

The Living Church.

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

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WHOLE No. 68.

New York Letter.

From our New York Correspondent.

NEW YORK, Feb. 14, 1880.

Lent has come upon us early this year, there being but two Sundays in Epiphany, and Easter is in March. The clergy have all been getting in readiness for it; and, as we write, many programmes of services are before us, which tell of no little labor. The subjects of the sermons on Sundays, Wednesdays, and Fridays, are given; they are in nearly all cases of a practical nature, and there are special subjects for every day in Holy Week. The services are to be more frequent; and in many of the parishes the Holy Communion will be celebrated twice upon every Sunday, and upon some of the other days. In one parish only, do we note the administration of the Sacrament on the evening of Maundy Thursday; a custom, which doubtless grew out of a feeling of reverence, but which seems to be without any countenance of authority. We know of some of the Bishops who have spoken disapprovingly of it, and among them was the late Bishop Whitehouse. We do not think the change from the gaiety of the past winter to the sober duties of Lent will be so marked here, as in former years. The season has been so short, that society has not had time to run into those excesses, which sometimes characterize it; and it will be the more ready to turn to the soberness of penitence and prayer. New York never has indulged in those festivities that precede the coming of Lent in Southern and many European cities. It has no taste for the riot of the Carnival, nor for the grotesque exhibitions of *Mardi Gras*; it has appeared an unseemly preparation for the solemnities of the Great Fast. No one can live in New York, however, and not be struck with the marked influence of the Church upon the community. The doors of the gay world are closed; and, for forty days, one cannot engage in the ordinary amusements of society, without losing caste; it would be a violation not only of the canon of the Church, but of the rules of good breeding. The services of the Church are well attended; and, on days like Ash-Wednesday, the congregations are scarcely inferior in numbers to those of Sunday. Men can either find or make time for an hour's devotion, and the noontday services, at Trinity and St. Paul's, attract many of the business men from the neighboring streets. It is a pleasant sight to see, and may well answer the taunt so often urged, that the Church is made up of women alone. That is not true of any of our Eastern cities, and least of all, of New York.

The joint meeting of the Missionary Convocation of Newark and Jersey City was held a week or two ago in St. Stephen's Church, Newark, of which Rev. Dr. Boggs is Rector. The opening sermon was by Bishop Starkey, from the words, "There remaineth much land to be possessed." The Bishop also administered the Holy Communion, assisted by the Rector and the Rev. Mr. Stansbury. There were present twenty-five of the clergy, and quite a number of the laity. At the missionary meeting, the Churches at Hamburg and Bellevue were reported so nearly out of debt, they would be shortly ready for consecration. By way of thoughtfulness, the brethren contributed \$50, which pays one-half of the remaining debt at Hamburg. The subject of Leaflets and Lesson Papers in Sunday Schools called out an earnest discussion. Another question that came before the Convocation (and it was a most important one), was that of Lay-work in the Church. The subject was discussed with much ability, by Dr. Boggs and the Rev. Messrs. Newbold and Stansbury, who dwelt upon the great importance of lay co-operation. What was wanted was, that they should feel a personal interest in the growth and work of the Church, and not leave it to be done by the clergy only, and a few women. They should work for the extension of the Church, and be actively interested in its institutions. Dean Stansbury spoke of the growth of the Church in Newark; where, but a few years ago, were but 700 communicants, there are now 2000 full of zeal and devotion. He spoke of the self-sacrificing spirit of the clergy as illustrated at Memphis, where they did not count their lives dear unto them. They were willing to work, but they wanted the aid and encouragement of their brethren. The parish could not run itself, but the Church, like England, expects every man to do his duty. The Convocation, like all Church gatherings in Newark, was full of interest. Now that Bishop Starkey has taken up his residence in the city, the work of the Church will receive new impetus, and glorious things will be spoken of the City of God.

The subscriptions to the Irish Relief funds are still pouring in, and by the time this reaches you, the *Herald* Fund will have reached \$150,000. Among all the subscriptions none have touched us more than \$23 raised by the news-boys of the Lodging House on 35th street. When we think of how hardly these boys make their pennies, what sufferings they endure from their exposure in all weathers, this gift seems to us to be something like the widow's mite, and we are half disposed to forgive the little gamins, who sell to us a yesterday's paper instead of to-day's. Their contribution was sent by our Mayor to the Lord Mayor of Dublin.

In delivering a lecture upon Amusements, the other evening. Mr. Beecher took occasion to pay a beautiful tribute to Lent and its influences upon heart and life. In his paper, the *Christian Union*, he has of late made the Church a subject for his praise, and, last Sunday in his sermon, he said that his right hand should fall palsied at his side, and his tongue cleave to the roof of his mouth, before he ever uttered a word in disparagement of his mother, the Church of England.

The LIVING CHURCH continues to be a subject of astonishment to us all. How does it get so much and so varied news? One, when asked if he read the —, replied, "Well, skipping the editorials and the stories, I read the some of rest." Says another, I read the LIVING CHURCH from a to z, from title to finis. There is an attracting power in life, which no cold propriety can ever possess, and life is what is wanted in the pulpit and in the Church press.

Foreign News and Incidents.

Sacrilege and Attempted Murder—Brazil—The Breviary and Missal—Siberia.

Three or four weeks ago, an unknown foreigner, believed to be a Nihilist, fired several shots from a revolver at a Polish priest who was saying Mass in the Italian Roman Catholic Church, Hatton Garden, London. The altar on fire, broke up the pyx and chalice, and dashed 300 consecrated Hosts about the floor. In the end he was secured by another priest, aided by a woman (who was wounded for her bravery), and was handed over to the police, who had given no assistance in catching him. The celebrating priest narrowly escaped, for on his running to the sacristy after the first shot, he found the door shut against him by the server, who had fled thither, leaving his reverence to shift for himself. The wonderful thing was that all the shots missed. The criminal, when arrested, avowed that his intention had been to kill the priest, who was an utter stranger to him.

Brazil is getting on in the world. She has a sovereign with brains, although he seems to hold peculiar views on the subject of street-railways; said views causing him a good deal of hooting just now, in the streets of his capital. She is not cursed either with Universal Suffrage, but has very restrictive electoral laws; and those send able and enlightened men to her legislative assemblies, who second well the views of the sovereign. The cities are very fine; but the moment you leave them, you can scarce find a cow-path for travel, much less a good road. There is a heavy debt, but there is a good revenue; and there is an almost boundless extent of fertile land. There is no craze on the subject of freeing all the slaves at once, but a gradual law of emancipation. Negotiations are going on with the Chinese government, to get them to ship over a load or two of Coolies, as an experiment. In the way of morals, the less said, the better. In education, gigantic efforts are made; the young Brazilian "idea," in the cities and towns at least, is pretty well taught to "shoot."

The Marquis of Bute, who sat for the portrait of Lothair to the great Jew who rules over England, has just been translating the Roman Breviary; and the book will be interesting, far beyond the limits of the Roman Communion. The Roman Catholic laity who speak only English, will now have, for the first time, an opportunity of studying in a complete form, the devotions which are binding on their clergy. And we shall enjoy it, because it is the source from which very much of our Prayer-Book is derived, and the model on which it was drawn up. For just as our Communion Office is based on the Roman Missal (James 1st used to call our English Office an "ill-mumbled Mass")—so, our Morning and Evening Prayer is based upon the canonical hours of the Breviary. Indeed, Lord Bute admits that the Church of Rome has lost much by not having a Common-Prayer; and says that this translation will be useful to converts who have been accustomed to the Daily Office of the Anglicans.

Siberia is looking up. The whole world, and even the official world of St. Petersburg has always looked upon it as a mere penal settlement—a very extensive Botany Bay, where the Russian convicts could disport themselves. The change, however, in the last twenty years, has been a most remarkable one. There are four millions of people occupying about the same number of square miles; and by their energy and labor, entirely from their own resources (no foreign loan having been incurred), cities have arisen where for generations there were only villages; great rivers are being navigated; a system of irrigation is being carried out; an extensive and growing trade has been fostered; until at last, Siberia (the goal toward which the fanatic socialist and the guilty murderer alike fatally traveled), has become not only a country with what is styled a "future," but (the Province in Asia which holds forth the most promising prospect to the Russian people, of affording a remunerative outlet for their energy and capital.

Some of our secular contemporaries have seen fit to pander to the prejudices of a certain class

of our citizens, by trying to make it appear that Queen Victoria, in her Speech last week, at the opening of the British Parliament, made very slight allusion to the distressed condition of the Irish peasantry: that, in point of fact, she gave the entire subject "a cold shoulder;" whereas, in truth, the Speech was specially notable on account of the reference which it made to the distresses of Ireland. She urged the application of immediate and liberal measures of relief. The adoption by parliament, of her suggestions, will doubtless tend speedily to the alleviation of the sufferings of her Irish subjects.

Madison Convocation.

Correspondence of the LIVING CHURCH.

The Epiphany Meeting of this Convocation took place at Mineral Point and Platteville, Jan. 23, 24, 25, and 26.

The opening service was held in Trinity church, Mineral Point, on Friday, Jan. 23. At 10 A. M., there was Litany and Holy Communion. The sermon was by the Rt. Rev. the Bishop of the Diocese, an exceedingly able and impressive discourse, listened to throughout with rapt attention, although at the time, the Rev. speaker was nearly worn out by over-travel and fatigue, which prevented his attendance at any other service in this place.

The Bishop celebrated Holy Communion, assisted by the Rector, the Rev. A. W. Seabreeze. A large number of the faithful received.

After service, the Rev. Fayette Royce, Dean, called the Convocation to order; and, upon the roll being called, the following clergy answered to their names: The Rt. Rev. E. R. Welles, the Rev. Fayette Royce, Dean, Rev. H. Mr. Geen, See'y, Rev. A. W. Seabreeze, Rector, Rev. R. D. Stearns, Rev. Henry Green, Rev. S. D. Pulford, Rev. A. L. Royce, Rev. P. B. Morrison, Rev. G. H. Drews. Visitor: The Rev. John Fulton, D. D., whom the Dean invited to a seat.

Upon motion, the meeting adjourned until 3 P. M., at which hour the meeting was convened; and, after a special service, and the singing of a hymn, the Rev. A. L. Royce proceeded to read a highly entertaining and instructive essay on Church History, upon which criticisms were subsequently made by the brethren.

A short business meeting followed. At 7:30 P. M. Evening Prayer was said by the Dean, assisted by others of the brethren. The sermon was preached by the Rev. P. B. Morrison, from Psalm cxv.1, 2. Theme: Twenty-five years of Church work in Wisconsin.

At 9 A. M. on Saturday, the Holy Communion was celebrated; and, at 10 o'clock Morning Prayer was said, followed by a sermon from the Rev. Henry Green: Eph. vi. 24.

At 7 P. M. Evening Prayer was said, followed by a sermon from the Rev. Dr. Fulton, upon the miracle at Cana of Galilee.

On Sunday morning, Prayer, with sermon by Rev. Dr. Fulton, upon "The Free ground of Religious Toleration."

In the afternoon, a children's Sunday School service was held, conducted by the Rev. Mr. Morrison, who gave a very instructive address. The Convocation service closed at Trinity, Mineral Point, on Sunday evening, with a missionary meeting; addresses being made by Revs. R. D. Stearns and Dr. Fulton.

CONVOCATION SERVICES AT PLATTEVILLE.

On Sunday, Jan. 24, Morning Prayer was said at 10:30 A. M., followed by the Holy Communion. The sermon was preached by the Rt. Rev. the Bishop of the Diocese, who also, assisted by the Rector, Rev. S. D. Pulford, administered the Blessed Sacrament to a large number of the faithful. At 7:30, Evening Prayer was said, and a sermon was preached by the Rev. the Dean, from the text "What Owest Thou?" It was a powerful sermon, delivered with more than the speaker's usual eloquence, and was listened to attentively by the Congregation.

On Monday, Jan. 25, at 10:30, after Morning Prayer, the Rev. H. M. Green preached from St. Luke ii:40, his theme being, "The Childhood of Christ." The preacher dwelt upon the idea that the childhood and humanity of Christ has sanctified every step in the life of man. At 4 P. M., there was a service for the children of the parish, and an address by the Dean. This was one of the happiest and most enjoyable features of the Convocation. The subject, "A child is known by his doings."

At 7:30, after the usual missionary service by the Dean, and the singing of Hymn 289, the Rev. R. D. Stearns was introduced and made an address, in which he set forth the object of the meeting, which was—not to collect money, but—to awaken an interest in all Church work, and to fill the mind with thoughts of individual responsibility. With a resolution of thanks to the members of both parishes, closed a truly delightful and refreshing meeting of the Madison Convocation.

We much regret that our limited space forbids us from giving in full the interesting report sent us by the Secretary, and from publishing even the admirable summaries of the various services and addresses. They were exceptionally good, and the meetings both at Mineral Point and Platteville were evidently characterized by deep earnestness and reality.

Church News.

SPRINGFIELD.—The funeral of the late Geo. P. Bowen took place from St. Paul's Church, Springfield, at 2:30 on the afternoon of Thursday, Feb. 5th. The services were conducted by the Rev. Edward A. Larrabee. Resolutions in memoriam, adopted at a Vestry meeting, the same evening, as follows:

IN MEMORIAM.

At a meeting of the vestry of St. Paul's parish, held at the rectory last evening, the following resolutions were unanimously adopted:

WHEREAS, This vestry is called together to give expression to their feelings of profound sorrow at the loss, by death, of George P. Bowen, for many years its able secretary, and one of its most active and efficient members.

Resolved, That in this death all interests in our community, material, social, and religious, have been sorely stricken. In this death the government has lost a faithful, efficient, and conscientious officer; the material interests of our city one of their chief promoters; society one of its brightest ornaments, whose whole manhood has been devoted to its purity and elevation; the poor and needy one whose heart and hand were ever open, responsive to their cry; the vestry one whose enlightened judgment we mainly relied on in all matters affecting the material and spiritual interests of the Church; St. Paul's parish a pure, sincere, and humble worshiper; his bereaved family an affectionate and devoted husband and father.

Resolved, That, collectively as a vestry, and individually as friends, we tender to the stricken family assurances of our profound sorrow, commending them to the care of Him who doeth all things well; and recognize in this, his departure, that he has left the Church Militant to join the Church Expectant, we commend him in the spirit of the ancient prayer of the Church, into the hands of God. "Grant him, O Lord, eternal rest, and light perpetual shine upon him."

Resolved, That these resolutions be spread upon the records of the parish, and that a certified copy be sent to the family of our deceased brother, and that copies be sent to the city and Church papers for publication.

Bishop Seymour visited Mt. Vernon on Monday last, Feb. 9th, and confirmed a class of seven. There are but a few scattered members of our Communion in this city, and the only outward and visible tie that binds them together is the monthly visits of the Rev. W. M. Steel, of Centralia. We are nearly in the condition of the early Christians, having no regular place of worship, but occupying such place as it is possible to procure. On the occasion of the visit of Bishop Seymour, Divine Service was held in the Presbyterian house of worship, through the courtesy of its pastor and members. The house overflowed; and more persons went away than could be accommodated either with seats or even standing room inside the building. Whether, upon this occasion, it was to curiosity or to any higher motive that the attendance of many was due, no doubt the prospect of another visit from him would fill the largest building in the town. All that heard him agree in the opinion that he is an eloquent, forcible and instructive preacher; and that they have a clearer conception of the Bible and its teachings, than they ever had before. Although the Bishop's stay was brief, he accomplished much good, and sowed seed which we hope will bear fruit and increase year by year, until we all come to his everlasting Kingdom.

H. H. S.

The Lenten Services in St. Paul's Parish, Alton, will be as follows:

On Tuesday evenings, at 7:30, the following well known clergymen of St. Louis will preach in St. Paul's; Rev. Dr. Ingraham, Rev. Geo. C. Betts, Rev. Dr. Schuyler, Rev. Dr. Gierlow; and either Rev. Mr. Larrabee, or some other clergyman of this Diocese.

On Wednesday—Evening prayer and lecture at Trinity chapel. On Fridays, at St. Paul's, evening prayer and meditation at 4:30.

During Holy Week, daily service, morning and afternoon; with lecture and short reading. On Wednesday and Friday, Evening Prayer at Trinity chapel, with sermon.

There will be a celebration of the Holy Communion on every Sunday and Saint's Day, at 8 A. M.; and on Easter day, at 7 A. M., and again at 11 at the Parish Church; and at 9 A. M. at the Chapel.

QUINCY.—The week between Sexagesima and Quinquagesima Sundays was used in Grace Church, Galesburg, as a preparation for Lent. A Pastoral letter was issued by the Rector, calling the parish to prayer and attendance upon the services, as a means of deepening the general spiritual life of the Parish.

Bishop Burgess visited the Parish, and preached morning and evening, on Sexagesima Sunday. During the week, the clergy preached in the following order; on Monday and Tuesday evenings, the Rev. F. M. Gregg, of Burlington, Iowa; on Wednesday and Thursday evenings, the Rev. A. B. Allen, rector of Rock Island; on Friday evening, the Rev. T. N. Morrison, Jr., of the Church of the Epiphany, Chicago; on Saturday evening, the Rev. Dr. Leffingwell of St. Mary's, Knoxville. On Quinquagesima Sunday, the Rector preached.

All the services, morning and evening, were well attended by members of the parish. The number of the communicants who received at the celebration of the Holy Communion upon Quinquagesima Sunday was exceptionally large.

Undoubtedly, much interest has been awakened and the benefit cannot but be great. As positive

and immediate results were not looked for nor expected, there are consequently none to record; but, from our experience in this Mission, we would recommend such a series of services to every parish.

The mission at Galva is enjoying the ministrations of the Rev. Mr. Eddy, of Wyoming, every alternate Sunday.

The Rev. F. Duncan Jaudon is heartily at work in Robinsnest and Lewistown, residing at the former place. He acts as custodian of the property of Jubilee College. Necessary repairs have recently been made for the preservation of the Chapel and boarding house. The books of the library have been removed to the school room, where they are secure from dampness and other dangers. It is still an open question, what use can be made of the property for the purposes to which it was originally dedicated. In addition to expenses for repairs and oversight, a small sum is secured from the revenues of the land to aid in the education of one of Bishop Chase's grandsons.

The Lenten Services at Trinity Church, Rock Island are as follows:—Daily Service, with weekly Communion. Lecture on Church History on Tuesday evening. Short addresses at all other services, except Wednesday and Friday mornings. Confirmation class meets for instruction on Wednesday evening and Saturday morning of each week. There is every indication that this will prove a profitable Lent to this Parish. The people are deeply interested, and respond with ready hands and glad hearts to every call of duty. It would be a difficult matter to find a Parish in better condition for the reception of the Divine Lent, and all sacred and sanctifying influences.

We hear from St. Paul's, Peoria, that the Lenten season finds the people in harmony with the spirit of the time and among themselves. The Rector, Rev. Wm. B. Morrow, has issued a card, containing Calendar, Services, and Pastoral. It is a model for order, brevity and neatness, printed on tinted card board. We notice that there is Morning and Evening Prayer, throughout Lent, with Holy Communion on all Sundays, on Ash Wednesday and Maundy Thursday; lectures on Wednesday and Friday; instruction (in the church) of candidates for confirmation, on Wednesdays. The Pastoral enumerates Prayer, Fasting, and Almsgiving, as the three great duties of the season, and closes with these words; "Let us use these means of grace devoutly this Lent that we may learn to use them truly throughout our Christian lives."

Bishop and Mrs. Perry, last week, made a visit to St. Mary's School, Knoxville, accompanied by Mrs. Garrett and Mrs. Rorer of Burlington. The visitors expressed themselves highly pleased with the school, and the Bishop promised to come again and assert his Episcopal prerogative to give the girls a half holiday. The Rector decided that a Bishop cannot interfere unless he stays a whole day!

CENTRAL NEW YORK.—St. Mark's Church, James Ile, N. Y., was destroyed by fire about two years ago. A new and tasteful building, after the pattern of the former, was erected on the same site, and on the 5th instant was solemnly consecrated to the service of Almighty God. There were present, of the reverend clergy—the Bishop of the Diocese, the Rev. Dr. Babcock, Head Master of the Manlius Boys' School, and priest in charge; The Rev. Messrs. Lockwood, Staunton, Shrimpton, and Granberry. Dr. Babcock and Mr. Shrimpton participated, by the direction of Bishop Huntington, in the consecration service proper, Mr. Staunton was preacher, and Messrs. Lockwood, Shrimpton, and Granberry, said Morning Prayer. The Holy Communion was celebrated, the Bishop officiating.

The church is situated in a very pleasing, and strikingly picturesque spot among the hills, lying just east of Syracuse, and not far from Manlius school. The village is small; the people are thrifty, and are to be congratulated on the completion of their beautiful little church.

ILLINOIS.—The Rev. Henderson Judd, late Rector of Christ Church, Oberlin, Ohio, entered last Sunday upon his duties as priest in charge of the Mission at Oak Park, in this diocese. We need hardly say that he has our most cordial wishes for his happiness and success, in his new field of labor. From the *Oberlin Weekly News* of the 13th inst., we clip the following:—

Rev. H. Judd, for the past five years Rector of the Episcopal Church of Oberlin, resigned at the meeting of the Vestry on Monday of last week, and on Sunday last conducted his closing service. He leaves to-day with his family for Oak Park, Ill., one of the pleasantest suburbs of Chicago, and accepts the charge of the parish at that place. Mr. Judd is a gentleman of fine social and moral worth, and leaves many friends in Oberlin. We hope that he will meet with a cordial reception in his new home.

VESTRY ROOM CHRIST CHURCH, OBERLIN, O., Feb. 2, 1880.

At a meeting of the vestry of this church, called for Feb. 2, the following preamble and resolutions were unanimously adopted:

WHEREAS, Our much esteemed rector, the Rev. Henderson Judd, has thought it necessary to resign the rectorship of this church; and

WHEREAS, The vestry believing it for the best

Church Calendar.

1880.

- 15. First Sunday in Lent.
18. Ember Day. Fast.
20. Ember Day. Fast.
21. Ember Day. Fast.
22. Second Sunday in Lent.
29. Third Sunday in Lent.
NOTE. All the week days in Lent are Fasts.
† EMBER-WEEK.—One of the two prayers, "For those who are to be admitted into Holy Orders," is to be used daily during this week.

I acknowledge my faults, and my sin is ever before me. PSALM II:3.

Repentance is a work carried on at diverse times, and but gradually and with many reverses perfected. It is a work never complete, never entire, unfinished both in its inherent imperfection, and on account of the fresh and fresh occasions of exercising it.

DR. NEWMAN.

Take up thy cross, and follow Christ. Nor think till death to lay it down. For only he who bears the cross May hope to wear the glorious crown. C. W. EVEREST.

For the LIVING CHURCH.

Lent.

With whispered pleadings, soft and low, again The Saviour speaks in every heart and home; I go to bear My cross in bitter pain, Will thou not, too, take up thy cross, and come?

"Thou did'st My praises at the Christmas feast With happy heart continually sing; Thou wentest with the Wise Men of the East To My poor cradle costly gifts to bring.

Would'st thou still wear the crown, yet bear no loss? Smile when I smile, yet never with me weep? Would'st thou enjoy all gain, yet feel no loss? Through all My agony for thee, still sleep?

O! if I left a heaven of perfect bliss, That thou mightest some day have it for thy home, Will thou not do so small a thing as this, And, when I call, take up thy cross, and come?"

L. D. S.

News from the Churches.

SPRINGFIELD.—The Bishop of the Diocese recently made a Visitation of St. Matthew's Parish, Bloomington, arriving in the city on Friday, Jan. 30th, and remaining over the following Sunday. On Saturday evening he held an informal reception at the Rectory. On Sunday, Morning Prayer was said at nine o'clock; and at half past ten, the Office of Institution was read; being the first occasion of its use in this Diocese. While Hymn 202 was being sung, the vestrymen and wardens proceeded up the centre aisle, followed by the Rector (Rev. S. P. Simpson), and the Bishop; and on reaching the choir steps, they opened ranks (allowing the Rector and Bishop to pass to their places in the chancel), they themselves remaining at the entrance to the Choir throughout the Function. The sermon by the Bishop, from 1 Cor. iv. 1, was an able and deeply interesting discourse, and was listened to by the large congregation with close attention. During the singing of the Introit, the Bishop and Rector retired to the vestry-room, where the Bishop laid aside his Episcopal robes, and re-appeared in a surplice, assisting the newly-installed Rector, as Deacon in the celebration of the Holy Communion which followed. A large number of Communicants were present; and at the close of the service, the "Nunc Dimittis" was chanted, (the usual custom of this parish), after which, "Jerusalem the Golden" was sung.

In the evening, the church was again crowded to listen to the Bishop, and to witness the Confirmation of a class of twelve persons. The Bishop chose his text from Acts viii:17, and preached an earnest and eloquent sermon. He then laid his hands on the candidates, and made a short address. After the Benediction, the first and last verses of Hymn 485 were sung. The Offertory at both services was devoted to Missions within the Diocese.

St. Matthew's Parish, after a series of vicissitudes and a period of lukewarmness, seems to be stirring with new life and energy. Last summer and fall, before calling a new Rector, a vigorous and successful effort was made to reduce the indebtedness of the parish to such a sum as could be met when due, without hampering the ability of the organization to meet necessary and current expenses. In November, Rev. S. P. Simpson took charge of the parish, and began active work at once. During the short time that has elapsed since his arrival, the congregations have increased in size and reverence, several improvements have been made in the church, and the services have been rendered more attractive and beautiful. "The signs of the times" are encouraging; and it is to be hoped that St. Mat-

thew's parish will soon assume the position which it ought to hold; being situated in the largest city but one in the Diocese, and being, moreover, an admirable centre for all Church work.

VIRGINIA.—Mr. Wm. H. Vanderbilt has recently given \$25,000 to the University of Virginia. He was interviewed by a gentleman of New York upon the subject, sat down and wrote his check, and handed it quietly over, with scarce as many words as there were dollars. The money will be used to make available the noble telescope given to the Institution by Mr. L. J. McCormick, of Chicago.

NEW YORK.—The Memorial Church of Washington Irving, at Mt. Pleasant, was consecrated by Bishop Potter on Thursday, February 5th. It is an off-shoot of Christ Church, Tarrytown, of which the Rev. Dr. Creighton was so many years rector, and where Irving was a constant worshipper. It was begun in 1866, the corner-stone being laid in July of that year, under the rectorship of Rev. Mr. Guilbert (now of New York), and was completed in 1868, at a cost of some \$80,000. There remained however upon it a debt of some \$26,000, which has only recently been paid by the efforts of the present rector, the Rev. John F. Herrlich. Many of our citizens were contributors to the fund for the erection of the church, influenced as well by their love of the Church, as by their admiration for Irving. Among them may be named Cornelius Vanderbilt, F. S. Winston, S. J. Tilden and others; the contribution of Mr. Tilden being \$1,000. The church is situated upon high ground overlooking the Hudson; ground made famous by revolutionary incidents, and by classic writings of Irving. It is near the spot, where André was taken prisoner, and in sight of the monument recently erected to his memory. The services were largely attended, and the sermon was preached by Bishop Potter.

ILLINOIS.—A series of services preparatory to the Lenten Season was held in St. Luke's Church, Discon February 3rd to 8th, inclusive.

The first service each day was the celebration of the Holy Communion at 7 o'clock; with a second at a later hour, on Thursday, and Quinquagesima Sunday. Evening Prayer was said daily at 3:30, with a brief address; and at 7:30 P. M., a Litany or other short service was followed by a sermon.

The subjects of the afternoon addresses were the Holy Communion as a "Duty," as a "Memorial," as a "Sacrament," and as a "Eucharist."

The ground topic of the sermons was "Pentecostal Christianity," in the order given in Acts ii.—"Repentance," "Holy Baptism," "The Gift of the Holy Ghost," "The Apostles' Doctrine," "The Apostles' Fellowship," "The Breaking of the Bread" and "The Prayers."

The Rector was assisted by the Rev. John Wilkinson, (a former Rector of the parish), who delivered the several sermons and addresses; and also, at a portion of the services, by the Rev. J. E. Goodhue, of Sterling.

The above is the prelude to a full Lenten programme; including as it does, an early celebration every Sunday, and daily services, with lectures twice a week, Meditations on Good Friday, etc.

A new congregation has been gathering on "The West Side" for the past two or three years, and has now developed into dimensions that require more room than was afforded by the building which has been hitherto used for the services.

Allusion is made to St. Luke's Mission, which has just been removed from Western Ave., to the hall Nos. 987 and 989 W. Polk St. The Sunday School in connection with the Mission numbered, two and a half years ago, but fifteen pupils; it now contains about one hundred and twenty-five. And there has been a corresponding increase in the number of families attending Divine worship. The services are conducted by Mr. T. B. Townsend as lay reader, under the direction of the Bishop; and to that gentleman's ability and zeal the success of the Mission is almost entirely due. He is also Superintendent of the Sunday School, in which he has received valuable assistance from a few devoted members of the Church, principally ladies. The hall now occupied is very commodious, with seating capacity for three hundred persons; and it is confidently anticipated, that in a comparatively short time, with the present encouraging prospect, the congregation will be in a position, numerically and financially, to erect a church edifice, and support a resident minister.

MASSACHUSETTS.—St. Michael's Church, Marblehead, will, during the present year, celebrate its centennial anniversary. In the revolutionary war, it was forbidden to use the English Liturgy; and the Church was closed until February 6, 1780, when prayer, and a sermon were read by a layman much to the joy of the people.

TEXAS.—Trinity Church, Galveston, is stirring at this end of the line. Having built Grace Church (which has since become an independent and self-supporting parish), it goes to work to erect and finish, the handsomest Parish School House in the South (a fitting memorial to the former Rector of the church), at a cost of

\$16,000, all paid for. One generous layman donated \$5,000 to the object. It has now in course of construction "Trinity Mission Chapel," to be ready by Palm Sunday, and all the cash in hand to pay for it. We live up to the doctrine "Pay as you go." In the last named mission we have over one hundred children, under the care of the Rector's energetic co-worker, Rev. Mr. Lyon. It also keeps up a "Day School" and an "Industrial School," under "The Sisterhood," an association of Christian ladies, who, without having assumed a distinctive garb or vows for life, do a very large amount of good. We have also made a famous and most encouraging start, to accumulate \$5,000 to repair the Mother Church, which has been apparently neglected for some time. But we preferred for the time being the utility of the church rather than its ornamentation. And so, while we have not a very fine exhibit of paint and polychrome, and carpets, we have that which is more than an equivalent, evidences of work, and industry and unselfishness, and what is better still, no mortgage and no debts, except about \$2,900 on the Rectory property, which, being held by a vestryman, is "all in the family!"

All these three church buildings have been done within five years; and the present Rector only consents to "blow this horn" as a signal that we are ready for duty in the future, as we have attempted something of our duty in the past. Some of your Chicago papers are daily quoting "Texas cattle;" they might not grudge a glimpse at Texas "Churchmanship," a simple, straightforward Churchmanship, which goes to work growing and expanding, Col. Ingersoll to the contrary notwithstanding.

CENTRAL PENNSYLVANIA.—The Bishop has issued a very seasonable and impressive Pastoral to the Clergy and laity of his Diocese, with a copy of which we have been favored. He reminds the Flock over which the Holy Ghost has made him Overseer, that the Holy Season of Lent is a time for putting themselves under restraint, a time for humiliation and self-communion, a time for repentance and amendment of life, a time for renewing their stewardship, and rectifying their accounts with God, with respect to their talents, their attainments, their position, their property. And he concludes with this note worthy exhortation:—

"Beloved, Suffer yet again the word of exhortation. Do not, after the self-denials of Lent, come in on the Great Festival, which celebrates the gift of Everlasting Life, by the Resurrection of Jesus Christ from the dead,—and appropriate the accumulated offerings—to yourselves—in the purchase of some adornment of the Church in which you worship, or the furtherance of any other local and narrow interest. But yield the tribute freely to the Lord, for the extension of His Kingdom. Help some to enjoy an Easter next year, who now sit in desolate places. And trust in the promises, 'He that watereth, shall be watered also himself; Give and it shall be given you.'"

Church Work at Faribault.

Correspondence of the LIVING CHURCH

The Anniversary services of "the Guild of the Good Shepherd" were held in the Cathedral at Faribault, on Sexagesima Sunday, at 7:30 P. M.

The regular Evening Prayer was said, the music being rendered by the usual male choir. The service was mostly Choral. The Rev. George B. Whipple, A. M., Assistant Minister of the Cathedral, read the various reports of Officers, etc., and the Rev. Edward C. Bill, A. M., Chaplain of the Guild, and Precentor of the Cathedral, delivered an admirable address on "Woman's Work in the Church."

Altogether the occasion was one long to be remembered in the history of the Guild. This Guild is composed of nearly all of the ladies of the Cathedral Parish, and is in splendid working order. The greatest interest is being felt here by the ladies in the Church work. Several enthusiastic meetings have been held lately in regard to the matter, and a large number of ladies have offered themselves for whatever Church-work may be assigned to them.

This matter of "Woman's Work in the Church" is being agitated considerably in this Diocese, and it is especially interesting at this time, as our next Diocesan Council will legislate finally in the matter of Deaconesses in the Diocese.

Our Schools here were never in a better condition than now. "Seabury Hall" has several new students this term. "Shattuck School" is full to overflowing, and "St. Mary's Hall" has a larger number of pupils this term, than at the beginning of the School year. In the success of our schools, we do feel that we are indeed building up the walls of the Household of Faith.

Our Lenten Calendar for the Cathedral is just out, and we are to have in addition to the usual services, a systematic course of mission lectures.

February 3rd, 1880.

THE council of Arles (A. D. 314) addressed the Bishop of Rome, as Your "Friendliness," not Your "Holiness." It called him "dearest Brother," not "Papa."

The first Christian King of Britain is thought to have been Lucius, 166 A. D.; first Christian Queen, Bertha, A. D. 590.

Letter from China—No. 2.

From our Correspondent at Shanghai.

ST. JOHN'S COLLEGE, SHANGHAI, December 23d, 1879.

In a recent letter to the "LIVING CHURCH," some account was given of two very important events in the mission of our Church in China. At the same time, it was intimated that there were further occurrences to be detailed, connected with St. John's College, which are of greater importance, since they are likely to prove of a more widely spread influence. Before giving an account of them, I wish to show how an Institution of the character of St. John's is especially needed in a country like China; and then to let it be seen what the actual status of the College now is, and what are its pressing needs.

It is sometimes overlooked, that China is not a barbarous country. It has a regular system of laws, and a certain degree of civilization of its own, although it may indeed be a counterfeit civilization. Still the people's minds are alive to a certain degree of culture among themselves, even though it be a false culture. This fact will show, that in the work of converting the Chinese, the task differs in many respects from what it would be in the case of a missionary sent to African or Melanesian negroes. For (although the savage undoubtedly has a great number of religious superstitions, which must either be cast out before the reception of the Christian Faith can occur; or, as a belief in the "Unknown God," must furnish a basis upon which a worship of the True God must be built up), yet he cannot be said to have any civilization, any culture, whether true, or false, which would be either a help, or a hindrance to his becoming a Christian. His mind may be considered empty. The missionary comes to fill it; and the result is a Christian, like an Englishman or an American, as the case may be.

But with the Chinamen this is different. His head is already full of superstitious ideas regarding physical and mental, as well as religious phenomena, and of a national civilization containing a large proportion of false elements. Now, supposing a Chinaman to be truly converted; even if his false ideas were all cast forth, he would not (like a negro savage) become a convert of the type of the nation to which the missionary belonged. But his national character is so strong, that however good a Christian, or Churchman, he might become, he would still be a Chinaman.

Since serious elements of falsehood, then, form part of the composition of Chinese civilization, they oppose, so far as they exist, the reception of Christianity into this country; and in so far as the Church is able to counteract the false principles of Chinese science, she is paving the way for the reception of the Faith delivered into her keeping. And it is in this respect that the pre-eminent value of St. John's College is seen. Here, in addition to the Catholic Faith of the Bible and the Church's Creeds, it is proposed to furnish a correct scientific education, which (by breaking down contrary errors), shall pave the way for the reception of that Faith which they oppose.

Let us glance for a moment at some of these errors.

Probably the most widely prevalent superstition in China is that known as fung-schway, literally translated "wind-water," really meaning luck. It is supposed to be a subtle influence pervading earth and air. It is believed that the world has an organism similar to that of man, with veins, arteries, etc.; and that wherever the earth's vitality is greatest, there this influence is most abundant. Whoever and whatever are associated with such places, have good fung-schway, and are considered especially lucky; while other localities are believed to be contrary-wise unlucky. Now, inasmuch as the state after death is seriously affected by the condition of the corpse of the deceased, and that the state of the soul of the departed affects for good or evil a man's posterity, it is of the greatest importance that the body of an ancestor be buried where there is good fung-schway. The same principle enters into the choice of a location for a house or a bridge; in fact, it pervades the whole structure of Chinese social life, the higher classes if possible to a greater extent than the lower.

For finding these eligible sites, a science of Geomancy has sprung up; and this is in the hands of a class of luck-doctors or Geomancers, who drive a sharp trade, in cheating only too credulous dupes. A very curious fact comes out in connection with this superstition. Since life is associated with the south, and forbidding influences with the north, it has come to be believed that whatever is exposed to the south and is cut off from the north, has good fung-schway; while the contrary would hold with regard to whatever were subject to northern influences. Now, the great use (I have heard it said the only use) to which the compass was formerly put by the Chinese, was to help them to discover what places had good fung-schway.

To speak very briefly of their ideas of science. In Geography, they draw their representation of China to cover nearly the whole of a map of the world; while the names of other countries are written in the corners. When they first see correct

maps made by foreigners, they are provoked, and exclaim, "Why do you make China so little?"

In medicine and anatomy their ideas are so absurd that a foreigner would sooner trust his case to unaided nature than call in a native physician. Quite an important triumph has recently occurred for foreign medical science, in a very high quarter. The wife of the Prime Minister, Li Hung Chang, was recently ill, and her life was given up by native doctors. Two foreign physicians of the London Mission (one a gentleman and one a lady), were summoned; and the patient was restored to health. This must go far towards driving out native ideas, and introducing foreign methods. Its fruit is already seen in the establishment of a hospital at Tientsin, by Li Hung Chang, which he has placed in the care of the London mission.

To sum up this brief view of Chinese science, we cannot do better than to quote the admirable summary of the subject in the end of Dr. Williams' interesting chapter on this point.

"On the whole it may be said that, in all departments of learning, the Chinese are unscientific; and that while they have collected a few facts, invented many arts, and brought a few to a high degree of excellence, they have never pursued a single subject in a way calculated to lead them to a right understanding of it, and to a proper classification of the information they possessed relating to it."

These illustrations sufficiently indicate the value of an Institution in which correct natural science should be taught; for the inculcation of true scientific knowledge has a direct tendency to break down the superstition of fung-schway (which is probably the strongest barrier against the introduction of Christianity), as well as to make the Chinese more reasonable in their dealings with each other and with foreigners.

We might multiply instances indefinitely, to show how true this is; but what has been already said will answer the purpose.

* "The Middle Kingdom," Vol. II, Cap. XVI. On Fung-schway, see Nevins' "China and the Chinese," Harper and Bro., New York. It is the best popular exposition of the subject of China which I have met with.

To be continued.

Correspondence of the LIVING CHURCH.

CINCINNATI, Feb. 5, 1880.

To the Editor of the Living Church:

While iniquity abounds, it is yet encouraging that the demand for the ministrations of our Communion is steadily increasing in this neighborhood. Over twenty points in this county are now permanently or occasionally occupied, showing an increase of nearly a hundred per cent. in less than ten years. Some of the outside points may not, for a long time, be more than missionary stations, but this is the first step. And if these seeds are well planted now, their growth into influential parishes will be only a question of time.

Last Tuesday evening, the annual meeting of the "Associate Missions" was held in Christ Church. Reports were made (showing the progress of the work), which were certainly encouraging to Bishop Jaggar, as the results of his energetic and persevering efforts. After the business of the evening, the large company in attendance, representing members of all the churches in the city and neighborhood, united in an agreeable "sociable" in the Sunday-school rooms; refreshments being served during the evening.

The "Associated Missions," so far as it is an organized society, is composed of the Bishop (ex officio President), the clergy and vestries, and laymen and laywomen who pay one dollar a year. The offices and committees are filled from each of the orders. The special object is to establish, organize, and support missions, and attend to general and special charitable work. A large Sunday-school in the German part of the city, with one department for teaching sewing, and another for visiting and looking after the sick, and supplying the needy, are among the successful enterprises.

The Treasurer reported expenditures last year \$865.10, and total receipts \$2,741.67. It is evidence of good management that so much was done with so small an amount of money. The Bishop wants at least \$2,500 for the coming year.

The "Working Men's Club," (a special enterprise of Rev. I. N. Stanger, rector of Christ Church), is in a fair way to final success. Rooms have been rented, and will be comfortably furnished and equipped for the object. By associating the working men, and providing comfortable quarters for social and intellectual pleasures, he expects to keep them from evil, and by surrounding them with good influences, to lead them finally into the Church.

Outside of our Church, the moral world moves also, and there is a fair prospect of suppressing the vile dens and low theatres. Mayor Jacobs, a Protestant German, who, without puritanical ideas of "the Sabbath," is yet opposed to the degrading vileness that prevails in some quarters, and is determined to exert his official power in suppressing the low theatres, not on Sunday only, but at all times. Unfortunately, a Board of Police Commissioners interpose between him and the Police, so that he cannot compel an observance of recent ordinances, adopted by the City Council. And recent decisions of the courts have for a time blocked further progress in this direction. It is expected that efforts which

are being made to secure legislation from the State Legislature, will accomplish the object. No doubt the awakened public sentiment will find some way of securing its ends. In this reform, much credit is due to the Daily Gazette. Its continued attacks upon and exposures of those dens of immorality, have awakened the public sentiment; and its aggressive work accomplished more than could be overcome by the passive indifference, if not actual defence, of those places, by the rest of the city daily papers. I record this tribute of justice to the Gazette, with thanks for its outspoken and manly defense of the right. It worthily holds a high position and rank in the confidence of good citizens of all parties; and even the depraved respect it for its advocacy of the best interests of our city.

Another effect of good example appears in the following incident: A few days since, several theatre managers met at one of our city hotels; and, after a sumptuous "breakfast," the conversation turned upon Sunday performances. Mr. Palmer, manager of the "Union Square" theatre, New York,—one of the most successful theatres in the United States,—said that such performances were injurious both to the public and the actors. The latter needed a day of rest. He respected the American antipathy to Sunday theatrical performances, and never opened his theatre on Sunday, nor did he permit his company to play on that day. Mr. Palmer's views were applauded by the company present; and the managers of the larger and more respectable theatres here, said they had determined to cease Sunday performances, as soon as their present contracts were ended. In this connection, it is but just to members of our "fashionable society," to record that they too have caught the inspiration; and a number of well known ladies have actively circulated and obtained signatures of their friends to the following pledge:—"Believing that theatrical and operatic performances on Sunday are prejudicial to the good order, and good morals of the community, we hereby pledge ourselves to abstain from patronizing an opera house or public hall which opens its doors to entertainments of this kind on Sunday, after Feb. 16, 1880."

Thank God! the moral world moves even in Cincinnati. What next? CINCINNATUS.

Our Washington Letter.

To the Editor of the Living Church. St. James' parish, after lying dormant for some time, has shaken off its slumber, and we hope will now awake to new life and vigor. It is in an important and growing part of Washington. Rev. Mr. Phillips, recently from Massachusetts, has taken charge of it, a gentleman of age and much experience in the ministry. A Methodist Chapel has been offered free of charge for afternoon services, and a most friendly spirit prevails toward the Church on the part of the leading Methodists, as well as of the builder and present owner of the Chapel. It gives your correspondent special pleasure to be able to record this important step.

Trinity parish, Washington, has organized a Brotherhood. These good works should go on. Under the combined efforts of the Rector and the Associate Rector, this parish is not only holding its own, but doing more.

Christ Church parish (Navy Yard), has a Brotherhood and a Sisterhood. Each month, a public missionary service is held. At the late one, the Rev. Dr. Forrest and Rev. Mr. Meade made the addresses. The extension of missionary information and the encouragement of missionary gifts are the praiseworthy objects of the effort. The young Rector has every cause to be thankful for the fruits of his labor.

St. Andrew's, Washington, is preparing to erect a substantial Church Building.

The ancient Parish of Grace Church, South Washington, is still in a sad condition. The Rector is aged, and has left the field. There has been no active vestry for years, and is none yet. Two clergy, Rev. Dr. Forrest and Rev. Mr. Phillips, if not others, have offered to officiate, but the utter deadness of feeling seems to have hitherto prevented any response. The church is condemned by the Board of Public Works as unsafe; and thus the field lies—inviting, but no one invited and none to invite. It will end, as perhaps it should have begun, in the Bishop stepping in and sending some one; but their lack of funds comes in as an impediment. In the mean season, Rome is running rampant over the field. The late Rectorship was long—some twenty-five years. No more barren spot in the city in a Church view can now be seen.

Two (alleged) ex-priests of the Church of Rome are giving a series of public lectures in the various places of worship here, one after another, on the evils and corruptions of the Church from which they have (either seceded, or) been expelled. They go over the same old ground that has been trodden many times before; have very large audiences; and claim to be leaders in the establishment of An Independent Catholic Church. They are said to be sustained principally by a Society in the North for the exposure of the aims and evils of Romanism. That "the Church of Rome hath erred" our Articles of Religion and our com-

monsense alike declare, but that this is no way to establish a Reformed Church Catholic we cannot for a moment doubt. Of "Fathers" Wood and Quinn, I would say as did Heubach to Priam; "Non tibi auxilio, nec defensoribus istis, Tempus eget." Let them unite quietly with the already-reformed Branch of the Catholic Church, work in the bonds of peace and unity.

The union services of the various Churches for the Tuesday evenings of Lent have, of course, already begun. That they will be largely attended, may reasonably be prophesied from the fact of the season, and the further fact that Washington is really a very Church-going city. By the way, as a set-off to the recent crabbéd utterances of the Interior touching Lent, let me give you the admission of the late Rev. Jno. C. Smith, a Presbyterian. Said he once—"I wish we had your series of Forty Days service in our Church: I have sometimes thought I should introduce it myself." He admitted, too, that our mode of government was superior to that of Presbyterianism.

Church Finances.

II.

To the Editor of the Living Church:

It may be time to ask if any of the methods of the early Church, in sustaining its work, are practicable in this age. If not, why not?

1. As to Tithes; no one can deny that every member of the Church can, if he will, solemnly dedicate one tenth of his income, first of all to the Lord. But they must all be educated up to it.

2. It will not be asserted that community of goods is either desirable or practicable, but assuredly one element of that practice is now feasible—viz: the "laying at the Apostles feet." There is no reason why large sums should not be given to our Bishops for distribution. Take only one branch of the Church's work, that of the support of the Clergy. How many are not even decently, to say nothing of comfortably, supported! Who is so well acquainted with the necessities of the clergy as their own Bishops? Who so proper a person as the Bishop to distribute such funds, and why cannot our people be induced to give liberally to their Bishops for this object? Again it must be answered "They must be educated up to it." Only one branch of work has been here alluded to; but there are many others for which distribution could be wisely made by the Bishops, if the money were but placed in their hands, as in the early Church.

3. As to "Endowments," little can here be said. Many of the Church's institutions of learning and benevolence have liberal endowments. It would be well if more would make their gifts during their lives, and then see that they are properly applied, instead of trusting to "Last Will and Testament," to be so often subjected to long and expensive litigation. Besides, cases sometimes arise, in which bequests are lost for want of definiteness in the terms and wording of the Will.

If more attention to the duty of giving on right principles, were urged upon the people, and they could be thoroughly instructed upon the subject, and taught to look upon giving to God as a high privilege, and that the reverent presentation of their offerings upon the altar, becomes an act of devout worship, it certainly must follow that there would be blessings in the increase of all the Church's work.

This paper may be happily brought to a close by some quotations from the Convention address of Bishop Niles of New Hampshire, in September 1877.

"It is the duty of every Christian person to be all the time, aiding in the extension of the Redeemer's Kingdom, and aiding after the full measure of his power. A part of our personal religion, a part of our domestic arrangements, a part of the daily method of our life must be,—plans for having something to set apart. What the Church of Christ most needs, is a Baptism from on high. Then she needs a persistent inculcation, and a universal acceptance of this plain duty. Then she needs a financial system rooted in this fundamental principle. I account this root of vastly more importance than the fruitage of any one year, than the relief of any one present distress." "If men will only decide what they will give and ought to give, how much each week, and will then give it, presenting it in church, weekly, monthly, or at such times as offerings for the purposes are made, the business is done. Above all is it done, if the duty and the blessedness of self-denial for Christ's sake be recognized as it is meet. Every man according to his several ability, is the right rule. They who have wealth and a good heart, besides entering cordially into any plan adopted in their parish, to bring all into habits of conscientious, systematic offerings, will from time to time, make more considerable benefactions, in special gifts to the building and endowing of churches."

"I ask you, then, my beloved brethren of the clergy, to join me in bringing more into the foreground in our teachings than we have hitherto done, this duty of systematic liberal offerings. Let the pastors, in much prayer and a new consecration give themselves to this holy task. It is nothing more nor nothing else, than to teach what the Christian life means, what leading principle is; the Life of Christ,

the life that He led, and that He now imparts to His true members, living itself out in ourselves. Let every Minister be fully persuaded that each person given into his care is sacredly obliged to be contributing something systematically and gladly, to send the blessings in Christ to those outside of his own parish or cares. Let the Minister be possessed with this conviction of his people's duty and calling. Let his soul be filled with zeal to bring them to realize their high privilege, and to rise to the full measure of it, so that he cannot rest until they do it; and the flame will spread. Devout hearts will catch the inspiration; a few here and a few there. * * If he hold steadily on in the way of duty, the reward will come in God's good time. Some uplifting of spiritual aim will soon follow, and some quickening of devotion. If but one half of the worshippers in our congregations accept their duty and undertake it, the offerings (for things wholly unselfish) will be trebled at least."

Essential Unity.

The following golden words of the Bishop of Winchester (Eng.) deserve to be made known far and wide:

He said that he did not for a moment believe there were any fundamental differences between the large Schools in the Church of England. He could not undertake to say there were no small Schools of thought between which fundamental differences existed, but he was assured that between the large Schools there were no such differences. Nay, though it might sound bold to say so, he fearlessly asserted that even between the Ultramontane Roman Catholics and extreme Dissenters there were more points of agreement than of difference. They all believed in the same God, the Father, Son, and Holy Ghost; they all put their whole hope and trust in the Incarnation, the Death, and Passion of Jesus Christ; they looked to no source of regeneration, sanctification, and holiness but the Holy Spirit of God; they all believed in Jesus Christ as their King, and they all hoped at last to reign with Him. Whatever else they might hold, these points of agreement must infinitely overbalance their differences. Certainly there was no difference between the Highest and the Lowest Schools of Churchmen upon these points. He had himself been brought up an Evangelical, and he was still one at heart; but he had often been, on the same day, to the churches of Evangelical clergymen and to those of extreme High Churchmen, and he had found in both the same doctrine—Jesus only. What he would say to the Evangelicals was, "Don't give up your doctrine of justification by faith." That doctrine, apart from scholastic distinctions (which were not very wholesome things), meant just this—that we relied for salvation not upon a dead law, but upon a Living Person. To High Churchmen he would say with no less earnestness, "Don't give up your doctrine of the Sacraments." He did not see why the two should not be held together. He did not like exaggerations of Sacramental doctrine nor the mediæval accretions upon it; but it fitted exactly into the great doctrine of the Incarnation and completed it. The Apostles made a great deal of the Sacraments—in fact, he did not believe that any one could understand the Epistle to the Ephesians unless he saw running through it the doctrine of Holy Baptism. It seemed to him most important that there should be not only spiritual but external unity. External unity was necessary, because it tended to produce internal; and it would be impossible to convert the world, if they strove to do it in two hundred and fifty ways. We had, coming down to us from the time of the Apostles, a continuous Church organization as well as Christian doctrine, and we could not separate one from the other.

Correspondence of the LIVING CHURCH.

To the Editor of the Living Church.

Your article in the last LIVING CHURCH, "Advice (?) to a Young Clergyman," reminds me of a question asked me the other day, by a lady communicant of the Church: "Why is it that many of our clergy so murder the Service,—reading it so fast, and in such a monotonous and inexpressive way? It seems to me that this is to deprive it of more than half its force and beauty."

And this remark was made in no unkind or carping spirit, but in the course of a quiet and friendly conversation about the Church and her usages.

We, of the clergy, may well take heed and learn.

You will perhaps allow me also to correct an error which occurs in your "Brief Mention" in the same number.

"Dr. B. M. Atkinson," of Staunton, Va., is not "a brother of Bishop Atkinson, of N. Carolina," but his nephew, and a brother-in-law of Bishop Lay, of Easton. Yours, READER.

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My Nose!

At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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The Living Church.

February 19, 1880.

Entered at the Chicago P. O. as second-class mail matter.
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Publisher's Announcement.

Our Dioceses, for several years the organ of the Church in Michigan, is this week consolidated with the LIVING CHURCH. With this large increase of circulation and advertising patronage, the LIVING CHURCH hopes to extend its usefulness and to add to its attractions. Michigan Church news and interests will receive special attention. The appointments of the Bishops, and other Church notices, are insured prompt insertion.

The following appeared in the last number of *Our Dioceses*:

"Last week *Our Dioceses* rejoiced to announce that it had concluded not to die. Alas, a hectic flush of strength promised vigor which after weakness reduced to despair. *Our dioceses* have preyed upon a frame never very strong, and now we calmly prepare to meet our end. During the last week the proprietor of the LIVING CHURCH, Chicago, an eight page weekly, full of news, correspondence, and bright editorial, made proposals for our subscription list which the publisher finally agreed to accept. The LIVING CHURCH will be sent regularly to all our subscribers for the time during which they have paid for *Our Dioceses*. All our advertising contracts will be more than carried out in the large circulation of the new paper."

Keeping Lent.

We do not need to explain to our readers the significance of this season, or the purpose of its appointment in the Church. Each rector will do that for his people. We aim only to second his exhortation for its observances.

The issue is plainly this: will Churchmen be consistent and live up to their professions and privileges; or will they say one thing and do another?

"Edifying" is a process, and is wrought by means. All Christians recognize this fact and act upon it. No denomination assumes to dispense with means. Everywhere it is felt that the current of secular life must be turned aside by some strong barrier; that the interests, aims and ambitions of this mortal life must be held in check by some religious appointment that secures the attention and directs the energies of the soul with intense consecration to God. It is a spiritual need that is everywhere recognized and provided for.

We will not now criticise the systems around us,—the revivals, union meetings, weeks of prayer, etc. Those who use them are at least consistent and earnest. Churchmen believe that they have "a more excellent way." There are good works prepared for them to do, good ways prepared for them to walk in. Lent is one of them, and a very important one. We do well, we believe, to leave the others undone; but what if we leave this undone also?

The neglect of Lenten duties, Lenten discipline, Lenten devotions, is not only disloyalty to the Church, but practical denial of the supremacy of Christ's claim. The uninterrupted following of the business and pleasures of this life, even with moderation and temperance, forbids the entire consecration of heart and mind and soul and strength to God. It is a need of the soul, that these absorbing interests of the world that now is, should be subordinated, at times, and made to give way completely to the interests of the life to come.

We have duties and claims, of course, from below. We may not ignore or neglect them. We may not live as though there were no material thing, no earthly surroundings. But we may arrange our affairs, we may dispose our business, we may plan our needed recreations, so as to recognize, by a season of supreme devotion, that we are pilgrims here, and seek a better country.

If we cannot always dwell in this state,

if the demands of our earthly calling cannot be utterly subordinated to our spiritual needs, we can at least assert the rights of our souls to a foretaste of heaven, during the season of Lent. We can recognize our discipleship as our real "calling," as the first claim, as the master of our lives, by subordinating our worldly business to the appointments of Lent. By such a consistent course, we shall become masters of our business, masters of ourselves, servants of God, and not slaves to the world.

Cabalistic Cablegrams.

Without particularly admiring alliterative headlines, we cannot help asking what mean these cabalistic cablegrams which the daily papers publish, about a wonderful plan of patching up peace between the Pope and the "advanced" people in the Church of England? And the LIVING CHURCH, with the calm insight into things which characterizes it, replies to its own question, that they mean that some optimistic Papist or pessimistic Ritualist, with

"—optics sharp, I ween,
 To see what is not to be seen."

simply wants to create an ecclesiastical sensation. The optimistic Papist always looks at the situation as bathed in the saffron tints of a super-heated imagination. To his vision, the non Papal world is one vast caravan perpetually moving towards Rome; though he must acknowledge that it is very slow in arriving at its destination. The pessimistic Ritualist (the number is very small) is perpetually threatening that if so and so, then—look out for this and that.

In the mean time, lest any of the credulous public, who always swear by cablegrams, should be deceived into the absurd belief that Lambeth is going to lose a platoon of ecclesiastical high privates by desertion to the Vatican, let us bear in mind that Dr. Littledale, *facile princeps* among his kind, has just written a strong book against Rome, and that it was only last year, that the same distinguished champion of English Catholicity, as against the heresy of Petrine infallibility, demolished the Abbé Martin's attack on the Church of England. As if it were not enough to have him dead on the battle-field, Mr. Gladstone came forward (with pen as trenchant as in that memorable year, 1845, when Newman sourly and surlily turned away from the mother that bore him), and punctured the corpse with his keen logic. The Anglican Bishop of Tuam (in Ireland) reports two thousand, four hundred and eleven converts from Rome in three years; and, in one district where were only two Anglican priests a few years ago, there are now eighteen, and eight new churches. A pamphlet has been published in London, giving the names of Roman clerics that have "verted" in late years, and the list is a striking one. It strikes, full in the face, those absurd stories that ever and anon get into the papers, to the effect that there is a great exodus about to take place, and that the Lion of the Vatican has promised to swallow us dear Protestant lambs, just as easily and gracefully as the circumstances will permit.

We do not tremble at these cabalistic cablegrams. We leave that to our friend "Aspen," who reminds us of the old lady in Londonderry, who said, (over her cup of Oolong), "Deary me! they do say Papishes is making such headway! I'm a'most afeerd I shall wake up some mornin' and find meself one of 'em!"

A quarter of a century ago, the Transcendentalists were in high feather in and around Boston. Those were the days of the "Brook Farm" and all that. And how the long haired poets did sing of the better days that were soon to come, when all the world, his wife and children, would be snugly tucked away in Phalansteries, and live according to the rules of Fourier! There was one charming lyric, which had this touch of prophesy:

"There's a rose about to blow,
 There's a fount about to flow,"

That was the key-note of the movement. Something was going to happen. But it never did. The rose never blowed; and the fount—it never flowed.

And that is the way the LIVING CHURCH feels about this soul-harrowing nightmare of "going over to Rome!"

Said some one, when Doctor Cummins organized "My Church"—"That shows us that our converts from other bodies will bear watching. Let us not catch fish faster than we can salt them."

THERE are signs of a great awakening of spiritual life among us. From the dawn of Advent, the revival of God's work has gone on with increasing power and promise, and a spirit of earnest devotion has seemed to pervade all portions of our Church. In Conventions and Conferences, in Missions and Retreats, the great subject of a new and fuller consecration to Christ has engaged the attention of clergy and people. The more that infidelity has scoffed, the more closely have the hearts of the people been drawn to the Cross; the more that ignorant prejudice has disparaged the beauty of holiness in the appointments of the Church, the more have Churchmen come to love and use the Sacraments and the Christian Year.

Example is better than argument. Lives of unselfish devotion, conversation becoming the Gospel of Christ, consistency of Christian Character, are better vindicators of the truth received and believed among us, than any amount of polemic writing and speaking. It is not the logic of a system that we need to demonstrate to the world, but the power of a faith. The world cares little for the science of religion, and is able to comprehend little of our systematic theology. It is a practical age, and it demands to know the use of things. Does the Gospel take hold of life? Does the Church system sanctify character? Is the grace of the Sacraments evident in the conversation of those who use them? These are the questions which the world asks, and to which it will find answer,—not in our professions, not in theological essays and sermons, but in the *daily life of our people*.

The right answer to these, the world shall find; such an answer as will bring many souls to Christ, through union with his Body, the Church, if the members of that body be true to their high calling. All the treasures of the Gospel are theirs, all the unsearchable riches of Christ. The fullness of Him that filleth all in all, is afforded them, and they are called to sit with Christ in heavenly places. Let Churchmen realize their heritage in the family of God, and awaken to its blessing and responsibility. Let them go forward in the way prepared for them, with faithful and devoted hearts; and the Kingdom of God will begin to come with power. The human devices and weak inventions of men for converting the world, will fall and fail; there will be no need to resort to worldly expedients, and selfish motives, and appeals to excited emotions, in order to sustain the Lord's work and to win souls to Him, when once the spiritual realities of the Church find full expression in the lives of her members.

As most of our readers know, the price of paper has advanced this winter, about fifty per cent. This advance is sufficient to neutralise all the profit that a paper could realize, which was started at the low price of the LIVING CHURCH. The white paper and postage actually cost now as much as we receive from subscribers, after deducting the expenses of securing subscriptions and renewals. We make this statement, not to pave the way for an advance in price, but to impress upon our subscribers the importance of prompt remittance, and to demonstrate the necessity for observing our rule of payment in advance. To maintain our present low rates, without loss, we must avoid wasting a single paper. We shall hold to the rules and to the old price.

The Bishop of Albany, in his last annual Address, recommends the meeting of his diocesan Convention twice in three years, between the sessions of the General Convention. In case of Provincial relations with neighboring dioceses this would make a very convenient division of time; the Provincial Synod meeting once in three years, and the General Convention once in six years. The principal objection that occurs to us is the difficulty of adjusting accounts and reports in accordance with our system of annual collections, appropriations, etc. when the time covered by these shall be a year and a half.

The unfortunate Goddess of Reason who had been worshipped in blasphemous bacchanalian dances, as she sat, in her white robes, blue mantle and red cap, on the Altar of Notre Dame, during the French Revolution, died in 1863, ninety years of age, a beggar in Alsace. What a typical though tragical end!

Brief Mention.

It is reported that not a single infidel book is to be found in the Welsh language.

"How those New York Baptists do give!" exclaims the *Central*, after naming several donations, from \$50,000 to one half that sum. Some great giving is needed among us, and soon. Our educational work, the very bulwark of the church is languishing all over the country, for lack of proper buildings and endowments.—There is a movement among the Methodists to call a general council representing that body throughout the world.—One of our exchanges announces the receipt of \$94.50 to pay for sending the paper to clergy who cannot afford to subscribe. We frequently hear of such cases, and have supplied a number, but we think it hardly fair to monopolize the good work.—The Cremation heresy has reached its climax. The father of a Miss Hartman, whose remains were recently consumed at the Le Moynes furnace, announces that he will strew the ashes over the front yard to increase the yield of flowers!—On behalf of the Church and the church people, we disclaim and denounce the reports in the secular papers, of unusual festivities and revellings during the week before Lent. We are certain, from personal knowledge in many cases, that such excesses are not encouraged or participated in by our members. If the devotees of the world, the flesh, and the devil, choose to take that time for a carnival, we are not responsible for it.—Mr. Edmund Lyon, of Rochester, recently celebrated his eighty-seventh birth-day by giving \$25,000 to Presbyterian missions. A good example for younger men to follow, in behalf of our missionary work.—The revivalist, Mr. Pentecost, said in a recent meeting in Detroit: "It is a sad fact, but I do believe that much of the infidelity of the day takes its rise and justification from the unconsecration of wealth." The keeping back of the Lord's dues, not only robs the treasury of money, but also deprives the world of the best proof that could possibly be given of the power of faith.—The *Standard of the Cross* says: "A more profitable course of study and reflection for the Lenten season could hardly be suggested than the series of Gospel passages prescribed in the present series of Church Sunday School Lessons." We publish each week a commentary on these passages, and we hope they may be found helpful to many readers.—The Bishops recently visiting Kenyon College have published a letter expressing their gratification at their reception, and recommending the Institution to the general patronage and confidence of the Church.—The clergy will do us a favor, and advance their own interests and the work of the Church, by sending us the names of parishioners who would be likely to become subscribers. We will gladly send specimen copies, post paid, to all such.—It is reported that a Roman Catholic priest in Greencastle, Ind., has discharged his choir for raffling a piano at a fair.—"THE LIVING CHURCH is first rate, nearest the mind of the Church of any paper I have seen." That is from Long Island. We have a half hundred or more such good things on hand, and expect to publish some of them some day.—Some tracts on the Parochial System have recently been issued from New York. A correspondent asks why one of our Church weeklies should have the exclusive privilege of publishing them in advance. If that is a conundrum, we give it up.—The Baptist *Standard* reports over nine hundred ministers of that denomination in Illinois, and 68,460 members. They have about 6,000 members in Chicago.—The *Chicago Times* has an item about "Arch-bishop Denison!"—The *Alliance* says; "The prayer meeting and not the Sunday service is the arterial system of the church." No need of the Sacraments in that system.—Our general missionary Board asks of Sunday Schools an offering each Sunday in Lent, for the cause of missions. The response last year amounted to more than ten thousand dollars. Let us see it doubled this year.—Gladstone declares that "an effective cultivation of the great office of preaching is the most crying want of the Church of England."—"I can't trust you," said a rum-seller to an impoverished customer. "You should let liquor alone; if you hadn't drunk so much of it, you might be riding in your carriage." "And if you hadn't sold it," retorted the victim,

you'd have been my driver."—This notice on an Irish church-door: "This is to give notice that no person is to be buried in this church-yard but those living in the parish. Those who wish to be buried are desired to apply to me, Ephraim Grubb, parish clerk."

The Church in Massachusetts.

Correspondent of the LIVING CHURCH.

The 188th meeting of the Eastern Convocation was held at the Church of the Advent, Boston, Feb. 3d and 4th. The Missionary meeting was addressed by the Rev. N. K. Bishop, who affirmed that the education of the young should be *doctrinal* as well as moral and intellectual, which means Church Schools, of course. The Bishop followed in his usual happy vein, affirming that charitable institutions are the outgrowth of Christianity, and that the Church should lead in example as well as in words, teaching all her members to take a personal interest in some genuine Charity. Mr. Russell Sturgis argued that the Church should lead in reform movements; its "vital power" being essential to real progress.

In the forenoon of the following day, there was a choral celebration of the Holy Communion. The boy choir of this parish is not excelled perhaps by any in the country. Out of deference to the Bishop and many of the clergy, wafer bread, lights on the altar, vestments, etc., were dispensed with for the occasion; although at Evensong the candles were lighted.

The sermon was by the Rev. E. L. Drown, of Newburyport. It was a strong plea for Unity, so that the world's reproach—that the Church lacks one visible sign or "note," might be removed, and all men know by her oneness, that God is in her of a truth.

The event of the session, however, was the paper by the Rev. Edward Abbott, upon the attitude of the Church towards the "ministers of other religious bodies." The point made (and it was made) was this: That, although the Church could not be too careful concerning the personal and Christian character, and the ministerial qualifications of applicants for Orders from the ministers of other denominations, "yet on the other hand the expensive and discouraging period of *waiting* now demanded by the Church, was a hindrance to this notable tendency of non episcopal ministers to the Church. The writer hinted, though he gave no names, that the Church had no reason to be sorry or ashamed of the accessions to her clergy from the ministry of other religious bodies.

In the debate that followed, the Bishop explained how by mistake in committee at the time of the revision of the Canons (in Baltimore), the period of waiting for Priest's orders was made one year. He also justified the reception of persons intending to become Priests, as candidates for Deacon's Orders. By this means they can be set at work, after six months of often costly waiting in the ministerial ante-chambers. Priest's Orders are then bestowed after one year. The Bishop cordially approved Mr. Abbott's paper. Rev. Dr. Upham (Methodist) was called upon to speak. He made a decided "hit" in the story of a man who left the Methodist ministry ten years ago, because he hated itinerancy, and had since moved seven times. He also remarked that he belonged to an "Episcopal Church," whose Bishops had power to "send" him where, in their estimation, he could do the most good. He was followed by Dr. J. T. Tucker, (Congregationalist), who pleasantly reminded Dr. Upham that his "Episcopal bench" was so, more in name than in fact. He thought a stronger polity than the congregational was desirable.

Dr. Gray, of the Cambridge Episcopal Seminary, expounded the parable of the leaven; insisting that the analogy of Scripture and the Jewish use of the word required us to understand by the leaven, an *evil principle*. His exegesis elicited a hearty opposition, but was not effectively answered.

The main topic in private conversation was the Parochial System. Many of the clergy of this diocese would gladly resign their commissions from Parishes, counter-signed by vestries, to receive appointment from the Bishop and a Council. "Retreats" were also talked of; and the spiritual privileges they afford are earnestly desired by the clergy.

Michigan News.

The Rev. Milton C. Dotten has accepted a call to Emmanuel church, Detroit, and entered upon his work last Sunday.

The noon services at Mariner's Church have been unusually well attended. The addresses so far, have been very short and exceedingly interesting.

The organization of Churchmen to hold trusts for the Convention of the Diocese, is already prepared to make its report in pamphlet form.

The Rev. G. W. Wilson is visiting Chicago, and greatly enjoying a temporary release from his arduous work.

The Rev. W. H. Watts lost a second child on Monday 16th inst. The little sufferer was only nine weeks old.

Impostors.

To the Editor of the Living Church.

I notice that several of the clergy are posting "dead beats" and other "lewd fellows of the baser sort."

"I was amused the other day," says a correspondent, "at the naive speech of our rural domestic."

Defining her religious position, she said; "I was baptized into the Advent faith, but I never joined their church because I don't believe their doctrine."

All Around the World.

The troubles in Maine have entirely died out.—Congress has done little or nothing. The chief matter of interest, next to the success of Parnell, is—who will be the successful candidates before the several political conventions.

The Rev. Fredk. Courtney, Rector-elect of St. James' Church, has consented to preach on the occasion.—Miss Sallie J. Davidson, of Virginia, in April next expects to leave the United States for Jaffa, to take the place of assistant in Mrs. Hay's mission school.

Dr. Gerhard Rohlfs, the eminent African explorer, has returned to Berlin unsuccessful. He started out to rival Stanley, and to penetrate to the centre of "the dark Continent."

India, 401,080 persons died of fever last year.—The City Hall at Albany, New York, was burnt down on the 10th. Many of the public records were lost.

On the last day of January, at Montreal, a train of cars was successfully run across the ice and back, on a track that had been laid down.—There was a dreadful fire in Tokio, Japan, on the 13th ult., nine thousand houses were burned, including many foreign dwellings.

President Hayes has issued a proclamation warning all persons against unlawfully settling in the Indian Territory. The military are directed to enforce it.

The Duc de Grammont, minister of foreign affairs under Napoleon III when the Prussian war began, is just dead.—The Emperor of Austria has conferred the gold medal for science and art on Camilla Ruzicka Ostoic, for a new Turkish and German dictionary, which she has recently published, with transcriptions of the Turkish words into Roman characters.

The learned young woman has already distinguished herself in the department of Oriental languages, at the Imperial Academy in Vienna.—The University of Cincinnati has introduced the study of Arabic with the intention of making it a three years' course. Fourteen already study it.

Personal.

Rev. W. W. Raymond has taken temporary charge of St. Mark's Church, Minneapolis, Minn. at the invitation of the vestry, until Easter tide; and may be addressed accordingly.

The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions: Mrs. Hull, St. Luke's Hospital, \$ 50. In Memoriam to my Mother: M. L. T. Kennicott, Ula, Custer Co., Col., 5.00.

The co-partnership heretofore existing under the firm name of Meneely & Kimberly, is this day dissolved by mutual consent, Mr. Kimberly withdrawing from the business.

CLINTON H. MENEELY, GEORGE H. KIMBERLY. Dated Troy, N. Y., January 30, 1880.

Marriages.

CONWAY—EGGLESTON—Married, in Vicksburg, Miss., February, 5th, 1880, at the residence of the bride's father, by the Rev. H. Sansom, D.D., assisted by the Rev. Jas. A. Fox, of Warren Co., and the Rev. Dr. Cross, of Canton, Miss. Lizzie S. G. Eggleston, eldest daughter of E. T. Eggleston, Esq., to Mr. Eugene Conway, of Canton, Madison County, Mississippi.

Notices.

Marriages Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeal, Wanted, School Notices etc. Fifteen Cents a line. (two cents a word) prepaid.

Cathedral, Chicago.

Daily Prayers at the Cathedral, corner of Peoria and Washington, West side, at 9 A. M. and 4.30 P. M. Celebration of the Holy Communion every Thursday, and on all Festivals, at 9 A. M.

To Clergy and Laity of the Diocese of Illinois. The Bishop of the Diocese has desired to promote systematic giving to our missionary operations, without resorting to special appeals.

A Catechism on the Apostolic Rite of Confirmation, for Advanced Classes in Sunday Schools. By the Rev. Heratio H. Hewitt. Recommended by Bishops M. A. DeWolfe Howe, D. D., LL. D.; the late W. R. Whittingham, D. D., LL. D.; Thomas Atkinson, D. D., LL. D.; W. C. Doane, S. T. D.; J. F. Spalding, D. D.; G. F. Seymour, D. D., LL. D.;—By the Revs. J. H. Hopkins, S. T. D.; E. J. Stearns, D. D.; Campbell Fair, D. D.; J. M. Peck; C. H. Mead; P. B. Lightner; C. Collier, A. M., Vicar of St. Mary's, Andover, and late Head Master of the Training School at Winchester, England; and many others of the Clergy and Laity.

St. Mark's School. SALT LAKE CITY, Feb. 1, 1880.

To the Friends of the School: During the 124 years since the origin of the School 2791 pupils have been under our instruction. 476 have been enrolled the present school year. 5/6 of these are the children of Mormons, and those who have once been Mormons.

St. Luke's Hospital, Chicago. CHICAGO, Feb. 15, 1880.

The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions: Mrs. Hull, St. Luke's Hospital, \$ 50. In Memoriam to my Mother: M. L. T. Kennicott, Ula, Custer Co., Col., 5.00.

Previous contributions, 486.85 Total, \$876.58 MISS OLIVE LAY, Treasurer.

Notice.

The co-partnership heretofore existing under the firm name of Meneely & Kimberly, is this day dissolved by mutual consent, Mr. Kimberly withdrawing from the business.

CLINTON H. MENEELY, GEORGE H. KIMBERLY. Dated Troy, N. Y., January 30, 1880.

The business of Bell Founding heretofore conducted by Meneely & Kimberly, has been transferred to, and will be conducted at the same place, by Clinton H. Meneely Bell Company.

It Will Cost You ONE CENT!

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F. H. REVELL, Publisher, Y. M. C. Ass's Building, Chicago, Ill.

J. & R. LAMB 59 CARMINE STREET N. Y. The Messrs. Lamb were recently commissioned to execute the Silver and Gold Chalice recently presented to Bishop Potter, of N. Y.

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BOOKS FOR LENT. MITCHELL & HATHEWAY, Booksellers & Stationers, 56 Madison Street, Chicago.

The Sinless Sufferer; Six Sermons by Rev. S. W. Skeffington, Spiritual Instructions on the Holy Eucharist. By Rev. T. T. Carter, Thoughts on Personal Religion. By E. M. Goulburn, The Pursuit of Holiness. By E. M. Goulburn, 75

Dorchester Polytechnic Academy. Paper cover, 75c; cloth, \$1.25. SERMONS. By the late Warden of Racine College, REV. JAMES DEKOVEN, D. D. With an introduction, by Rev. Morgan Dix CLOTH BINDING, \$1.50. Sent by mail on receipt of price. THOMAS B. MORRIS, Office of Living Church, 76 Ashland Block, Chicago.

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St. Margaret's Diocesan School for Girls. Waterbury, Conn. Fifth year will open (D. V.) Sept. 17, 1879. Limited number received. Rev. FRANCIS S. RUSSELL, M. A., Rector.

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College of St. James's, Washington Co., Md. (Diocesan) re-opens on Monday, September 12th; Boys prepared for college or for active business. For circulars address Henry Onderdonk, College of St. James, Washington Co., Md.

St. Agnes' School, Chicago. Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. McREYNOLDS, Principal.

Racine College, Will reopen January 16th, to continue till June 25th. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information, apply to The REV. STEVENS PARKER, S. T. D., Racine, Wis.

St. John's School, 21 and 23 W. 32nd St. New York. Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

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St. Agnes School, Albany, New York. The tenth year of this School begins (D. V.) Wednesday, September 17th, 1879. Terms \$350 a year. Entrance Fee \$25. For circulars containing full information, apply to Rt. Rev. W. C. DOANE, SISTER HELEN, or MISS E. W. BOYD, St. Agnes School.

Brooke Hall Female Seminary, Media, Delaware Co., Pa. This well-known Church School, situated 14 miles from Philadelphia, is now in its 24th successful year. Its numbers are limited to fifty pupils, for whom the highest educational advantages are provided. Twelve able professors and teachers are employed. For circulars apply to M. L. EASTMAN, Principal.

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Home and School.

My Sacrifice.

Laid on Thine altar, O my Lord Divine,
Accept this gift to-day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small:
And Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.
Hidden therein Thy searching gaze canst see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears, and dimmed with
sighs,
Clenched in my grasp till beauty hath it none!
Now, from Thy footstool, where it vanquished
lies,
The prayer ascendeth—May Thy will be done!
Take it, O Father, ere my courage fail!
And merge it so in Thine own will, that 'e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own.
But, gaining back my will, may find it Thine!
—New York Observer.

A Lenten Letter to the Children.

FROM THE EDITOR.

Christmas-tide has come and gone, and you have borne your glad part in the joyous celebration. I am pleased to hear that some of you were interested in the letters I wrote to you, though I have not yet any letters from the little ones, that I am allowed to put in print. Perhaps it has seemed to you that the Christmas season being past, you could have no further interest in the Church Year or the Church Paper, till it comes around again. I hope not. At any rate you shall see that I do not forget you, and I trust that you have many proofs that the Church does not leave you out of her plan, in any of her seasons.

You who are members of Christ, ought to follow the story of His life, and have a part in every day and season that relates to Him. As you are citizens of this free country, you join with us in the celebration of our great National Independence, on the fourth of July; and what a stupid day it would be without you; and how could we keep the Thanksgiving feast without the children? So in the kingdom of Christ; you have a portion with us, and your presence and participation make each blessed season more real and precious to us.

Lent is a period of forty days (for the Sundays are not counted) in which we are called to habits of more than ordinary self-denial, for Christ's sake and for our own. For His sake because we are His disciples, and owe all we have to His precious death and sacrifice for us; for our own sake, because we need to discipline our desires and practice control of all our inclinations. By self-denial and sacrifice we follow His blessed example, and at the same time acquire a habit of control over ourselves that will enable us to resist temptation.

You need just this training, dear children of the Church. You need to learn to deny yourselves, to be firm and strong, to control appetite, to be unselfish. You will never grow up to be brave men and noble women, unless you overcome the weakness and self-indulgence of childhood, and learn to bear hardness as good soldiers of Christ. A great soul and a righteous character are not developed by a life of luxury. "It is good for a man that he bear the yoke in his youth;" that is, that he comes under discipline and restraint. This yoke may be put upon you. And you may be forced to wear it; but all the time you may rebel against it, and in after life you may cast it off and follow your own unsanctified wills to ruin. But if you take it yourselves, if you willingly accept the discipline and self-denial of the Lenten season, you may bring your will into subjection to God's will in all seasons and throughout all your life.

I hope, therefore, that you will use and improve this Lenten season, and realize that it is appointed for you as well as for Christians that are older in years and experience. A literal fast you cannot keep each week or week-day, as some of your elders may. But you may deny yourselves some weekly or daily indulgence, you may cheerfully submit yourselves to some systematic sacrifice, you may attend the Lenten services, you may do without some innocent pleasures and gratifications, that you may have more time for sober thought and save some of your spending money for works of charity.

I exhort you to this, not so much for the sake of immediate results and benefit, though these will be great, as for the sake of habits that will be formed, which will bring forth blessings in time and in eternity.

That Dreadful Boy.

He was going from Boston to Old Orchard with his mother. I was sorry to be in the same car with them. His mother seemed to exist only to be worried by this uneasy, distressing boy. He had only one fault—he was perfectly insufferable.

If I say he was "an unlicked cub" I shall offend your ears. *Lick* is an old English word that means either to lap or to strike. Shakespeare uses *unlicked* as applied to the cub of a bear; there was a notion that the whelp was at first a formless thing that had to be "licked into shape" by its mother's tongue. So it came to pass that the vulgar expression, "an unlicked cub," was fittingly applied to a boy whose mother never gave him the culture essential to make him presentable, or even tolerable, in the society of well-behaved people. The two meanings of the word are not very diverse.

This boy had never been licked into shape. He needed licking. I use the word in its two senses. And the use, if not elegant, is intelligible and expressive, perhaps graphic also. The mother besought him to be still for a moment, but the moment of stillness never came. He wanted something to eat, got it; to drink, and he kept a steady trot through the car; the anxious mother prayed him not to go to the platform; not to put his head out of the window; not to climb over the seats; all in vain. She might as well have entreated the engine.

In travelling one is often haunted by people from whom he tries to fly. He meets them at the galleries or the dinner table. The dreadful boy and his mother were in the parlor by the seaside hotel where I had engaged my lodgings. In half a day this dreadful boy was the pest and nuisance of the piazza, the parlors and the halls. His intellectual mother, coddling and coaxing him, sought to win him into the ways of decency and peace, but he rejoiced in showing he was not tied to his mother. The more she reasoned the more he rioted in his liberty.

"I would drown the little plague if I could catch him in the water," said a crusty savage from New York city; "the ill-mannered cur minds nobody and fears nobody."

One evening we were seated in the parlor, in little groups, conversing. Into the room rushed the dreadful boy pursued by another whom he had hit, and both were screaming in play at the top of their voices. As he was passing me I seized him by the arm with a grip that meant business, and said: "Here, my boy, we have stood this thing long enough; it has come to an end." An awful silence filled the room; his mother, frightened, sat pale, and not far away, while I held the culprit and pursued the lecture—"if you do not know how to behave in company, let me tell you the parlor is no place for such romps as we have suffered from you; go out of doors and stay out for such games, and when you come in here, sit down and be quiet." He wriggled to get away, but I led him to the door and left him on the outside.

As I had not been introduced to his mother, I was not supposed to know whose boy it was, and therefore made no apologies for this summary discipline of somebody else's child.

The next day I was sitting on the beach under a sun umbrella, when a party of ladies and the dreadful boy hove in sight, and sought seats near me. I offered my seat to the mother, but she found one at hand, thanked me, and said:

"I am under great obligation to you, sir, for taking my boy in hand last evening."

"It is rather in my place," I made answer, "to apologize for laying hands on the child of another; but I saw he was regardless of authority, and thought to give him a lesson."

"Thanks: but I would like to tell you of him: he is a dear child, an only child, and his father often and long away from home on business, has left his education and care to me entirely. I have the impression that the strongest of all influences is love, and that none is so strong as a mother's love; I never speak to him but in tones and words of affection; I never deny him any indulgence he asks; I let him have his own way and never punish him, lest he should be offended with me. I wish that he may not have any other thoughts of his mother but those of kindness, gentleness and love. Your sudden and decided measure last night startled me, but its effect on the child was remarkable. He has not yet recovered, and this morning he spoke to me of it, as if a new sensation had been awakened. Will you tell me frankly what your opinion is of the probable result of the system of instruction which I am pursuing?"

"It is not becoming in a stranger," I said, "to speak plainly in regard to the domestic management of another, and I hope you will excuse me from expressing an opinion which it would not be pleasant for you to hear."

"But I want to hear it; the good of my child is the dearest object in this world; I have nothing else to live for, but it seems to me the more I love him, the less he cares for me or my wishes: the more unruly and troublesome he becomes. Your decided dealing with him has frightened me in regard to my course of training."

"Rather you should say your want of training him." You do not read correctly

the words of the wise man, "Train up a child," etc. You are letting him grow up without training, and my fear is that he will be hung—"

"Hung! hung! what do you mean?"
"Only this, that you are allowing him now to be a lawless, selfish, domineering, disagreeable boy: he has his own way always; he tramples on your wishes now, and will tread on your heart soon and love to do it; such boys are bad at home and worse out of doors: growing up ungoverned, he will defy authority, be hated by his companions, get into trouble, become turbulent, riotous, perhaps an outlaw, and will come to some bad end, I fear a rope's end. This plain talk offends you, I perceive."

"No, it does not: I am thinking, but I am not offended. I asked your candid opinion and have received it, and it has made me anxious lest I have already done an irreparable injury to the dear child. Do you believe in the corporal punishment of children?"

"It is sometimes a duty. You may restrain the waywardness of some children without actually whipping them, and if you can, by all means do so. But the first duty of a child is to obey its parents. Your boy never obeyed you since he was born!"

"True, very true: he has always had his own way."

"Yes, and is therefore never happy; he would cry for the moon, and fret because he cannot have it. He is no comfort to you, and is a torment to all about him. If you would make him happy, you will make him mind: and especially to obey his mother. I do not believe that you will succeed."

"Pray, why not, sir?"

"Because, madam, you have 'views' that are opposed to these. You believe only in moral suasion, the largest liberty, and you cannot break away from your opinions and surroundings, and persistently, steadily and faithfully pursue a new line of life with that boy."

"But I will try."

"God help you, madam, and you will need his help, for you have a long struggle before you. But the prize is worth it, and I wish you success with all my heart. Your child will love you ten times more if you teach him to respect you: he will not love you while you let him defy and despise your authority as he does now. Soon he will love you, and love to obey you, and then he is saved. Solomon was a wise man, and spoke divine wisdom when he said: 'He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes.'"

The madam had a smile of contempt on her face, and said, "I don't think much of Solomon."

"Probably not," I replied: "did you ever read the Apocrypha? those Oriental writings are not inspired, so you need not be afraid of them,"—she laughed,—and I will give you the sage advice of the Son of Sirach:

"Indulge thy child and he shall make thee afraid: humor him and he will bring you to heaviness. Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn and be disobedient unto thee, and so bring sorrow upon thy heart."

"Which means teach him to obey, or he will govern you and break your heart."

The mother was silent a moment, and then spoke with quivering lip: "Did you ever read Patmore's lines—'My Little Son'—no? well, I will say them, for they are on my heart:

"My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him and dismissed
With hard words and unkindness,
His mother who was patient, being dead.
Then fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins ranged there with
careful art,
To comfort his sad heart.
So, when that night I prayed
To God, I wept and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave thy wrath and say,
'I will be sorry for their childishness.'"

"Thank you," I said, as she paused, her eyes filled with tears—"thank you: no child should be 'struck in anger and dismissed with hard words.' Punishment in love and justice breaks no child's heart: that father was all wrong."

"I see it," she answered, "and I begin to feel it also."

We exchanged cards, and I hope to hear of the dreadful boy again.—*Ireneus in the N. Y. Observer.*

WHEN a Pope is crowned, he is dubbed "Rector Orbis,"—quite a large parish to be rector of!

OUR NEW VICAR.

By the late Rev. J. S. B. MONSELL, LL.D.
Rector of St. Nicholas, Guildford, England.

XII.

If the doctrine of Baptismal Regeneration be not rightly understood (so far as we can understand a mystery), and rightly received as an article of our Christian faith, we cannot enter into the true meaning of any of our Church's services. Upon it they all hang. Take it rightly, it is a clue through every labyrinth. Take it wrongly, it is all one tangle from beginning to end.

First, let us ascertain, is it the doctrine of our Church? Then let us discover what that doctrine means. No one who takes her services in their plain English meaning—who does not, as you very properly say, have recourse to a non-natural interpretation—can question the fact. Those words (said with such quiet confidence in their truth, by your Vicar, leave no doubt on any honest and intelligent mind, as to what the Church believes. "Seeing this child is regenerate," is plain English. The prayer which follows, in which we "yield hearty thanks to our most merciful Father, that it hath pleased Him to regenerate that infant with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His holy Church" is as plain English. And the first words we learn at our mother's knee, in which we say that we were made, at our Baptism, "Members of Christ, children of God, and inheritors of the kingdom of heaven," are plain English too.

If these words have other meanings than those which reach the ear, then we tell man a lie at the font, we tell God a lie on our knees, and we are trained from our cradle in lies.

No one, however, can wonder that they are generally supposed not to mean what they seem to convey. The clergyman who utters them speaks in a tone so distrustful, that no one can imagine he believes them to be true. If there were a doubt on this subject, drawn from the strength of the language used, it is soon cleared away when, in his teachings elsewhere, a charitable hope of what may be, or a possibility dependent on the religious feelings of parents or sponsors, is put in the place of that certainty which the Church utters in her strong faith, as to the positive condition of her children.

We have sown the wind, we must reap the whirlwind. We have in times past taught this method of non-natural interpretation; no wonder that on both sides of the question we meet it now. Baptisms rarely celebrated before the congregation, the popular teaching of the day (falsely called Evangelical), in direct opposition to the plain English of our Book of Common Prayer: would it not be a miracle if men held any other opinions than those, which make them now say what they do not believe; and, longing to free themselves from the charge of such inconsistency, sigh for another Reformation?

Whenever I find these views hindering me in my work, I deal very gently with them. I bethink me—Who taught them? Who are to blame? While, this adherence to what men have received through the traditions of their fathers, is it not deserving of respect?

I therefore at once endeavour to correct the evil at its root, by showing what our Church means in her use of the word Regeneration. Almost all the controversy lies in this. Those who reject the term, or refine away its meaning, do so because they imagine it to describe that change of life which may be the result of, but which is not "Regeneration." Some very loose thinkers suppose it to be another name for Conversion. Others, who get nearer its true meaning, think that from any such gift of the Spirit one cannot fall away; therefore, as too many who are baptized fall into sin, they deny the gift of the Holy Ghost as an invariable accompaniment of Infant Baptism. Others think that the admission of so great a blessing, as a necessary part of the Sacrament, gives too much power into the hands of the clergy, and thus contributes to the revival of priestcraft. Thus, from various causes, and different points of view, all converge into one desire,—either to explain away the word, or sweep away the doctrine.

Our Church means by Regeneration, that first gift of the Divine life, in its embryo, which corresponds with generation in the natural man. A gift which may be resisted, grieved, quenched; but which being cherished, nourished, increased, leads on to the fulness of perfection. The life which follows generation may never result in birth; the life which is revealed in birth, may never be matured into manhood. Still it is not less life, all the while. Starve it, expose it, crush it, it may die; but it once existed.

And so it is with that life which the Holy Spirit engenders. Born in sin, and the children of wrath, we could not stir, by one impulse, upward, if we were not born again, made members of Christ, children of God, and inheritors of the kingdom of heaven. Baptism does not save, it places us in a state of salvation; a state out of which we are lost, in which we are saved. It is God's ordinance for imparting the new life, just as the Lord's Supper is His ordinance for renewing it. It is a mystery in each case—how the Third Per-

son of the Blessed Trinity gives life in the one, while the Second Person renews it in the other. But God having appointed the ordinances, we accept them as His; and faith enables us, though not to understand, to profit by and enjoy them.

If, as our Catechism teaches us to do, we "pray unto God to give us His grace," we shall continue in the same unto our lives' end. But if the Washing of Regeneration be not followed by the Renewing of the Holy Ghost, the first blessing received will only increase the responsibility of those by whom the second is rejected.

That our Saviour connects the new birth with Baptism, no careful reader of Scripture can doubt. When His first words to Nicodemus, "Except a man be born again he cannot see the kingdom of God," raised a rationalistic objection, His next words only made the mystery greater, by the addition of another portion of the whole truth not revealed to man:—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He cannot "see" unless he be born again, or, as is the literal meaning, born from above; he cannot "enter into" the inheritance, without the affixing of the visible sign and seal of the inward spiritual grace.

Cornelius and the Eunuch saw the kingdom by a gift of grace which preceded Baptism, as it is always supposed to do in the case of adults. They "entered into the kingdom," when Peter and Philip, each using the appointed ordinance (namely, the application of water to the person), baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. If it be said, that they were as safe, and as much God's children before as after Baptism—that, repentance and faith having become theirs, the seal of God's promises was comparatively unimportant—my reply is, that God did not seem to think that the possession of the first blessing (conversion in their cases) made them independent of the next blessing, namely, Holy Baptism. An angel from heaven was sent to guide Cornelius to the Church on earth; and a vision to St. Peter prepared him for the reception of a Gentile convert into its bosom by Baptism. So also in the case of the Eunuch. An angel sends a deacon of the Church into the wilderness to teach, and to baptize; and, that done, the Spirit of the Lord bears away His minister to other work.

Some might imagine that when angels were used at all, the higher order of beings might have dispensed with the agency of the lower; and they who wait round the throne might have done the needful work, without the aid of those who wait at the altar. But it was otherwise ordered. God honours His Church by not permitting even angels to supersede her; and teaches men to look to her for their best spiritual blessings, rather than to visions and revelations, of which no promise has been made.

Do not mistake me, however, as though I would convey the idea that God cannot act but by His Church. To Him are no limits. To us only is the limitation made. In His Church only have we any right to look for spiritual blessings. Out of His Church He may, and does, scatter them broadcast on the earth. Of those who are not members of His visible Body, we say nothing; they are in His hands Who made them, Who redeemed them, and Who can sanctify them as He will. It is of ourselves only I would speak; nor deem it too much to affirm, that having been introduced into the family of God, we cannot expect to enjoy the blessings of His home, except in dutiful obedience to those laws by which it is governed.

Looking, then, on the Sacrament of Baptism in this way, you cannot wonder that your Vicar should endeavour to celebrate it carefully; that he should use the old font, placed, as our fathers ever significantly placed it, at the door of the church, Baptism being the door of the spiritual building; that in reading the consecrating prayer, his hand should keep measure with his mouth, and, stretched out over the font, should convey, as in a figure, the benediction he prays for; and that his firm, trustful voice should say, without a shadow of doubt, what his heart so earnestly believes, that the child he has baptized is regenerate.

Had he not asked his flock a little while before, not to doubt? "Doubt ye not, therefore, but earnestly believe, that He will likewise favourably receive this present infant, that He will embrace him with the arms of His mercy, that He will give unto him the blessings of eternal life, and make him partaker of His everlasting kingdom." After these words to the taught, surely the teacher should not doubt. If he cannot say with a holy confidence, as one who believes it, "this child is regenerate," far better that he should never say it at all.

Believe me, every day we live, the plain common-sense of the world will require, more and more, that we should accept and use words in their natural and obvious meaning, if we expect men to credit us with honesty. For even those who differ from us will respect us more if we be honest to what we profess, than if we dishonestly practice and proclaim what we do not believe.

I rejoice, therefore, to find that your Vicar is, at the very commencement of his work among you, so clear and outspoken

with his people on this most important subject. The sooner they learn that Baptismal Regeneration is the sound old doctrine of the Church of England, the better. And the sooner they know that their pastor is an honest man, who means what he says, and is not afraid to say what he means, the better also. They will respect him the more. They will know that he is to be believed out of Church, when within her walls he does not dissemble. And I have no doubt that in due course of time they will see in this, as in all she teaches, that the best claim which the Church of England has upon the affections and confidence of her people is, her perfect harmony in doctrine and discipline with the teaching of the Word of God.

To be continued.

Unity in Church Music.

To the Editor of the Living Church:

I have just been looking over some of the programmes of Christmas music; and the question has arisen in my mind, "why cannot those who make the selections use some discretion in having a harmony (or perhaps I ought to say unity), in the service throughout?" I have before me three different programmes, and each seems to show how great a variety might be presented; reminding me of the numbers of a concert programme. Thus, in one church I find the *Te Deum*, by Calkin in B flat; *Jubilate*, by Millard in F flat; *Nicene Creed*, by Tours in F. Why could it not all have been either Calkin, or Millard, or Tours, but not all three in one service? Again, in another church, *Glorias* after Proper Psalms: 1. Thomas in B flat; 2. Buck in F flat; 3. Buck in A. *Te Deum*, Thomas in G. *Jubilate*, Thomas in B flat. And in the third church, we have *Glorias*. 1. Farrant; 2. Rutenber; 3. Bristow.

With such a "flopping around" among the keys, even Handel himself would be disgusted; as he was when somebody played the organ, not in a key—but in a "bunch of keys!"

Most church composers lay out a scheme, and carry it through the whole service. And you may rest assured, when you find such a variety as is presented by our Christmas and Easter programmes, that those selecting have very little idea of a real Church service.

HINE LACRYMAE.

The Sunday School.

Teachers' Help.

THIRD SUNDAY IN LENT.

LESSON, ST. MATT. XXVI. 47-57.

Of the eleven disciples, not one could watch with the Lord "one hour"; the twelfth disciple is busy enough, upon his errand of betraying Jesus. This is repeated in the history of the Church; Christ is betrayed, alike by lukewarm friends and open enemies. Earthly love is feeble; hate and malice are both strong and cruel.

V. 47. While He was yet speaking (v. 45-6.) Judas came (St. Mark, xiv. 43. St. Luke xxii. 47. St. John xviii. 3. Act. i. 16) He was familiar with our Lord's usual habits. He knew that the early hours of the night would be spent on the Mount of Olives (St. John viii. i. xviii. 2.) The traitor's work had been very successful. While Jesus had been occupied with the completion of the Last Supper, and His agony in Gethsemane, Judas had completed his villainy; he had induced the Sanhedrin to forego their resolution not to molest Jesus at this feast. His evil impetuosity seems to have affected them, judging by the excessive and exaggerated preparation. St. John says the cohort, i. e. the Roman garrison, or part of it. St. Luke adds, the temple watch, commanded by a captain (Acts iv. 1), and by the plural signifies other subordinate officers. "Swords and staves" indicate the soldiers and the rabble. All the Evangelists give pre-eminence to the sin of Judas, in the words, "one of the twelve"; one chosen and yet a "devil," at the head of this company of enemies with swords and staves and torches, to take by force, Him Who of His own will is delivering Himself into their hands.

Here is the result of his being with Jesus; seeing Him and hearing Him, that he may more surely betray Him. "The things that should have been for his health are the occasion of falling;" it is the common danger of all who presumptuously profane the things of God.

V. 48. "Gave them a sign." "Whomsoever I shall kiss (2. Samuel xx 9). In the night, as might be expected, our Lord would not be readily distinguished from the rest of His disciples; therefore, as they approached the place, the traitor had given them a sign, saying "Whomsoever I shall kiss, the same is He; take Him and hold Him fast." There may be something of irony in this instruction, or it may be that in his moral blindness Judas conceived our Lord to be a magician, and that an occurrence like those recorded in St. Luke iv. 30; St. John viii 20, 59. x. 39. vii. 30 would be repeated; and so our Lord would escape in some miraculous manner.

V. 49. Not content with guiding the soldiers, he goes before them straightway to Jesus, and with a semblance of love, says, "Hail, Master," and kisses Him. This word is to be understood in the sense

of a tender kiss, a caress, (compare 2 Sam. xx. 9. 2 Sam. iii. 27). The depth of wickedness, ingratitude, vileness, profane daring, is wonderful; but much more wonderful is the forbearance of the betrayed. There is no limit to divine patience; only a gentle word of remembrance.

V. 50. "Friend! wherefore art thou come?" This appellation brings before us the prophecy contained in Ps. xli. 9. lv. 13. (Compare Matt. xx. 13). Origen remarks that this word "Friend" is not addressed in honor, to any one in the scripture; but to the man without the wedding garment it is said "Friend, why comest thou in hither?" And to the dissatisfied laborer in the vineyard, it is said, "Friend, I do thee no wrong." If the face of the Saviour was not disgraced by the traitor's kiss, His disciples may rest assured that no disgrace nor contumely which the world can heap upon them, can really dishonor them.

"All betrayers of the truth feign love for the truth, and use the sign of the kiss in token of affection, when they betray the Word of God to His enemies."—Origen. "No evil is carried on in a public way, but rather under a specious name of virtue."—Bp. Butler.

What sin is so like to the crime of Judas, as the unworthy communion of those who touch the Holy Sacrament with profane lips. Carelessness in religion is bad; open denial of Christ is worse; but neither can compare with the sin of those who, purposing to continue in evil practices, press forward to receive the Sacrament; and, while discerning the Lord's Body, betray Him to dishonor in their own vile lusts.

V. 57. According to St. Luke, the question was first asked "Shall we smite with the sword?" Forgetting the admonition of Jesus, when two of them desired to call down fire from heaven upon the Samaritan village,—forgetting the reproof of St. Peter, in his deprecation of the Cross, one of them, in the moment between the question and answer, "drew his sword (St. John xviii. 10.) struck the servant of the high priest, and smote off his ear; the servant's name was Malchus." The blow aimed at the head was averted. St. Luke says that our Lord healed the servant's ear. (St. Luke xxii. 35-38.)

V. 52. And St. John xviii. 11. Here is warning and also a judicial sentence (Gen. ix. 6. Rev. xiii. 10). St. Peter by his act had exposed himself and those with him to an accusation of wrong. He had withstood the power of the Roman army, had rebelled against the constituted authority; and, by his abuse of the sword, had provoked the same abuse on the part of our Master's enemies. Peter had forfeited his life to the sword; the Lord denounced the act, and repealed the condemnation by healing the wounded man.

All violent and carnal means on the part of the Church, are by this condemned; for it is only the ear (that is, spiritual hearing, willingness and submission), which the carnal champions of Christianity take away from their opponents, where they have recourse to violence.

V. 53. He would remind us that if it were God's will, the power of heavenly forces over the enemy of the world would be exhibited; but this would be to interfere with the due course of the work of salvation. Let no man seek to serve God by evil (Eph. iv. 15). Christ's Kingdom needs no sword; the blood of its martyrs is its mightiest weapon. When God allows the triumph of external violence, it is in order that the sufferings of His people should be to His Glory and their good (Ps. xxxiv. 7. 2 Kings vi. 17. Deut. vii. 10.)

V. 55-57. Remembering Peter and the rest, of His Union with the Father, and of His Lordship over the Angels, He recalls to their minds the Scriptures which must be fulfilled (Is. liii. 7-24. St. Luke xxiv: 25, 44, 46; Lam. iv. 20-54). Then, turning to the multitude, He reminds them, that in spite of their bitter and murderous counsels, and, although they had had daily opportunities, they had never been able to take Him. That they had now taken Him, was not due to their swords and staves, but to His yielding Himself. In this hour, they and the powers of darkness are permitted to work their will.

Utterly dismayed, as much by surprise as by cowardice, His disciples, forsook Him and fled. Was this the end of teaching, miracles, and Kingdom? Neither of them nor by Himself would He accept release. In accepting the safety asked by Christ for them, they acted with prudence; danger and sin follow upon presumption. St. Mark escaped only by the loss of his clothing; St. Peter fell into the snare of denial.

Theodore, the Greek Bishop who, in the seventh century, did so great a work for the English Church, came from the same country and city from which St. Paul did,—Tarsus, in Cilicia.

Lord Braxfield, a Scotch Judge, once said to an eloquent culprit at the bar, "Ye're a vera clever chile, mon, but I'm thinking ye wad be none the waur o' a hanging."

The word "Catholic" is supposed to have been first used in writing, by Ignatius; and Polycarp. The disciple of St. John, was the first Bishop designated as a Catholic Bishop.

Current Literature.

The Pastor. Pastoral Theology. *Experientia Docens, Docet, Docuit.* By Rt. Rev. Gregory Thurston Bedell, D. D. Bedell Professor of Pastoral Theology in the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio. J. B. Lippincott & Co., Philadelphia.

This book is a complete armory for the Christian pastorate. It were much to be desired not only that candidates for the exercise of the Gospel ministry, but that all those who are already engaged in the arduous conflicts and labors of the active pastorate, should carefully read and digest its instructive pages, in order that the man of God may be perfect, thoroughly furnished unto all good works. The book is destined to be an enduring source of authoritative but reliable training for all who are seeking or already engaged in the charge of souls. The whole tone of the treatise suggests the hand and "experience" of a bright, clear, active, fervent and sensible exemplar of the Evangelical school of Christian pastors. Its principal heads of counsel and instruction are:—The Sources of Clerical Influence; Clerical Character; Pastoral Theology Defined; The Pastor's Office: The Pastor Catechising; The Pastor Preparing for Confirmation; The Pastor Preaching; The Pastor in Social Instruction; A Pastoral Charge; The Pastor Administering the Sacrament; The Pastor Visiting; The Pastor treating various cases of Religious Experience; The Pastor in his Sunday Schools; The Pastor's Direction of Activities; The Pastor's Parochial Administration; The Pastor Exercising Discipline; The Pastor a Gentleman.

To the above there is an Appendix containing a form for a Visiting Book, and a list of books for the study and use of Pastors, in various and varying needs of their ministry, concatenations of instrumental serviceableness for the man of God who seeks rightly to divide the word of truth to all classes of men under the influence of his pastorate.

On the whole, this book is not only exhaustive, but simply invaluable to active-minded clergymen whose desire it is to be the best and most useful of men in their sacred and responsible office. The author has done enduring service to the Church.

Sermons, Parochial and Occasional. By J. B. Mozley, D. D., late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford. E. P. Dutton & Co., N. Y., Publishers. Jansen, McClurg & Co., Chicago. Price, \$1.75.

This collection of sermons by Mozley was certainly well worthy of the making of another book. They are easy and plain in style, yet withal characterized by a simple elegance of every-day English, such as was always visible in the writings of Charles Kingsley. This matter is mostly practical, concerning personal religion; the work, the teachings, the invitations, and the hopes, of the Christian life. The manner of thought in them is often strikingly original; and while they currently exhibit the elegance of a well-trained mind and practised pen, it is, we think, no cause of regret or matter of loss that they missed the polishing that might have ensued to them if opportunity had been afforded for a revision by the Author in order to prepare them for publication. How much better to receive such sermons into our households with the impress of all but the living breath of the preacher! Perhaps no one ever yet wished that the spoken sermons, and fragments designed for pulpit work, by Robertson of Brighton, had come to us in any other than the way in which they have reached us, and which give us such a familiar insight, as it were, into the man and his methods.

Church Doctrine and Spiritual Life: Sermons preached in the chapel of Lincoln's Inn. By F. C. Cook, M. A., Chaplain in Ordinary to the Queen, etc. Rivingtons. Jansen, McClurg & Co., Chicago.

As indicated in the title, these sermons are mainly doctrinal in character. The management of the concluding eight sermons,—on the testimony of the Church in the Athanasian Creed, and the witness of the Fathers, Clement of Rome, Justin Martyr, St. Athanasius, and Hilary of Poitiers, to the Faith, the power of Life, the Eucharistic Doctrine and Worship and their permanency, with the Unity of Doctrine and of Spiritual Life in the Early Church—is particularly fine, scholarly and valuable. While these sermons may not be specially apposite to the needs of lay-readers, they will yet be very improving to all candidates for Orders who desire an opportunity for training, in an uncommonly skillful method of adapting these important topics to pulpit teaching.

Pat. A Story for Boys and Girls. By Stella Austin. Pott, Young & Co., N. Y.

This is an English story about a family of eight children, who, with their mother, the widow of an officer, went to live in London, calling themselves the Army Children, and their home, Army House. "Pat" is one of the children, though why he should be made the hero of the story, is more than we can understand.

The Army Children, would be a more appropriate title. We cordially recommend the book, as being one of unusual interest to boys and girls; and what is of more importance, its tone is healthy, and its influence good.

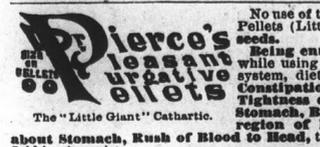
Daily Gleaning of the Saintry Life. With Introduction by M. F. Sadler. E. P. Dutton & Co., New York. Jansen, McClurg & Co., Chicago. Price \$1.25.

There are some books, such as Taylor's "Holy Living and Dying," which are a treasure-house for saintly life. "They seem to be, all of them, natural and real, heart speaking to heart, no verbiage, no harping up of high-sounding epithets, but for the most part, simple and chastened to a degree, eminently practical."

Precisely of such a character is this book of Readings and Meditations for each Sunday and Holy Day in the Church year. Each Reading occupies a single page, and furnishes matter enough for expansion into a sermon, or food enough for the spiritual nourishment of any one who through sickness or other hindrance is obliged to absent himself from the House of God.

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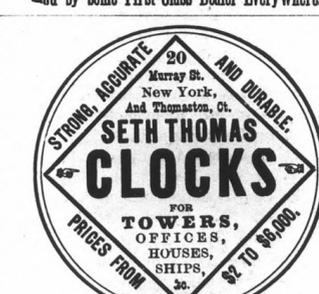


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(Continued from page 1.)

interests of this parish, has sought in the most earnest manner to induce him to withdraw said resignation, but without avail.

Resolved, That in accepting the resignation of our esteemed rector, who for 5 years has been indefatigable in his labor for the welfare of the church, we the members of this parish, feel that we are parting with one whose absence from our midst will be deeply felt.

Resolved, that this congregation bears ample witness to the great good he has accomplished in this parish which proves beyond question that his labors have not been in vain. We fervently trust and pray that God in His all-wise providence will direct his future, and crown his labors with the blessings he so richly merits.

Resolved, That a copy of these resolutions be sent to our beloved rector, that they be entered on the records of the parish, and published in the Oberlin News of this village.

A series of short, mid-day services has been commenced at No. 81 Clark St., between Randolph and Washington streets, which will be sustained by the Bishop and the Clergy of the city. They are intended mainly to meet the wants of business men, and will be held daily during the present Lenten season. Mr. Leiter, to whom the building belongs in which these services will occur, has generously given for the purpose the use of a large room on the ground floor, rent-free.

On Sunday afternoon at 4:30, a special service is held at the Cathedral, Chicago, during Lent, with sermons by different clergymen. At the first service, last Sunday night, the Rev. Arthur Ritchie, of the Ascension, preached on the first commandment. The Rev. T. N. Morrison, Jr., will preach the sermon next Sunday.

At St. James', the Lenten services are attended by large congregations, Bishop McLaren officiating several times each week, besides on Sundays. The indications throughout the Diocese are cheering; the Lenten devotions were never so well attended and enjoyed.

MINNESOTA.—At the call of the Dean (the Rev. E. Livermore), the Clergy of the Western Convocation met at St. Peter, on Wednesday, Feb. 4th. The Holy Communion was celebrated by the Dean, who also delivered an able Address on the work of the Convocation.

On the previous evening there had been service and a sermon. The theme of the preacher (the Rev. E. Bill), was—"Christ received is Eternal Life." On Wednesday, after Service, the Rev. Wm. Powell read an Essay, his subject being—"The Christian Minister as a Preacher or Evangelist." As a result of the discussion which ensued, five of the clergy present arranged to fill up the first week in Lent in each other's parishes, having Divine Service every evening. The subject of Mr. Bill's Paper was—"The Christian Minister as a Teacher."

In the evening a Missionary meeting was held, with appropriate devotions. The Holy Communion was celebrated at half past seven on Thursday morning. An hour and a half afterwards, Convocation assembled to listen to Mr. Richmond's Paper. The Clergy sat in the choir stalls; and, in the discussion that followed, each one, in addressing the Dean, rose to his feet. It was felt that we were treading on holy ground; and the words spoken were more worthy the occasion than is often the case at clerical gatherings.

The subject of Mr. Richmond's Paper was "The Christian Minister as a Priest."

In the afternoon, seated cozily around the far-famed fire-place of the Rectory, the clergy gave their opinions on the subject presented by Rev. Mr. Miller, viz. "The Christian Minister as a Member of Society."

At Evening Prayer on Thursday, the Preacher made it his object to show that the Church, as the Body of Christ, is to mankind the Way, the Truth, and the Life.

In the ten years during which the writer has attended the Convocations of Minnesota, he has never known one which so thoroughly fulfilled his *beau-ideal* of what a Convocation should be; a result that was largely due to the executive ability displayed by the Dean.

IOWA.—Persons in glass houses shouldn't throw stones. The pastor of the First Methodist church, Davenport, warned his congregation not to attend a Dickens carnival, held at the opera-house, for the benefit of an Episcopal college, for the reasons that: "First, the place of meeting was a theatre, in which building was a saloon; second, the wearing of costumes and personification of characters not their own; third, each evening closing with a dance." Whereupon a trustee of the college, with an uncomfortably long memory, brought to light the reports of a Methodist fair for the benefit of the First church, held in an opera-house, in 1870, at which "one of the principal features of the evening, the tableaux, were universally conceded to be the best effort ever made in the city," in which various young Methodist ladies "dressed in costumes and personated characters other than themselves." The account goes on to say that "the drawing of the prizes attracted much interest. Mrs. D. drew the handsome doll; Mr. S. the handsome carriage blanket; Mr. A. the magnificent afghan; Mrs. B. the buggy and baby," and also that "long tables on one side were loaded with beautiful articles for sale or to be disposed of by raffling."

WESTERN NEW YORK.—On the first Sunday in Lent, the Right Reverend Bishop Cox made a second visitation of St. Paul's Church, Rochester, and administered the Apostolic rite of Confirmation to a class of 21. He preached, and addressed the candidates. This was a second visitation, making 58 that have been confirmed and admitted to the Holy Communion in this Church during the past eight months. The church has recently been thoroughly repaired, and the whole interior tastefully decorated. It has a surpliced choir of 40 men and boys, thoroughly trained, and competent to render any music suitable for Divine Worship.

Notices.
The Church Monthly Magazine for February contains a large assortment of short articles on various subjects, which ought to be of interest to its readers. Among its papers we find the following titles: The "Clergy and their Widows and Orphans;" Pages from Primitive Church History; "Matter and Substance;" a serial, "Rob's Vacation;" a sketch, The Lower Canadian Habits; The Editor's Portfolio; Church News, Book Notices, and Sunday School Lessons, quite fill up this magazine.

Appletons' Journal for March is forehanded, and insures a first reading and therefore a more careful reading, being ahead of all competitors, in time. There is something substantial about Appletons', with its broad pages and solid paper: The Table of Contents for March comprises a suitable variety for its different classes of readers, at the same time the useful and thoughtful articles predominate. We can heartily endorse the editorial on the spelling reform, and wish that we could reprint it. It clearly sets forth the confusion that these would-be reformers are striving to introduce, to make the last state of our language worse than the first. Appletons' is always good reading and the number new before us is, to our taste, one of the best.

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