

The Living Church.

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

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WHOLE No. 66.

Some Foreign Notes.

Cuba ahead of Chicago—Italy—Nihilism—The Bible in Italy—The Drift in Trade.

The Cubans treated General Grant to a demonstration which will make Chicago tear her hair in envy. They gave him an earthquake for breakfast. Very few of the "swells" among whom he has of late been sojourning, could do that. It has excited the wildest commotion among the Negroes, who believe the world is coming to an end. The argument they advance, is the fearful smell in Havana, caused by the new American Gas Works. If smells are any sign of the end of the world, certainly we in Chicago ought to be in a flutter. General Grant has had a splendid time in Havana; his appreciation of which, he probably showed with the same wild enthusiasm that he manifested here. He went to an American circus (was it Barnum's?) and telegraphed congratulations to the King of Spain, on the festival of his patron saint. We wonder what is the name of General Grant's patron saint. There is no "Ulysses" in the sacred calendar.

Feverish indeed is the European pulse. Everyone is armed to the teeth; and any increase in anybody's army makes everybody else terribly uneasy. The recent preparations for increasing the German army, as if that huge machine were not already large enough, (the very babies there are put to drill, and the whole Empire is one vast camp), have upset the German capitals; and all the bedizened diplomats are rushing about, everywhere. The relations between Russia and Germany are daily growing more ticklish; and in Russia's military circles there is prodigious activity. Troops marching, depots of arms and provisions being filled up, etc. The Russian press cries "Peace, Peace," but old Bismarck is up to something—nobody knows exactly what. He says that he means to resist Pan-slavism as soon as it shows its hand in the east. All believe that he is trying to bring in Italy and Austria, to help him in his designs, whatever they may be. He was reported dying a little while ago; but he is all right again.

Although Italy has wasted a great deal of her strength in foolish political quarrels, and absurd excitement, (for example, the tremendous row lately raised in Rome, because a few of the Pope's old dishes were accidentally sold), yet there is a splendid and a steady progress in Italy, in a social, literary, and artistic way. As a proof of the last, there is scarcely a sculptor in Italy who has not been of late, or who is not at present, engaged in modeling some proposed monument to King Victor Emmanuel. Immediately after the death of the Re Galantomo, parliament, provincial and communal councils, political associations, trades-unions, etc., opened public subscriptions for erecting monuments to the founder of Italian unity. There is hardly an Italian village which has not offered a prize for the best design for a monument. One may easily imagine the hundreds of studios, from Venice to Palermo, in which the molding of equestrian statues of the soldier king, is busily going on. In the public competition for the erection of a monument voted by the municipality and people of Milan, Signor Rossa, a Roman sculptor, was first. The monument, which is to be of colossal proportions, is most effective. The king is mounted on a superb horse. The base is grand, and the bas-relief round the base represents the most important events in Victor Emmanuel's reign, from his accession to power after the Novara defeat, to his triumphal entry into Rome.

Nihilism (and again we confess that we should be puzzled to define the word, though it seems to be chiefly a revolt against the despotism of the Russian rule), is spreading more and more among the army officers. Todleben found it absolutely necessary to summon together the officers of the Odessa garrison, and lecture them about it. He said that it was all right that no officer should tell tales on another; but when it got to concealing a brother officer's traitorous utterances, a little tattling was quite the proper thing. At the same time, the civil governor summoned all the journalists of the city, and gave them a talk on the same subject. He is affirmed to have said that the journalists were rogues and traitors already, and that they deserved to be punished as such; but that he would in mercy bear with them a little longer, merely admonishing them on the present occasion with all impressiveness, to show themselves possessed of more patriotism in the future; otherwise his patience would come to an end. Imagine Sheridan summoning the Editors of the *Times*, *Tribune*, *Living Church*, etc., and expressing himself in this charming way!

The Italians have got a new Bible; we mean a new translation of the Vulgate. It has been done by Father Curci, who, as everybody will remember, was snubbed so dreadfully by Pius IX. The present Pope, who, while not so gushing, is a great deal more learned than the late pontiff, has taken him into great favor. This new Italian Bible is annotated with great ability. In the preface, Father Curci says that the Bible alone can cure the world.

That a member of the Society of Jesus, and so eminent a man as Father Curci, should have used such language, is a fact which in itself ought to have roused the attention of the Italian press. It

would have engaged public opinion, if Italian journals were conducted by men who had less at heart party interests, and more those of the social and literary progress of Italy. The preface to the Italian version of the four Gospels possesses undoubted political importance; and its importance has been increased by the fact, that the present Pontiff, Leo XIII., hastened to congratulate Father Curci on his work, and to order a considerable number of copies of his translation to be distributed among the seminaries of Italy.

The interest that is now taken in everything American is one of the signs of the times in Europe. People cannot shut their eyes to the fact that gold is going to America,—a very unnatural order of things. The *Paris Liberte* has an article regretting this outflow of gold to the United States, and we are informed that "It would be better for the Americans to exchange their agricultural products for English, French, and German manufactures, for they have all the gold they require." Yes, but we know our own business, and may prefer our own manufactures. We have plenty of land to lay out our gold upon. There is no plethora of it. Both English and French had better give up their delusion that American competition is going to be less, or American purchases any more important.

The General Theological Seminary.

Real Catholicity.—Elevated Railroads.—Children's Aid Society.

From our New York Correspondent.

NEW YORK, Jan. 31, 1880.

No event in ecclesiastical circles has called out more and pleasanter comment, than the meeting held last week in the interest of the General Seminary. While such a meeting was a consummation to be devoutly wished, yet only the strongest faith in that God, Who maketh men to be of one mind in a house, could venture to expect it, on this side of the golden gate. We have heard it characterized as the most remarkable event in our Church history for a generation. Men could hardly believe their ears, and they cannot yet interpret what they see and hear. But the fact is recognized. At that meeting, a sub-committee was appointed to devise means to raise the contemplated endowment. This committee came together during the present week for a general discussion of the interests of the Seminary; and they met at the office of the Rev. Dr. Dyer, in the Bible House. The first question that was raised, was as to the propriety of moving the Institution to a better locality. Its present site is a part of the old Bishop Moore farm; and when it was given to the Seminary by his son Prof. Moore, it was very far in the country, and there was little anticipation that it would ever become the centre of an immense population. It occupies two squares on 20th street, and it owns the adjacent lots to the Hudson River, which are rented for business purposes. The property is of great value, but the income derived from it is small; while the expense of filling in the lots, and the care of them has been very large. From the two blocks on which the Seminary Buildings stand, of course no income is received. The population in the vicinity has become dense, and the whole surroundings are unsuitable. The Institution has outgrown the edifices erected so many years ago, and it would be a wiser economy to take them down than to attempt to add to them, while, for the purposes of sale, the property has a very large value. It was the unanimous opinion of the members of the committee, who were present, that it would much advance the interests of the Seminary, if a removal could be made. It was thought that a suitable site could be procured at 79th street and East River, on land belonging to the corporation of Trinity Church, and adjoining that on which Trinity School now stands. The Committee took no formal vote, but will await the action of the Trustees through their Standing Committee. Meanwhile, necessary inquiries will be made, as to the possibility of securing the land, and of obtaining proper titles to it. It is not the first time the removal of the Seminary has been mooted. There may be some local opposition, but the project will commend itself to the good sense of the Church. We trust that in any removal, some proper steps may be taken to do honor to the memory of Prof. Moore, who gave the present property to the Institution, and also endowed, we believe, one of the Professorships, which is called by his name. For many years he filled the chair of Hebrew; and, for his day, was no mean proficient in that tongue, and published a Hebrew Dictionary. He was the son of the second Bishop of New York, and is well known to the Church and to the world, as the author of the lines, "Twas the night before Christmas, and all through the house," etc. He lived and died the chief benefactor of the Seminary; and it will be fitting, that in removing from the large domain which he gave to it, something should be done to do him honor besides the name which has been given to a Professorship. We have no fear but that the Committee will raise the endowment, which is so necessary, and will also take care of the memory of the past munificent benefactors of the Institution.

We are, sometimes, in search of items, a visitor to the free Reading Room of Cooper Union; and, on one or two occasions, have spoken of it to the readers of the *LIVING CHURCH*. It was open to all comers, and only those were excluded, who were guilty of intoxication or disorderly conduct. As you passed in, you received a rubber check, which you gave up when you went out. In the summer it was a cool, comfortable place, and it was the daily resort of hundreds upon hundreds, who could there gather news from all parts of the country, or could consult the books of the library. They were protected from the burning heat of the sun, and in the winter from the cold. To us it seemed to be the resort not only of the studious, but of tramps as well. They spent the day and evening there, and could be seen sleeping in its chairs, with the shabby and often uncleanly attire of the tramp, and sometimes with the tramp's manners. They cut and mutilated the papers and pamphlets, they stole the books, and even the Bibles, which were upon the tables. The file sticks, which held the newspapers, were missing for the sake of the brass upon them; and they carried away the rubber checks which they received at the door. The evil has become so great, that to protect those who go for legitimate purposes, it has been determined that hereafter, no person shall be admitted without a ticket from the curator, which can be procured only by application; the system adopted being like that used in the British Museum and in the Lenox Library in this city. It was high time that some such step should be taken, for the Reading Room was getting to be a somewhat unsavory place, and a policeman or two was as necessary as the librarian.

Last Sunday night, Rev. Dr. Ewer, preached in St. Ann's church, Brooklyn, for the Rev. Dr. Schenck. A year ago, he invited to his pulpit the Rev. Knox-Little, a man of the same school with Dr. Ewer. The same evening that Dr. Ewer preached for Dr. Schenck, the Rev. Mr. Mortimer, lately of Baltimore, preached the Anniversary Sermon for the House of Mercy in the Church of the Transfiguration, of which Rev. Dr. Houghton is Rector. Mentioning these facts, with the composition of the Seminary Committee, to one of our leading Low Churchmen, whose name is a tower of strength, he smiled pleasantly, and said, "We are getting to be a happy family." An old fashioned "High," not to say "Dry" Churchman denounced the same state of facts, as treason to the Church; so differently do men see the same things.

Senator Astor has endeared himself to all New York by the bill he has introduced to the legislature, compelling our elevated roads to reduce their fares to five cents. Their franchises cost them nothing, their expenses bear no proportion to their gains, and their owners are heaping up fortunes upon fortunes. They are also heaping up the wealth of the people. It is thought Mr. Astor's bill will go through without any serious opposition; and the roads will be taken in hand in other ways. They made the most generous promises when they were begging for their franchises; but, once obtained, they are insolent to a degree, and the city is almost powerless to help itself. It is hoped that other cities may be warned by our fate, and be slow to tear down their walls to admit a Trojan horse.

What a world of good is done by Children's Aid Societies! We last week mentioned, that Mrs. Astor had provided homes for nearly a thousand children in the far west, and had sent them thither. The Children's Aid Society of this city, during the last year, has sent to homes 3,713 persons, of whom 3,300 were vagrant children. In twenty six years, 50,000 persons have been furnished homes, of whom 45,000 were children. In the Lodging Houses, 200,000 boys and girls have been sheltered, fed and instructed; and in the Industrial Schools 50,000 poor little girls have been taught. We have not enquired curiously, under whose auspices the Society sails, or to what, if any school of theology, it belongs; we could only see the facts. If devils are cast out, we rejoice, though the miracle-workers follow not with us. It is better for the children to live in the boundless prairies of the West, than to perish in the sinks of corruption of our great cities.

PENNSYLVANIA.—The *Episcopal Register* says: We are glad to announce that Bishop Stevens has been able to resume his Episcopal work. On Sunday, the 18th instant, he visited and confirmed nine persons in the Church of the Merciful Saviour, Philadelphia, Rev. Wm. B. Hooper, Rector, and on Septuagesima, he visited and confirmed in St. James's Church, Kingsessing, the Rev. Charles A. Maison, Rector.

Now that Bishop Stevens is sufficiently restored to health, to take, once again, active charge of his diocese, the case of Father Prescott and St. Clement's parish comes to the front. The Philadelphia papers say, that, a few evenings ago, a meeting was held at the Bishop's residence, when witnesses were examined "to substantiate the charges against St. Clement's."

On Septuagesima Sunday, a collection was taken in St. Mark's Church (Rev. Isaac L. Nicholson, Rector), for General Missions of the Church; and the offerings amounted to \$1,750.

Second Meeting of Trans-Mississippi Bishops.

Examinations at Griswold College.—A Church Building Association.—The Needs of the Great West.

Correspondence of the *LIVING CHURCH*.

Agreeably to the call of the senior Bishop, (the Rt. Rev. Dr. Whipple), the Bishops whose dioceses meet on the Missouri River, assembled in Davenport on Wednesday, the 28th of January. There were present the Bishops of Minnesota, Nebraska and Dakota, Missouri, Colorado and Wyoming, and Iowa. The Bishop of Kansas, who had recently visited Griswold College, and attended the various class-recitations, was detained at the East in consequence of Mrs. Vail's illness. The Bishop of Niobrara sent his regrets, in view of his necessary absence on Indian business. Both of these Bishops have accepted the position of official visitors of Griswold College, and are in perfect harmony with the movement of the trans-Mississippi Bishops, for united action in all matters educational, missionary and aggressive.

The opening service was held in the Cathedral, at which the Bishop of Minnesota preached, and celebrated the Holy Communion, assisted by the Bishops of Colorado and Iowa. In the evening, a public missionary meeting was held in the same place, with stirring addresses from the Bishops of Colorado, Nebraska, and Minnesota. Thursday and Friday were devoted to careful and searching examinations of the various departments of the College; the Bishops devoting the mornings and portions of the afternoons of these days, to personal attendance, in the class-rooms, on the oral examinations, and giving the evenings to the scrutiny of the written papers presented by the members of the several classes. The Bishops, without exception, expressed their perfect satisfaction with the results of their investigations; giving their full testimony, both publicly and in private, to the thoroughness and honesty of the work done. Especial praise was given to the exactness of the classical instruction and the familiarity displayed by the students, with the grammatical structure of the ancient languages, and also to the superior work done in metaphysics and the natural sciences. The Bishops freely expressed their conviction, that the foundations which had been laid, and the advance attained at Griswold, were too important to the Church to be neglected; and that, with the help needed and deserved from abroad, to supplement and sustain what had already been secured; (in view of the completeness of its course of study far in advance of any Institution west of the Mississippi and quite equal to the leading colleges at the East, and under the charge of the able and devoted professors now occupying chairs; in view also of the remarkable healthfulness of the climate and the peculiar advantages of the situation of the College at the point of confluence of travel, east and west, north and south), Griswold College cannot fail to become not merely a leading Church College, but the most prominent Educational Institution in the vast territory reaching from the Mississippi to the Rocky Mountains. Seven Bishops are now associated as official "Visitors" of Griswold; and with their united endorsement and support, the future of this institution, (the foundations of which have been laid with so much prayer and toil), are surely secured. At no college of equal reputation can a student support himself so economically.

At the private sessions of the Bishops, the Bishop of Minnesota presided, opening the Conference with prayer; and the Bishop of Iowa was re-appointed Secretary of the Council. The account of the proceedings of the last Conference, as printed in the *Iowa Churchman*, was adopted as the minutes of the first session, and ordered to be so inserted in the permanent records of the Council. The urgent need of aid in the work, beyond the increased appropriations of the Domestic Committee, which was gratefully acknowledged, was brought before the Conference, and echoed by each Bishop in attendance. This help is invoked, in view of the development of the work beyond all precedent. The indisputable duty to meet the requirement for immediate and sustained labor, in view of the addition, during the past year, of half a million of immigrants to the population of the dioceses and jurisdictions represented, and the prospect of an equal influx of settlers during the present year, was acknowledged. The need of clergy of the most varied learning, the broadest culture, the most earnest personal holiness, and the highest development of physical strength, was confessed. The men who have been ordained at the East, and have failed there, (too often from want of full preparation for the work of the ministry, or from lack of the power of adapting themselves to the western field), are of no use with us. We have neither work nor welcome for men who would not be sought for, and who would not prove acceptable ministers of the New Testament, in any; even the most cultured, part of the Church. Men who have the most thorough theological training and experience, and who are filled with the love of souls, are what we need for the western field; and the Bishops agreed that these men can best

be trained at "Seabury" and "Griswold," the theological School and the College of the Bishops and Dioceses united in this Conference. The aid given to these institutions, in enabling them to extend most widely the range of their influence, will go the farthest in meeting the wants, present and prospective, of the West.

The subject of church building was a matter of special consideration. It was stated that a body of our fellow Christians, who are certainly an example to us in their aggressive work, purpose the building of a thousand places of worship, west of the Mississippi in the course of the present year, and for this purpose have asked the members of their Communion for the offering of half a million of dollars. By this means, it is supposed to secure, for denominational purposes, property to the amount of two millions of dollars; as no money is to be given, without the raising of three times as much, on the spot. In view of the needs of the Church in this respect, and the utter inability of securing the means for this work at the West, it was—after a most careful and prayerful consideration—decided to organize and incorporate a WESTERN CHURCH BUILDING ASSOCIATION, having its headquarters at Davenport, and comprising as its co-operators, the Bishops of Minnesota, Kansas, Nebraska, and Dakota, Montana, Missouri, Niobrara, Colorado and Wyoming, and Iowa; the senior Bishop, (Dr. Whipple), being president, and the junior Bishop, (Dr. Perry), being secretary. The object of this organization is, the securing of funds for the erection of churches and parsonages in that great district lying between the Mississippi and the Rocky Mountains, into which such an unparalleled immigration is now pouring. The funds entrusted to the Society will be distributed and expended according to the best judgment of the Bishops above named, and as far as possible in accordance with two general principles. First, that the amount donated to each Church must secure for the locality benefited, a sum equal to three times the benefaction; secondly, that there shall be no debt remaining upon the church or parsonage to which appropriations are made; but where it is possible, the property shall be inalienably secured to the Church.

Arrangements were made by the Bishops to meet personally all the expenses of this organization, for five years; so that every dollar contributed for this most worthy object through this Society will go directly towards the upbuilding of churches in the West, without any deduction whatever. God strengthen and sustain this effort for the enlargement of His Kingdom among us! Who will give the first \$5,000 and thus enable the Bishops of the Valley of the Missouri to plant a church in each of their jurisdictions at once?

The need of a general Society for the support of students for the Ministry, and for the strengthening of Church Educational Institutions of the highest grade at the west, (such as "Seabury" and "Griswold"), was discussed, and will form a subject of further deliberation. Parsimonious appropriations to, or utter neglect of western dioceses and institutions, are equally suicidal; and the giving now, "good measure, pressed down and running over," will redound to the glory of God, and the vast increase and strengthening of His Church.

The Bishop of Minnesota was summoned home ere the adjournment of the Conference, in consequence of the illness of Mrs. Whipple. The Bishop of Colorado remained over Sunday, preaching morning and evening in the Cathedral. Thus ended the second session of the Bishops at Davenport; each Bishop going to his home and work, with the conviction that much had been gained by thus meeting face to face.

St. Luke's Hospital, Chicago.

WAYS IN WHICH THE READER MAY HELP.

- I.—You can support a bed by paying \$300 a year, in quarterly installments.
- II.—You can subscribe a certain sum monthly on the cards distributed in your church on Hospital Sunday, or to be procured from the Directors in your parish, who will collect your subscription.
- III.—You can, among your acquaintance, collect funds and forward them to the Treasurer, N. K. Fairbank, 112 Dearborn Street.
- IV.—You can organize Hospital Aid Societies in your parish; and, among the children of the Sunday School, by work or by subscription, obtain large sums of money.
- V.—You can send jellies, fruits and delicacies from your table, or canned fruit, clothes, linen rags—in short, anything that is useful in a house.
- VI.—If you live in the country you can beg from the farmers potatoes, butter, eggs, and vegetables of all kinds.
- VII.—When you make your will you can do as other kind people have done before you: remember the Hospital by your bequest.
- VIII.—You can speak a good word for the Hospital when you are among strangers; and you can pray for it.
- IX.—You can contribute something toward the endowment of beds. Already \$8,000 has been contributed in that way. There are now three beds in progress: a bed for sewing women, contributions for which can be sent to Mrs. N. K. Fairbank, 640 Michigan Avenue; a bed for incurables—send funds to Miss Olive Lay, 321 Michigan Avenue; a bed for crippled children—money to be sent to Mrs. A. Williams, 1294 Prairie Avenue.

Church Calendar.

1880.

Jan. 23.	Friday. Fast.
25.	Septuagesima Sunday.
	Conversion of St. Paul.
30.	Friday. Fast.
Feb. 1.	Sexagesima Sunday.
2.	The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
6.	Friday. Fast.
8.	Quinquagesima Sunday.
11.	ASH WEDNESDAY.* Fast.
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.
*Proper Psalms, A. M., 7, 32, 38; P. M., 102, 130, 143. Special Prayers before the General Thanksgiving. The Collect for Ash-Wednesday is to be read every day in Lent, after the Collect for the day.

†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.

These have no root, which for awhile believe, and in time of temptation fall away.

S. LUKE, viii:13

As the roots of a tree are out of sight, yet from them it derives its firmness and stability, so upon the hidden life of the Christian, that life which is out of sight of other men, his firmness and stability depend; and as it is through the hidden roots that the nourishment is drawn up to the stems and branches, and the leaf continues green, and the tree does not cease from bearing fruit, even so in the Christian's life, that life which is "hid in Christ with God," lie the sources of his strength and of his spiritual prosperity.

ARCHBISHOP TRENCH.

Jesu, look on us when we fall,
And by Thy look to Thee recall!
Strength at Thy look returns again,
And tears wash out the guilty stain.

Scatter our soul's sleep, in us shine,
Shine in our hearts, Thou Light Divine,
Of Thee let our first words be said,
To Thee our latest, truest vows be paid.

—ISAAC WILLIAMS.

News from the Churches.

NORTHERN TEXAS.—The visit, (too short by half), which the Rev. Stephen H. Green, Dean of the Cathedral at Dallas, recently paid to his friends in Chicago, was—we need hardly say—much enjoyed by them, and by those of his brother-priests who were privileged to make or renew acquaintance with him. We would willingly have kept him here, if he would have consented to stay; but we live in the hope of seeing him among us again at no distant day, when he may be assured of a hearty welcome.

From the *Little Churchman* we gather the following items:—

The Chapel of the Incarnation, in Dallas, in charge of Rev. J. F. Hamilton, is meeting with good success. St. Matthew's Grammar School, Dallas, is in successful operation, under the management of Rev. J. F. Hamilton, an experienced and successful teacher. Rev. Gustave E. Purucker has done a good work in Sherman. The church building and rectory have been greatly improved, and much of the work has been done by Mr. Purucker's own hands. The parish is now in better condition than it has been for a long time. Rev. J. T. Wright is full of life and vigor. The parish in Denison has purchased two lots and moved the rectory, and made many important and needed improvements. Rev. Peter Wagner, rector of St. John's Church, Corsicana, has succeeded in building a handsome rectory. Besides this, the church has been painted and the work of the parish is going steadily onward. St. James', Texarkana, is progressing nicely under the pastoral care of Rev. B. F. Newton. The town is growing and the prospects for the Church are favorable. Rev. E. G. Benners, of the Diocese of Texas, is doing a good work at Paris, where he gives services two Sundays in the month. Christ Church Mission, Clarksville, under Rev. A. M. Whitten, is doing remarkably well. The whole community is favorably inclined to the work. Very little change in the parish at Cleburne. The Rev. J. T. Hutcherson continues his faithful labors, and the day is not far distant when we may expect a good parish to flourish there.

WESTERN TEXAS.—Texas has a vast domain, equal in area to Maryland, Virginia and Ohio, with the Middle and New England States. And this "lone star" is not so lonely as some may imagine. It already has a population of 2,000,000, and the marvelous immigration now pouring into the State increase the number at the rate of 300,000 a year.

The old Spanish town, San Antonio, is the most unique city on the American continent. The churches of San Antonio are remarkable for their architectural beauty. The Roman Catholic Cathedral, of San Fernando, from whose dome waved the red flag when the "Alamo" fell, is well preserved.

St. Mark's is destined to exercise a great influence in Western Texas. It has been erected and adorned by the untiring efforts and artistic skill of its Rector, W. R. Richardson, and would be accounted

beautiful, and esteemed an ornament in the largest city. It is in its appointments constructed in exquisite taste, and in strict conformity with the traditions of the Church. Each stained glass window is a memorial offering. The ceiling is decorated by the pencil of the Rector, while the altar cross is delicately carved by the same artist.

The bell is rich in historic association, having been cast from cannon found near the "Alamo." It appears that the first organ used in this church, was obtained for it by the exertions, and largely by the personal gifts, of the Rev. T. S. Bacon, now of Baltimore.—Abridged from the N. Y. Standard.

NEW YORK.—A Crèche or Day Nursery for the care of children under six years old, has been opened at 52 Varick street, under the care of the Sisters of St. Mary. The object, of course, is to help women who are obliged to go out to work by the day. Children will be cared for between the hours of 7 A. M. and 6 P. M. For the sake of other little ones, no children will be taken from families having contagious diseases. It is expected that the mother will pay five or ten cents per day for the care of her child, as there are no funds for the support of the Crèche except as kind persons are disposed to give. Toys, children's clothes, or donations of money and provisions will be thankfully received.—N. Y. Guardian.

WESTERN NEW YORK.—The Church Home at Geneva has received a gift of \$10,000, and will doubtless soon be provided with a suitable building. The *Kalendar*, remarking upon it says:

In the matter of buildings suitable for the carrying on of our eleemosynary work, it is a question worth considering if it is not better to erect plainer structures than we often see. The expenditure of large sums of money on buildings of several stories in height, with wide corridors, spacious rooms and lofty ceilings, may gratify our vanity, but it does not add to the comfort of the inmates whose early lives knew nothing of such stateliness. If the inmates' comfort should be consulted the apartments would be as neat, simple and cosy as the homes of such people in ordinary life are often found to be. If the happiness of these unfortunates be kept in mind we should not erect buildings which are in many cases so cold, cheerless and uninviting. We should have them like homes, less like hotels.

Such being the necessity in reference to the buildings, we, of course, for a further good of those concerned, must dispense, as far as we can, with paid workers. Assistance must be rendered *con amore*, and hence the introduction of Sisterhoods and all the accompaniments which tend to give to the whole, the semblance of real home life. So much has been said of Sisterhoods in the last few years, and so much has been seen of their benefits, that it has become a recognized fact that charity is not doing her perfect work except under their guiding hand.

SPRINGFIELD.—Mr. Wm. Elmer, late a minister in the Baptist denomination, and for two years the pastor of their society at Lincoln, in this diocese, has made application for Holy Orders. Mr. S. M. Strick, late a minister among the Universalists, and for two years a resident of the same place, has also made application for Holy Orders. Both of these gentlemen are men of good ability, and come with high testimonials; and doubtless will do good in the Church. I. E. M.

The Standing Committee of the Diocese met at the Guild-Hall of St. Paul's Church, on the afternoon of Monday, the 26th inst. Those present were Rev. J. D. Easter, of Jacksonville, President; Rev. William M. Steel, of Centralia; Judge S. H. Treat, and Mr. R. P. Johnston, of Springfield.

After the reading and approval of the minutes of Dec. 16, the applications and canonical testimonials of Mr. William Elmer, late a Baptist minister, and of Mr. Samuel Morrison Strick, late a Universalist minister, (both of Lincoln), also of Mr. Francis Wicks, of Decatur, were received; and they were duly admitted as candidates for Holy Orders, and were recommended as such to the Bishop, each case being acted on separately. The Committee then adjourned.

ILLINOIS.—Rev. Mr. Heermans, of Amboy, conducted an Episcopal service at the congregational church in Tonica, on the afternoon of Septuagesima Sunday, and another in the evening, at the M. E. church. Large audiences attended both services. In the matter and spirit of his discourses, the preacher made a good impression in his behalf. A noticeable feature of these meetings was the bringing to the front many of our citizens who have hitherto but rarely been seen inside of our churches. Let us hope that provision will be made for all to worship God after the custom of their fathers, and according to the dictates of their consciences.—*Tonica News*.

Mrs. Jane Wesenraft, of Riverside, has deeded to the Bishop of Illinois, in trust, as a site for St. Paul's Church in that place, a piece of land very centrally located; the estimated value of which is \$1,000. The Rev. Mr. Lusson, of La Grange, is the Minister in charge of Riverside.

Dedication Festival at St. Paul's Church, Springfield.

Sunday, January the 25th, the Feast of the Conversion of St. Paul, was observed as the Dedication Festival of St. Paul's Church, Springfield. The day was begun with the Celebration of the Holy Eucharist at 7:30 A. M. Morning Prayer, at 11 A. M., was followed by the choral Celebration; the Bishop celebrating, and the Rev. E. A. Larrabee, Priest in charge, and the Rev. G. P. Waldo, acting respectively as Epistoler and Gospeller. The choir entered the church singing Hymn 176. The anthem—"Send out Thy Light" by Charles Gounod, was sung as the Introit. The *Kyrie, Gloria Tibi, Sursum Corda, Sanctus*, and *Gloria in Excelsis* were sung to Tours in F. The Nicene Creed, sung to a chant, was effectively rendered. The *Benedictus Qui Venit*, to the music of Alfred King, was sung before the Consecration, and the *Nunc dimittis* was sung after the Benediction; the service ending with the 187th hymn as a recessional. A new and beautiful reredos of black walnut, richly illuminated, which for some weeks has been in process of construction in Chicago, was set up in its place on the eve of the Festival. This has been placed in the church by a layman of Springfield, as a memorial of his father and mother. The work was designed by Mr. A. Lyon of Chicago. In width, the reredos corresponds with the East window, the retable being nine feet in length. In the face of the retable are set four tiles, bearing the symbols of the Evangelists. They are placed at equal distances, so as to form three panels, in each of which the word, "Holy" appears in gold upon a surface of ebony. The central portion of the reredos reaches to half the height of the chancel window, and is surmounted with a cross. It contains a panel, in which (upon a ground of blue velvet), are planted in gold the symbolical letters "Alpha" and "Omega." These appear beneath the arms of the illuminated cross, as it stands in the place upon the retable.

Each of the two side-portions of the retable contains three narrow panels. In these upon a gold ground, are painted the figures of Moses, Elias, and the four Evangelists, thus symbolizing the ever increasing light of the Law, the Prophets and the Gospel. The figure of Moses is on the left, that of Elijah on the right, the Evangelists being represented in their order, two on either side of the cross.

The church was well filled at the midday service, almost every seat being occupied.

The Bishop preached the sermon, taking his text from the Epistle for St. Paul's Day: Acts ix:3,4. "And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

He made the point, that the Conversion of St. Paul was a change from ignorance to knowledge, from prejudice to charity, from narrowness to breadth, from the intense Jew to the Christian whose zeal burned him up.

The ignorance and prejudice of the persecutor of the Church has its counterpart in that narrowness, which—in the present age—even among Christians, sees in every improvement an innovation, in every advance an error, and which is always ready to cry out, "Romish! Romish!" He said that when the first settlers came to Illinois, they did the very best they could; they built log cabins, and lived in a rude rough way. But, as wealth accumulated and civilization advanced, transforming the pioneer hut into the elegant modern home, did men shout out at each step in this progress, "innovation?" Yet they might have done so with as good reason as they now cry, whenever we seek to adorn the House of God, and make it beautiful, "Romish! Romish!" This was to be a "Saul of Tarsus." They need to be converted, to come out of their ignorance; for the apostle says that it was "through ignorance" that he persecuted the Church of God. They need to come out of their prejudice and narrowness, and to become well informed, Catholic-minded, and full of Charity.

In speaking of the light which shined from heaven, the Bishop drew attention to the symbolism of the reredos. Moses had been called for his mission, by the "Voice" speaking from out the light of the burning bush. Elijah was caught up from the earth, and was borne by the chariot and horses of fire, into heaven. Moses and Elijah were with our Lord on the Mount of Transfiguration, and beheld Him when "His Face did shine as the sun, and His raiment was white as the light." The Evangelists were symbolized by those four creatures, seen twice by Ezekiel, and once by St. John; and these are round about the Throne of God, before which burn the seven lamps of fire. Light was the symbol of Life. Moses, fifteen hundred years after his burial, and Elijah, one thousand years after he was caught away from the earth, stood with Christ on Mount Tabor, and spake of His decease, (literally His *exodus*), which He should accomplish at Jerusalem.

The light of the sun enables us to discern objects that are brought before our eyes. But the Light of God had a more wondrous power. In that Light, the disciples who went up into the Mount with

Christ, not only beheld Moses and Elijah, but were able to identify them, having never seen them before.

The sermon was a most eloquent one, and was delivered with all the earnestness and power which characterize the Bishop of Springfield.

The Offerings for the Diocesan fund at this service were more than sufficient to pay the assessment upon the parish for the year. The surplus will be applied as the beginning of a fund for the endowment of the Episcopate in Springfield.

At the Children's Service at 3 in the afternoon, the church was again well filled; and twenty five children received the Sacrament of Holy Baptism at the hands of the Priest-in-charge. E. L. E.

Life in New Mexico.

Brighter Prospects.—The Average Man's Estimate of "Preachers"—"Patrick" and the "Preacher."—A discredited Christianity.

Correspondence of the LIVING CHURCH.

Even the salubrious climate of New Mexico is not proof against the malign influences of the present time. There has been a great deal more sickness than usual, and an uncommon number of deaths have occurred lately. Typhoid and mountain fevers, pneumonia, and severe influenza have been the prevailing troubles. Your correspondent has not entirely escaped; therefore his silence.

New Mexico is receiving a good deal of attention from capitalists and business men in the States. Many of them have been "prospecting" here, and some heavy investments are said to have been made in mining property. We confidently look for a large immigration this year. The A. T. and S. F. and the D. and R. G. railroads are pushing into the Territory as rapidly as possible; and the Southern Pacific and the Kansas Pacific are approaching it from West and East. Within two years we shall have two railroad centres in the Territory; one at or near Albuquerque, and the other in the Mesilla Valley. People will be rushing in in the meantime, and thousands of invalids will visit us as soon as the facilities of travel are provided.

Our Church affairs are more prosperous, and our prospects are brighter than ever they were before. The Church in the East is beginning to appreciate this field, and to manifest a more intelligent and hearty interest in it. The emphatic expression of Bishop Spalding's convictions, and the representations of Judge Prince are having good effect, and bringing in contributions for the work. On Christmas day, the active Missionary force of the Jurisdiction was doubled by the coming of the Rev. D. A. Sanford from Wisconsin. The church part of our building at Las Vegas is completed, inside, and we do not owe a dollar. A room has been rented at Albuquerque, and will be fitted up for service at once. Regular services and a Sunday School will then be maintained with the help of the laity, and as soon as the time is ripe, land will be secured and we shall repeat what has been done at Las Vegas. The increase of our clerical force will enable us to do more than twice the work that has been done hitherto, in the way of services at different points; and we hope for corresponding results. Have we not much to rejoice and encourage us? We feel that we have, and are very thankful for it. It is true that we lack many things;—such as suitable chancel furnishings, organs, Communion services, etc.,—things that would be considered indispensable in more favoured regions. But we are so much better off than we have been heretofore, that we are happy even without these things. Wealth and happiness are entirely comparative, however; and we shall doubtless soon find that the supply of what we still lack will become more and more essential to our happiness.

What you were pleased—some time ago,—to consider my "modest" suggestion to the readers of the LIVING CHURCH, was (notwithstanding your kind notice), so barren of results, that the courage even to repeat that is wanting. Well, no doubt the Blessed Master sends us all He sees to be good for us, and we must content ourselves with that reflection.

The average man in these parts has a supreme contempt for clergymen, or "preachers" as he calls them. So many of those whom he meets are so given to an unmanly whining; so little able to move as men among men; so full of a canting sanctimoniousness that does not preserve them from meanness to which he—the average man—would disdain to stoop; so utterly ignorant of both theology and human nature; so silly, unreasonably, harsh, or denunciatory in the pulpit, that it must be confessed that his contempt is not without reason. Think of a man seriously telling his audience that "forms of worship are calculated to produce not only spiritual but intellectual imbecility!" or calling upon his people not to "go back" upon him, and telling them, "if you do it, is none of my funeral!" or preaching about the sin of "breaking the Sabbath" and then trading horses on Sunday! or taking advantage of a man's absence to get into and use his church! Think of "preachers" doing these and many other things of similar character, and it is no wonder that the average man despises them. The

consequence is that when a clergyman gets into a party of men to whom he is unknown, they are very likely to make it unpleasant for him, unless he can meet them and deal with them like a man, and make them feel that he is entitled to their respect. The following story will give your readers who are not acquainted with western frontier life, an idea of what a clergyman is liable to meet with in such fields as this.

Not long since, a clergyman travelling in this Territory found himself in company with a man who was a perfect type of a certain class, and to whom he was unknown. There were two other men in the party, and the four were riding along in a two-seated vehicle; the Clergyman being in front and the man referred to behind. The latter was keeping up his spirits by pouring spirits down, and was talking in the most profane and ribald way, though, (or perhaps because) he knew that the man in front of him was a clergyman. He—the clergyman—was saying nothing, when suddenly the other punched him in the back and said: "Why the—don't you talk? What are you so mum about?" The clergyman, turning around and looking the other, (whom we will call Patrick), in the face, replied: "Patrick, did you ever hear of the old woman who kissed her cow?" "No," said Patrick, "what is it?" The clergyman answered: "There was once an old woman who was in the habit of kissing her cow, and when her neighbors made some remarks about it, she said: 'Everybody to their taste.' Now, Patrick, if it is to your taste to talk in that way, go on, don't mind me. But don't expect me to join you." "Faith," replied Patrick, "you'll do; you'll pass."

Patrick was vanquished; and though the party travelled two half-days, and spent a night together, he was as considerate and deferential as could be expected of such a man, more or less under the influence of alcohol; and when he left the party, he paid the clergyman a parting compliment by telling him: "Faith you're too decent a man to be a preacher." "A rather doubtful compliment!" perhaps the reader will say. It was a perfectly genuine one to the mind of the man who uttered it; being intended to express his conviction that the man to whom it was paid was not the kind of being Patrick had been led to think every "preacher" to be. Patrick has probably not lost his contempt for "preachers" generally, but he will quite as probably be a firm friend of that particular "preacher" for all time, and may be inclined to put on trial each new one he meets, before he condemns him.

One of the truths borne in upon a man's soul in such fields as this, is the very sadening one that the average preacher of the Gospel who has been sent there has done a great deal more to drive men away from Christianity, than he has to draw them to it. The blessed Gospel has been so misrepresented, so perverted, so discredited by the lives of some of its professed teachers, that the majority of men will have none of it. All that one can do, is to pray that God will over-rule it all for good. N. M. ALBUQUERQUE, NEW MEXICO, Jan. 10th, 1880.

Ordination and Consecration in China.

Correspondence of the LIVING CHURCH.

ST. JOHN'S COLLEGE, SHANGHAI, Dec. 20th, 1879.

The past week has been full of interest for the mission of the American Church in Shanghai, since it has brought with it three events of much importance for the welfare of our Church's work in China. On Wednesday last, the Rev. W. S. Sayres was advanced to the Priesthood by Bishop Schereschewsky. Although to-morrow is the regular day for Ordinations, the unavoidable departure of Mr. Sayres from our Wuchang mission station, necessitated an earlier appointment. The service was held in the Church of Our Saviour, which stands on the former site of our Mission in Hong Kew, the American settlement of Shanghai. The building was well filled, the congregation consisting chiefly of Chinese. The clergy assembled in the vestry about 10 a. m., and after a short interval entered the chancel in the following order; Rev. Messrs. Sayres, Wu, Bates, Yen, Boone, Wong, Thomson, Rev. Dr. Nelson, Very Rev. Dean Butcher, Rt. Rev. Bishop Schereschewsky. Morning Prayer was read by Mr. Bates to the Creed, the first lesson being taken from Isaiah xlix, which contains the prophecy of the conversion of the Chinese; the second from Acts xx. The creed and prayers were then said by Mr. Boone, after which an admirable sermon was preached by Dr. Nelson, from Acts xx, 24, "The ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The preacher dwelt upon the necessity of a special Order of men, in the dissemination of any religion. The establishment, by Divine authority, of the Jewish Priesthood, he argued, made a permanent Ministry in the Christian Church, antecedently probable. He went on to trace the Scriptural origin of the Christian Ministry; emphasizing the fact of its absolute Divine authority, and inferring, from the terms of our Lord's recorded promise, the fact of its continued succession and its perpetuity. He then

went on to point out the argument from the New Testament Scriptures, for the three Orders in the Ministry; and having ably elaborated this part of his subject, he proceeded to consider the substance of the Ministry, as defined in the text: "to testify the Gospel of the grace of God."

for reaching what is by far the best class of Chinese society morally. I wished also to write of important steps towards bringing St. John's College into working order at an early date, but must defer this for a later letter.

D. M. BATES.

A Church Almanac.

The LIVING CHURCH of Dec. 11th says of the semi-centennial issue of this most useful publication. "What a treasure-house of valuable statistics they would now be, if any one could be found, who had preserved the whole series."

The first number was issued as you have stated, in 1830, fifty years ago, and bears the name of the Churchman's Almanac. It was published by the New York Protestant Episcopal Press, and was for sale at their building, No. 86 Lumber st. in the rear of Trinity Church.

It is a very small pamphlet compared with that of 1880. It has a picture of a church building, on the cover, supposed to be old Trinity Church, New York. The number for 1831 has a picture of Christ Church, Philadelphia; and that for 1832, has one of the General Theological Seminary in New York.

It would appear from this, that 20th Street was hardly opened then, having a sidewalk on but one side, and rough ground, with rocks and shrubbery immediately opposite to the Seminary grounds. The building itself, whether changed since or not, has but little architectural beauty, and its appearance might well justify the tradition, that, when Bishop Hobert first saw it, he exclaimed, with uplifted hands, against its ugliness.

In a sketch of the history of the Seminary, in this number of the Almanac, it is said to be "located at Greenwich, in the immediate vicinity of New York, upon an open plot of ground, the gift of Clement C. Moore LL. D., commanding a fine view of the Hudson river, and the opposite shores of N. Jersey. It is sufficiently near the city for all purposes of necessary intercourse, and yet retired from its noise and excitement."

In 1830 there were but eleven Bishops living, of whom Bishop Meade was the youngest in the order of consecration. There were none between Bishop White, consecrated in 1787, and Bishop Hobart, consecrated in 1811. It appears that no Almanac was published in 1833, on account as is supposed of the prevalence of the Asiatic cholera.

There is no statement to this effect, but the "Prefatory Note" of 1834, says, "The form of the Calendar pages differs, only in a few particulars, from that of the Almanac for 1832." This would seem to imply that none had been published in 1833. This "prefatory note" is signed J. I. S., the well known initials of the Rev. Dr. Schroeder, Ass't Minister of Trinity Church.

Dr. Schroeder's name appears as editor of the Almanac from 1834 to 1838. In 1839, and 40, it was edited by the Rev. S. W. Brown of Hallett's Cove, Long Island.

In 1841, it appeared for the first time with the name of the Church Almanac, having up to this period been called the Churchman's Almanac.

Nothing is said about this change of name; but the "Prefatory Note" says, "It is published under the direction of a committee of the Protestant Episcopal Tract Society, of which the Bishop of New York is chairman, with the immediate editorial supervision of two presbyters. These Presbyters were the Rev. Benjamin J. Haight, and the Rev. F. D. Carder, the Sec'y of the Diocese Com."

[Since writing the above my attention has been called to a note on the 30th page of the Almanac for 1880 giving substantially the same information, with the additional statement that the "Almanacs for 1830, 31, and 32 were prepared by the late Bishop of Maryland and his valuable co-laborer, the Rev. Dr. Van Ingen."]

The more complete statistical tables for 1831 give the number of Dioceses, at 20, with 525 Clergymen as follows: Maine, 4, New Hampshire 8, Vermont, 10, Massachusetts, 32, Rhode Island, 25, Connecticut, 56, New York, 130, New Jersey, 19, Pennsylvania, 61, Delaware, 7, Maryland, 57, Virginia, 45, North Carolina, 11, S. Carolina, 32, Georgia, 4, Ohio, 15, Kentucky, 6, Tennessee, 3, Mississippi, 4, Alabama, 2, Louisiana, 3, Michigan Territory, 4, Missouri Territory, 1, Florida, 2.

The contrast of these eleven Bishops with their 525 Clergy, in twenty Dioceses; with our present sixty-two Dioceses and Missionary Jurisdictions, sixty-one Bishops, and three thousand three hundred Clergy, should stir the heart of every Churchman with joy and gratitude. The Editor of the Church Almanac had some foresight of this growth and enlargement, when, in 1834, he says of the Southern and Western States and Territories not at that time even explored for the Church, "One day there may be seen even in these realms

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These venerable fathers and brethren surely have the congratulations of the whole Church, in that they have had so long and large a share in its growth and prosperity, and, that their eyes have seen the wonderful things that have come to pass; whereby the vine—of their nursing if not of their planting—"has stretched her branches unto the sea; and her boughs unto the river."

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A singular fact is noted in connection with the sarcophagus of Ashmenezur, King of Sidon, now deposited at the Louvre, the inscription of which has just been deciphered. It is in effect like that on Shakespeare's tomb, uttering a curse upon whose-soever should remove the monarch's bones. It further declares that such robbers leave no descendants, but shall be driven from the country. The Duke de Luynes bought the sarcophagus; he and his only son were killed in the Papal war of 1859. Again, Napoleon III. brought it to Paris and deposited it in the Louvre; he died and was buried in a foreign land, and his only son died at the hands of savages in a strange country. There is not a descendant left of Napoleon III., or of the Duke de Luynes.

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Battle House, MOBILE, ALA.

As a WINTER RESORT, Mobile, situated on the western shore of her beautiful bay and in close proximity to the Gulf of Mexico, enjoys a climate, which, for mildness and salubrity, equals the most noted Florida resorts. It is easy of access from all points of the Northwest, being only 43 hours by rail from Chicago.

M. C. ROBBINS, Proprietor.

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CHICAGO, MILWAUKEE & ST. PAUL RAILWAY, Union Depot, corner Madison and Canal streets, Ticket Office, 65 South Clark street, opposite Sherman House, and at Depot.

Milwaukee Express..... 7:55 a m 7:45 p m Wisconsin & Minnesota, Green Bay and Menasha Through Day Express..... 10:10 a m 4:00 p m Madison, Prairie du Chien and Iowa Express..... 5:00 p m 4:05 a m Milwaukee Fast Line (daily)..... 9:00 p m 4:00 p m Wisconsin & Minnesota, Green Bay, Stevens Point, & Ashland through Night Express..... 9:00 p m 7:00 a m

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Kansas City & Denver Fast Express..... 12:30 p m 3:40 p m Kansas City Night Express..... 9:00 p m 3:25 a m St. Louis & Springfield & Texas..... 9:00 a m 8:00 p m Mobile & New Orleans Express..... 9:00 a m 8:00 p m St. Louis, Springfield & Texas..... 9:00 p m 7:25 a m Fast Express..... 9:00 p m 3:40 a m Peoria, Burlington & Keokuk Express..... 9:00 p m 7:25 a m Pekin and Peoria Express..... 12:30 p m 8:00 p m Chicago & Paducah R. R. Express..... 9:00 a m 7:55 p m Sreator, Lacon, Washington Ex'as..... 12:30 p m 3:40 p m Joliet & Dwight Accommodation..... 5:00 p m 9:10 p m

MICHIGAN CENTRAL, Depots, foot of Lake St., and foot of Twenty-second St. Ticket offices, 67 Clark st., southeast corner Randolph. Grand Pacific Hotel, and Palmer House.

Trains via Main and Air Line..... 7:00 a m 6:50 p m Day Express..... 9:00 a m 7:40 p m Kalamazoo Accommodation..... 4:00 p m 10:35 a m Atlantic Express..... 5:15 p m 8:30 a m Night Express..... 7:10 p m 7:30 a m

Explanation of Reference Marks: *Saturday excepted. *Sunday excepted. †Monday excepted. ‡Daily.

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The Living Church.

February 5, 1880.

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

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Roman Tactics.

A Correspondent of the [Roman] *Catholic Review*, announced some few weeks ago, with a grand flourish of trumpets, the reception into the Communion of the Pope, at Boston, of a certain Mrs. Parker, a widow lady, heretofore connected with the Church of the Advent in that city. There are several points worthy of notice in this communication, as illustrating the accuracy with which Romanists state their facts. It is said that Mrs. Parker is the widow of the late Henry M. Parker, "whose bust occupies a conspicuous place" in the Church of the Advent. There is no bust of Mr. Parker in the Advent, but simply a marble tablet set in the wall. But that is a small blunder. We are told that Mrs. Parker was a prominent member of the Sisterhood of St. Margaret, connected with the Church of the Advent. The facts are that Mrs. Parker had no connection whatever with St. Margaret's in Boston, beyond that of working with the Sisters at the Home. Nearly three years ago she went to England, and there offered herself to the Sisterhood of St. Margaret at East Grinstead; but, after a postulancy, was judged unsuited to the life, and was repelled. Then she returned to this country, and presently went to the Roman Church. She had not been a parishioner of the Advent for the past three years. Again, we are told that the Church of the Advent has thus far proved "a very good training school to prepare chosen souls for the grace of conversion." Since the Fathers of St. John Evangelist took charge of the Church of the Advent, not more than five persons have become Papists from that Parish. Two of these had been in the Church but a few years, and were never properly converted. One young lady was placed by her parents in a Popish school abroad, and was very naturally made a "convert." Another quite old lady, was of so eccentric a character that no one was surprised at anything she did. And the other, after trying Rome for awhile, was very glad to return to the pure Catholicity of the Church. During the same period of time, Father Grafton has added to his communicants' list more than twenty-five persons who have come to the Church from Romanism. It is manifest that if Romanism depends for its growth in Boston upon making converts from the Church of the Advent, the balance is likely to be on the wrong side of the book. The Cowley Fathers at the Advent, Boston, and at St. Clement's, Philadelphia, do not believe in making all the talk and trumpeting in which our Roman friends delight, whenever they make a convert to the papal religion but we think it is a good thing once in a while to let the public see how much Roman "bluster" is really worth, and how much Roman newspaper "facts" are to be relied on.

THE news reached Chicago last Thursday, by telegram, of the acceptance, in response to a second call, by the Rev. Frederick Courtney (at present, assistant Minister of St. Thomas' Church, N. Y.) of the Rectorship of St. James' Church in this city. We can readily understand and sympathize with the feeling, that, on the spur of the moment, prompted some demonstration of rejoicing on the part of the members of that parish. Certain it is, however, that as soon as the intelligence had reached the ears of those most deeply interested, a merry joy-peal rang out from the tower of St. James' church.

We tender, both to the Rector-elect, and to the people of St. James' parish, our hearty congratulations upon the happy consummation which we have been privileged to record. Mr. Courtney expects to enter upon his duties in this city, on the first Sunday after Easter; on which occasion, at his own request, he will be instituted by the Bishop of Illinois. The Chicago *Times* says that Mr. Courtney is an Englishman, forty-two years of age, and received his education in King's College, London.

Advice (3) to a Young Clergyman.

Your manner in the chancel, while it is of no consequence whatever, with reference to yourself as a steward of the mysteries of God, is of some importance to the people, and may have an influence upon their devotions. It is chiefly to be considered, however, as affecting their opinions of yourself. For this purpose it is worth while, therefore, to pay attention to it.

Our first suggestion is, that you should not be particular about a clean surplice. It is a small mind that concerns itself about such trifles. Better appear indifferent to "externals;" they are only the mint, anise, and cummin of the law. If you have a ragged stole, always wear it. The impression is more favorable if it be one-sided. We would admire an embroidered stole, provided it be always worn carelessly. All appearance of attention to ecclesiastical millinery, is to be religiously avoided.

Your entrance into the chancel should be made in a business-like way, something as though you were going to make a political speech. If you stride in vigorously and look around with an air of importance, you will attract the attention of the congregation, concentrate their minds upon their devotions, and demonstrate that you are master of the situation. You should always begin the service in your loudest tone, and it is all the better if you can keep this up to the end. A clergyman who cannot outvoice the auctioneers and stump-speakers of the town, will hardly be respected. Besides, there are some people in the congregation, perhaps in the vestry, that are hard of hearing, and you must read so that they can hear, regardless of all the others.

In reading the psalms, it is a good plan to begin your verse a whole sentence before the congregation have finished theirs. It makes the service lively, and shortens it about one minute, if the psalter is long. Besides, it stimulates the people to read fast, and compels the slow readers to stop reading altogether, which is a great gain. The psalter was made, evidently, to be "gone through," not for devotion. If it should be the bad habit of your congregation to chant the psalter, you may not be able to control the rendering of it so completely. You can only impress upon the choir that they should not pronounce any of the syllables distinctly, and caution the organist to "hurry up."

Always start to find the lessons while the last Gloria is sung. It diverts the attention of the congregation, and reminds them that they are nearly through. It also impresses them with the fact that your turn is coming. It is not well to know exactly what the lessons are, or where they are. An impressive turning of the leaves of the Bible, and a consultation of the Calendar, at this point, will not be lost on the congregation. It increases their reverence and stimulates their curiosity. Lessons that are easily found are not likely to be edifying.

While saying the Creed, is a good time to arrange the markers in your Prayer Book. Of course, it is to be expected that you know the Creed and believe every article in it. To say it as though you were impressed by its truths, might indicate that it was new to you. It is desirable in this, as in every part of the service, to show a familiarity with sacred things, so that nobody will imagine you are a formalist. In fact, the great point is, to exhibit no reverence for forms, and to avoid making the liturgy impressive. By this means, you will be able to demonstrate that "our church" is not formal.

Be sure to avoid any appearance of solemnity when conducting the Altar service. The more you can disregard the Altar, the more you will honor the Gift that sanctifies the Altar. It is important to teach the people that we have no priesthood and no Altar, in the Christian Church, though St. Paul, in a figure, teaches that we have. It is better to be on the safe (popular) side, than to be with St. Paul. To turn to the Altar signifies that you are worshipping with the people, not for them. Avoid it, by all means.

The announcing of the Hymns is a very important part of the exercises; you should make it as impressive as possible. Some clergymen give out the number only twice, but a third announcement is desirable. If you are not too tired, four times would be better. People form a habit of listening

to what you say when you say it only once, and this is a very bad habit. The reading of the whole hymn should never be dispensed with, especially if you have taken lessons in elocution. If you think it takes too much time to read the whole hymn, read one verse; even two lines will be a great favor to the congregation, and the choir will sing so much better if you give them this little send off.

While the hymns are sung, it is well to sit down. It shows that you have no interest in the performance, and it will encourage the congregation to do the same. At least, it will impress them with the importance of the work you have done, and excite their sympathy for your fatigue. Any attitude will do, at this time, if it only indicates carelessness and indifference. You should sit cross-legged, and be at ease. This would be in keeping with your position during the prayers, which we had forgotten to say, should be free from all "formality." Perfect *abandon* is desirable. Kneeling is required by the rubric, but there is a difference in kneeling. This you will discover by experiment, and by a variety of positions will impress the people.

There are other suggestions that might be made, for aiding you in the performance of your sacred duties, but these must suffice for this time. Only bear in mind that we have no priesthood and no Altar, and you cannot go far astray.

Brief Mention.

Any one wishing to present a Lectern of Black Walnut, and a handsome scarlet cover for an altar, to a Mission Chapel, has an opportunity of purchasing those articles at a very reasonable rate, by applying at the office of the LIVING CHURCH.

The parishioners and friends of Rev. A. W. Seabreeze have been giving him and his excellent wife, a "Tin Wedding." The affair came off on the evening of Monday, the 12th ult., and seems to have been as creditable to the kind thoughtfulness of the givers, as it doubtless was gratifying to the pastor and his wife. We presume that they will not be short of "tin" for many years to come.—The Emperor of Russia has recently presented to Bishop's College, Lennoxville, Ont., a handsomely bound *fac-simile* copy of the "Codex Sinaiticus," discovered by Tischendorf in 1859.—The Bishop of Western New York recently admitted, in Grace Church, Lockport, Miss Hattie M. Dayton as a Deaconess. She has for several years been acting efficiently as an assistant in that parish.—We have several times, of late, printed our first page in "Brevier," thereby adding considerable to the reading matter. The enlargement has now become permanent, and we have procured new type for it.—A clerical brother writes: "It is totally out of my power to continue my subscription. I have barely the means of providing common necessities." We have extended his subscription one year. Are there not others who would like the privilege of sending the LIVING CHURCH to clergymen who have small salaries, or none at all?—Though somewhat late, we extend to our contemporary, the *Southern Churchman*, our congratulations on improved appearance and evidence of prosperity. It is edited with ability and enterprise.—The *Church News* says of the rumored removal of Nashotah Seminary to Chicago: "Something should evidently be done to restore the old interest in this institution. But nothing in that direction could be done without large gifts to erect buildings and found professorships."—The Rev. Phillips Brooks recently informed his congregation that a new organ was needed for the Chapel. Without any further urging they came forward, after the service, with \$1,000, the amount needed.—The Presbyterians are moving to add an endowment of half a million to Hamilton College, with prospect of speedy success. Our General Seminary calls for one half that sum. Racine, Nashotah, Griswold, Gambier, and the University of the South, are waiting and waiting, for a long time. It takes courage and faith, as well as liberality, to do great things. We need a revival of all these.—One of the unexplained facts of our day,—that diocesan "organs" of four small pages, issued once a month, have space for the discussion of the deep mysteries of the faith.—Of the fifty clergy in the diocese of Iowa, forty two are graduates of Colleges, and most of them Eastern Colleges. It is safe to say

that this average is not exceeded in the most "cultured" dioceses in the East.—The Baptists are consistent. They recently re-ordained Mr. Losch, a Presbyterian minister who came to them. Some Presbyterians said it was not courteous; a Baptist paper replies: "Baptists have never held that the service of ordination was designed to express courtesy or discourtesy. That Baptist council met to ordain Mr. Losch, not to ordain or compliment the denomination from which he came."—E. P. Hammond, the revivalist, is holding meetings in Canada. Some of our contemporaries express the hope that he will stay there.—A Correspondent of the *Advance* says: "I am informed that a prominent Congregational minister in Kansas declares that he cannot sing the last part of the old *duxology* because he does not believe that the Holy Ghost is a person. And over in Illinois a brother announces that he omits in the Lord's Prayer the petition to be forgiven, since he is sure that his life is sinless."—The congregation of All Saints mission, started at Concord, N. C., in April last, have purchased the old Presbyterian edifice in that place. The price was \$1,000, and all but about \$200 has been paid.—A prize was offered some time ago by the English "Home Reunion Society, for the best essay bearing this title;—An Eirenicon for the Wesleyans; with proposals for their present co-operation, and a scheme for future reunion with the Church of England." At a meeting of the Society, at which Earl Nelson was in the Chair, the prize was equally divided between the Rev. V. C. Borradaile, and Mr. W. S. Mowbray.—Among the dioceses in the United States, the following give the name of *Council* to their annual gatherings:—Arkansas, Florida, Fond du Lac, Kentucky, Louisiana, Minnesota, Mississippi, Nebraska, Texas, Virginia, West Virginia, Western New York, and Wisconsin—13; the others keep the name of *Convention*.—A Huguenot church, the church *Du Saint Esprit*, in New York City, which has worshiped for many years after the Presbyterian order, has gone over to the Episcopal Church. It numbers eighty four communicants.—N. C. *Presbyterian*.—When fourteen years ago, Bishop Clarkson went to "Nebraska and parts adjacent," there were 4 churches, 7 clergy, and not 200 communicants. There are now in the same limits 52 churches, 54 clergy and 2,500 communicants.—When Bishop Garrett, of Northern Texas, returned from a tour over his jurisdiction, which, by the way, contains 100,000 square miles, his stable man naturally exclaimed "These here horses look as if they had seen a sight of hardship," but the Bishop looks it worse.—"My dear," said a gentleman to his wife, "our club is going to have all the home comforts." "Indeed," replied the wife, "and when, pray, is our home to have all the club comforts?"—The Rev. J. R. Holst, Rector of Christ Church, Streator, in the diocese of Illinois, began with the New Year, to publish a new parish Magazine, which displays a good deal of enterprise on his part.—A very fine pipe organ has recently been put into Emmanuel Church, Corry. The parish generally seems to be very thriving, under the acceptable rectorship of the Rev. Thos. A. Stevenson.—We have to acknowledge a kind word from our old friend, the *Pacific Churchman*. It says, in its issue of the 15th ult., (only we have to transpose the capitals and italics); "The LIVING CHURCH is awake and alive to the living interest of the Church throughout the land; and if any of our readers wish to take an Eastern Church paper (in addition, of course, to the *Pacific Churchman*) we would advise them to write to Chicago for the paper above mentioned."

—The *Parish Record* is a neatly gotten up little monthly sheet of four pages, representing the interests of St. Mary's Parish, Manchester, Ct.; well adapted, we should judge, from the specimen before us, to sustain an interest in the Church and the parish, among the members of the Flock. The Rev. B. Ellison Warner is the Rector-elect.—The Rev. J. J. Clemens, Rector of Christ Church, Houston, Texas, says, in the January number of his spicy little paper, *The Rector's Assistant*: "Early in the month we had the pleasure of a visit from the Dean of our Convocation, with his family; also the venerable Archdeacon Wickens, the Rector of Trinity, Galveston; and the newly Ordained Deacon of Huntsville." And he most touch-

ingly adds, "Out of all, we managed to get only two sermons—*excepting a few from the Dean's wife*.—A rich Scotchman at the point of death said to his pastor; "Do you think that if I left £10,000 to the Presbyterian church my soul would be saved?" "I can't promise you anything," answered the good man, after a second thought, "but its worth trying."—A "preaching match" is announced to take place in Scotland. Two preachers are to contend for the favorable verdict of the citizens on a stage erected in the public hall. Such a performance would be no novelty with us. We have preaching matches every Sunday, in large cities.—An exchange observes that the howls of the average brakemen when nearing the stations are quite as unintelligible as the words uttered by a fashionable church choir.

Missionary Statistics.

The Report of our last year's work shows 330 persons engaged in the service of the Domestic Committee, or partially sustained by it. Of these, ten are Bishops. There were 45 workers among the colored people, and 51 among the Indians. Total receipts, \$179,837.23. Of this amount \$23,648.32 was derived from legacies. The contributions of the people, in this department of our work, have fallen off about \$25,000.

The Foreign Committee show receipts to the amount of \$148,602.84, the largest showing for many years. Its treasury was overdrawn, Sept. 1, 1879, to the amount of \$20,336.60. It costs from six to seven per cent. to collect and disburse funds, and to pay the expenses of the Committees. Out of 2,900 parishes, only 1,163 have contributed to Foreign Missions;—less than one half!

The *Guardian* calls attention to the fact that the publications of the committee are a source of little or no profit, and says, "The lion's share goes to the publishers." Of course it is high treason to criticize a Committee, as some Church journals have discovered, that mildly enquired about the Mexican matter! We may however, state a fact or two and let them speak for themselves. The *Young Christian Soldier* is announced to have a circulation of 60,000, and the Committee have paid to the publishers (Messrs. M. H. Mallory & Co.) over and above all that they have received, \$1,129.98, during the last year. It is encouraging to note that the cause of Missions is so often remembered in the last Will and Testament of our faithful laity. We brought nothing into this world neither may we carry anything out. While we have time let us do good.

All Around the World.

Jules Favre, the eminent French statesman, lawyer and academician is dead, at the age of 71.—The cable also announces the death of the sister of the Hon. William Gladstone.—The Boston *Post* thinks that King Alfonso possesses a charmed life. He has been married twice, and shot at twice and he still lives.—Strawberries ripened in the open air last month, in Rhode Island, and the New York market has been supplied with the same fruit from Florida, at \$1.25 a quart.—London, England, now has, and apparently not before it was needed, a society for the prevention of street accidents. For the week ending Dec. 20th, 245 persons were killed or injured from this cause.—Switzerland has been almost one mountain of snow this winter. Trains, steamboats and telegraphs have been in a chronic state of interruption.—The usual *Mardi gras* nonsense is to be dispensed with this year at Memphis.—The bells of St. Peter's, Zurich, are to be melted to form a new set. The local antiquarian society has interfered to save one cast in 1294, seven years before Zurich's adhesion to the Swiss confederation.—The only son of Dr. Pusey died on the 15th ult. at Oxford. On the same day the Countess Ida von Hahn-Hahn, german poetess and novelist ended her life and her 75th year together.—In March, a monument to the great composer Palestrina is to be inaugurated at Rome. Verdi is to be present, and will produce some of his own compositions written in the style of Palestrina.—Mr. Gladstone has received from the employes of the Holy-rod hat works, a satin hat. Mr. Gladstone's head is of unusual size, and always requires a hat made specially for it.—

There was another Colliery Explosion on the 21st ult., near Newcastle Under Tyne; about seventy persons were killed by fire and strangulation.—Farmers are complaining of wet weather. In the Rock River valley, winter wheat is rotting, and it is feared that no amount of favorable weather will now prevent the failure of the crop. Meanwhile further north, they have just had heavy falls of snow, and the lumber men are jubilant.—President Lincoln's walking stick, stolen from his box at Ford's Theatre, at the time of his assassination, has lately been recovered.—A woman near Indianapolis saw the head of a burglar protruding through her window on the night of the 18th ult.; putting aside for a moment the usual scream and faint, she quietly seized a chair and brought it down on the intruding head. The blow broke his neck, as well as the chair. He hung there dead all night and in the morning she summoned the neighbors, who assisted her in removing the body.—Commodore Blake died on the 21st ult.—It is said in Arizona that a miner, doubting the capabilities of a certain assayer, got an old potato, dried it thoroughly, pounded it up fine, and then submitted the powder for assay, and the result of the assay gave a yield of \$40 to the ton.—North Carolina has six newspapers edited by negroes, Louisiana three, Tennessee and Texas two each, and Virginia, Alabama, and Mississippi, one each.—It was an Oshkosh man who, after extended travel in Europe, lost his umbrella at a London inn; and now, since his return home, the faithful London Boniface has caused that identical umbrella to be restored to him. And so the fame of Oshkosh is spread abroad in the world.—The study of the violin is becoming quite popular among ladies in Europe as well as in America. It is estimated that in Boston no less than two hundred young misses are cultivating the acquaintance of the violin-bow to the exclusion of beaux of another sort.

Convocation at Grand Haven.

The Grand Rapids, Mich., Convocation held its winter session in St. John's church, Grand Haven.

There were present during the session, the Bishop of the Diocese, Rev. Messrs. Prichard, Large, Morris, Mortimer, Noble, Fellows, Flower and Woodford, Priests; Sparrow and Babcock, Deacons.

The Bishop was unable to be present on Tuesday evening at the opening of the Convocation, having promised to attend the funeral of Dr. Schetky's daughter. Mr. Woodford, (the Rector of the Parish) made the necessary arrangements in carrying out the programme. The sermon, at Evening Prayer, was by the Rev. Mr. Fellows, from the text Rom. 1: 16. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." There was a good attendance of the laity.

A business meeting was held on Wednesday morning at 9:30 at which Rev. J. B. Prichard was elected President in the place of Rev. Robert Wood, removed from the Diocese.

At 10.30, Morning Prayer with Litanies, was said, and the Holy Communion celebrated. Sermon ad clerum by Rev. J. S. Large. At this Wednesday morning service, the congregation is always small, and for this reason we suppose, the sermon ad clerum is assigned to the service in question. As nearly all the attending clergy have some portion of the service, the preacher often has as large a congregation behind him as before him. As the sermon is designed especially for the clergy, it will be a good custom to occupy the pews when the preacher is to speak to them.

At 2:15, was the regular business meeting; the most interesting part being the reports of missionary work. The children of the Parish assembled at four o'clock, and after a short service, were addressed by Rev. Mr. Prichard, (the founder of the Parish), and Messrs. Noble and Sparling.

The evening meeting was at 7:30, the Mission service being used; a large congregation was present. A paper on "The Priesthood of the Laity" was read by Mr. Mortimer. Mr. Flower presented the question; "Have we too many Ministers?" These papers were fully discussed and the interest sustained throughout.

St. John's is a live Parish, full of earnest workers, and given to hospitality.

Give us "Retreats."

Correspondence of the LIVING CHURCH.

Thank God for yet another "Retreat," conducted by a Bishop in the American Church! May the example set, be speedily followed in other Dioceses! The news is hailed with joy by at least one "country Parson," as a harbinger of good things to come. Have you ever, Mr. Editor, realized the spiritual destitution of a rural rector? If you have, you will heartily second my appeal to other Bishops, to follow in the noble footsteps of the Bishops of Illinois and of Central New York. If our Right Reverend Fathers could only realize it, they would so follow. We are starved for want of spiritual advice and mutual counsel. Shut off from all intercourse with brethren of the clergy; it may be, (as is the case of the writer), not seeing a clerical face for months at a time, and then only by journeying a hundred miles and back; when we do meet, our intercourse is naturally social rather than spiritual. I should be afraid to tell you how many months it is, since I have had a word of spiritual advice given me. Doubtless, a Bishop does his best to supply the need at his visitations. But at such seasons, when the pastor is absorbed in thoughts of his "class," and anxious about "the services," (his own and the Bishops' "spare time," moreover, filled up with receptions and calls),—although doubtless, the laity are benefited, yet the pastor is more often exhausted than refreshed in mind as well as body. And then there are times of Convention and Convocation; delightfully "refreshing seasons" they are! The writer was once engaged, (appointed on a committee in fact), to devise ways and means for turning the assemblage of the brethren at Convention to some account in a spiritual and intellectual, as well as legislative way—in a word to make the convention something more than a "canon foundry." After much time, and labor and thought spent in elaborating a plan looking towards an accomplishment of that end, he received a snub for his pains, and a rebuke for his impertinence in proposing to trespass upon the time of Convention, and especially upon the sacred hours set apart for—the Bishop's Reception. And since then, is it strange if he has "sworn off" from Conventions and Convocations as "weariness to the flesh?"

Right Reverend Fathers! we are hungering for some such assembly as that of which we have just read; an assembling of ourselves together for spiritual strengthening, a time set apart (not for amending Canons, and passing resolutions, and hearing reports, and electing delegates and Standing Committees, and rising to points of order), but for "retirement, common and private devotion, and spiritual meditation;" a time when we shall be constrained, compelled as it were, (for the temptations of the flesh are many), to live under rule,—to banish all social and convivial thoughts.

Will not you, our spiritual fathers, give us this food for want of which we are famishing? give us no longer "a stone" but "bread." Let us have no more resolutions appointing committees to inquire as to the best means for promoting an increase of spirituality among the laity. Give us some opportunity of increasing our own spirituality; and then never fear but the laity will receive some benefit also. Give us a conference, a retreat, (we care not for the name so we have the thing), a time when we may leave practical cares, ecclesiastical strifes, social, aye even domestic joys, and meditate upon those things, of which, if we lack thorough knowledge, our priesthood shall be fruitless.

COUNTRY PARSON.

THERE are at least a million of people in this country who ought to be interested in our Church work, outside as well as within the bounds of parishes. If each one would give five cents a week for outside work, we should have over two and a half millions of dollars annually, to divide between our missionary, charitable, and educational institutions. That is several times as much as we now have. There is considerable meanness some where, but it is of no use to discuss it in a Church paper; the churchmen that give nothing except "at home," never read the Church papers. They would never know it, if we called them by name!

Please send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

Church News.

QUINCY.—The Rev. George H. Higgins, Rector of Grace Church, Galesburg, has issued a Pastoral Letter to his flock, in view of the coming Lent. Its object is, to give notice of a special Mission, to be held in the parish, and to last during the present week. This is accompanied by some admirable suggestions, with reference to a due preparation for, and right use of the Mission. There is also a very neat card, giving a Guide to all the Services, and containing appropriate Forms of prayer.

IOWA.—The Bishop of Iowa has received from the Archbishop of Upsala, the following letter, in acknowledgment of a copy of the Hand-book of Swedish services, recently issued by Bishop Perry: UPSALA, Jan. 10, 1880.

My Lord Bishop— It is now gone a month since I had the honour to receive your letter of last November, and a translation into Swedish of several portions of the excellent American Common Prayer Book. I thank you with all my heart for your kindness, and I hope that my Swedish countrymen may fully appraise the precious gift from your hands. God bless you and His Church amongst all peoples!

I am, my Lord Bishop, with most cordial greetings, your Lordship's brother in Christ, A. N. SUNDBERG, Archbishop of Upsala.

The Most Reverend W. S. Perry, Bishop of Iowa.

NEW YORK.—The Rev. Mr. Mortimer has, we learn, been appointed the Chaplain of the House of Mercy in this city. That House was founded twenty six years ago, by the late Mrs. Wm. Richmond, and has done a world of good. It has rescued many women from a life of shame, and returned them to their homes, or found other homes for them. It has been their refuge in times of temptation and danger, and is one of the worthiest and most necessary of the charities of this great city.

From the Episcopal Register, we learn that the twenty-sixth anniversary of this Institution was celebrated on the evening of Septuagesima Sunday, in the Church of the Transfiguration. The congregation was large. The Rev. Dr. Morgan Dix, Rector of Trinity Church, and the Rev. Dr. Houghton, Rector of the Church of the Transfiguration, read different parts of the services, and the sermon was preached by the Rev. Arthur G. Mortimer, the Chaplain of the House. Its purposes are thus explained in the report of the House for the current year: "It offers to fallen women the shelter of a Christian home, and it is a house of preservation for those who are exposed to peculiar temptation." The number of inmates during the year just closed was 115, of whom 32 were returned to their friends, 4 were sent to situations, and 11 were allowed to leave of their own volition. There are at present 60 inmates.

MASSACHUSETTS.—The Board of Diocesan Missions has received, during the current year, \$3,356.34 and expended \$4,195.16. Seventy parishes have contributed eighty-six offerings. Fifty parishes have as yet contributed nothing. Five thousand five hundred dollars are needed to meet the engagements of the Board for the year closing April 25th. In 1875-6 the Board received nearly \$12,000 for its work.

There are a number of Parishes in this Diocese in which the Rector is not a member of either the Vestry or the Parish. Sometimes, a Rector will open the Parish meeting with religious services, and then retire; having no legal right to participate further in the proceedings. Great is the Parish! Who will undertake to be its prophet?

The "Merrimac Valley Clericus" was organized in Haverhill, Jan. 26th. Rev. Mr. Johnson was chosen Permanent Secretary. Meetings are to be "held round;" the visited clergyman to act as chairman. The chief objects of the Society will be social intercourse and spiritual benefit; the inevitable essay and discussion taking a subordinate place. The clergy of N. E. Massachusetts and S. E. New Hampshire constitute the membership. "Visiting brethren" will be heartily welcomed.

St. Luke's Hospital, Chicago.

CHICAGO, Feb. 1, 1880.

The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions:

Table listing contributions to St. Luke's Hospital, including names like S. B. M., Chicago, \$1.00, and Little W. Tyler Olcott, Grace Church, Chicago, 1.00.

Total, \$475.74 MISS OLIVE LAY, Treasurer.

A Wonderful Map.

We are in receipt of a copy of the map published by Fred L. Horton & Co., Indianapolis Ind., representing "The Travels of Jesus."

It is published by the Rev. A. P. Stout, who has spent years of labor in preparing it. The author has indeed realized the wants of Bible Students, and has been eminently successful in his undertaking.

The seeming contradictions of the four Gospels are here harmonized.

One great and important feature of this map is its simplicity and distinctness, and very fortunately for the Sunday Schools using the International series of lessons it will be just in time to give them a deal of useful help. We hope every Sunday School scholar in the land will have an opportunity to become familiar with this map. To this end Sunday School superintendents and teachers will put themselves at once in correspondence with the publisher.

An excellent opportunity is also offered by the publishers for a few live churchmen who wish to manage state agencies. See advertisement on Eighth page.

Personal.

At a meeting of the vestry of St. Peter's Church, San Francisco, held on Monday evening, January 5th, the Rev. Milton C. Lightner was elected rector of the parish.—The Rev. Dr. Massey, Rector of the Church at Mt. Morris, Western New York, has been elected an honorary member of the Livingston County Historical Society.—Mr. W. Dudley Powers, son of Mr. W. H. Powers, of Richmond, and a nephew of Rt. Rev. Thomas U. Dudley, was ordained deacon by Bishop Dudley, at Louisville, Ky., on the 13th inst. Mr. Powers will serve the Churches at Elizabeth and Owensboro, Kentucky. His P. O. address is at the former place.—The Rev. J. G. Ganth, an old "Nashotah," was admitted to Priest's Orders, on the 4th Sunday in Advent, in Trinity Church, Upper Marlborough, Md., Dean Lewin presenting the Candidate, and Bishop Pinkney ordaining and preaching.—It gives us pleasure to be able to announce that the venerable Bishop Stevens is almost entirely restored to health.—The Rev. A. T. Sharpe, late of Oak Park, in the diocese of Illinois, has accepted the Rectorship of Christ Church, Lexington, Mo.—The Rev. D. D. Chapin, of Stillwater, Minn., spent a good part of the past three weeks in Chicago, visiting his many friends here, and seeking renewed health in a temporary relaxation from parochial duty.—The Rev. J. T. Webster has resigned the Rectorship of Emmanuel Church, Detroit, Mich., and accepted an election to Christ Church, Dayton, Ohio. Address accordingly.—S. J. Medill, managing editor of the Chicago Tribune, was married last month to Miss Carson, of Quincy. The wedding reception at the residence of the bride's father, Col. John B. Carson, of the Hannibal and St. Joseph Railroad, was a brilliant one.—Dr. B. M. Atkinson has been elected physician of the Institution for the Deaf, Dumb and Blind at Staunton. Dr. Atkinson is a brother of the Bishop of North Carolina.—The Rev. W. H. Watts, editor of Our Diocese, has recently met with a bereavement in the death of a little daughter, during his absence in Wisconsin.—Bishop Harris has been delayed in one of his visitations, by illness in his family. He is now in the field again, and we trust that all is well at home.

Marriages.

GREEN—SAWTELL—Married, at Evansville, Jan. 27th, by the Rev. D. Stearns, of White-water, Rev. Henry Green and Emily F. Sawtell, both of Evansville, Wisconsin.

Notices.

Marriages Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, 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.

Bishop Quintard's Appointments.

Feb. 1, Tullahoma; 3, Shelbyville; 4 to 8, Nashville; 11, Ash Wednesday, Clarksville; 13, Franklin; 14, Spring Hill; 15, Columbia; 17, Milan; 18 to 20, Jackson; 21, 22, Bolivar; 24, Trenton; 26, Brownsville; 29, Ripley; March 3, Covington; 5, Atoka; 7, Mason; 10 to 13, Lagrange, Moscow, Somerville; 21, Memphis, Grace, A. M.; Calvary, P. M.; 26, Good Friday, Good Shepherd; 28, Easter Day, St. Mary's.

Appointments will hereafter be made for Otey Chapel, Ridgeway, and Germantown. At each place contributions will be expected in behalf of Missions within the diocese.

Bishop McLaren's Lent Visitations.

Feb. 19, Naperville; 23, Highland Park; 24, Winnetka; 26, Waukegan; March 1, Rochelle; 2, Oregon; 6, Calvary, Chicago; 9, Aurora; 10, Seneca; 11, Ottawa; 14, Trinity, Chicago, A. M.; 14, St. Paul's, Hyde Park; 18 Epiphany, Chicago; 21, St. James, Chicago, A. M.; 21, Grace, Chicago; 28, Cathedral, M.; 30, Our Saviour, Chicago; 31, Wilmington; April 1, Joliet; 2, Moline; 4, St. Ansgarius, Chicago, 4 P. M.; 6, Hinsdale; 7, St. Thomas' Mission, Chicago; 11, St. Stephen's, Chicago; 13, Sterling; 14, Morrison; 15, Warren; 16, Galena; 18, St. Andrew's, Chicago; 20, Harvard; 21, Rockford; 22, Freeport; 23, Sewanee; 25, St. Mark's, Chicago; 28, Ascension, Chicago; May 9, Kankakee, A. M.; 9, Waldron.

Other appointments may be added to the above. All services in the evening except when otherwise designated. The offerings are for the Fund for Candidates.

WANTED—To exchange the Aug., Sept., Oct. and Nov. numbers of Harper's Magazine, 1879, for Jan., March, June and July of same year.

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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.

Boarding School for Boys,

Poughkeepsie, N. Y. For Boys of all ages. Military Drill, Large Gymnasium Ample Play Grounds. Special attention to those elementary studies which lie at the foundation of all education. Boys fitted for College or for business. Circulars sent on application. Terms reduced to rates before the war. Reference to Dr. Leffingwell of this paper. Address C. B. WARRING, Principal, Poughkeepsie, N. Y.

College of St. James's.

Grammar School, 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, 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.

St. John's School.

21 and 23 W. 32nd St. New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

Charlier Institute,

On Central Park, New York City. For Boys and Young Men from 7 to 20. Prepares them for all Colleges, Scientific Schools, West Point, Naval Academy, and business. French, German, Spanish, spoken and read thoroughly. New building erected purposely—a model of its kind—cost \$400,000. The Prospectus contains full details. Bible read every day. Pupils attend St. Thomas' Church. Twenty-fifth year will begin on September 16, next. Prof. ELIE CHARLIER, Director.

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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St. Mary's School,

Knoxville, Ill. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than eleven years ago. Rates Reduced to \$320 per Year. Send for a Register.

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Brattleboro', Vermont. Offers peculiar advantages as to care and instruction. Circulars on application to Mrs. EMMA J. IVES, Principal.

Edgeworth School,

No. 59 Franklin St., Baltimore, Md. MRS. H. P. LEFEBVRE, Principal. Boarding and Day School for Young Ladies and Children. Practical teaching in the French and German languages, thorough training in the English Departments, which meet all the demands for the higher education of women. References: Rev. S. S. Harris, D. D., Chicago; Rev. John Fulton, D. D., Milwaukee.

Madame Clement's School

For Young Ladies and Children, Germantown, Penn. (Established 1879.) The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

"AMERICAN SCHOOL INSTITUTE" Established 1855. Families, Schools, Colleges promptly provided with Teachers of Known Ability and Character. Parents safely advised of good schools for their children. Reliable teachers represented for suitable positions. Circulars, with highest endorsements, on application. J. W. SCHERMERHORN, A. M., Sec'y. 30 E. 14th Street, Near University Place, New York.

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Home and School.

Life-Sculpture.

A correspondent in Baltimore sends us the following lines, written by the present Bishop of

Albany, at the age of eighteen:
Chisel in hand stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy,
As an angel-dream passed o'er him.
He carved the dream on that shapeless stone,
With many a sharp incision:
With heaven's own light the sculptor shone;
He had caught that angel vision.
Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the hour, when, at God's command,
Our life-dream shall pass o'er us.
If we carve it then in the yielding stone,
With many a sharp incision,—
Its heavenly beauty shall be our own;
Our lives—that angel vision.

Blodget's Orders.

Grand Auntie von Tiezle had ordered the great family coach and partaken of luncheon, and, at one by the clock, sat wrapped in her tippets and flappets, for her grand nieces, the darlings, the treasures, had put their pretty heads together, and for what? Why, that the great family coach, with Vixen and Spanker, should be ordered to take them a ride.

What a tour they would make! Since Grand Auntie von Tiezle came in possession of the great coach, no such marvelous route had been projected. In fact, why should it have been? Were not Spanker and Vixen creatures of blood and mettle? Was not the coach a marvel of beauty and polish? Was not Grand Auntie von Tiezle herself given to cramps and stitches, and were any of the three to be trifled with?

But it was plain there was a new leaf to be turned with the coming in of the new year. Nothing was surer than that Grand Auntie von Tiezle had ordered the coach for one o'clock, and that Bradley, the butler, had been given to understand that nobody need be expected till the clock struck five—and who could tell what to make of it?

Grand Auntie von Tiezle and her nieces were cushioned in the great coach. Each heart was in a flutter; each tongue was all a clatter; each horse was at a scamper, and the wheels flew round.

Grand Auntie von Tiezle was not certain about the time it would take to reach Crimpton; it was usually considered a drive of an hour; everybody thought an hour was not long, and began glancing to the right and to the left, to the left and to the right, to note the progress on the road. Everybody glanced carelessly, then more carefully, then leaned forward in astonishment. Everybody turned to look at everybody, for the coach, at that moment, was dashing past Grand Auntie von Tiezle's own mansion, which they had left with Bradley and the maid servants, and had believed to be miles away!

"It is strange! It is odd! It is past understanding!" chimed three young voices.

"Quite remarkable," said Grand Auntie von Tiezle, lying back in the flying coach; and they whisked around a corner, and, in a trifle of time, were again dashing past Grand Auntie von Tiezle's own mansion!

Astonishment sat on every face.

"What can be the matter? What can the driver be doing? What can he be dreaming of?"

Impatience mingled with dismay as the horses flew along, dust blew up, and the sashes were at a clatter, and Blodget sat, tall and serene, driving Spanker and Vixen on apace.

Would Grand Auntie von Tiezle ever speak to him? Would she ever ask him? Would she ever do anything but say: "It is rather odd?"

"It is vexatious! It is outrageous!"

Grand Auntie von Tiezle looked in perfect dismay as she heard the exclamations of her nieces.

"You are on the way to Crimpton, are you not, my dears? It seems you are in need of patience."

"In need of patience? On the way to Crimpton? Why, Auntie von Tiezle, we are this minute past passing, for the fourth time, the house from which we started."

"Ah!" said Auntie von Tiezle, looking provokingly through her glasses. "Possibly it is all right, my dears. Blodget has his orders; he understands the lines—"

"But the road, Auntie dear, the road?"

"The road? Ah, yes, it is all correct; it is some miles to Crimpton; I told Blodget to drive as fast as he dared."

"But he has not started; he is yet at your door!"

"Yes? Well, he will turn the corner in a moment. You see, the roads are poor a mile beyond, and I told Blodget to drive the proper number of miles around the block, for I wanted him to get to Crimpton by a smooth and easy way."

Nobody could speak. Astonishment was giving way to fear. Had Auntie von Tiezle and the driver on the box gone mad? But she continued, quite sanely: "It is foolish, you know, my dears, to do

things by hard ways; it is silly to drive over rough roads when we can fly over smooth ones."

"We have lost our New Year's frolic! We have lost our ride to Crimpton!" cried the voices.

"Silly dears!" We are riding right along!"

"But the road; there is a right road; there is only one way that leads to Crimpton!"

"There is only one way? Ah! How? The real road, the right road! Then we must take the right road, must we? Then it will not do to go by easy ways, smooth ways, our own ways?"

"Oh, you wicked, teasing Auntie!" chimed the voices. "You mean to show us—"

"That if you mean to do anything this year you must not think about it, talk about it—"

"We see it all now—we understand it all now."

"Do you want to acquire knowledge? Then do not talk of books, and sigh over the covers, and glance at the first page and the last page, and hope to get over the difficulties, simply by riding around the block. Great men have found it hard to tug over! Choose where you wish to go this year, and get on the road. Do you want to learn to be patient, gentle, Christ-like? make haste and get on the road,—not the easy, smooth, round-the-block road, but the real, right road; beware this year of riding round the block when you want to go to Crimpton."

Then everybody understood all about it, and Auntie von Tiezle was not mad, and the girls protested that they would not ride round the block this year, but get on roads that led somewhere. Then Blodget had new orders, and the wheels flew around, and the dust blew about, and on before went Spanker and Vixen, and everybody knows, of course, that they were at last on the right road to Crimpton, and what's more, they got there!—*George Kingle, in St. Nicholas.*

OUR NEW VICAR.

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

X.

I can well understand the individual annoyance and parochial ferment which such prostrations as those you mention must excite. Even to myself they would at one time have been not a little disturbing, provoking the miserable idea (of which one is the next moment ashamed) that they are done ostentatiously, and to be seen of men.

The first time I saw anything of the kind, I was, strange to say, celebrating the Holy Eucharist along with your present Vicar. And when, after all was over, I complained to him of what I thought was offensive in the conduct of one of the communicants, he spoke to me so wisely, that I have never since allowed myself to be pained by anything of the kind.

The first ground he took was this. The Spiritual Presence which our Church holds is just as real as,—nay, more real because more true than—the Corporal Presence held by the Roman Church. If so, then any rightly instructed member of our Church who, under a deep sense of awe, adores at the altar, does not necessarily adore the Sacrament; he adores the Saviour, whose Body and Blood, mystically but really, are there. And no one who does not know what is passing in his heart, has, in common charity, a right to suppose that he worships aught but the invisible and adorable God.

You will observe that the explanation at the end of the Communion Office, does not forbid prostration; it only offers an answer to those who, "through ignorance and infirmity, or out of malice and obstinacy," "misconstrue and deprave" the attitude of kneeling at the Lord's Supper. Kneeling is as much an act of worship as is prostration; if the one be idolatrous, so is the other; they differ only in degree.

What then does prostration signify? Only a deeper sense of awe in the heart of the communicant. And what do we know of that heart, its sins, its sorrows, its burden, its sense of pardon sealed, of grace bestowed, of mercies countless, of unworthiness immeasurable? What do we know of that heart, whether its purity may not be so refined, that sight to it is clearer than to those over whose souls the film of sin is still drawn; and if so, that the glory of the Presence is greater and more manifest, the Lord's Body more distinctly discerned, and therefore the sinner's adoration proportionately lowly and devout? Perhaps, could we know how angels see us both, we should discover, that over the one we slight they are rejoicing, while over our cold hearts and criticising spirits tears are shed. While in the eyes of Him, with Whom we all have to do, the one may go down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. For these reasons he taught me never again to judge uncharitably the outward demeanour of my neighbour.

He did not thus abase himself, because he knew how others might be offended, and, as one officiating, he was a city set

upon a hill. But he often wondered that he could resist it, when he thought of Christ's love, as set forth in that Sacrament, and his own utter unworthiness to draw so near.

Another argument which he used against the indiscriminate censure of those who give such sensible evidence of their reverential feelings, was this, that Homage to God is not, as much as it should be, considered a necessary and prime portion of our worship of Him. To tell Him our griefs, to mourn over our sins, to ask His grace, to seek His pardon, to rejoice in His forgiveness,—these are prominent and distinctive features of our religion. But to adore Him, to honour His Holy Name, to bow down lowly in His Presence before Whom the angels veil,—this is not, as it ought to be, the habit of our devotion.

It is too much the gathering in of God and His good gifts to us, and not the outgoings and outpourings of our hearts in adoration to Him. We make ourselves, not Him, the centre of our religious system. We expect Him and all His gracious influences to revolve round us; not remembering that He is the sun and the centre, and that the law of our being is that we, His creatures and His satellites, should ever, in the attraction of a true love, circle round Him.

The great duty of our lives is to worship God. The blessings which such worship brings are its accidents, not its essentials. The altered life, the pure heart, the sensitive conscience, the firm faith, the enduring love,—these flow out of the worship of God, and make up the comeliness and beauty of a Christian. To gather all these blessings into our souls, and show them forth in our lives, is our great gain, our exceeding great reward; changing the desolations of sin into the consolations of virtue, and making earth's desert to rejoice and blossom like the rose.

But the love, the adoration, which He who gives all these gifts has a right to—where is it? "If I am a Father, where is Mine honour?" The prosperity and happiness of His children are great blessings, and must do honour to the Name they bear. But will they compensate for carelessness, irreverence, inattention? Can a father's heart rest satisfied without the tenderness, the watchful love, the reverent care, which is the homage filial hearts should render?

Alas! how little worship there is in our religion! To hear—nay, even more than to hear, to do, in the restless activities of the present times—to do many things for God,—these seem to comprehend all our duties. But to worship, without hearing or doing, in the silence of the soul, and the exalted ecstasy of the heart—how rare! To wait on Him who touches the hearts of the faithful without the noise of words, and to render to Him an act of faith which human eye cannot see, which God and good angels only can perceive—how little of this fervent devotion is found in our communion with Him! And surely such humble prostrations as you speak of would be far less observed and commented on, if men, when worshiping, were more wrapt up in the awfulness of adoration, and more rapt up into the presence of Him Whom they adore.

It pains me to hear the sneering and irreverent observations made on these sacred subjects and acts by persons, who hardly ever themselves kneel in God's house, who sit during the prayers, and barely give the cold assent of even a faint "amen" to petitions they have not given a thought to. When the flippant talk and irreverent manner of such are set beside the even exaggerated forms of devotion we sometimes meet with, how much better to lie down in the dust with the one, setting the worth of an angel's smile against a sinner's sneer, than to be identified, amid the incense of popular applause, with the haughty pharisaism of the other.

I have never myself used these lowly prostrations. I fear I have not moral courage sufficiently strong, or devotional feeling sufficiently warm to do so; wanting either the spiritual sensitiveness which perceives more impressively the presence of God; or having too great natural sensitiveness as regards the presence and opinions of man. I cannot, however, condemn others; I trust others will not too hastily condemn me. To our own Master we stand or fall; let us both remember these solemn words, " whatsoever is not of faith is sin."

This argument of my friend, your Vicar, I had some years after strongly confirmed and illustrated by my intercourse with two very like but very different families, which I met abroad; amongst a little flock of Christians, not in communion with Rome, to whom I ministered during one whole winter in Italy. Of the families, I allude to, one belonged to the Free Kirk of Scotland, the other had for its head one of the best known of our High Church clergy. The one in their less apparently reverent way, the other with the deepest prostrations, worshipped side by side continually at God's altar. Some who knew them not, might have had their own thoughts about Free Kirk people being there, their right to such privileges, their questionable appreciation of them. Others might have had their own objections to a too demonstrative adoration. I knew both; and which were nearer God, when worshipping on earth, I could not have told; and with which in heaven I would have preferred to

cast in my lot, had such choice been given me, I could not have told either; so one in holiness of heart and life were the members of that High Church family, and those Free Kirk Scotch Presbyterians.

The changes which you have observed in your Vicar's manner of celebrating the Eucharist are all in strict keeping with the rubrics of the Book of Common Prayer. That immediately before the Prayer for the Church Militant directs that "then" (when there is a communion), after the aims have been placed on the Holy Table, "The priest shall place on the Table so much bread and wine as he shall think sufficient." That this may be done conveniently, the elements should be laid, previous to that part of the service, upon what is properly called a credence table in the chancel. Wanting this table, your Vicar uses the ledge of which you speak.

Then the rubric, after the sentences of administration, directs that "what remaineth of the consecrated elements" should be covered "with a fair linen cloth." Hence the irregularity of covering any of the vessels with such cloth before the proper time. The dressing and undressing of the Table, together with the careful cleansing and laying by of the vessels, are only parts of that reverence which we should ever show to things used in God's service. It is simply decency so to act, not superstition; and people must be hard up for grounds of complaint when such things offend them.

[To be continued.]

A Choir Festival.

A Church Choir Festival, although, when properly carried out, a very delightful, has been so far, if we be not mistaken, rather a rare feature in the social Church life of our American Church. This seems to have been recently accomplished, however, with perfect success, at Vergennes, in the diocese of Vermont. This Festival took place, as we learn from the Boston *Journal*, on the 7th and 8th inst.; Prof. T. B. Whitney, Organist of the Church of the Advent, being the prime mover of the enterprise. The tendency in the diocese of Vermont, it seems, is evidently towards congregational singing, led by a chorus-choir; and the object of this, and other festivals of a similar character, has been, to promote that style of Church-music. Upon the occasion which we are noticing, some fifteen choirs were represented; sixty members of the Vermont Church-choir Association being present.

"St. Paul's church," says the *Journal*, "was handsomely decorated with evergreens and flowers for the Christmas season; and with the large chorus assembled in the chancel, and a crowded auditorium of listeners, the scene was one of much encouragement and promise for the festival's opening. The service in the afternoon was conducted after the usual form of Evening Prayer, which was intoned by the Rev. Mr. Bartlett, of Northfield. The Rev. E. R. Atwill, of Burlington, then delivered an Address, in which he gave a history of Church Music from an early day, and advocated the system of congregational singing and antiphonal choirs."

Rev. Mr. Fay of Grand-Isle made a few remarks during the service, followed by the Rev. Mr. Ogden of Bellows Falls, and Rev. Mr. McElroy of Rouse's Point.

The musical order of the Evening Service was as follows:—

1. Processional Hymn, "The Son of God goes forth to war," Sullivan; 2. Te Deum, Dr. Dykes; 3. Jubilate, Dr. Garrett; 4. Benedictus, Dr. Parker; 5. Anthem, "Blessed is He that cometh," Whitney; 6. Cantate, Goss; 7. Benedict, Parker; 8. Offertory, "I heard the voice of Jesus say," Dykes; 9. Hymn, "Nearer my God to Thee," Sullivan; 10. Hymn, "Abide with Me," E. J. Hopkins; 11. Recessional Hymn, "All hail the power of Jesus name."

The *Journal* speaks of the occasion as having been a thorough success, and adds:

"It is expected that the second festival will be held at Montpelier the coming summer; and the success that has attended the opening festival assures a still greater success at the prospective one."

"The Services were conducted principally by the Rev. Mr. Fisher, Rector of St. Paul's Church here. To his earnest labors, aided by his chorister, Mr. Charles E. Parker, and the cordial welcome and warm hospitality extended by the people of Vergennes to visiting members of choirs, is due much of the pleasure and success of the festival."

"After the Evening Service, a parish reception was held at Mrs. Bradbury's residence, which was a most sociable affair."

IT IS A MISTAKE.—It is a mistake to wish the butcher would remove the bones before weighing the meat. How would you like to be weighed that way yourself?

It is a mistake to suppose that your children will be satisfied with your experiences. You didn't accept your father's, but preferred taking a term in the same dear school.

It is a mistake to suppose that men do not mean what they say. There is but one man of whom you can positively make that affirmation.

It is a mistake to suppose that the dismal pious man has had a change of heart. The change is in his liver, if anywhere.

Fathers Responsible for Their Sons.

PART III.

After this knowledge, it is *character* that is needed. This is the second thing or rather the thing essential above all others, to prepare either boy or man to "so pass through things temporal as not to lose the things eternal." For the education that fits one to succeed in this world, in the only way in which he ought to succeed, is the best preparation for that which is to come. The communication of knowledge is only a small part of the meaning of education. What is further to be done, is—to so draw out the faculties, that they will use to the best advantage the knowledge that has been gained. To do this, the whole being must be quickened. A college diploma does not at all indicate that all the ends of education have been reached. Nor is it a guarantee that he who holds it shall not fail in the labor to which he puts his hand. Nor yet does it acquit a father of all responsibility, to have seen, simply, that his son is thus provided. It is *character*, not *knowledge*, that is required. There is little danger in a voyage across the sea. It is perilous only if the ship be unsafe. Certain emergencies are apt to arise; certain dangers, of necessity, will be met. If proper preparation is made for these, the destination will be safely reached. And, whether the sons who leave you for the uncertain voyage upon which they are bound to embark, "so pass the waves of this troublesome world, that they come, at last, 'to the land of everlasting life,'" depends in the same manner, upon their fitness for the endeavor,—whether they are ready for its emergencies,—whether they are prepared for its dangers.

To get those who are committed to your keeping ready for this labor of life, the most important steps are the most obvious. This certainly is evident,—that you should understand the child you seek to train. The mother of Jean Ingelow, who was a child both shy and reserved, once said to a visitor: "I think that only through her finger-ends she could have given vent to her heart and soul; for I have learned more of her life and tastes through her writings, than through years of companionship." The tact must be delicate, that deals properly with a human soul. A disposition cannot be estimated at a glance. Neither its resources, nor its bent, nor its possibilities can be discerned, except by long and patient observation. Of the countless beings born into the world, it cannot be said that two are precisely alike. And the methods adopted to develop what is best in each nature, ought to be applied with a wise discrimination. Each nature has its special temptation. For these, it ought to be especially prepared. "Neither did His brethren believe in him," it was said concerning Christ. And that is a rule of life. They who had opportunity to know Him best, understood Him the least. The attitude of Mary was the true one. She watched the movements that came to her like revelations of the nature of her wonderful Child. Of what related to Him, even in His infancy, it is related that "she kept all these things and pondered them in her heart." In many undertakings, men can afford to fail. But in their management of the interests of a human soul, it is hazardous to trifle or mistake. That the body should be maimed, is but a temporary misfortune; but a soul that is marred may carry its defects through the eternal future. And it is just as needful to understand the nature of a child, as of the world in which he is to win a character.

One who does this will not be wanting in one other respect, important in the education of a child. He will be patient with peculiarities. There is one reason peculiarly strong why he should be so. Not only the peculiarities, but the entire natural disposition of any child is an inheritance. For it, no child is responsible. And this is a truth that is being lifted, in these days, into a prominence that it certainly deserves. It is one of the troublesome facts of which sociology has to take much account. Yet it is not new. Moses recognized it. He speaks of God visiting the sins of the fathers upon the children, unto the third and fourth generation. It is one of those instances in which the Scriptures have antedated, by some thousands of years, the science of this late century. For to it the independent investigation of social science is just reaching. His disposition is the blessing or the curse which the parent bestows upon a child at his very entrance upon life. And neglect, or wrong treatment, or want of patience in the management of it, may be *crucel*. One of the Dukes of Gloucester is recorded to have been dull in his childhood. By inconsiderate treatment in his own home, he was often driven to great distress. Appearing once in a thoughtful mood, he was asked, jeeringly, of what he was thinking. "I was thinking," he replied, "of how I should feel, if I had a son as unhappy as you make me."

Characters are not transmitted, but tendencies are. The currents that have been set by nature in any direction may be changed. And not less than this is the duty of parents, to watch the way in which the currents around a young life are bearing it; and, if they be wrong, to seek to turn them right. It demands, to do this, time, and thought and labor. It calls for prayer and example. It requires wise, far-

reaching planning. It exacts patience. The responsibilities of very many more than one can conjecture, are mingled intricately together for the fate of any soul. God only knows where the accountability lies, for the wreck of a being who once bore the image of God. But much of it, surely, falls back upon parents. And, if fidelity to religion, or the want of it, be a test, the greater part, by far, rests upon the fathers. Where the fault of their failures belongs, your sons themselves sometimes come to see. And to reflections not unlike that of the unfortunate nobleman, they may give utterance: "God grant that no son of mine may be made so unhappy as the neglect of my father has made me."

There was need that the Apostle should address fathers. "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Boys will follow in the footsteps of men. The influence of their mothers they cannot help feeling. It is a blessed restraint upon them. But, if you think it beneath the dignity of men to enter the House of God, your sons will inherit your conviction. If you, who are their highest earthly example, are ashamed, in your strength, to ask for the help and the guidance, for want of which your life is suffering, they in their weakness will not discern their need of them. And the Christ Whom you do not acknowledge, they will not confess.

"We baptize our children," says Victor Cousin, "and bring them up in the Christian Faith, and in the bosom of the Church; in after life, again, reflection, the breath of human opinions modify their early impressions; but it is good that these impressions should have been made by Christianity." Men are believing this less and less.

Within a few years, crime has alarmingly increased; and a large majority of the criminals are young men, and of good family. These two impressive facts, placed side by side. And, as you ponder their relation, your conviction concerning the special responsibility of fathers for their sons will grow stronger every day.

F. T. WEBB.

Washington Letter.

To the Editor of the Living Church :

The approach of Lent is hastening the marriage of those not afraid of the lottery of matrimony; and cards are "out" well nigh innumerable. Speaking of this, reminds me of presents. It is now acknowledged bad taste to publish the wedding presents; we hope soon to see the vile custom left to stablekeepers who have "got up," and such others of the same ilk, as are trying to do so. Why not advertise the "fee" given? Indeed, in one case, it was recently done. The bride's family were indignant; and the fact of its leaking out what the fee even was involves either the best man or the clergyman.

The Roman plan of several congregations assembling (at hours convenient to each), in one Parish church, is one of those things whereof it may be said "fas est ab hoste doceri." Why not put less money into stone and mortar, and more into ministerial help? It is certainly cheaper to obtain and maintain a clergyman than to erect a new church. If the Parish church is so situated as to allow the attendance of a congregation living within a convenient distance, why not use it over and over again of a Sunday? It would be a grand sight, to see one set of people going in as another is going out. I once knew a lady organist, who (being temporarily employed, and the parish having a far finer organ than she was accustomed to at her home church, and the use of the organ for her own practice during the week being a part of the contract for her services on Sunday), spent a great many hours daily in private rehearsal for her own benefit and pleasure. The sexton passing me one day in the street, as the tones of the organ rumbled in the distance, drily remarked to me, "Don't she fill and empty them bellows powerful frequent?" Why not fill and empty our churches "powerful frequent," instead of putting up a new church for every new congregation, and ten to one, embellishing it with a handsome mortgage? At the Epiphany and St. John's at any rate, and it maybe, at other churches, are free services, a step in the right direction; at the latter at 7 p. m., at the former, at 8 a. m. also. A staff of clergy to each parish Church would help to solve more than one of the parochial problems of the day.

The "Reformed" brethren are struggling against the stream here. About a year ago, tho' but a tottering weakling, their only congregation suddenly found itself two; and now they have two feeble attempts at Parishes, where, by unity and cooperation, they might have had by this time one respectable in numbers and clothing if not in anything else. A preacher of no mean parts, but of the most piebald ecclesiastical antecedents, has for some time been aiding and abetting the so called "Reformed." He is a rolling stone that gathers no moss; at any rate none to speak of.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.

The Sunday School.

Teachers' Helps.

FIRST SUNDAY IN LENT.

LESSON ST. MATT. XXVI.

V. 14. Read in connection, St. Mark xiv:10. St. Luke xxii:3. "One of the twelve," our Lord, a whole year before, knowing what should happen, spoke of him as "a devil," warning him of the germs of what he should be. Judas Iscariotes is called "son of Simon;" (John vi:71, xii:2) but, (Matt. x:4, Mark iii:19. Luke vi:16) he is named Iscariotes, and the fact is added that he was the betrayer. Of the meaning of his name there have been several conjectural interpretations: Ish-Kerith meaning a man of Kerioth, a city in the tribe of Judah. Scorcia, the man with the bag or apron, so named from his office of treasurer to the company of Our Lord and His Apostles. Ascara meaning "strangling," supposed to be given him after his death, and indicating the manner of his death.—"Judas the strangler."

"They covenanted with him," either promised or secured to him; not that they paid him at that time. Bear in mind that Judas sought the chief priests a second time, after the last Passover. "Thirty pieces of silver"—the current ecclesiastical coin of the nation, the silver shekel. Judas left the price to be fixed by the priests, as was said five hundred years before: "If ye think good, give me my price; and they weighed for my price thirty pieces of silver." (Zech. xi:12. St. Matt. xxvii: 9. 10.)

See the fulfillment of the Type (Gen. xxxvii:26, 28). The difference of price is no doubt on account of age. The "thirty pieces of silver" was the sum specified by the law as the price of a slave gored by an ox (Ex. xxi:32). Thus our Lord took upon Him the form of a servant, and died the death of a slave. Judas is the type of those who sell the Lord for money. "This do all they who receive any kind of worldly things to betray their Saviour."

"Thirty pieces of silver;" pride and covetousness, and hatred of reproof; lust bringeth forth sin, and sin bringeth forth death. From that moment, Judas needed no tempter; "from that time he sought opportunity to betray Jesus."

V. 17. During the week preceding the Passover, all leaven was put away by the Jews (Ex. xiii:7. 1 Cor. v:7). So, on the first day of unleavened bread—the Lord sent Peter and John to Jerusalem; for the Passover could only be eaten in the Holy City, and the Lamb slain only in the Temple (Deut. xii:13).

V. 18. A Sign is given, as on a previous occasion (St. Matt. xxi:2, 3). All happens according to our Lord's directions (St. Mark xiv:15, 13; St. Luke xxii:8. 10. 12).

V. 19. Preparations for the Paschal feast (Ex. xii:1—28). At sunset, in the Holy Place, the Lamb was killed by the priests, as a sacrifice, and the blood sprinkled on the Altar. It was then roasted whole, not a bone of it being broken.

The family then took their places at the table; and beginning with a "grace" in verse, they drank a first cup of wine mingled with water, called the "Wine of Sanctification." Then, the head of the family, dipping the bitter herbs in vinegar, handed a portion to each; after which a cake of unleavened bread was broken, a portion being put aside, and the rest eaten with a solemn reference to "bread of affliction in Egypt." A second cup of wine being poured out, the youngest present asked, "What mean ye by this service?" (Ex. xii:26); to which all replied as in Deut. xxvi:5, and the first part of the great Hallel was sung, (Ps. cxiii and cxiv).

The Lamb was then eaten, and a third and fourth cup filled and blessed. The Cup of Blessing (1 Cor. x:16) and the great Hallel concluded the solemnity. (Ps. cx to cxviii). In all this, is the type of the great Sacrifice of Christ Our Passover, slain upon the Cross, given for our food in the Eucharistic Feast. The Passover is the slaying of the Lamb once a year, as once for all. The Passover of the Jews was a memorial of the past, a peace offering of the present, an act of faith in the Coming Lamb of God. The Passover is the type of the Eucharist, a commemoration, a sacrifice, an act of faith, as well as a feast. With a knowledge of these customs, we understand about the "sop" dipped into the dish by our Lord, and given by Him to Judas. The unleavened cake is the bread which the Lord Jesus took, and, having blessed, brake and "gave to His disciples."—The cup of blessing is the cup which He took after supper; and, having blessed, "gave to them." Thus, He fulfilled the Passover of the Mosaic Law—the past supper; and there, in and upon it, instituted the Sacramental Feast of His Body and Blood; the reality fulfils and does away with the type. Henceforward we keep the Passover, looking back to the Lamb slain once upon the Cross; in the present, to the Perpetual Sacrifice upon the Altar, which is before the throne of God; and forward, to His return in judgment, and for salvation.

V. 21. By not resenting the imputation, the disciples acknowledge the power of evil, their own spiritual weakness, and their Lord's insight into the future. They are anxious to know certainly, and to the

beloved disciple the answer is given; the traitor is he to whom Jesus shall give the bread dipped into the dish; then the sop is given to Judas.

At some point in the conversation, Judas has asked the same question—"Lord is it I?" Probably at the moment when the sop was given him. "Then Satan entered into him." Up to this time Satan had suggested his crime; the temptation might have been resisted; the long suffering which had given time, kindness, reproof, warnings, might have been used. It was indeed his "day of salvation;" but spiritual privileges, nearness to Jesus, so blessed to the beloved and loving disciple, is destruction to the unloving and self-seeking. The warning which should have saved Judas, but hastened his ruin. The conviction that the Lord knew his guilt, brought him not to penitence and confession, but to stubbornness and wilful sin. The gift of the sop, instead of being reconciliation, was separation. The savour of life was changed into the savour of death. (1 Cor. ii:16.) The devil entered into Judas, filling him full of all iniquity, bringing him to destruction both of body and soul. "The disciples understood not, but Judas understood. He went immediately out. And it was night." "Night" indeed, to him. To go out from Jesus is "night." Christ is the true light; and to depart from Him willingly, is to pass into outer darkness. Mark his downward course. A little doubt when Jesus speaks hard sayings: (St. John vi:64, 70); a little grudging and covetousness (St. John xii:6); a little false affection, and drawing near to Jesus to receive His gifts, while the heart is sinning against Him; a little pride of spirit, and resentment of his reproofs and warnings; Satan's easy entrance and full possession; and then last and saddest, the betrayal, the crucifying of the Son of God afresh. The unbelief of Judas first showed itself, when Jesus spoke of giving His Flesh to eat; his crime was complete when he received the sop at the Lord's hand.

Woe to us! also, if we refuse His plain words on that Holy Mystery. Woe! again, if we dare to eat at His Table while we are cherishing and nourishing within us a secret sin. Let us all heed the warning; "lest, after the taking of that Holy Sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquity, and bring you to destruction both of body and soul."

Baltimore Letter.

To the Editor of the Living Church :

I regret to write you, that the Rev. J. Chrystal, (at one time of this city), has requested deposition, and has, accordingly, been deposed. For some years at least, he has been erratic; having at one time gone to Constantinople, and (I hear) taken Orders in the Greek Church. He subsequently returned to New York, his native city, thence to Maryland, and now to the ranks of the laity.

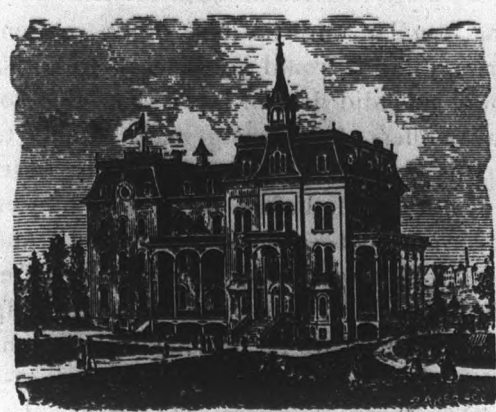
St. Barnabas' Rectory is about ready for occupancy. The Rev. A. P. Stryker deserves the success that has attended his ministry. He has been very successful in his adoption of the principle of free churches. He has long been Rector of this Parish, which owes its growth, under God, to his fidelity and zeal.

Rev. Mr. Gray's Lectures are spoken of with pleasure. They are now concluded, and will be repeated during Lent. Rev. Doctors Grammar, Leeds, and Watkins, publicly at the last lecture, expressed the personal gratification which the course had given them, and their high appreciation of the instruction contained in them. Mr. Gray was, at one time, in the West, and has friends in that part of the country who will be gratified to hear of him. The subject is one to which he has given much time and study. Some such course should be delivered in every city. I regret that the newspapers have got to "professor"—ing Mr. Gray. It is a part of the penalty a man pays in America, for certain services of a public nature.

I am sorry to say that the "inhibition" seems to be receiving a very much larger share of the public attention than the cause of our suffering missions and all the other crying needs of the Church. If the zeal expended in this matter had been laid out in Church extension and works of charity and brotherly love, it had been far better spent. The judicious Hooker thought the time would come when ten words of charity and love would far outweigh, for the interests of Christ's Kingdom, ten thousand and spoken with all the disdainful sharpness of wit. May the day yet come! Up to this time, its advent cannot be chronicled.

The story is told of a clergyman, that, after preaching an interesting sermon on the "Recognition of friends in heaven," he was accosted by a hearer, who said: "I liked that sermon, and now I wish you would preach another on the recognizing of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in that time."

Lord Chancellor Ball consulted Dr. Stephens as to how far the screen in Christ Church, Dublin, was in accordance with ecclesiastical law, when after a careful and prolonged examination he pronounced the screen to be "as orthodox as it was ugly."



ST. MARY'S SCHOOL.

A Church School for Girls.

KNOXVILLE, ILLINOIS.

Founded A. D. 1863. Enlarged A. D. 1872.

RECTOR.

Rev. C. W. LEFFINGWELL, D. D.

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Music and Painting are the only extras. French and German are spoken. The aim has been to provide

A FIRST CLASS ESTABLISHMENT,

and first class advantages in every respect. The building and first class advantages are given in the Annual Register, and are equal to any for convenience and elegance.

PERSONAL ATTENTION

is given to every pupil, the discipline and instruction are adapted to the wants of each. Teachers and Officers, residing with the Rector and his family in the school. It is believed that the school offers superior advantages to parents who wish to place their daughters in

A SAFE CHRISTIAN HOME,

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

REGULAR EXERCISE OUTDOORS.

The location is healthful, central, and easy of access, on the C. B. & Q. Railroad. St. Mary's School is favorably and widely known for the home-care given to its pupils, for the high standing of its patrons, for the beauty and comfort of its appointments, for the thoroughness and variety of its instructions, and for the spirit of order and industry that pervades it. Testimonials of patrons are given in the Annual Register, a copy of which will be sent to any who apply for it. Pupils are received at any time. The school year consists of forty weeks, beginning early in September and ending in June.

TESTIMONIALS.

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these sad times, when the secular spirit is striving to divorce education from religion and so to paralyze the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils."

WILLIAM EDWARD McLAREN.

From the Bishop of Indiana.

"I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school."

J. C. TALBOT.

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched the work done. In fidelity of attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanliness, it is not, I believe, surpassed by any other school."

DANIEL S. TUTTLE.

From the Bishop of Quincy.

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better preparatory for girls, in the Church or out, I am confident, is not maintained in all the Western States. Our Clergy and Laity should be proud of St. Mary's."

From Hon. Judge C. L. Higbee, Pittsfield, Ill.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner, and those moral and social graces which lend so great a charm to the true woman. I cannot refrain from giving expression to the feelings I entertain, and send you this with liberty to use as you may see fit, with best wishes for your great success in your most worthy work."

From Hon. S. Corning Yudd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moor, Keokuk.

"After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School. I can truly say that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian womanhood."

From Hon. J. M. Woolworth, Omaha.

"Our daughter's improvement, during the two years she has been at St. Mary's, has been very gratifying; her progress in her books has been great, but her development in womanly, Christian character, has been even more marked. I know that she, as well as ourselves, will always feel grateful for what St. Mary's has done for her."

From Mr. H. A. Williamson, Quincy, Ill.

"I regard St. Mary's School as one of the very best institutions East or West, for the education of young ladies. I think it hard to estimate the great advantages it affords young girls for becoming useful and refined Christian women. Having been a patron of the School for six years, I feel justified in commending it to all who have daughters to educate."

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Advertisement for 'THE GREATEST LIVING AGE' magazine, listing authors and subscription information.

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Advertisement for 'THE COMPLETE HOME' by Mrs. Julia McNair Wright, offering practical information on household management.

Advertisement for 'SENT FREE' sheet music, featuring a list of composers and instruments.

Advertisement for 'CHINA PAINTING' supplies, including a list of materials and contact information.

Advertisement for 'FIRING & GILDING' services, including contact information for S. Stern H. Harbeson.

Advertisement for 'A COMPETENT MAN OR WOMAN' offering services in various trades and professions.

Missionary Work in Illinois.

Divine Service was first held in this town, (situated about seven miles from Chicago), on the 21st of April, 1878, the Rev. H. C. Kinney, officiating. The place of worship belonging to the Methodists was used upon this occasion. On the 26th of the following month, the first session of the Sunday school was held in the Town Hall, 24 children being present. It now numbers more than 90 scholars; Mr. Wm. Nethercot being Superintendent, and Mr. Wm. P. Gunthorp, Sec'y and Treasurer.

The whole movement from the first, has been promoted and sustained, under God, by the energy of earnest lay-workers, faithful sons and daughters of the Church. Its inception was due to the endeavors of three laymen; and the result hitherto has given them much cause for gratitude. Just as it should be in all Church work, the young members of St. Paul's Mission are encouraged to take an active part. The organist, Miss Katie Kidder, is a young lady still in her girlhood, and the children of the Sunday School respond well to the teaching which they receive, by helping according to their measure. As an instance of this, it may be mentioned that, at Easter, 1878, they presented the Mission with a very nice Communion railing.

A Ladies Guild is also in active operation, and renders great assistance. Last year, it presented to the Mission a handsome Communion Service consisting of four pieces. Alternate Morning and Evening prayer is said, and a sermon read, on Sundays, by Messrs. Potts and Nethercot, in the Town Hall, which is so appropriately arranged for the occasion, that the worshipper fails almost to be aware of the secular character of the building. Since the establishment of the Mission, there have been 17 Baptisms; and five persons have received the gift of the Holy Ghost in the Laying on of Hands.

That the people of St. Paul's Mission have "a mind to work" is evinced—not only by their determination to help themselves, but also—by their readiness to help others, and to extend the church's work to neighboring localities.

On the 2d Sunday after Epiphany, the Rev. George C. Street was deputed by the Bishop to visit the Mission. He said Morning Prayer, preached, and celebrated the Holy Communion; 23 out of the 25 Communicants receiving. The services were not only well attended, but very heartily rendered: the volunteer choir doing their part exceptionally well, generally in the responsive portions.

Notwithstanding the season, the weather was mild and spring-like, and the evening was as bright with moonlight as the day had been with sunshine; tempting quite a number of the congregation to respond to an invitation to attend the opening service of a new mission at W. 40th St., where the C. and N. W. Railroad Co.'s car-shops are located, which give employment to no fewer than a thousand men and boys. So, an omnibus was chartered, of which the majority availed themselves, while others preferred to walk, the distance being only about two miles. Reaching their destination soon after seven, the missionary and the visitors from Austin, found a goodly number of the residents assembled in a large room in the public school building. A lectern, which had been part of the omnibus freight, was put in place on the platform; a melodeon was supplied from some convenient source; and thus was completed what sailors on board ship call "rigging the church." The congregation, which was quite large, was reverent and attentive; and the general impression left on the minds of those who were especially interested in the inauguration of the enterprise, was, that it was quite encouraging. Notice was given that, acting by the authority of the Bishop. Mr. William Nethercot would serve as a lay-reader, and officiate there for the first time on Septuagesima Sunday, at Morning Prayer. Mr. Nethercot has had many year's experience as a Scripture Reader in London, England, and is an earnest and active church-worker.

It is very noticeable that the work, of which we have spoken, both at Austin and at 40th St., was set on foot and is sustained mainly, by laymen and women; the services of a priest being secured as often as lies in their power. What they now need, and are most anxious to secure, is

the regular ministrations of a resident priest; and it would not be easy to find a more splendid field of labor than this locality offers, to a young man willing to make it his *life-work*. Many years will not elapse, before there will be—on this very spot—a dense population; and he will be a wise man, who will go in there, with scrip and staff, resolved to grow up with and to share the fortune of the neighborhood in which he casts his lot.

One thing, however, is certain. Let the resident church-people do their very best in the way of sacrifice and self-denial, they still have to stop far short of what is necessary for the support of a resident pastor. They will either have to forego much that would give a prominent character to their efforts for the building up of the Church in their midst; or they will be forced to look for help to their wealthier brethren. Where is the C. and N. W. Railroad Co.? Let it step to the front, in a matter in which it has so much at stake, and give practical disproof of the hackneyed saying, that "Corporations have no souls," by heading a subscription list for the permanent establishment of the ministrations of the Church at Austin and at their own car-shops. Are there not hundreds of well-to-do Churchmen in and around Chicago, who could well afford themselves the luxury of helping to give a resident pastor to St. Paul's Mission at Austin and the new Mission at 40th St., by placing in the hands of the Bishop, each one his offering, towards a special Fund for that purpose?

An esteemed correspondent writes: "We want a Church paper for the whole country, not for a faction; one that will raise the minds of the people above their petty, local affairs, and interest them in the great, broad work of the Church. And we want one that is not all the time hanging up some scare crow or inventing some bugaboo to frighten the weak brethren. According to these narrow-minded and short-sighted alarmists, the Church is always on the way to Rome and the road to ruin." It is hardly necessary to say that our correspondent subscribes for and endorses the LIVING CHURCH.

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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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