, 1879. Mrs. Louise Pollock and Miss Susie Pollock, Principals. Mrs. Louise Pollock has been for fifteen years an earnest student and advocate of the Kindergarten system, and translated Mme. Lina Morgenstern's "Paradise of Childhood," a Manual for family and Kindergarten, in 1864. Miss Susie Pollock graduated in the Kindergarten Normal Institute, of Berlin, Prussia, and has been ever since successfully engaged in teaching in accordance with Froebel's Kindergarten System in Massachusetts and Washington. For terms and particulars apply to the Principals, Mrs. LOUISE POLLOCK, or Miss SUSIE POLLOCK, S. E. cor. 8th and K streets, Washington, D. C.

EASTER CARDS.

A Complete Stock of
New and Later Designs
Than can be found elsewhere.
A Fine Stock of
PRAYER-BOOKS AND HYMNALS.
"HE IS RISEN."
AMERICAN SUNDAY-SCHOOL UNION,
73 Randolph Street, CHICAGO.

KINDERGARTEN MATERIAL,
From the manufactory of
MILTON BRADLEY & CO., Springfield, Mass.
Established in 1860.

As the pioneers of the Kindergarten manufacture in this country, we invite the attention of all Kindergartners to our material, superior in style and quality, of which we will forward a valuable package of samples on receipt of address. Several novel adaptations of Froebel's original principles in the material. The Kindergartners say: "Your material is a perfect comfort." "I find the parquetry delightful for all children in the Kindergarten and out." "Since using your material, we want no other," etc., etc.

Church Organs!

J. GRATIAN, ALTON, ILL.,
Builder of the largest and most successful instruments in St. Louis and many other Western cities.
INVENTOR AND PATENTEE of the COMPOSITION SWELL PEDAL,

the most comprehensive device for giving the organist control of the stops ever introduced. *Crescendo, Decrescendo, Sforzando*, and all the standard combinations may be obtained by the foot on the swell pedal, which moves the stops and swell blinds simultaneously, or either separately. Particulars of this invention, or other information on the subject of Organs, cheerfully given. Pamphlet containing valuable information free on application.
Revoicing, repairs and tuning in all parts of the West and South.

Wedding Cards!

CORRECT STYLES.
QUALITY THE BEST.
PRICES MODERATE.
COBB'S LIBRARY,
173 WABASH AVENUE,
Palmer House.

Fine Engravings!

Retailed at Wholesale Prices.
Picture Frames and Easels; great variety, new and elegant designs.
HIRAM J. THOMPSON,
259 Wabash Avenue, Chicago.

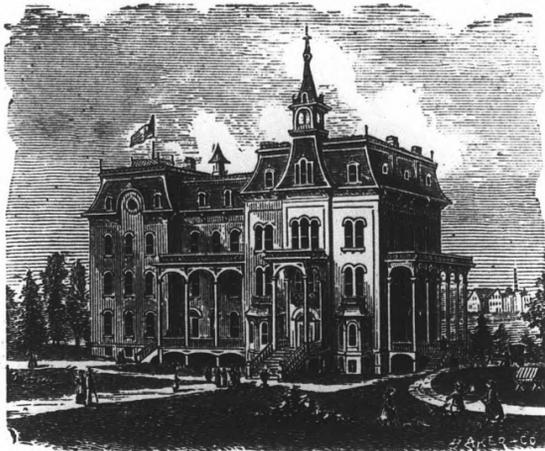
EASTER CARDS

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).

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.

* EASTER * EGGS *

MANUFACTURER OF

FINE CANDIES,
CARMELS, Etc.

JOHN KRANZ,

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

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.



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.

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.

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.

Fine Millinery!

W. H. HAGEDON,

42 and 44 E. Madison St.,

IMPORTER,

Wholesale, 2d, 3d and 4th, Floors,

Retail on 1st Floor.

THOSE

contemplating housekeeping, will find it to their advantage to examine our new spring stock, selected by one of the Partners, this year abroad, of English and French Decorated Dinner Sets, Plain White China and Stoneware, Cut and Pressed Glass, Plated Ware, Cutlery, Etc., Etc. and an immense line of Fancy Goods for household adornment.

OVINGTON'S

146 STATE STREET, CHICAGO.,
246 to 252 Fulton St., Brooklyn.

Wedding Gifts a Specialty.

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.

CULVER, PAGE, HOYNE & Co.

Stationers, Printers,

BLANK-BOOK MAKERS,

Lithographers and Engravers,

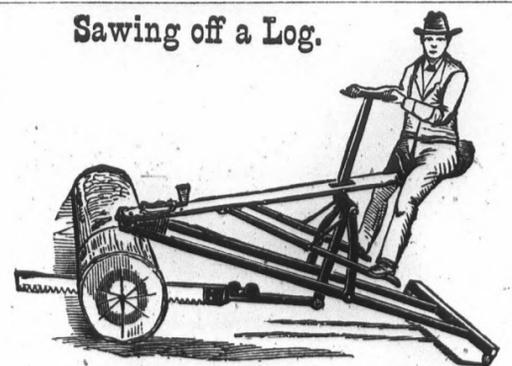
118 & 120 Monroe Street,

Be to remind their friends and customers that they have ALWAYS ON HAND

THROUGH THE ENTIRE YEAR,

a complete and elegant line of articles suitable for WEDDING, BIRTHDAY AND ANNIVERSARY GIFTS, and at the usual MODERATE PRICES.

Sawing off a Log.



This SAW MACHINE is a wonderful invention. The weight of the man who is sawing does half of the work. It saws logs of any size, and will saw off a 2 foot log in 2 minutes. Circulars free. Address, Wm. GILES, 696 W. 6th St., Cincinnati, Ohio.

The Living Church.

CHICAGO, APRIL 12, 1879.

News and Notes.

ABROAD.

The depression of trade in the United Kingdom, and, indeed, throughout the British Empire, has been so great that the extraordinary burdens incurred by the costly wars, in which England is still engaged, made it seem almost certain that a large increase of taxation would be necessary. So confidently has this been looked for, that great popular discontent was anticipated when the annual financial statement of the Ministry should be published. On Friday of last week, however, when the Chancellor of the Exchequer laid the budget for the coming year before the House of Commons, the result was a complete surprise. In a well-considered speech, he passed in review the events in India and Africa which had necessitated increased expenditures, and then, greatly to the gratification of the Government benches, and to the amazement of all, he announced that it would not be necessary to increase the taxation. The deficit of last year amounts to only a little over two millions of pounds, including the credit for the Zulu war and other supplementary estimates. The estimated revenue for the coming year, at present rates of taxation, will exceed the estimated expenditures by a sum sufficient, it is hoped, to meet the Zulu expenses, and to cancel a portion of the Exchequer bonds authorized last year for the Afghan war. It is to be supposed that the Government has made the most favorable showing possible, and that a part of the estimates contained in the budget, will be found to have been too sanguine. It is abundantly evident, however, that the reports of the depression of British financial resources have been greatly exaggerated. There is a vast accumulation of wealth in England, which can long resist the stress of "hard times;" and, as things are, it may be that the industries of the Empire are encouraged and assisted rather than depressed by the costly wars in which the Government is engaged. Of course the piper will have to be paid by and by; but in the mean time the people are thinking only of the dancing.

—SOUTH AFRICA is still a long way off. The latest news from there is many days old when it reaches London. A dispatch dated Cape Town, March 18, reports advices from the front up to the 2d of March. Oham, a brother of Cetewayo, together with 300 warriors, had surrendered unconditionally on that date. He is said to be a pretender to his brother's throne, and, as he probably

desires to secure British support for pretensions that would otherwise be utterly hopeless, his submission is without special significance. Up to the latest date, no effectual measures had been taken for the relief of Col. Pearson, who, with his command, is entirely surrounded by a large Zulu force at Ekowe. A relief expedition was organized and dispatched to the front some time before, under command of Col. Low; but it seems to have been too weak or too timid to make a real effort to reach the beleaguered force, for whose safety the most painful anxiety is felt. It is known that their supplies cannot have been made to last much longer than the date above mentioned, and it is quite possible that before relief shall reach them they will have been overpowered. It is impossible, of course, to form an accurate opinion of the difficulties of the situation at this distance; but it is obvious that Lord Chelmsford's present caution is in striking contrast with the rashness with which he planned the invasion of Zululand. If it were possible to ever have any patience with the irrepressible author of "Ginx's Baby," no doubt the inquiry which he moved in the House of Commons a fortnight ago would have been ordered. But Mr. Jenkins, M. P., is considered a nuisance in the House, and so they "howled him down" in a style that even an American Legislature must wonder at, refusing to listen to even an implied censure of the commander of the English in South Africa.

—WE have already noted the murder of a large number of his relatives by the King of Burmah, and the danger which threatened the British authorities in the territory which belongs to England. Advices from Calcutta explain the causes of the trouble, and leave no doubt as to the gravity of the situation. Upon the death of the late King Mendone, a certain cabal of the royal family concealed the fact of his death for nearly a month, while they intrigued with the prince who has now assumed the throne, arranging with him to secure for themselves the places which they desired. They also caused him, when proclaimed King, to arrest all other members of the royal family from whom opposition was to be expected. Acting under the evil influence of these advisers, he ordered the wholesale slaughter, not only of all possible claimants of the throne, but of all the possible rivals of his conspiring courtiers. The escape of a few of the latter into British Burmah caused him to take measures for the invasion of that province. The English Government has been compelled, therefore, to prepare for war with him. Sooner or later, the result will be the

annexation of Burmah to the British Empire.

—THE immense basin of Sahara in Africa, known as El Juf, is now generally conceded to be the bed of a former inland sea. It is much lower than the level of the ocean, and there is abundant evidence that it was filled with salt water within a comparatively recent period. It is recorded by Diodorus Siculus that, according to ancient tradition, a vast lake in that portion of Sahara was suddenly dried up. An examination of the physical character of the region verifies the statement, and indicates how it took place. This basin was formerly connected with the Atlantic Ocean by a narrow channel twelve miles in length. The gradual accumulation of sand across the mouth of this channel cut off the water supply, and the vertical rays of the sun speedily evaporated the water thus separated from the sea, leaving the basin dry, sterile and incrustated with salt as it is now. It is now seriously proposed to reopen the old channel, or to cut a new one from the Mediterranean, so as to flood all the sunken regions of Sahara. The preliminary surveys of one of these plans are now actually in progress under the direction of M. De Lesseps, who reports that the work can be more easily accomplished than the excavation of the Suez canal. Should the project be carried through, it is difficult to exaggerate the importance of the consequences. The restoration of a large body of water to the interior of the great desert would probably restore frequent rains to the adjacent regions and so "make the desert to blossom as the rose;" while the accessibility of vast regions in the interior of the continent would be much enhanced by the opening of many hundreds of miles of water navigation where now the "ship of the desert" is the sole means of transportation.

—THE Khedive of Egypt has repudiated the financial scheme proposed by his Ministers, and, without consulting them, has proposed a scheme of his own for re-organizing and administering his finances. In doing this he has declared that he intends to resume the financial direction of his kingdom, has dismissed the Foreign Ministers, Rivers Wilson and De Blignieres, and appointed a new Cabinet, composed exclusively of natives. It is claimed that the foreign Consuls General, to whom he submitted his scheme, approved it. This resolution is likely to be followed by serious consequences. It means a repudiation of all financial and other relations with England and France, and a return to Oriental methods of taxation which will certainly destroy all chances of prosperity in Egypt, and all hope of the

improvement of the condition of the people. It is almost certain that England will be forced to interfere for the protection of her own interests.—The Anglo-French supervision of the Khedive's financial administration having been repudiated, it will probably be necessary to remove the despot and establish a better Government. The question of an equitable partition of the Vice-regal dominions between England, France and Italy, however, is likely to be a perplexing one.

—At St. Paul's Cathedral in London, a mid-day service has been celebrated daily during Lent, consisting of a hymn sung without organ accompaniment, the Litany, and a thirty-minutes address. Large numbers of busy city men have attended these services, and have listened to the earnest addresses of the appointed preachers with increasing interest. It is also observed that a great many dissenting ministers have attended them and other Lenten services in London. It is one of the signs of the times that separatists everywhere are not only availing themselves of the Church's treasures of thought and learning, but are also resorting to her in increasing numbers to obtain the spiritual refreshment that they do not find elsewhere.

—THERE have been many disastrous inundations in the lower Mississippi Valley, and our people are, unhappily, too familiar with the wide-spread calamity which a sudden "freshet" may inflict upon large tracts of country. The appalling disaster occasioned by the overflow of the river Thiess at Szegedin in Hungary, however, has had no parallel on this side of the Atlantic, and much curiosity has been felt as to the details of such an extraordinary inundation. These are supplied by the latest European papers. Szegedin is situated on the right bank of the Thiess, a large river which is fed by many affluents which rise among the Transylvania hills, and which are liable to be greatly swollen by heavy rains and by the melting of the snows. Just above Szegedin, the largest of these tributaries empties into the Thiess, and the city is built upon a marsh which lies around the confluence of the two rivers. The inhabitants, aware of their danger from inundation, have erected several lines of levees or embankments as a defense against high water. The danger did not come without long notice, nor without encountering a gallant and skillful resistance. Finally, however, the first levee or dike, about twelve miles above the city was broken. Then, after a heroic struggle, the second gave way. Then the inhabitants made their last stand along the line of the third, where it seemed for a time, that they would stay the flood. But a northerly gale sprung up and drove the waters furiously against the dike, which finally gave way at midnight, the waters rushing through the

embankment. In an hour and a-half, while alarm bells were ringing, the city of Szegedin, containing 9,700 houses and about 70,000 inhabitants, was swept in the blackness of the night by the rushing waves. The destruction which followed was instant and enormous. Most of the poorer houses were built of sun-dried bricks, which literally melted away at the first touch of the water; and few even of the best houses resisted the force of the inundation. Out of the 9,700 houses, only 261 remain. The accounts which have hitherto been given of the destruction of life and property, have not been exaggerations. The appeal that is made in behalf of the suffering survivors, should be liberally responded to in all parts of the Christian world.

The Church at Work.

ILLINOIS.

The Rev. Dr. Brown, of Trinity Church, Cleveland, Ohio, has declined a call to Trinity Church, Chicago, as the successor of Dr. Sullivan. He had not long been Rector of the former parish, and was unwilling to leave the work which was growing on his hands.

On the 30th of March, Bishop McLaren visited St. Mark's Church, Chicago, and confirmed 15. This church has been lately recarpeted and repainted, and is now one of the most attractive places of worship in the city. During Lent, the congregations have been very large at all the week-day services. On Thursday evenings sermons were delivered by Rev. Messrs. Kinney, Lester, Drs. Sullivan and Locke. We fear this interchange of services which might do something to break down the intense congregationalism of the city parishes is growing into disuse. The clergy meetings on Mondays have been abandoned, and the Convention is the only place left where the clergy meet together as brethren.

On the morning of the Sixth Sunday in Lent, Bishop McLaren visited St. James' Church, preached and confirmed a class of twenty-eight, the largest class, he said, that he had confirmed during his spring visitations. After the confirmation, the whole class partook of the Holy Communion.

On the same evening, the Bishop was at Grace Church, and confirmed a class of sixteen persons.

SPRINGFIELD.

The resignation of Rev. D. C. Howard, of St. Matthew's Church, Bloomington, takes effect on Easter Day, and a call has been given to Rev. William Russell, of Delhi, New York, to succeed him.

The Rev. W. M. Steele has taken charge of the mission at Centralia and Carlisle, and from Easter his address will be Centralia, Ill. Mr. Steele is an earnest and faithful worker, and we shall hear good accounts of this important mission.

A venerable lady in Bloomington, in sending us her subscription says, "I take great satisfaction in reading THE LIVING CHURCH now in my old age. The Episcopal Church is the Church of my forefathers, and I was confirmed by the Lord Bishop of Quebec, in 1822 or 1823. I knew him when he

was a missionary in the eastern townships of Lower Canada, the Rev. Charles Stewart, A. M." That was more than sixty years ago. What changes and what progress has the Church seen both in the United States and Canada, and our venerable correspondent may well say what has God wrought! The little one has become a thousand.

QUINCY.

We are glad to announce that, by God's blessing, Rev. T. N. Benedict, of Geneseo, whose serious illness we mentioned in our last, is in a fair way to recover his usual health and strength.

Rev. Dr. Lloyd is doing a good work at Warsaw, of which the Bishop speaks in terms of praise and the Doctor speaks in praise of his people.

The mission at Monmouth is growing and after Easter will occupy a larger hall. Dr. Leffingwell officiated on the Fifth Sunday in Lent and there were sixteen communicants.

The Registrar of the Diocese needs the following journals of the Diocese of Illinois: all previous to 1846, 1858, 1860, 1864. He has some duplicates of other years which he will gladly forward to any who may wish them. Address Dr. Leffingwell, Knoxville, Ill.

The eleventh anniversary of St. Mary's school will be celebrated Wednesday in Easter week. There will be service in Study Hall at 10 A. M. Bishop Burgess is expected and other guests. These anniversaries are always memorable occasions.

WISCONSIN.

A memorial service for Dr. De Koven was held at St. Luke's Church, Racine, last Sunday morning, and a sermon was preached by the Rev. A. Piper from Genesis, v, 24: "And Enoch walked with God all his days."

The Trustees of Racine College have issued the following circular:

DE KOVEN MEMORIAL ENDOWMENT.

The Board of Trustees of Racine College have resolved to appeal to the friends of the Rev. Dr. De Koven, their late Warden, for not less than \$150,000 toward the partial endowment of the institution which he loved so dearly and to which he gave all the energies of his life. In the providence of God he was taken away before he could accomplish the object he had at heart, the permanent establishment of a great Church university in the northwest.

The bequests which he made by his will, together with the \$30,000 already received from the will of the late Isaac Taylor, of Racine, will, after all the debts are paid, leave as a beginning of an endowment about \$48,000. The property of the college is very valuable, consisting of about ninety acres of valuable land within the limits of the city of Racine, a range of beautiful buildings between four and five hundred feet in length, including schoolhouse, dining-hall and two halls for the grammar school; also Taylor Hall, a large and handsome building, a fine laboratory and gymnasium and a collegiate church. This property is worth \$150,000, and there will be no incumbrance upon it, nor any other indebtedness of the college.

In view of this noble opportunity, and feeling sure that all those who appreciated the great work of the late Warden will wish to perpetuate his memory in the way he would have most desired, the De Koven memorial endowment fund has been commenced. The students at Racine have already subscribed \$1,000. The graduates and old boys are already at work to raise a large sum, and every effort will be made to raise the \$48,000 now in hand to \$150,000. It is proposed to solicit subscriptions, suitable agencies will be formed, subcommittees appointed, and the work pushed vigorously on. Those who see this circular will, it is hoped, do all they can to aid in this great work, and any

member of the committee will be happy to receive and transmit any sums which may be committed to his care.

RT. REV. EDWARD R. WELLES, Milwaukee.
RT. REV. WM. E. MCLAREN, Chicago.
RT. REV. J. H. HOBART BROWN, Fond du Lac.
REV. CLINTON LOCKE, Chicago.
REV. WM. BLISS ASHLEY, Kenosha, Wis.
H. G. WINSLOW, Racine, Wis.
C. R. LARRABEE, Chicago.

Committee.

MINNESOTA.

An opportunity is given to lovers of old books to get an early copy of Jeremy Taylor's *Life of Christ* printed by F. Flesher for R. Royston, A. D. 1653. It is illustrated with eight fine old engravings by Wilt Fairthorne, the scenes extending from the Annunciation to the Ascension. There is a picture of the four Evangelists with their respective symbols of bird and beast. The book belongs to a worthy English farmer near Minneapolis, and any further information can be had by writing to the Rev. W. T. Pise in that city. While the work itself is not rare, this edition of it is very scarce.

IOWA.

Like the other jurisdictions west of the Mississippi, Iowa is missionary ground, and while it has in times past received much assistance from abroad it still requires much. The very success of the Church has multiplied her wants. She is the advanced guard of the army, and when she sows her seed beside all waters must take her supplies with her, or look to the main body to send them forward. Iowa receives from the Board of Missions \$1,000 per year, and with it occupies fourteen points and more. We should learn wisdom from those without—they have given largely of their means, and have gained a strong foot-hold in the State. The Church pays a stipend of \$200 to five of her clergy because, perhaps, ours is "a more excellent way;" and our friends give year after year stipends of \$500, and a liberal assistance in building where there is a hope of permanence or success, and they find that the liberal soul is made fat, and that bread cast upon the waters returns after many days.

The first confirmation at St. Paul's, Red Oak, took place on the 17th of March, when the Bishop preached and confirmed five. The parish was only organized a few months since, and it hopes to occupy its new church on Easter Day. The Rev. J. E. Ryan is Rector, and is permitted to see the fruit of his labors.

The handsome stone church at Marshalltown, it is probable, will be saved to the Church. It had been sold under a mortgage, but before the time of redemption had passed, the Bishop assumed a portion of the debt, and the people will raise another portion; and we are glad to hear of another parish that is not entirely wrecked but only crippled by a mortgage.

MICHIGAN.

The Rev. J. S. Siebold is doing a good work at Lapeer in this Diocese, and recently presented a class of ten for confirmation.

NEW YORK.

Rev. A. S. Crapsey, who for a number of years has been a junior assistant of Trinity Church, New York, has accepted a call to Rochester. Mr. Crapsey has served chiefly at St. Paul's Chapel and very acceptably.

The new parish of the Church of the Holy Spirit seems to be in a flourishing condition, and the following are found among

other items in its first annual report. During the year, over 50 pews have been rented, and 160 communicants received. The Sunday school which began with 9 scholars, now numbers 175. The receipts for the year, from pew rents and collections amounted to \$4,397.02, while there were also contributed for the floating debt, \$3,031.88. Next Easter, it is expected that the remainder of the floating debt, \$5,250.38, will be entirely paid off. The Church is incorporated, and has a Vestry who own the valuable property in which the services are held. The bonded debt is \$33,000, the interest on which is provided for by the pew rents.

TENNESSEE.

The formal opening of the Theological Department of the University of the South took place on the Feast of the Annunciation, there being present and participating in the services the Rt. Rev. Bishop Garrett, of Northern Texas, and the Rt. Rev. Bishop Quintard, of Tennessee, with six of the resident clergy and theological Faculty. The address by Bishop Garrett was admirably suited to the occasion. No one can feel the want of such a training-school to a greater degree than the Bishop of a missionary jurisdiction like Northern Texas, where all efforts at extending the church among the masses of resident and incoming people are impeded by the want of clergy.

The tone of the Church at the South has always been eminently conservative and free from strong partisan bias. This fact is strongly emphasized in the Theological School which, from its constitution and organization, must necessarily be conservative and comprehensive in its tone and character. Established by the ten Southern Dioceses by an organization in which all have an equal voice, and in which by the choice of Trustees by the Diocesan Conventions, both the voice and sentiment of clergy and laity are recognized (the Bishop being *ex officio* trustee), there is guaranteed a freedom from party lines, which must give the Church unqualified confidence in its teachings.

Bishop Garrett very happily epitomized what a theological school should be, and on behalf of the school of the University set forth its non-partisan character, its straightforward adherence to that *via media* of true churchmanship, "when the church has defined accepting its definition *ex animo*, and where it has not defined and in the realm of opinion allowing that liberty to others which each one considers his right, excluding alike excess and defect in modes of worship and believing in liberty but not license.

The Faculty of the Theological Department as now constituted is as follows:

Rev. Telfair Hodgson, D. D., Dean and Professor of Ecclesiastical History.

Rev. Geo. T. Wilmer, D. D., Professor of Systematic Divinity.

Rev. W. P. Du Bose, M. A., S. T. D., Exegesis and Homiletics.

Rev. Abram Jaeger, Hebrew and Old Testament Exegesis.

The Theological Hall is of stone, one hundred and fifty feet in length, three stories high, and very conveniently arranged into the Chapel Lecture-Room, and rooms for thirty-six students, allowing three rooms for every two students.

The expense of maintaining a student here is much less than at most of our theological seminaries, and with a full Faculty of four

able professors, and the very great advantage of the lectures of that distinguished Professor of Natural Science, Prof. John McCrady, who fills the Chair of Biology and the Relation of Religion and Science in the University; and access to a very large and valuable theological library, nothing seems wanting to provide a suitable training in theology. The support of the school must mainly depend upon the gifts of the Church. It is to be hoped these will not be lacking, but that, as in times past the General Seminary in New York and Nashotah received largely from the South, so now in our time of need we may also receive a share of the gifts devoted to our theological schools.

The Rev. Geo. Moore, of Cape Girardeau, Mo., has taken up the work at Somerville in this Diocese, left by the late Rev. J. M. Schwrar, who died in October last of yellow fever. Mr. Moore desires to have his letters and papers sent to the new address.

MARYLAND.

Bishop Pinkney visited the Church of the Ascension, Baltimore (Rev. Dr. Campbell Fair, Rector), March 30, and confirmed a class of 64, nearly all of whom were male adults. The sermon was preached by Rev. Dr. Phillips, of Gettysburg, Penn. The service was in the afternoon and lasted until 6 o'clock. The same evening, Bishop Pinkney confirmed a class of 12 at All Saints Chapel, which is a mission of the Church of the Ascension.

LONG ISLAND.

Rev. Mr. Falkner, of Brooklyn, a Congregational minister of note has fulfilled his intention of coming into the Church, spoken of in our last, and has been recommended by the Standing Committee as a candidate for holy orders. He has been the Pastor of a Congregational Church in Brooklyn since 1863, and has a large congregation and a Sunday school numbering 400.

There has been a Mid-Lent Conference of the clergy called by the Bishop at the Church of the Holy Trinity. It was held on the 25th of March, the Feast of the Annunciation. Bishop Littlejohn delivered an address upon that "function of the priestly office which not only entitles but invites every member of Christ's body to seek, individually and privately, for such godly counsel and help as he may require because of the hurt or grief of his soul." The address made a very marked impression, and the subject was fully discussed by many of the forty-five clergymen present. A similar meeting was held at the beginning of Lent, and another will be held at Whitsuntide.

CONNECTICUT.

At what is known as "a pound party," for the benefit of Christ Church Home in Hartford, one gentleman sent a pound of silver, and altogether about \$120 was gathered in for a very useful institution.

DAKOTA.

We publish the following appeal from Bismarck and commend it to our readers. Bishop Clarkson has called attention to the same subject in his annual appeal.

To all who love the welfare and advancement of the Church:

To aid in the erection of a Church at Bismarck, D. T., Bishop Clarkson has secured a pledge of \$1,000 upon the following conditions:

1st. That a like amount be raised by the friends of the enterprise at Bismarck and elsewhere.

2d. That the church be completed and entirely paid for this year, at a cost of not less than \$2,000.

3d. That it be called "The Church of the Bread of Life."

Unless sufficient pledges to give assurance of success to the work can be secured within a short time, we shall forfeit the generous amount pledged to the Bishop, and thus perhaps be unable, for a long time, to gain a permanent footing for the Church in this important frontier town. The missionary must needs rely largely upon his own endeavors to realize the money, and so he appeals to the friends of the Church everywhere for help. We are doing all that can be done at home, and yet the utmost efforts of our people are needed to sustain their missionary. Send us help in the name of Christ and the Church.

Address
REV. J. GORTON MILLER,
Box 285 Bismarck, D. T.

THE CUBAN MISSION.

The Cuban Church Missionary Guild was organized to raise means for the support of the Cuban Mission in charge of the Rev. Mr. Kenny, with its headquarters in New York. Its council is selected from all parts of the country. This Mission has already gained much, and it promises to be still more successful. Services formerly prohibited are now held at various points, and much pastoral work is done, and the foreign population can now have the religious offices they desire from a Protestant clergyman. Mr. Kenny ministers freely in the foreign hospital, and has secured a place of burial for the Protestant people of the island. His labors are mostly confined to the foreign population, to the Chinese and negroes, and on one plantation he ministers to about six hundred souls. Bishop Smith is the President of the Guild, and G. W. Kirke, of 208 Harrison street, Brooklyn, is Register, and will be glad to correspond with any friends of the Mission.

JEWISH MISSIONS.

On Good Friday a collection was taken up in many of the churches through the country in behalf of the Mission to the Jews. There are in the country some 250,000 Jews, and there are indications that the time is approaching when Israel shall be gathered into the Christian fold. We give from a circular some of the results that have already been obtained:

There is no reason why missionary effort among the Jews should not be successful. The Church, let it not be forgotten, was itself founded by and through the conversion of thousands and tens of thousands of Jews. Nor did this work stop with the Apostolic period. It was continued successfully, until supplanted by the spirit of persecution, now happily dead.

Jewish missions were revived only with the opening of this century. What have been the results?

In 1809, when the London Society for Promoting Christianity amongst the Jews was founded, it is said, that the most diligent search could only discover thirty-five Christian Israelites in all England. Since then more than 20,000 have embraced the faith and been baptized.

The idea sometimes to be met with, that Christian Jews are commonly vagabonds, is a serious mistake. Examination of the records of converts shows such cases to be exceptional. But are there no vagabonds of Gentile race professing Christianity? Do we judge Christianity by such?

To avoid such an objection being brought against the Society, the inflexible rule is laid down by the Board of Managers, of granting no temporal aid of any kind to converts chancing to be in need. The Board considers that the funds placed at its disposal should be as strictly devoted to purely spiritual work, as those contributed to Indian Missions or Colored Missions.

As a rule, Christian Jews are intelligent, respectable and earnest. They are to be found in

all the professions, all departments of learning, commerce and industry. Many occupy positions of prominence, as professors in universities, physicians, lawyers, journalists, consuls, military officers and heads of public institutions.

More than 100 have been ordained clergy of the Anglican Church, of whom four have entered the episcopate—the late Bishop Auer, of Cape Palmas; Bishop Alexander, predecessor of Bishop Gobat, at Jerusalem; the present Lord Bishop, of Huron, and Bishop Schereschewsky, of Shanghai.

The general Jewish population is not now, as commonly supposed, fixed and united in bigoted devotion to Judaism. A vast change is taking place among them in thought and feeling. This is partly the effect of civil emancipation, partly of modern Continental philosophies, but largely, and perhaps principally of Christianity, whose influence both by means of missions and otherwise, has been, since persecution was laid aside for gentleness, powerfully felt.

The change is greater in America, than in the countries of the Old World. Of the 80,000 Jews living in New York City alone, it is estimated by the Rabbis themselves that not more than 2,500 as some say, or 6,000 to 8,000 say others, ever attend the synagogue—i. e., at largest calculation not more than one-tenth.

The field is ripe for mission work. But the work must be strongly taken in hand.

These facts are sufficient answer to any theories, or prejudices, which may question that the Gospel of Christ is still "the power of God unto salvation," to both Jew and Greek alike.

MISCELLANY.

Messrs. Jansen & McClurg are in a fair way to solve the great problem of the relation of capital to labor, and if all employers were as considerate, the commune would find its occupation gone. The employes of the house, about fourscore in number, some ten days since, were invited to a reading by Prof. Cumnock, of the Northwestern University, at Hershey Hall, arranged for their especial entertainment. With their sisters, cousins and aunts, to say nothing of their sweethearts, they made a goodly audience, and they proved their capacity to enjoy an entertainment of high character. Prof. Cumnock is an elocutionist of wide repute, and the readings were full of pathos and fun, of laughter and tears, tragic and comic by turns. It is so very rare that capital takes any interest in labor, except to grind its bone and sinew, that we are very much inclined to give Messrs. Jansen & McClurg the absolution of THE LIVING CHURCH for being a little off form in having their entertainment before Easter. In other respects we commend the example to all our moneyed men.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, April 5, 1879.

TO THE LIVING CHURCH:

PROPOSED CONSOLIDATION OF EPISCOPAL CHURCHES.—For some time past, measures have been on foot looking to a consolidation of the Protestant Episcopal Churches of the Atonement and Covenant, and it is likely the project will be consummated. The Church of the Atonement, of which Rev. Dr. Benjamin Watson is Rector, is at Seventeenth and Sumner streets, and the Church of the Covenant, Filbert street, above Seventeenth, of which Rev. Charles E. Murray is now Rector, is the Church that was built for Rev. Dudley Tyng. The movement for consolidation is said to find favor with the members of both congregations.

There is also talk of a union between the membership of old St. Paul's on Third street, below Walnut, and the Church of the Evangelist, Catharine street, below Eighth. Rev. Dr. Thomas L. Franklin is now Rector of the latter Church. There is no Rector of St. Paul's at present.

The above, clipped from one of our leading secular papers, is, if correct, a "sign of the times."

St. Paul's is an old parish, whose early history is somewhat peculiar, and not altogether a churchly order. But it is one of the "far down town" parishes, all of which have suffered more or less from a Western exodus, and a crowding-out of the resident population by the wants of business, public offices, and the like. It has long been weakly, declining, and no one will be surprised that it has been compelled to make change, if it would continue to have even a name to live."

But this will not apply to the other parishes named above. They are "up-town" parishes, in the midst of a settled population, in or near to very desirable dwellings—location where, within a few years, whole blocks of handsome residences have been erected. Whence, then, this falling-off of Church strength? Is the circumstance that they all belong to a particular "wing" of any marked significance? Must the depression of the times be held responsible? Have we more church buildings than our actual needs require? Surely there is a condition of things here which gives rise to very grave reflections. Something of more importance than is agitated in our voluminous pamphlets, at war upon themes where strife is out of place, demands attention. Is the Church losing ground?

We have thus thrown out a series of questions, some of which may admit of a ready answer. We avoid the suggestion of anything of our own, in the hope that some reply may be given which will invalidate the theory.

Who will respond?

NEMO.

OUR BOSTON LETTER.

TO THE LIVING CHURCH:

I have already referred in one of my letters to the movement here toward a union of the charitable societies—a sort of charitable "clearing-house" it has been called. Under the name of the "Associated Charities," about sixty societies have united, under the superintendency of Robert Treat Paine, Jr. Weekly meetings are held, where these societies are represented and reports are read by the visitors. The system is not entirely new, but is an adaptation of a plan successfully carried out for many years in the German town of Elberfeld, a place of about one hundred thousand inhabitants, also used by Octavia Hill in her London work. Direct aid is given only to the sick, the aged and children; the able-bodied are assisted to find work, and the visitors are expected to make themselves friends to the families under their charge, giving brains rather than money. Often when a case is brought up for consideration, it will be found that several societies or churches have been giving help when one would be sufficient. Again, a visitor may report favorably on some case and be promptly contradicted by some representative, who proves the person in question to be drunken or indolent. Thus, thorough investigation becomes a matter of pride.

"As the poor are our Lord's representatives on earth," said one of our ministers recently, "we can give them no less than we would give Him, that is—ourselves." We shall find that this is the secret of the most efficient labor among the poor. We see it illustrated in the lives of such workers as Octavia Hill or Edward Denison. The letters of the latter, who left the luxuries of life to live amid the degradation of the East

End of London, furnish many suggestive ideas concerning such work. In one letter he writes thus concisely of the then new Ritualistic movement: "I look upon the small matters of dress and posture as utterly undeserving of consideration. I dissent from the grosser conceptions of the Eucharist, if such be indeed entertained by them; I repudiate their view of the absolute duty of confession to man, while it seems contrary to all reason and common sense to deny that the practice may often be of great use (to the weaker minded, I admit, but are they not in the majority?); their excessive regard for times and seasons, and ordinances of man's devising seems to me overstrained and ensnaring; but (here is my reservation) inasmuch as they assert the positive aspect of Christian truth, and almost alone carry out the stupendous doctrine of the Incarnation to its logical consequences; inasmuch as they do preach Christ crucified, and preach Him more than others do to the poor; inasmuch as in a material age, they assert the existence and claims of the supernatural; in a gaudy and pleasure-loving age, the place and profit of self-denial, they deserve, in my humble opinion, the most indulgent treatment at the hands of all who profess and call themselves Christians."

Mr. Joseph Cook's "Conversations" have been of much interest to theological circles here this winter. We were well represented by Dean Gray, of the Cambridge Divinity School and also by the Rev. Julius Ward. The topic of the evening was introduced by a paper read by some leading guest, which was followed by lively discussion. "Channing," the "Transcendental Club," the "Meeting of Extremes," are some of the subjects thus treated. All shades of opinion, from the more extreme radicalism to the sternest Calvinism, were expressed, but usually with great courtesy on all sides. It is nevertheless too often painful to hear our dearest faith dragged into such discussion, and saddening to see the lack of any sense of need, any dissatisfaction with serving self in those who oppose the Christian Church most strenuously.

The great loss which the Church suffers in the death of Dr. De Koven is felt here even by those differing from many of his views. His place will not be an easy one to fill.

The will of the late Robert Mason, a Warden of St. Paul's gave \$25,000 to the Cambridge Divinity School, \$15,000 to the Church Home, \$5,000 to Bishop Whipple, all of which will be very gratefully received, the gift to the Divinity School being peculiarly acceptable.

This Lent has been a very busy one. Already there are signs of coming life in the fields, and tints of green among the trees, and all things promise a glad Easter.

SPES.

Communications.

NEW TESTAMENT WORDS RESPECTING THE LORD'S SUPPER.

The words of the New Testament respecting the Lord's Supper, stand in three periods of time: *Before* the institution; *at* the institution; *after* the institution.

The words *before* the institution of the Supper are verses 31-63, of chapter vi, of St. John's Gospel. We copy a portion of

the passage: "I am the bread of life. The bread is my flesh. Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life."

Of this language we venture to give the following explanation.

1. When our Lord says, "*I, myself, am* (so the Greek) the bread of life," He speaks as *a person*, and not as *a personification*. Wisdom *personified*, in Ecclesiasticus xxiv, 21, "They that *eat me*, and they that *drink me*," cannot apply to our Lord's oft-repeated declaration, "Whoso *eateth my flesh* and *drinketh my blood*, *eateth me*," as neither "flesh" nor "flesh and blood" ever in the Bible denote either wisdom or knowledge.

2. What does He mean by "flesh," and by "flesh and blood?"

(a) By "flesh" He does not mean *dead* flesh. In the New Testament, the word "flesh" occurs *one hundred and thirty-five* times, and yet only in *one* place does "flesh" mean *dead* flesh. (Rev., xviii, 19.)

(b) When our Lord says, "no *flesh*" (Mark., xiii, 20), by flesh He means *human being*.

(c) When He says "flesh and blood," (Matt., xvi, 17), He means *man*.

(d) His expression, "Hunger and thirst after righteousness" (Matt., v, 6), defines His phrase, "eat and drink," in His teaching at Capernaum, as *spiritual reception*.

(e) Accordingly, when in the same teaching, He says, "My flesh, the flesh, My flesh and blood," He means His *human nature*.

(f) By the words, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no *life* in you," He announces this truth, His *human nature* confers life; both the resurrection—life of the body, and the life of holiness in the soul.

(g) When our Lord saith, "The flesh profiteth nothing," the flesh is the same as "*My flesh*." Thus it is our Lord's own assertion, My *human nature* does not of *itself* confer life; His "flesh and blood," His *human nature*, must, before it becomes life-giving, be itself "quickened" by "the Spirit."

3. What Spirit does our Lord intend?

(a) "The spirit" cannot be our Lord's *human* spirit. His "flesh," His *human nature* consists of "body, soul, and spirit;" St. Paul's definition of *a man*, 1 Thess., v, 13, thus *included* in Christ's "flesh," and also here in John, vi, 63, *contrasted* with Christ's "flesh," (His entire human nature), "the spirit" cannot be His *human* spirit.

(b) "The spirit" is, therefore, either the *Deity* of our Lord, or the Holy Spirit, the Third Person of the Blessed Trinity.

Our Lord Himself decides, that "the spirit" is not His *Deity*, but is the Holy Spirit. Whenever our Lord calls the *Divine* Spirit, "the spirit," He, *in every instance*, means the Holy Spirit. The Evangelists and Apostles invariably observe the same usage.

(c) *The Quickener*, the name our Lord gives the Holy Spirit, means here in verse 63, the Giver of *spiritual* life. In this sense, the name is never in the New Testament applied to our Lord. Whenever He is said to quicken, the quickening is solely to a *bodily* life.

4. "The words that I speak unto you, they are spirit and they are life." Here, two equivocal words require explanation.

(a) "Speak" here means *speaking of*, treat of.

(b) The Greek term here translated "words," is, in Luke, ii, 19, rendered more earnestly "things." Not bare *words* is our Lord uttering in John, vi, 63, but of *things* is He discoursing. The things He speaks of are "the flesh," His *human nature*, and "His flesh" *quickened by the Holy Spirit*.

These things, He assures us, "are spirit," are spirit-power, and "are life," are life-power. Power is the peculiar characteristic of spirit and life. "Spirit of power." (2 Tim., i, 7.) "Power of life." (Heb., vii, 16.) The *human nature* of our Lord quickened by the Holy Spirit is *spirit-power*, is *life-power*.

THE USE OF THE BENEDICTE. TO THE LIVING CHURCH:

A communication recently appeared in THE LIVING CHURCH questioning the propriety of substituting the Benedicite for the Te Deum during Lent, and ended with the rather remarkable statement that "the Benedicite is only a repetition of the objects of natural religion. The Te Deum is full of comfort and directs the soul, but the Benedicite never reaches the heart."

It is a very sweeping statement, and the maker of it will surely modify it or withdraw it when he has studied the subject further.

No one will pretend that the Benedicite is as grand and as stirring a hymn as the Te Deum, but it is very much more than a mere repetition of the objects of natural religion, and its use now in Christian worship is deeply significant.

We do not know its origin. In nearly its present shape it is found in the Apocrypha, and is there called the song of the three holy children. But without necessarily accepting this as its origin, we can readily see that it is an enlargement of the sentiments contained in the One Hundred and Forty-eighth Psalm. It has thus been used in Jewish and Christian worship for very many centuries.

The rubric in the first Prayer-Book of Edward, requiring its use in Lent, was repealed for the purpose of allowing it to be used at other times than Lent, and hence it is frequently sung in Advent, on Thanksgiving Days, Harvest-Home Festivals and occasions of the kind. No one will dispute its appropriateness to the latter festivals.

An examination of its structure will show its appropriateness at other times.

All God's works are invoked to praise Him—first the angels, then the heavens, then all inanimate objects, then creatures that have life, but not reason, then men, with their subdivisions.

It is presumed that no one will declare it only a poetic fancy that inanimate objects and creatures without reason set forth God's praises. They do proclaim their "Great Original." In a semi-scientific age, such as this, where the drift of thought is toward the ignoring of a superintending Providence can we complain that the Church thus reminds us that all things praise God? that sun and moon, frost and cold, lightnings and clouds, are parts of a universal hymn to God?

If the Benedicite be only the repetition of the objects of natural religion, it is fulfilling a noble purpose in deepening in men's minds the beneficence of a Creator Who is ignored in the wild speculations of semi-

scientific investigators and in the selfish schemes of those who live without God in the world.

The Benedicite powerfully emphasizes the truth that while all things in God's universe praise Him, man, His noblest work, cannot be dumb; but that they who live upon the earth, and they who have passed into Paradise, find their highest joy in praise.

It may be "natural religion," but it is natural religion with all the sanctions of Christianity, since it has been taught us that the redeemed cease not day or night their ascriptions to Him who hath redeemed them.

But there is a sense in which the Benedicite becomes one of our richest, most suggestive *Christian* hymns, while before the incarnation it could be sung from the heart, now, since God hath visited and redeemed His people, its every part is calculated to revive memories of the incarnate One, for He trod *the earth*; *mountains* were the scene of His watching and praying; He walked upon the waters of the *sea*. *The fowls of the air* and *the green things of the earth* were used by Him to illustrate the spiritual truths He taught.

He sat by a *well* when wearied, He turned *water* into wine, and taught that His coming again shall be as the *lightning*. Upon Him the *dew* fell in His lovely fasting and watching. The *winds* and the *floods* were silenced by His voice. He told us that He was the *light* of the world. The *darkness* was no darkness to Him. The *fish that moved in the waters* brought the tribute-money at His bidding, and came to the nets of the discouraged fishermen.

In the place of the *beasts and cattle* was His cradle, and upon a *beast* he rode into Jerusalem before His passion. *Angels* ministered to Him, and *holy and humble* men of heart became His disciples. Upon a tree, a *green thing of the earth*, He was crucified, and a *cloud* received Him out of sight.

The world and all that it contains are not what they were before the incarnation. Not a thing but that has been dignified by His coming in lowliness and meekness to visit the earth, and who can tell the far-reaching consequences of the incarnation?

In one sense greater than when the fiat went forth when the things that are were made, was that act of grace when the word became flesh and dwelt among us, hence with deepest feeling may we call in these days that remind us of His earthly life, upon all things to praise and magnify Him.

G. W. S.

HAVE WE A LAW OF RITUAL? TO THE LIVING CHURCH:

The above question has been somewhat ventilated by the Church press, and we trust the discussion will go on until some definite conclusion is reached. It is a question of great practical importance, and one which nearly concerns the weal of the living Church. Have we a directory of worship?

Our branch of the Church has set out a Book of Common Prayer. In it are services for morning and evening, with directions or rubrics prescribing the order and method of service. Here it says the Ministers *shall* do thus, and here he *may* do thus, giving him in one case discretion, and, in the other, none; it is a command or a permission. She has provided no other form for morning and evening prayer.

When additions are to be made to it, she has indicated the occasion and place; and the same with regard to omissions. She requires of all who are ordained to any sacred function, a solemn vow that they will minister in worship only as this Church has received the same. She puts into their hands to be their guide, neither the first nor the second book of Edward VI, nor a Romish missal, nor the customs and usages of the first, nor of any other century, but her own Book of Common Prayer. Did she thus provide a directory of public worship, does she think it a sufficient one? Was it her purpose to have one use in all her borders a prayer common to all people, or has she dispensed with the prohibition of St. Paul, that every man should have his own psalm and make his own prayer? Do her rubrics have the force of law, and were they intended to bind her clergy and people? They are set forth by the authority of the General Convention, and can be changed only by the same authority. Have the Bishops, have the Priests and Deacons, a dispensing power, except in cases especially provided by which they can set aside the formula of worship, and mutilate the service of the sanctuary, either by addition from whatsoever source derived, or by omission? When Charles I dispensed with the laws of the realm, he was made shorter by a head. When James II, his son, walked in the steps of his father, he lost his kingdom and crown. Are the laws of the Church deserving of less reverence than those of the State? Do not both rest upon the same authority, and are they not both ordained of God? The ritual of the early Church, the two books of Edward VI, are worthy of attention and study; by them we may hope, in a proper and canonical way, some day, to improve our worship, if it needs it; but they are, in our judgment, in no sense a part of the ritual of this Church, to which we have all promised to conform. They may throw light upon it, they may assist us to understand the rationale of our own service, but they possess no authority. They have been superseded by the ritual of our own branch of the Church. She has, so it seems to us, given us in the Prayer-Book a directory, and that is the rule, and, in this Church, the only rule, for our worship.

Ecclesiastical stands very much upon the same ground as civil law. The common law of England may obtain, but it is only when and where our own local law has not set it aside. There may be what is called a Catholic, or an English, usage, but it is without force where our own Church has spoken. She has prescribed her own ritual. Her prayer is to be Common Prayer, and not a "use" in Virginia, and another in New York or Illinois. It is true, she is part of the Catholic Church, but, in matters not fundamental, she has her own local law, as in ritual. She is Catholic to the truth, while, at the same time, she is Protestant to error; Episcopal to Geneva, Protestant to Rome.

We ask again, have we a law of ritual, or are we subject to the whims and caprices of every Priest and Deacon, young in years and green in experience, to whom the laying-on of hands seems to convey a wisdom superior to that of the whole Church. As has been said, the discretion of the Priest is often the indiscretion of the man; and if we are at sea, if we have no directory of worship, it is no wonder that we are ceasing to have a Common Prayer, and that

people who were born and have grown gray in the Church are obliged to sit mute while they behold a travesty of the worship of our fathers, now bare and jejune as the worship of sectaries, and now overlaid with the meretricious ornaments of what is superstition, rather than a service of the sanctuary. It is a question, we repeat, which nearly concerns the living Church, and involves the rights of laymen as well as clergy. We trust the discussion will go on.

ENQUIRER.

CONSIDER one effect of this abominable doctrine of enforced confession, or of regular confession though not enforced. It is in effect, as Archbishop Whately pointed out, from putting the priest in the place of God, men come to fancy that what satisfies the priest satisfies God also. Another thing which recommends the practice of confession to many persons is, feeling as if they had somehow atoned for their sins by confessing them; and they speak of confession as "making a clean breast," which is just as if a man whose hands are very dirty, should fancy he made them clean by pulling off his gloves. God is a spirit, and they who worship Him must worship Him in spirit and in truth.—*Southern Churchman.*

BOOKS ESTABLISHED 21 YEARS.
Church Books, or any Book, furnished.
Eastern prices; Stationery, etc. Special
attention to mail inquiries and orders.
Oldest Theological, Sunday School and Tract Depot west of
of the Mississippi. **J. W. MCINTYRE, Agt.**
614½ Olive St., St. Louis, Mo.

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 applica-
tion. 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.

The Living Church.

CHICAGO, APRIL 12, 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 CATHOLIC FAITH AND THEORIES CONCERNING HOLY SCRIPTURE.

Shortly before his death in 1543, Nicholas Copernicus published to the world his great discovery of the true system of the revolution of the planets, and great was the disturbance thereby occasioned in the theological mind of the sixteenth century. By Romanist and Reformer alike the doctrines of Copernicus were declared to be at variance with the Mosaic record, and therefore destructive of Christianity. As late as 1616, they were publicly condemned by Papal authority. It was in vain that Galileo and Kepler went on to demonstrate the truth of the Copernican theory, and even to exhibit it in operation in the moons of Jupiter as seen through the newly-invented telescope. Protestants, indeed, submitted to the evidence of facts; but it was not till 1821 that the futile Papal condemnation of 1616 was revoked. When it was revoked, however, something more was settled than the truth of the Copernican system. It was tacitly but plainly admitted by the Church of Rome, as it had already been admitted by Protestants, that the authority of Christianity does not depend upon the truth or falsehood of any real or supposed scientific theories of the author or the authors of the Pentateuch.

One would have supposed that this corollary, necessarily deduced from the acceptance of the Copernican theory, would have been profitably remembered by the Christian world in any like contingency that might again arise. Not so, however. Early in the present century scientific investigations of the earth's crust led to conclusions which seemed, as in the former instance, to run counter to the statements of the Mosaic record, and again the Christian world was grievously disturbed. Not only were the histories of Moses concerning the creation and the flood apparently discredited, but, by an inevitable inference, the literal story of the fall of man, and many theories of human nature and redemption which had been

founded on it as a fact, were now remitted to the category of the mystical or parabolical. The opposition to the new-born science of geology, which thus seemed to be utterly destructive of the Christian faith, was naturally earnest and determined. But it was of brief duration, the anonymous author of "Vestiges of Creation," having caught and taught the grand idea that creation is not merely one act done and ended once for all, but rather the enduring impulse of an endless growth. Hugh Miller, with his ever-fervid Scottish earnestness, rushed to the defense of orthodoxy. In his "Footprints of the Creator," he labored to show from the facts of geology that there had been various successive creations, each higher than its predecessors; that each, up to its own point, had been perfect; but that each had been followed by a degradation of the types of the creatures peculiarly belonging to it, and that, therefore, the fall of man was only in analogy with the facts of geological history; and then he proved that every successive creation of God had been a miserable failure! Whether it was because of this sorrowful conclusion itself, or whether because his later studies proved its untruth so that, with his theories, Hugh Miller likewise lost his faith in the Christianity of his hope and love, no man can tell. This alone is certain—his brain reeled, his reason tottered, and he died by his own hand. Since then, however, openly or tacitly, it ought to have been admitted by the Christian world which has accepted the facts of geology, that the authority of Christianity depends on something very different from the historical or parabolical interpretation of the Book of Genesis.

Almost as sad as the sad death of Hugh Miller was the conversion of Bishop Colenso to heathenism by the simple questions of "an intelligent Zulu" about the figures of the book of *Numbers*. In that book, and in the previous books of the Pentateuch, the Bishop found in the investigations to which he was compelled by the questions of his Zulu teacher, that there were figures which could not be reconciled with each other, and statements of facts which it was difficult to reconcile with any principles of criticism which, since Niebuhr's day, would be unhesitatingly applied to the professed primeval histories of other ancient peoples. Hence, as the truth of Christianity and the verbal inspiration of every part of the Bible had been indissolubly bound up together in the early training of Dr. Colenso, it was very clear that his Christianity must go with that implicit faith in verbal inspiration which he could no longer believe. Some of Dr. Colenso's "difficulties" were silly enough, and betrayed incredible ignorance on the part of one who had been called to the highest ministries of the Christian Church; but they were not all equally silly. There are

many learned and devout men who have admitted the justice of his weightiest critical objections to some parts of the Pentateuch; but they did not, therefore, feel obliged to abandon Christianity. They felt that the authority of Christianity was not, and could not be, bound up with literary criticisms on a pamphlet like the book of *Numbers* which is believed to have been written nearly fifteen hundred years before the birth of Christ.

It seems but yesterday that the Church of England was shaken from end to end by the publication of the work entitled "Essays and Reviews." The Convocations growled; the pulpit scolded; the press rained pamphlets; all the ecclesiastical "stars in their courses fought against" the unlucky essayists and reviewers. Doubtless, it was an ill-advised and injudicious publication, and contained things that its authors have since lived to regret; but the one thing in it which provoked the loudest and most senseless outcry was the plea for a "free but reverent handling" of the critical and other literary questions which have arisen concerning the text, the authorship and the history of the books of the Sacred Scriptures. So great is the change of public sentiment since then, that one can hardly conceive on what grounds the clamorous objections to such investigations could have been justified; but the cause of them is clear enough. The average mind of the Church of England had its faith in Christianity so bound up with a belief in the literal and verbal infallibility of every part of King James' Bible, that it reasonably and reverently dreaded any unsettling of the latter as a necessary destruction of the former. But the time had come for free and reverent investigation of the whole scope of Scripture criticism. The enemies of Christianity had been abundantly busy at it; and, unless the friends of Christianity abandoned the defense of the very documents whose literal inspiration and verbal infallibility they claimed, they must, perforce, proceed to meet the enemy upon his own ground. And so it came to pass that many of the best minds of all parties in the Church engaged in earnest study of the criticism of Holy Scripture. Foremost of them all, perhaps, stands Canon Lightfoot, the present Bishop-Designate of Durham, a conservative man, and certainly not a High Churchman. Little, if at all, behind him stands that broadest of the broad, Prof. Jowett. High Churchmen have been ably represented by the Bishop of Lincoln (Wordsworth). Scottish Presbyterianism has won fresh laurels by the earnest labor, the prodigious learning, and the simple truthfulness of Prof. Robertson Smith. All along the line are scattered works of great ability, which represent innumerable differences of opinion in matters of detail; and

yet it seems to be admitted tacitly on all sides that the freest handling of the authorship, the composition, the history, the criticism, and the interpretation of the books of the Holy Scripture, does not even touch the authority of Christianity. It may be conceded by one or another that, in the time of Ezra, the first part of the Old Testament underwent a sweeping recension, in which whole books like that of *Jasher*, *Enoch* and *The Wars of the Lord* were suppressed; it may be admitted that two Isaiahs have been confounded with each other; it may be confessed that the Pentateuch, as we have it, is widely different from the original documents from which it is compiled; it may be granted that books of the New Testament, like the Epistle to the Hebrews, are not the compositions of their reputed authors; we may allow that whole passages (as John, viii, 1-11; 1 John, v, 7,) are interpolations into the true text; we may go further and admit that there is an early history of the four Gospels, and a connection between their contents which is as yet unknown to us; and when any or all of these concessions have been frankly made, however they may shake the faith of the mere Protestant, they need not cause the least uneasiness to one whose Christianity is that of the primitive Catholic Church. To one who echoes the shallow dictum of Chillingworth that "the Bible alone is the religion of Protestants," and supplements it with the shriller cry of "The Bible, the whole Bible, and nothing but the Bible," it is clear enough that any (and, much more, that *all*) of the admissions made by critical students of the Scriptures must suffice to shatter their entire faith in Christianity. In point of fact, it is precisely from the ranks of clamorous Protestants of this sort that our modern skepticism is winning its innumerable converts. Of such are the majority of the crowds who applaud the ribald jestings of men like Col. Ingersoll at the idol of their former idolatry. But the well-instructed Catholic Christian is exposed to no such danger. To him the Holy Scriptures are a sacred deposit intrusted to the keeping of the Church of Christ. The Bible did not make the Church nor the religion of the Church; the Church had done much of its noblest work before one line of the New Testament was written; when the sacred pages were completed—only God knows how or where—*then* the Church embraced them and preserved them as her chiefest treasure; but she did not worship nor adore them in the fashion of our modern Protestant bibliolatry; for it was not the dead letter of a written book, but the guidance of a living Spirit that the Lord had said should guide her into all truth. In the Second General Council she affirmed that the Holy Ghost "spake by the prophets." Therefore she commanded that the canonical books of Holy Scripture

in which those divine utterances are contained should be read in churches in the order of divine services. *And that is all that the undisputed voice of the Catholic Church of Christ has ever said upon the subject of the Bible.* The mere Protestant, committed to the utterances of his sect, may well shrink from a fearless and truth-loving investigation of the Holy Scriptures. Not so the Catholic Christian. The Catholic faith, to which alone he owes allegiance, existed long before the theories of Romanist and Protestant were hatched, and will continue to exist long after Scripture critics shall have done their best and worst.

One point alone remains to be observed. Our Mother Church of England, and our own Church in America, have left their children in the full enjoyment of their Catholic heritage of reverent freedom on this sacred subject. Waiving for the moment, and for the moment only, the whole question whether the Articles of Religion were ever rightly adopted by the American Church, the Sixth Article is an article of liberty and not of bondage. Here is all of it that need be quoted:

"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

Many a time in these latter days have we had reason to thank God for His guidance of His Church in the simplicity of her definitions of the faith. Many an occasion have we seen to mourn apostasies that were occasioned by the substitutions of unauthorized, incompetent opinions for that sweet and calm simplicity. Many a time have we desired with all our hearts, that all the members of our own Church might know the strength and safety of the Catholic faith, and to contrast it with the quicksands of mere human theory on which when men step their faith itself is liable to be forever lost.

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.]

SOCRATES. A Translation of the Apology, Crito and part of the Phædo of Plato. 12mo, pp. 160. New York: Charles Scribner's Sons, 1879. Chicago: Jansen, McClurg & Co., Stationers.

A translator who desires to allure his readers to a more extensive study of Plato could make no happier selection from the writings of that great disciple of a greater master than is put before us in this volume. When we read the dialogues of Plato, we are constantly inquiring how much of his Socrates is veritably Socrates, and how much is Plato hid behind the mask and speaking with the voice of Socrates. In reading the Apology we are vexed with no such doubt.

There it is Socrates himself who speaks; Plato is not even his interpreter, only his faithful and perhaps literal reporter. Widely as the Socrates of Plato differs from the Socrates of Xenophon, in other respects the defense of Socrates, as reported by Plato, perfectly agrees with the account of it given by Xenophon, who tells us that his master might have been acquitted if he would have conciliated his judges in ever so slight a degree. He tells us, also, on the authority of Hermogenes, that Socrates had no desire to live, and that he refused to prepare a formal defense on the ground that his whole life had been a preparation for it. All this perfectly accords with the proud and almost defiant tone of his Apology, and its apparently extemporaneous and desultory style.

The public indictment against Socrates was, 1st, that he was a natural philosopher, "searching into things under the earth and above the heavens;" 2d, that he was a sophist, "making the worse appear the better cause and teaching all this to others;" 3d, that he was "a corrupter of youth;" 4th, that he was "a heretic, who does not receive the gods whom the State receives, but introduces other new divinities." His defense was bold and outspoken; with not a little of his "accustomed irony," and certainly not free from sophistry, so light and dexterous and almost playful, as to indicate rather his contempt for his accusers than his need of such a weapon. When he was convicted, as he undoubtedly expected and perhaps deserved, he addressed his judges for a mitigation of his penalty, but it was done half-heartedly and carelessly. When the penalty of death is proposed, his tone is even less submissive. It is full of lofty dignity and strength. He knows not whether death is a good or an evil. Why should he shrink from it? His friends, however, insist that he shall offer payment of a money fine, and so he half-contemptuously offers thirty *nimæ* (about \$600), at the same time dryly pointing out that his friends are excellent security. Of course he is condemned to death, and then he tells his judges how little a matter it is to him. He is an old man already. A few days more or less are hardly worth considering, and besides he could have conciliated them easily enough if he would have humiliated himself before them. But he would rather die in his own fashion than live in theirs. To those who would have acquitted him he speaks words of grateful kindness, but he assures them that his "god" had never given a sign of interruption in the course of his defense, when he concludes that his approaching death must be a good and not an evil.

"Either," he said, "death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a deep sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare this with the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that . . . the great king himself will not find many such days and nights when compared with the others. Now, if death is like this, I say that to die is gain, for eternity is

then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this? If, indeed, when the pilgrim arrives in the world below, he is delivered from professors of justice in this world, and finds the true judges who are said to give judgment there—Minos and Rhadamanthus, and Æacus, and Triptolemus, and other Sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musæus, and Hesiod and Homer? Nay, if this be true, let me die again and again. . . . What infinite delight would there be in conversing with them and asking them questions? For in that world they do not put a man to death for this, certainly not! For, besides being happier in that world than in this, they will be immortal, if what it said is true.

"Wherefore, O judges, be of good cheer about death, and know this of a truth, that no evil can happen to a good man, either in life or after death. . . . For which reason, also, I am not angry with my accusers nor with my condemners. They have done me no harm, though neither of them meant to do me any good, and for this I may gently blame them.

"The hour of departure has arrived, and we go on our ways—I to die, and you to live; which is better, God only knows." (Jowett's Plato, I, 337-339).

"In the *Crito* we hear the discourse of Socrates in the condemned cell after his trial. A means of escape has been provided for him, but he utterly refuses to escape. He has been protected by the laws all his life, and he will not disobey them now that they are made to act against him. It is infinitely more important that the laws should be respected than that any individual citizen should live. Thus he again embraces death when life is offered him.

In the *Phædo* there is evidently very much more of Plato than of Socrates. Here we have that argument for immortality which Addison intends in the passage of his great play, beginning with the line:

"It must be so. Plato, thou reasonest well!" In some respects it is the greatest of the dialogues, but lack of space forbids discussion of its argument.

The translation before us is honest and respectable. It is neither so literal as to destroy freedom, nor so free as to substitute the translator's ideas for those of the original. The easy, flowing facility of Prof. Jowett's translation, it certainly has not; but it is a thoroughly readable version nevertheless, and a perusal of it will be likely to allure the reader to a study of Prof. Jowett's four octavo volumes.

"IT WILL DO!"—"It will do!" is the common phrase of those who neglect little things. "It will do!" has blighted many a character, blasted many a fortune, sunk many a ship, burned down many a house, and irretrievably ruined thousands of hopeful projects of human good. It always means stopping short of the right thing. It is a make-shift. It is a failure and defeat. Not what "will do," but what is the best possible thing to do, is the point to be aimed at! Let a man once adopt the maxim of "It will do!" and he is given over to the enemy—he is on the side of incompetency and defeat—and we give him up as hopeless.

The Fireside.

THE NINTH HOUR—OR 3 O'CLOCK.

"And, at the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast Thou forsaken Me?"

Yea, Lord, we hear thy cry
Of fearful agony
That shook the earth
And thrilled the court of heaven.
We see Thy quivering frame
Stretched on on the cross of shame,
To gibe and taunt
And fierce reviling given.

For us Thy sacrifice!
O let us not despise
The hour that saw
The lamb in meekness die.
Of old, the hour of prayer
Which heathen loved to share—
Whose "prayers and alms"
Could pierce the loftiest sky.

The hour the apostles knelt,
And Thy keen sufferings felt,
Prostrate before
Thy racked and bleeding form;
Let this tremendous hour
Bear witness to Thy power.
With fervor of
Thy love our spirits warm.

The grinding nails afresh
Crush through Thy tender flesh;
The anguish strong
Doth make Thy spirit bow;
The rough and thorny crown,
With savage hand pressed down,
Still tears afresh
Thy pale and bloody brow.

Let us that vision see!
Thy form upon the tree,
And all the depth
Of sorrow once thine own.
So shall we hate our sin,
And that pure robe shall win
Which saints will wear
Before Thy glorious throne.

Grant me, dear Lord, thy cross!
To suffer shame and loss—
A "daily death"
To earth and sin away—
That I the crown may gain—
'Mong Thy celestial train—
The "Crown of Life"—
In everlasting day.

To God—the Father, Son
And Spirit—Three in One—
All praise be given;
And in the realms above,
Where life is praise and love,
By all the powers,
Dominions, thrones, in heaven. G.

NEW YORK, LENT, 1879.

A STORY FOR LENT.

(Continued.)

Mrs. Badge did not receive this affliction as meekly as the last. She upbraided Ada with neglect, and, leaving her family in the care of a kind neighbor, went up and down through the town bewailing Tom's probable fate. She came home after nightfall, and Ada, conscience-stricken, remained with the distracted mother through the weary night.

Mrs. Robinson sent the telegram as soon as received to the anxious watchers, and their relief was great. The strain had been so great upon the mother, that she was seized with hysteria, which kept Ada in constant attendance during the day.

On the following morning, when the "Star of the East" steamed up to the dock, Mr. Andrews, Ada and Mrs. Badge, were standing on the pier, watching for the truant boy. Ned's parents were there, too; but we have not time to refer to them.

Mrs. Badge received Tom with great thankfulness, but declined to trust him to Ada's care again.

The boy himself, thoroughly frightened by his experience, confessed his naughtiness in running away, and begged to go back to Mrs. Robinson's house.

Ada felt hurt by Mrs. Badge's lack of confidence, but tried not to blame her; and determined always to be so faithful to every trust as to exclude the possibility of being doubted.

CHAPTER VI.

"The blessed Cross shines now to us where once the Saviour bled;
Love made Him victim there for us, and there His blood was shed."

The bright, cosy sitting-room at the rectory was again filled with the cheery faces of the young girls, who had been denying themselves, and giving up their time and service for the benefit of others. Susy, pale and delicate still, was sent in a close carriage, and all welcomed her cordially. The suspicion of ostentation in her manner, had disappeared entirely. Her severe illness, and the visits of the Rector's wife, have made an impression upon her which will not easily be effaced.

"This is the last meeting, girls, of our pleasant society," remarked Mrs. Andrews, "and I hope everything begun, will be finished before we separate."

"Lent isn't over?" questioned one.

"No;" answered Mrs. Andrews, "but next week is too much filled with Church services, and the contemplation of our Saviour's last days, to be disturbed by unnecessary work; and next Saturday afternoon, I hope you will devote to gathering flowers for the decoration of the church."

They all assented to this proposition with pleasure.

"To-morrow," she continued, "we celebrate the entrance of our Saviour to Jerusalem as a king. The people received Him joyously, spreading palm-branches and their garments in the way.

'Ride on! ride on in majesty!
In lowly pomp ride on to die.'

"The Collect is very beautiful, and should be a great comfort to us who use it.

Almighty and Everlasting God, Who, of Thy tender love toward mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

"Think of His great humility, dying upon the shameful cross; think, too, of His patience, try to follow its example, and also to be a partaker in His resurrection.

"Through the week, I hope you will be constant in your attendance upon the services. Try to accompany our Lord in His days about Jerusalem; His nights at Bethany; His betrayal by the traitor Judas; His last supper where the bread and wine were consecrated to show forth His death until His coming. The scene in the garden, His agony; the faithless watching of the disciples; the coming of the soldiers; the traitorous kiss; the valorous defense by St. Peter of his Master; the desertion of Him by His followers; His trial in the Judgment Hall; St. Peter's denial of his Lord; our Saviour's look; St. Peter's contrition; the purple robe and crown of thorns; the cross; the Saviour's committal of His mother to the care of His beloved disciple. The faithful women lingering by the cross; the darkness; our Saviour's cries; the earthquake;

the opened graves; the river-side; the descent from the cross; the committal to the new tomb, wherein never man was laid; the seal; the watch; the stone; the mourning disciples.

"Step by step, let us follow Him in heart and thought faithfully, that we may have part in the joyful resurrection."

The young people were awed by the solemnity of these remarks, and reverently questioned her about them. For, to several of them, it was a new thing to meditate systematically upon these scenes in our Saviour's life.

"I like the idea of keeping Lent strictly, as you do in your Church, Mrs. Andrews," said Fanny. "When it was first talked about, I thought it was all humbug; but I know better now, whatever else there may be to object to—there is no sham about it. You all seem to be in real earnest."

"I hope the next time you have occasion to refer to keeping Lent, you will be able to use another pronoun—*our* instead of *your* Church," replied Mrs. Andrews.

Coloring slightly, and in a low tone, Fanny replied, "I hope so, too;" and Mrs. Andrews knew the question of confirmation was settled in her mind, and was thankful.

Alice remarked that she had been at the Hall five years, and had gone through the routine each year, but it had never seemed so real as this year. "I suppose I, being older, have made it a more personal matter than ever before."

Inquiries were made for the Badge family. The father was able to sit up all day, and there was a good prospect of his being able to work by warm weather.

"And how is that scapegrace Tom?" asked one.

"I saw him comfortably settled in a molasses hogshead, with his great crony Ned Fleming, scraping the sugar off the bottom, as I came down Main street this afternoon," replied Ada.

"It's a wonder he did not take cold on his steamer trip," remarked another.

"I think his scare must have cured the one he already had. I had not let him out of doors for three days."

The last garment was finished and folded up. It was a goodly pile; albeit, many a warm suit had found its way earlier in the season to the needy family. The Rector's wife, packing them up, remarked, "When I look at these garments you have worked upon so diligently, and think of the good resolutions you have simultaneously woven into your hearts, to bring forth fruit in your lives, I feel grieved to part with you now but whether here or elsewhere, I trust there is to be a bond to unite us closer than any human one—the participation in the blessed Body and Blood of Christ. Whether we kneel side by side at the chancel-rail of St. Mark's, or the broad ocean roll between us, we are one in Him." After a pause, she continued, "You have been saving your money, earned by self-denial. That, contributed by yourselves and others for the Badge family, more than relieves their wants. Would you not like to make an especial offering on Easter day for some other object?"

"What do you think best?" asked Alice. "We shall not have enough for any great object."

"You will have more than you think, I have no doubt," was the reply. "You can make some gift to the Church, or devote it to missions; or, I have something else very

near my heart. You cannot do the whole; but, by making a beginning, may put it in the minds of others to finish it.

"One of our Bishops on the Western frontier has written an account of the hardships of his field. In one clearing, for we would not call it a town, a zealous, faithful clergyman breaks the bread of life to a few Christian people. They have only a log cabin wherein to hold services, and his dwelling is a little room built on one side, which answers the purposes of sleeping-room, study and robing-room. Indians often come to see the white man pray; and, having always been treated well by this little band, never molest them; and once, when their chiefs were on the war-path, gave information to these Christians that they might escape danger. Mr. Chestnut, the self-sacrificing clergyman who has given his first vigor and enthusiasm to this wild, knowing the Indian character so well, and the effect of beauty, order and reverence upon his untutored mind, thinks if he had a suitable building, he can Christianize these heathen, as Bishop Whipple has so successfully done in Minnesota.

"I don't expect your earnings will amount to a great deal, but dollars are made of cents, and churches of dollars. If you can provide some one thing for the purpose of civilizing these wards of the nation, you may well be satisfied."

There was a long pause when she finished these remarks, and the young girls took their leave without deciding what they would do with their offerings, excepting Susy, who waited for the carriage to be sent for her.

"I will take you and the clothing to Mrs. Badge, if you would like me to," she said to Mrs. Andrews; "and I have a message to you from my father," at the same time handing her a large business envelope. The purport of the letter was that he wished Susy to make a thank-offering for her recovery from extreme illness, and inclosed a check for \$1,000.

Mrs. Andrews looked her astonishment, and expressed her pleasure. "I thought," said Susy, "when you were speaking of the church for the Indians, this might make a beginning, but I didn't wish to speak of it before the others."

Mrs. Andrews could not help contrasting her manner with that of a few weeks ago. "Truly, godliness is the best educator in courtesy," thought she.

The other girls went home in groups, discussing the project the Rector's wife had proposed. One had given up coffee through Lent, and was to have \$5; another had eaten no butter, and was to have the same sum. Fanny declined to mention her abstinence from candy, but, in a tone of mortification, remarked she should have very little for any object. Alice, a very neat penwoman, had obtained copying from a lawyer over the bridge, who was to pay her liberally. But not knowing anything of Mr. Whiting's gift, they felt despondent about the result.

At tea-time, under Fanny's plate was a letter from her father. He wrote her seldom, and she was impatient to read what she felt was of importance. As soon as she escaped from her almost untasted supper, she ran to her room and broke the seal. A money order fell out. "A little bird has told me," he wrote, "that my little girl has been denying herself in many things that she may have something to give for Christ. I

send you an *order* to replace the watch which was broken. Do as you please with the money. Buy the watch or not, as you please. I thought perhaps you would rather have the money."

Fanny was delighted to have the money for the Church. She had so longed to have something to give, but she would not ask for it, and this was like the ravens feeding Elisha. She ran to Alice's room to tell her the news. She knew she would share her joy. "And really, Alice," she said, "I am afraid it isn't a real sacrifice, after all. I have become used to the ticking of my little clock, and should be lonesome without it. And I know papa will give me another watch when I am a young lady."

Mrs. Andrews did not keep Mr. Whiting's munificent gift a secret from the young people. And when Ada and her mother learned of it, they consulted together about giving up their accustomed summer trip. This year they had proposed it should be more extensive than ever before, that they should visit both the seaside and the mountains, as well as America's proudest boast in nature's scenery—Niagara.

Mrs. Robinson was the more willing to do this in her pleasure that Ada had determined to adopt the Christian life. With her tastes and temperament, she had feared her becoming fascinated with the idealisms of modern thought.

So Mrs. Robinson promised a check for the sum needed to make up the \$1,500 asked for by the pioneer Bishop.

Without doubt, when summer comes and Ada's friends and associates are taking their pleasure at the various resorts, she may feel a little lonely, but I trust she will never repent the sacrifice.

And the little chapel on our Western frontier, which will spring from the zeal and self-denial of a few earnest workers, let us hope may be the means of bringing many of our savage children of the soil to the knowledge of the love of Christ.

LITTLE TIM'S EASTER OFFERING.

The bell of St. Luke's was merrily ringing—how sweet and silvery was the sound—and in its intervals of silence came from the large manufacturing village on the other side of the river, the full deep tones of the great bell of the Epiphany, and the soft musical chimes of St. Anne's.

Joyous Easter bells they were. Every peal seemed to be saying "*Christ is risen,*" and to be trying to send the glad sound as a shout of thanksgiving, up into the clear blue heaven and abroad over the earth, as a welcome to advancing spring, as a promise of the eternal spring which will greet the blest of God when the Lent of human life is past. And many a listener whose heart had been heavy with its own griefs and its sorrows with the family of the Lord, many a one who had fasted and prayed lest the voice of the tempter should prevail, who had wept over the sufferings which his own sins had induced, who had sat as with the Marys at the closed door of the sepulcher, now put far from him his sorrows and his fears, humbly confident that He who dies no more will forever care for His own.

For reasons which it is not necessary to mention here, the worshipers at St. Luke's had looked forward to this particular Easter day as one they would not be likely ever to forget; and there were few members of the parish, especially among the children, who

were not trying to make the occasion an interesting one.

And yet, when the bell was most loudly sounding its notes of joy, there was one little face, usually the brightest and merriest to be seen among the choir boys of St. Luke's, hiding itself, now flushed and tear-stained, behind a great gate post at some distance from the Church; but past which his Sunday-school teacher, who was also the organist at St. Luke's, would soon be coming from his home on the other side of the river.

Little Tim Brown had had a hard tussle with himself that morning while preparing for church; not because he knew he would be the poorest dressed boy in the choir—most likely in the whole Sunday school—for he had settled that matter with himself months before. But how was he to face Mr. Colby and confess that he had not kept the promise he made of his own free will on that Sunday in the past autumn when the teacher had asked the boys what they would bring to the church on the next Easter morning?

He did not think then of the long cold winter to come, when wiping the perspiration from his hot brow, heated less by the warm air than by the fear that with his best endeavors he must do less than any boy in the whole class, though Mr. Colby had said:

"No gifts from your friends, lads, but something you can save out of your pocket money, or what you can earn with your hands."

He was only thinking, as he glanced along the line of boys, that if he were Charley or Will, he would save every penny of his weekly allowance for an Easter offering; or if he had a father like Dick and Harry, who could give him as much work in the store as he wanted to do, and pay him for it, he would earn something every day.

But little Tim had no prosperous father, nor any father at all, or mother, either. There was no one in the world to care for him but Aunt Fanny, and she was his relative only by her marriage with his mother's brother.

He had entirely forgotten the long cold winter soon to come, and when Mr. Colby said, in his pleasant, cheerful way, "Well, Tim," the boy had answered as briefly, though very respectfully, "*White lilies!*"

At the moment the thought had seemed to him like an inspiration. Only the day before, a lady who was removing from the neighborhood had given him a large and flourishing calla, with instructions as to the care of it so it might flower at Easter.

And even when December came, and Tim began to realize how difficult it might be to keep the plant from freezing, for Aunt Fanny could hardly afford a comfortable fire through the day, even, and advised him to carry the lily to the factory and ask some one of the girls to take care of it for him, Tim still believed he could keep it himself, reasoning that if another person took charge of it till it blossomed, he could have no right to carry the beautiful flowers to St. Luke's and call them his.

And he tacked list off the doors which opened into Aunt Fanny's keeping room, pasted strips of paper over all the cracks about the window, and every cold night the lily was carried into the cellar.

The winter was a very severe one, but the plant grew finely. One broad green leaf appeared after another, and at length

came the buds. Tim fairly danced with joy on first discovering them, and the news, which was too good to keep, was communicated at first to Mr. Colby, and then to his particular friends among the choir boys, two or three of whom were persuaded to go to Tim's house to see for themselves what was going on behind that south window.

The buds grew and grew, so busily that they must certainly unfold late in Holy Week. But alas! when Good Friday came the bright sunlight which streamed into Aunt Fanny's room found nothing busy there but Aunt Fanny herself and her sewing machine.

And that was the reason why Tim Brown had the tussle with himself on that Easter morning while getting ready for church, the reason why he hid behind Mrs. Marsh's gate-post when the bell began to ring to have another cry.

Cry? yes he did cry, and heartily, too.

Tim was a little boy, you must remember, the youngest of the choir boys by two or three years, and the youngest member of Mr. Colby's class.

And he had taken those lilies into his little warm heart, and when they died nothing was left there but a bitter pain; there was nothing left in the world he thought for him.

He was ashamed of his tears, and tried to keep them back and to think of something else, but the more he endeavored to check them the faster they flowed. Even calling himself a baby and a little girl did no good.

But after a few minutes he was suddenly made to forget his trouble by the sounds of an opening door behind him, a heavy fall, and a low, frightened exclamation. He ran to the spot whence the sound proceeded. On her veranda lay Mrs. March, evidently more alarmed than injured by her fall, for she was still holding an empty pail in her hand, and scolding an invisible Norah for going away and leaving her without a drop of water.

"Let me fetch the water, ma'am," said Tim, trying to assist her in rising.

But the woman pushed him away and held the pail more firmly, as he was taking it from her hand.

"You want to earn a penny, I suppose," she said; "you are always trying to get pennies, but you will not get one from me. Go along to church, Tim Brown, you are always there before any one else is." This, in a tone of contempt.

"Well, Mr. Colby likes to have me there when he comes into the church," said Tim, apologetically; "but I will get the water if you will let me, and I don't want any penny. I don't work for money Sundays, anyway."

"No," said Mrs. Marsh, "but you will be hanging around the gate to-morrow morning, expecting I shall call you and give you—why, a dime will not be too much by that time, will it?"

Tim's face flushed. He had never heard the lady speak before; he had hardly ever seen her, for she very seldom went out, and had never been to church since she moved over from the factory village; never had any company but from a distance, and lived in her great house all alone with her one servant, Norah. But he knew she was considered very stingy and very cross. All the boys called her so, anyway.

"No, ma'am, I won't come here for a dime nor a penny either. I shall not be

around here at all. I am going to run away to-morrow morning early."

Tim had decided now how to end all his troubles.

"Going to run away," said the old lady getting on her feet, and finding she was uninjured by her fall. "Going to run away, well, that is a good plan. Somebody will be glad, I know."

"Nobody will be sorry, I am sure," said Tim. "Aunt Fanny can go and live with her brother, and she won't have to work so hard then; and, and—the choir don't need me, for Mr. Colby told the boys at the last rehearsal, when he said I had a cold and must not sing much, that they had never done so well before." He was sobbing now. "But I will get the water."

"No you wont," said Mrs. Marsh, "not unless you tell me what you are crying about, and what you are going to run away for."

The change in her tone was too much for Tim, and before he was aware of it he was telling the whole story of his griefs. And then, after a moment's pause, he added:

"Mrs. Marsh, please, I want to tell you one thing more, I want to tell you now, because I am never coming back here again, it was I who threw the sticks into your garden last summer. I did not throw stones at the birds, but I threw most all the sticks in on the grass. I was sorry when I saw them lying there, and I came early the next morning to pick them up, but somebody had carried them away. I have been real sorry ever since. I told Mr. Colby about it, and he said I must persuade the boys not to trouble you any more, and they have not thrown stones into your garden since; have they, ma'am?"

"You have all been doing mischief, somewhere, I have no doubt," said Mrs. Marsh. "But run and get the water. Be quick about it, for the last bell will soon ring; and then come into the house, and I will see what I can do for you."

When Tim found himself in the room, to which Mrs. Marsh called him, he seemed perfectly dazed.

The lady's south windows did not look into the street, and none of the passers-by knew what treasures of beauty and sweetness that great back parlor contained.

He could only stand still and look, but Mrs. Marsh was very busy. Snip, snip, went her scissors, and before the boy fairly knew what she was doing, he was holding in his hand a large and beautiful vase, filled with the fairest and sweetest flowers, all pure white or cream-colored, except where a little ruby tint; or a drop of gold nestled in the heart; callas and tea roses, and geraniums, jasmines and lantanas and carnations, and ever so many more whose names he did not know; and the lady was saying, now in a very pleasant, kind tone:

"Now run along, and, may be, I shall have some more for you to take to church sometime, if you would like; only remember, you must come to-morrow, and work in the garden to pay me for the flowers. I don't give them to you, remember that; you are to pay for them."

If anything in the world could have added to Tim's joy, it was her last remark. But he could not say a word. He looked up, for the briefest instant into the lady's face, and then he was on his way to St. Luke's, forgetting the door by which he usually entered the church, and going straight up the

middle aisle, and putting his bouquet, with his own hands, just where Mr. Colby had promised his Easter lilies should be placed. The spot had been left vacant for them. How Mr. Colby had trusted him; and, oh, if he had been obliged to come to church empty-handed!

What first recalled him fully to himself was the voice of the Rector when he read—"To render thanks for the great benefits we have received at His hands."

Tim did not dare to look at his flowers until after the anthems had been sung. He was a little afraid that he should not be able to utter the words, but somehow the tears did not choke him, and the pure young voice, the listeners thought, never sounded so sweet and glad before.

And after that, he glanced at the beautiful white flowers. Did he remember, while looking at them, that he was going to run away early the next morning? Well, for the time, St. Luke's, itself, was as likely to run away as was little Tim.

The next day Tim presented himself at Mrs. Marsh's door, and the lady spoke so pleasantly to him, that it was easy for him to make known his request.

There was to be service in church that morning, and Mr. Colby had said he must be sure to be there. Could he come in the afternoon to work in the garden?

"And, Mrs. Marsh, will you please to go and look at the flowers? They are so beautiful!" and the eyes sparkled with delight. "I will do ever so much work in the garden, if you will only go. The sun shines so bright, and the air is so warm, and the sidewalks are so dry. And all the people will be there, I am sure, because they will want to see the flowers again. After service, I am going to carry them to Mrs. Ames. Mr. Colby said I might do what I pleased with them, and so I am going to give one rose to Aunt Fanny, and the rest to Georgie Ames' mother. She has been sick all winter, and she don't have nice things to look at. Wont she be glad? They have made ever so many people glad already. Please to go to church this morning, Mrs. Marsh!"

The lady lifted her hand to her brow, and looked away, over Tim's head, toward the river, whose clear sparkling waters above the dams could be seen from her door, and the sound of whose falls were heard very distinctly on that quiet morning. And then her eyes wandered away to a distant hillside far beyond the river; and she thought of two little boys whom she had seen, long, long ago, laid away there to rest beside their father.

And this was Easter-time, and Christ had risen; and still she was sitting by the closed door of the sepulcher.

Tim, whose eyes had been fixed earnestly on her face, was so startled by its expression that he did not know whether to run away, or to call Norah.

But in a moment Mrs. Marsh was herself again, or rather unlike her usual self, for she laid her hand on his uncovered head, softly smoothing his tumbled hair, and promised to think of his request.

Tim was so sure she would go to church that on arriving there himself, he had told Mr. Colby she was coming, and, strangely enough, that gentleman watched for her eagerly, as did the boy; and when the stately old lady, in her rich silk and velvet, walked up the aisle, Tim, glancing at the organist, thought his friend was as much

pleased to see Mrs. Marsh there, as was he himself. Mr. Colby had been told all the story about the Easter flowers.

When the service was over, the organist went to Mrs. Marsh's pew. She seemed to be waiting for him, and held out her hand, and greeted him very warmly.

Tim did not know what she said, only she called Mr. Colby, John, and talked very earnestly with him; and when she returned to her home he accompanied her.

On the Sunday after Easter, Mrs. Marsh was again at St. Luke's. Tim Brown had walked to church by her side, and carried her prayer-book.

Aunt Fanny had gone to live with her brother, though Tim had not told her that he was going to run away. Indeed, it does not seem at present as if he intended to, for he is Mrs. Marsh's boy now; and he is with his kind friend, Mr. Colby, every day, for that gentleman, too, has become a member of Mrs. Marsh's family.

And the blinds have been opened on the street-side of the house, and the curtains drawn away from the windows; and many of the Church people, and others, too, have been into that great south parlor to look at the thrifty plants from which those beautiful Easter flowers were gathered; and many pleasant words have been spoken by them for the little choir-boy, besides all that Mr. Colby had said in his praise.

And Mrs. Marsh thinks that no one has told more than the truth about little Tim Brown. S. C.

SOUTH GROVE, Ill., Easter, 1879.

GRAND OPENING.

There is to be a Grand Opening at the Millinery establishment of H. R. Dunn, 178 Wabash avenue, Thursday, Friday and Saturday, the 10th, 11th and 12th. We judge from a private view that a great treat awaits the ladies, and prices are so reasonable that husbands and fathers will have a real pleasure in paying the bills.

OUR friends who are in want of Carpets, Curtains, Linens, etc., will thank us for calling attention to the establishment of Stark Brothers, 129 and 131 Wisconsin street, Milwaukee. The quality and prices must both suit. Go and see, and you will be sure to buy.

FINE MILLINERY.

B. W. Williams, 177 Wabash av., Palmer House Block, is ready with his spring styles of fine millinery. The ladies will find a visit to the establishment full of interest.

EASTER WEEK.

Beautiful ties and bows for lady's wear; veiling of the latest styles and colors, and cheaper than any place in the city. Don't you forget it. Great 10-cent Store, 127 N. Clark St.

ART FURNITURE.

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

NEURALGIA

Is most frequently nothing but the nerves calling for their necessary food; they ache and pain because they are not nourished. Vitalized Phosphates cure all nervous pains as they are composed of the nerve-giving principles of the brain and wheat-germ; they feed the nerves, and unlike all narcotics and

stimulants, leave nothing but after-feelings of pleasantness and strength. They are largely used by physicians for all nervous troubles and debility. F. CROSBY,

666 Sixth avenue, N. Y.

For sale by druggists.

GET MORE OXYGEN.

The Philadelphia Business Advocate, speaking of the new and remarkably successful treatment for chronic diseases known as "Compound Oxygen," says: "We call particular attention to this new treatment, and especially for those who are suffering from chest or catarrhal diseases, or from any of the various forms of neuralgia. The larger amount of oxygen which it furnishes to the lungs gives a higher degree of warmth and vitality to the system, and so fortifies it against the assaults of winter. A few years ago a gentleman of this city, with lungs so weak and vitality so low that he was obliged to seek a southern latitude every winter or confine himself to the house from December to March, was induced by a friend who had received great benefit from the oxygen treatment to give it a trial. The result was not only improved health, but the ability to remain in the city all through the colder season of the year. We believe that he has not been South since he commenced to use the oxygen." If you wish to know all about this new treatment, write to Drs. Starkey & Palen, 1112 Girard street, Philadelphia, Penn., for their "Treatise on Compound Oxygen." It will be sent free.

W. G. CUMMINS,

DENTIST,

70 STATE STREET, Room 1,
CORNER RANDOLPH STREET,
CHICAGO.

Moderate and consistent Prices.

CENTRAL PRESCRIPTION DRUG STORES.

(ESTABLISHED 1858.)

BUCK & RAYNER,

Druggists & Perfumers,

CORNER STATE AND MADISON STREETS,

(Open all night.)

117 South Clark Street,

Methodist Church Block

CHICAGO.

Makers of the "MARS COLOGNE."

Importers of New and Rare Medicines.

Fine English Hair, Hand and Tooth Brushes.

Perfumery, Toilet Soaps, Cosmetics and Choice Toilet Requisites.

Orders by Telephone Solicited From Any Part of the City.

CARPETS, CURTAINS AND UPHOLSTERY GOODS.

New Goods,

Latest Designs,

Lowest Prices,

At the NEW STORE of

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.

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 \$12.
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.

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
post paid, \$2.00.
For Hunting or
Target Practice.

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."



SENSIBLE DUST-CATCHER. One-half the
usual labor, time and dust saved in sweeping a room by using
this Dust-Catcher. Requires no holding. Simply
throw it on the floor and sweep directly into it, moving it
from place to place around the room with the broom. It makes
a nice Wall-pocket for Slippers, Paper, &c. Every house-
keeper will buy at sight. Agents wanted everywhere
in the U. S. Write for terms, &c.
W. CALVERT & CO., Sole Agents,
297 Wabash Av., Chicago.

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.

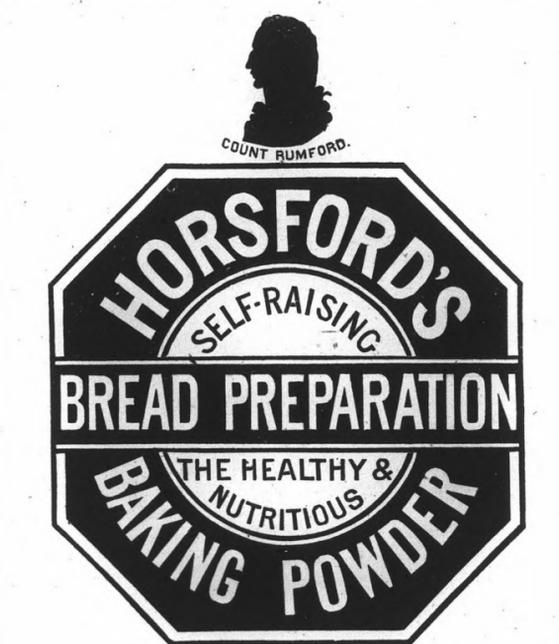
R. GEISSLER, send
CHURCH-FURNISHER-DECORATOR for
152 BLEECKER ST. NEW YORK. CIRCULAR

GEO. A. MISCH,
217 East Washington Street,
Manufacturer of
STAINED,
CUT, 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.)

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.

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



Invented by E. N. Horsford, late Prof. in Harvard University.
It is Better and Healthier than ordinary Baking Powder,
Cream Tartar or Yeast.
The cost of raising Bread, Biscuit, etc., with it is only
about half as much as by ordinary Baking Powder, and the
result is much better.
It restores the nutritious elements which are taken from
the flour in bolting. No ordinary Baking Powder, or any-
thing else used for raising bread, does this.
Universally used and recommended by prominent Physi-
cians.
Put up in packages containing 11 ounces, just enough
for 25 pounds of flour.
If you cannot get it of your Grocer, send a 3-cent stamp to
the Rumford Chemical Works, Providence R. I. (the manu-
facturers), for a sample.

ASK YOUR GROCER FOR IT.

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

WASHBURNE & CO.,
Only Importers' Depot, 212 Broadway,
NEW YORK.
FOR SALE BY
VAN SCHAAK, STEVENSON & CO.,
CHICAGO, ILL.

CARPETS! Spring Season!

NEW STOCK!

PRIVATE PATTERNS!

LOWEST PRICES!

Field, Leiter & Co.,
WABASH AVE.

BETWEEN MADISON AND MONROE STS.,

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.



Grand Opening

of French Millinery, Bonnets, Hats, Ribbons, Flowers, Laces, and Ornaments at H. R. Dunn's, 178 Wabash Av., on Thursday, Friday and Saturday, April 10, 11 and 12. Ladies are all cordially invited to be present, as it is to be the best display of Fine Millinery ever made in Chicago.

RIDGE'S FOOD

FOR
INFANTS and INVALIDS.

Thousands of Infants are slowly starving because of the inability of mothers to furnish proper nourishment. Do not fail to use Ridge's Food.

EASTER EGGS

The finest assortment of European and domestic novelties for Easter ever seen on the continent is now on exhibition at

GUNTHER'S CONFECTIONERY.

Beautiful Eggs at 1c., 2c., 5c., to \$1. \$2 \$3, \$4, \$5, and \$10 each.

GUNTHER'S CONFECTIONERY,
78 Madison Street.

EASTER EGGS!

Best Assortment in the City at

SWANSON'S,
179 North Clark Street,

Manufacturer of FINE CANDIES. Neatest Ice Cream Parlors in the city. Now Open.

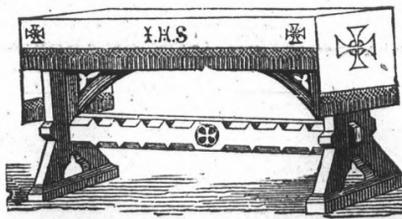
COX & SONS, LONDON

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,
59 Carmine St
NEW YORK.

CHURCH FURNITURE

Super-quality hand-made Linen, \$1.50 per yard.
Hand-made Linen Fringe, \$1.25 per yard.
Designs marked for Embroidery, or Patterns sent.
Linen Floss, to Embroider with.
Chalice Veils and Linen Falls, richly Embroidered

Send 10 cents for Illustrated Catalogue.

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 DEP'T.

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, Mattings

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,

FLOREST.

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.