

# The Living Church.

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

VOL. II. No. 19.

CHICAGO, THURSDAY, MARCH 11, 1880

WHOLE No. 71.

## Foreign Notes.

*English Rule in Ireland—Bulgaria and its Prince—The Church and Stage Guild—Russian Students—The Turks as Politicians.*

Seven centuries have passed away, since England took possession of Ireland; and yet the Irish question is still the question of the time, and drives the politicians of this century, as it did those of the last, to despair. England would seem to have done much of late years, to appease the Irish howl; and yet it goes up as wild as ever. How are we to account for this? Some people seem to think that Irish character is the cause; but Irishmen are not bad fellows. They are intelligent, brave, generous and religious; and in America very saving and industrious. Nor was it an antipathy between Celt and Saxon; there has never been any trouble in mixing in the Celtic Highlanders. There is no doubt of the real reason. It is the conduct of England in the past, the cruel treatment of Papists, the restrictive laws of their commerce, the prohibition of their manufacturers, till Irishmen have had the crying sense of injustice poured into their very blood; and it is going to take a very long while to put it out. And the injustices are not over yet. Parnell and the newspapers have sufficiently ventilated the sin and crime of the Land Tenure; but there are other things that need amending. They were brought together in the January number of *Fortnightly*, and are "religious equality made complete; equal educational advantages and privileges with Great Britain; equal Poor Laws with England; localization of jurisdiction carried to the same extent as in England and Scotland; and the assimilation which has been commenced in the Criminal Code, to be carried out vigorously and actively, on Sir Robert Peel's principles, throughout the whole law, so as to have one law for the United Kingdom, except for specified cases with reasons stated." One little instance will explain why the Irish clamour so much for Home Rule. The town of Newry wanted to give itself good water. Now common sense would say there ought to be some one or some Board of Trustees in Ireland, which could grant the power to do that. Not at all. No such thing exists. This trifle had to be put through the British parliament; and before the Bill could be passed, it had cost the town of Newry \$100,000. Certainly that was not calculated to cultivate a peculiarly sweet and brotherly feeling for the English. Even the putting in of gas in Irish towns, has to be settled in England. The University question, which has been a sore point with Romanists, is by the latest news to be soon settled; that grievance, at least, will be out of the way.

Bulgaria is not making a very remarkable show with its new Prince and brand new constitution. The Prince wants to be called "Highness." He was called that by every royal mouth, on his journey to his capital, and it sounded so pretty that he hates to give it up. The Bulgarian Parliament vow they will not call him any such thing, and contend that the title they give him is good enough. It seems a poor subject for a quarrel. Then the Parliament is liberal to the very back bone, and the Prince will not have a liberal ministry, and they will not have any other. The Prince is a fine young fellow, but he is getting disheartened; and it is hoped some of the big fellows—Russia, England, etc., will stand by him and see him through. The country needs to stop quarreling and devote all its energies to the moral and intellectual elevation of the people. As long as the average Bulgarian is so ignorant, the most liberal constitution in the world could not secure good government, nor even genuine civil liberty.

The Turks are actually beginning to talk politics; and certainly there is a charming variety in Turkish politics which must afford spicy subjects for conversation:—assassinations, mysterious deaths of sultans, religious controversies, etc. Ministerial changes are certainly plentiful enough there. There has been a tremendous change from the days of Sultan Mahomed, when all political talk was forbidden. He even issued a "hatt," forbidding so much as the description of the weather. The multiplication of newspapers in Constantinople, especially in the native languages, has changed all this; and the Turk is now as anxious to get his morning paper as he is to smoke his first pipe. Newsboys come up the Bosphorus, distribute their papers at the houses, and meet the early steamers. During the past few months the censor has apparently been asleep, and the press has been allowed the utmost freedom. The organ of the Porte has been allowed to contradict and abuse the organ of the Palace; and, while both these have made violent attacks upon England, the English organ has been permitted to abuse the Palace and the Porte, in such language as has never before been read in Constantinople.

The Russian students are creating more than their share of excitement. The St. Petersburg people have felt lately very like clearing them all out, and shutting up the Universities. They think that the students are at the bottom of a good deal of all their political trouble. The emperor has been celebrating his 25th anniversary,

with a good deal of enthusiasm and popular applause, in spite of the blowing up of the imperial dining-room. The Russian students have put out a paper lately, by means of the "underground" press. If it is all true, it does not give a very flattering picture of the "fatherly" care of the government for education. Some of their demands are not unreasonable.

## Our New York Letter.

From our New York Correspondent.

NEW YORK, March 6, 1880.

Last Sunday night, Bishop Starkey, of Northern New Jersey, preached a sermon in Trinity Chapel, in behalf of the Home for Old Men and Aged Couples, in Hudson street. It was an earnest and eloquent appeal for a charity which, he said, was without precedent or follower in our country. There was something like it in France, where Homes were provided in the country for those married people who (far down the vale of life), were in poverty and want, and filled with dread lest separation might come before death claimed them. Cottages were given them, that together they might wait, until their change should come. We have homes for old men and old women; but, with the exception of the charity for which he spoke, none for aged couples. He expressed a fear that in the multitude of Asylums and Orphanages, it might be forgotten. It should have a place in the hearts of the benevolent, and wealth should endow it. All who were interested in it were invited to visit the Institution, and examine its inner workings.

The venerable Dr. Stephen H. Tyng entered upon his 80th year, on Monday, the 1st of March, having been born in Newburyport, Mass., on that day, in the year 1800. He was graduated at Harvard at the age of seventeen, and studied theology with Bishop Griswold in Bristol, R. I., which was then a part of the Eastern Diocese; and has now been sixty years in the ministry, a longer period than any clergyman in the Church, except two. His first parish was in Georgetown, D. C., from whence he removed to Queen Anne's parish in Maryland. From the very beginning of his ministry he proved himself a man of power, and he was soon called to more important fields. He became rector of St. Paul's Church, Philadelphia, in 1829, and of the Church of the Epiphany in 1845. In the latter year, he was called, upon the death of Dr. Milnor, to be rector of St. George's Church in this city, where he is still rector-emeritus. During all this time, St. George's has enjoyed a high degree of prosperity, and has been known through all the Church for its liberality and labors of love. Its Sunday School, in sixteen years, raised the sum of \$63,985, with which churches and chapels were built in Africa, and in this city; and Dr. Tyng never had to appeal to his congregation in vain for any purpose he desired to achieve. He has been a man of great eloquence and varied learning; and is especially distinguished as an occasional preacher and upon the platform. In his preaching he was never sensational, and seldom indulged in rhetorical display; but on the platform, few men have been more effective, abounding in humor, sarcasm and rebuke, and commanding the attention of those, who did not always approve his methods. He was a leader in the Evangelical School, and was always one of the most effective speakers at their anniversaries, or at the Virginia Convention, which used to be the great place of resort for the able and eloquent men of the party, and Dr. Tyng was second to none of them. He has now reached his four-score years, and is surrounded by hosts of friends, who delight to manifest to him their love and respect; and so he waits until his change comes. Dr. Tyng has had three sons and a grand-son, now missionary to China, in the ministry, and one of them (Rev. Dr. Tyng, Jr.), is likely to equal his father's fame. Another son (Rev. Dudley Tyng), died some years ago, in Philadelphia. It was a great blow to the father, for in him his best hopes and affections seemed to be centered. We sometimes meet Dr. Tyng at Whitaker's. His erect form and venerable appearance attract the notice of all; and it is pleasant to see, by the attention that is paid to him, that all memory of past contests and differences is lost, and that all see in him only the valiant soldier of God.

One of the prominent Churchmen of Long Island, is Chief Justice Prince; and, unlike many Churchmen, when he goes West, he does not leave his Churhmanship and his conscience in the great lakes, but takes them with him. No sooner had he got settled in New Mexico, than he began to interest himself in the religious condition of its people, and to help all measures that were calculated to promote the interest of the Church in that remote region. Our missionary there found in him a most zealous coadjutor and adviser. Upon his return to the East, he spoke publicly at Missionary Conferences and at other gatherings, upon the subject that was so near to his heart, and did much to enlighten the mind of the Church in regard to that territory. During that visit, at Grace Church, Brooklyn, he was married by his friend and Bishop, Bishop Littlejohn, and yesterday many friends were shocked to hear of the death of his wife, at Santa Fe, of

pneumonia. The sympathies of thousands will go out warmly to the Chief Justice in this hour of sorrow.

All through the city, the influence of Lent can be perceived. The clergy are too busy with their work to have time to talk to correspondents; and there is a famine of news. We shall have however the fruit of that silence at Easter, when the work is summed up. The churches are open on every side, and there are not only extraordinary acts and exercises of devotion, but there are sermons and lectures without limit. The services, we hear, are well attended at all the churches; at some of them we have personally noted the fact. The weather has been exceptionally warm, and while we have had rains frequently, they have been no serious hindrance. It is a Lent well kept.

We have seen of late quite a number of warnings to the charitable against swindlers and impostors, who are soliciting aid. Their name seems to be legion, both in the East and the West. In nearly all cases, they have letters from clergymen, sometimes forged, but often genuine, and obtained by false representations. In this matter there is a call to say "No" not only in Lent, but all through the year; it is a duty due not only to the brethren, who are imposed upon, but to the cause of charity itself. Lately there has been a woman going about the city and country, with forged letters from Sister Ellen, of St. Barnabas House. The Police have her under surveillance, and possibly she may go west in search of fresh fields and pastures new. She is described as of medium size and build, florid complexion, blue eyes, auburn hair, and about 35. It is strongly suspected, that she does not believe in either the theory or the practice of total abstinence. We trust you will give her the benefit of the circulation of the *LIVING CHURCH*, in making her and her errand known. Where there are so many cases of imposture, one would suppose that the clergy would be on their guard against the fatal facility of giving letters of any kind to ecclesiastical tramps. It may seem an easy way to get rid of them, a great saving of time; but it is helping them to rob other clergymen, and is often the means of depriving the worthy poor of needed aid. The same rule should apply in this case, as in altering forms of devotion, as laid down in the Preface to the Prayer Book, there should be a just "mean, between two much stiffness in refusing, and too much easiness in admitting" their claim.

## Personal.

The Rev. B. T. Maycock, Kentucky, has taken letters dimissory to Iowa.—Canon Sylvester is delivering a course of lectures Sunday evenings during Lent, at the cathedral in Deventport, on the Beatitudes.—Bishop Robertson, and the clergy of St. Louis, are giving a series of lectures in St. George's Hall, on the relationship of Christianity to Judaism.—By the advice of his physicians the Bishop of Tennessee has withdrawn his appointments, for the present. His address is Savannah, Tenn.—Bishop Atkinson recently preached a sermon on Sisterhoods in the Church, on the occasion of the admission of a candidate to the Sisterhood in St. James' church, Wilmington, North Carolina.—The *Convocation Chronicle* of Central Pa., is authority for the announcement that the Bishop will not ask for an assistant at the next Convention.—The address of the Rev. Thos. J. Morris, after March 15, will be San Augustine, San Augustine Co., Texas. On the 7th he expects to enter upon his duties as Rector of Christ Church.—An admirable paper by the Rev. Alford A. Butler, of Bay City, Michigan, on "the best means of securing money for Church Support," has been published by order of the Semi-Annual Missionary Conference of the diocese. It is well worthy of general circulation.—We regret to learn that the Rev. T. N. Morrison Jr., Rector of the Church of the Epiphany, in this city, was assaulted a few evenings ago, on Sangamon street, with a view to robbery. Although much injured in the back part of the head by a pair of brass knuckles, our reverend brother developed an amount of "muscular christianity" which sufficed to "floor" one of his assailants, and to scare the other; so that the parson was left master of the field, and the miscreants got nothing but a pounding.—The Rev. Sidney Corbett D.D., has accepted a call to the rectorship of St. Thomas church, Battle Creek, Michigan, and will enter upon his duties after his return from Europe in September.—The Rev. J. Barton Finn has resigned the rectorship of St. James' church, Theresa, and St. Peter's, Redwood, in the diocese of Central New York: to take effect April 1st. He retains for the present the charge of the mission at Evan's mills.—The Rev. Albert Danker Ph. D., of Little Falls, diocese of Albany, has accepted the rectorship of Grace church, Watertown, Central New York.—Mr. Theodore S. Allen, late a Methodist minister, will soon be admitted to the Diaconate, in the diocese of Central New York.—We are sorry to learn that the Rev. Dr. Beare, Rector of Zion Church, Little Neck, L. I., has suffered in health since last Christmas. He may be assured of our best wishes for his speedy recovery.

## Leadville Experiences.

Correspondence of the *LIVING CHURCH*.

Church work in Leadville must necessarily be of a somewhat different character to that in settled parishes back East. The clergyman has to accommodate himself to the surrounding circumstances of time and place. Lenten work is especially restricted from the fact that we have no church building. Services are held in the Opera House, which is occupied during the week by the legitimate Drama; so that the only Lenten Services possible are the Cottage Lectures held from house to house during the week, and the Confirmation Lectures every Friday evening. Our congregations on Sunday are very large; in the evening completely filling the Opera House, galleries and all. Large numbers of strangers to our service, are attracted by the central location of the building, and its comfort and beauty. I have a large transparency hung outside which is lighted at night, and informs all the passers-by that religious services are being held, and that all are welcome.

It is the best experiment of a *Free Church* that I have ever seen; and I have about come to the conclusion, that a church seated with good comfortable orchestra chairs, would go farther towards solving the *Free Church* problem than anything else I can conceive of. There can be no "reserved seats" with such an arrangement; and all seem free to sit where they choose. Although we pay a rental of almost \$50 per Sunday, we have never yet failed to receive that sum through the Offertory. Our services are hearty and congregational, and much interest is being manifested by all.

I have a noble band of workers among the ladies of the parish, called "The Rector's Aid Society." They intend giving a Fair during Easter week, and ask, from their sisters at the East, contributions of fancy articles of all kinds, and also gifts of money, where practicable. Their design is to furnish the new church, which we hope to begin work on ere long; and, if possible, buy a good organ for the same. I will give directions as to how goods may be sent, at the close of my letter. They desire to say, that no fear need be felt as to their inability to sell anything that will be sent. There is a great demand here for everything in the way of adornment of houses, etc., knit hoods, shawls—in fact, all fancy articles that may suggest themselves.

I have a society of young men for the care and nursing of the sick, called "St. George's Brotherhood," which numbers over 60 members, and which gives promise of great usefulness. I have much to encourage me, but never was there a more extended or difficult field. It is purely a missionary one, and strains every nerve to keep it in working order.

We ought to have three clergymen here instead one; but—Where are the men? I do my very best, but such mental and bodily work at this altitude, tells on the system terribly.

Our population is still increasing at a wonderful rate, and we shall certainly have 50,000 people here by July next. We have already from 25,000 to 30,000, and this is not exaggerated in the least. What this large population will do, is a grave question; for we are already crowded with professional men of all kinds (save clergymen), with clerks, book-keepers, and non-producers; and no one should emigrate to Leadville who is not a practical miner, a laborer, bricklayer or carpenter, or who has not capital to invest in mines, real estate or merchandising. All else had better remain at home, content to let well enough alone. Our large surplus population will melt away to the surrounding mining camps, just as soon as the snow does; and then we shall begin to settle down to our normal condition here in Leadville.

There is still as much of the old excitement as ever; and the streets are crowded all the time, day and night. Every stage comes in crowded (there are three lines of them), and there seems to be no limit to the possibilities of the greatest mining camp in the world. Several new towns will spring up as by magic, when Spring opens, and will be important points for the Church to seize upon, if only we had the men here on the ground, to occupy them. The Reservation which must be opened this year, will attract thousands of hardy miners; and glowing reports of the richness of this most beautiful section of Colorado will insure a rush into that territory, almost equal to that when Leadville was discovered.

It is next to impossible to resist the contagion of the excitement and enterprise that characterize such a community as this; and I am as zealous an enthusiast in my work of establishing missions, as the miner in discovering and locating his claims.

Our Church is by far the most popular in this country; but we neglect our opportunities, and allow our zealous Methodist brethren to occupy the waste places of the land. Where are our young zealous clergy, that will buckle on the armor, and win their spurs by hard fighting on the grandest field in the world, richer by far than the famous "Field of the cloth of Gold?"

Will those interested in our work in Leadville please send their offerings to my address?  
Rev. T. J. MACKAY,  
Box 2637, Leadville, Colorado.  
Member, For Rector's Aid Society.

## News from the Churches.

WISCONSIN.—The Vestry of Trinity Parish, Mineral Point, has just issued their annual Lenten Statement and made their Easter Appeal. The duty that too often falls to the Rector is here taken by the ones to whom it properly belongs, and as the result of this interest there is a good financial showing. We notice an entire absence of debt either funded or floating, and a revenue sufficient to meet all expenses. So well are the finances managed by the Treasurer that at the end of the year but little more than one-half of one per cent of pledged revenue is reported as delinquent. The Vestry ask for a liberal Easter offering for permanent church improvements to be used in the future when and as needed.

The Parish owns a block of valuable ground in the very heart of the city, on which are Church, Rectory and Parish school house. Forty years ago this land was deeded to the Church by one of the original proprietors, and a blessed gift has it been.

INDIANA.—A correspondent, writing from Indianapolis, says: The usual weekly and daily services are held in our churches, and are well attended; but few men, comparatively, are found in our congregations, and they need the services most. Your paper is good; we all read it and enjoy it. I said to some of our good people who have no church paper, "Why don't you take the *LIVING CHURCH*, the best paper for home and family?" "Oh, we would love to have it so much, but—what, money? Yes, money; and the same people would spend \$2.00 for an opera or any other gratification, without a murmur! I wish we could make people realize all that you say so well about Church schools. The Bishop of Albany had some excellent words to the same effect, in his last address. I do not find the Lenten Lectinary any improvement. The English is better. Our lessons are too long.

J. B. C.

ALBANY.—The Convocation of the Susquehanna, lies in the south-western part of this diocese, and comprises three counties.

The Church, although not largest in numbers throughout this section, represents much of its best population, and no inconsiderable portion of the general prosperity and wealth. But the Church here is *THE CHURCH* in most loyal and sincere devotion to Her Faith and Ordinances. The growth in effective intelligent churchmanship, is a progressive and aggressive thing. How could it be otherwise, under the wholesome vigorous administration of such a bishop as the Bishop of Albany?

The season of Lent is well improved this year, in all the parishes. Many special services are held. Much work in the nature of private and individual effort, is being pushed forward. A definite object seems to grow more prominent every year: the spiritual awakening, the advancement to more of *reality* in the religious life; and so, of reality in the Church life and work.

In Christ Church, Cooperstown, two special services are held during the week, with discourses particularly presenting the Lenten thought.

In St. John's, Delhi, the Rector holds five services during the week, with lectures upon subjects of personal responsibilities and duties. A very interesting series of lectures upon Church History, and its valuable lessons has been a most successful feature in the Lenten services in this parish.

In Zion church parish, Morris, the interest is very noticeable, and most encouraging for the outlook during the coming year. Services are held every day but Saturday. At the Monday and Tuesday services of Evening Prayer, a course of devotional readings upon the subject of Religion in the Home has been adopted, and proves very successful in the awakening of serious attention. On Wednesday and Friday evenings a Litany service, with lectures upon Holy Baptism and Confirmation. On Thursday evenings, Evening Prayer and lectures in exposition of the Lord's Prayer, at Naperville, an outlying point of importance in the parish.

An apprehension of the reality of the Lenten Season; as a time of special means of Grace by which the Church may be quickened and lifted up to Her great work among men, *during all the year*, is growing here in the general thought and acceptance. In the full recognition and exercise of this principle of Church life and work, the Church is doubtless yet to find the great success, that shall bring the mass of "the common people to hear and receive Her gladly."

NEW MEXICO.—The Rev. Henry Forrester, priest in charge of our missions at Las Vegas and vicinity, is now absent on a two months' visitation of various points. The Rev. D. A. Sanford officiates at St. Paul's, the first and only church building we have erected in New Mexico. There are two weekly services during Lent, and in Holy week, daily. Fair congregations, considering the field is new, are in attendance.

Rev. Milton C. Dotten, Deacon, is recommended for Ordination to Priests, orders, by the tanding committee of the Diocese of Michigan.

**WESTERN MICHIGAN.**—From Muskegon (where the Rev. W. Fellows is Rector of St. Paul's Church), we learn that, some time ago, the parishioners undertook to move their church to a new and more central location, about half a mile distant from the former one. It was raised five feet higher than before, adding greatly to its appearance, in point of size and otherwise. It was re-calcined; caps of galvanized iron were placed over the abutments and windows; the wood-work—both inside and out—was repainted; gas was put in; also a new furnace, at a cost of \$200., and, to crown all, it was handsomely upholstered, at a cost of \$360. Most of the money for all these improvements was subscribed before the work was begun. The lots on Terrace St., from which the building was removed, have so much advanced in value, while in the possession of the parish, that there is a debt of probably no more than two or three hundred dollars, above what the property is worth.

The Church here has gained much by the change; attention is being turned towards it as never before. Next year will see her finances in much better condition. But not the least among the changes is the improvement in music. This has been put into the hands of Prof. George R. Lewis, who is already giving much satisfaction. On the whole, the Parish is thought to be truly flourishing.

A violent wind storm, in Nov. last, blew out the middle section of the large chancel window in the Church of the Good Shepherd, Allegan. It has just been replaced by a much finer piece of work; the central figure of the Good Shepherd being a gem of art. The window was presented, at the building of the church, by Mrs. T. P. Sheldon, of Kalamazoo, who took the lead in inaugurating the first regular church services here, and the cost of the repairs just made was paid by her brother, Hon. F. B. Stockbridge. The Lenten services are well attended; better indeed, than ever before. The Bishop will visit this parish on Monday before Easter.

The Rector preached a sermon to young men on the evening of Feb. 22d, on the character and example of Washington. A large congregation was in attendance, including many young men.

Lent is being generally observed among the parishes in Grand Rapids. St. Mark's has daily Morning Prayer (except on Monday), at 8:15. There is a fair attendance of men at this service. Evening Prayer is at 4:30, except on Wednesday, the service then being at 7:30 with a lecture. At the other services, the Rector gives a brief "meditation." The Confirmation class is instructed on Sunday afternoons at 3 o'clock.

At Grace Church, services are held on Wednesday evening at 7:30, and on Friday afternoon at 4 o'clock. The Rector of the parish is giving a course of lectures at the Wednesday service, on the "Seven Sayings from the Cross." At a recent Confirmation, ten persons received the rite.

The Mission Chapel of the Good Shepherd is not supplied with any special service. They are however keeping Lent; for there is a cessation in the round of fairs, festivals and dances by which they are striving to secure funds for the payment of the debt.

On the west side of the city is the parish of St. Paul's; a Deacon being the Minister in charge. There is a service on Wednesday evening with a brief address; and on Friday afternoon at 4 o'clock the Litany service is used, a few remarks upon some topic connected with the season following. The people of the parish are making strenuous efforts to pay the debt of \$365.00 by an Easter offering, and there is prospect of success. The Bishop has appointed the second Sunday after Easter as the time for Confirmation.

**DAKOTA TERRITORY.**—From the venerable Joshua V. Himes, Rector of St. Andrew's Church, Elk Point, Dakota, we are happy to receive, at last, some notice of his mission. He speaks of the peculiar difficulty of his work in that far-off region; and we can quite understand it. The result of his efforts during last Advent season, did not justify the hopes that he had entertained; but he feels much encouraged by the prospect, thus far, which Lent presents. He is hopeful of much good, and expects to present a goodly number for Confirmation. There is Service every Wednesday evening, at 7 P. M., and every Friday afternoon at 3 P. M., and daily during Holy Week.

**MINNESOTA.**—The Rector of St. Paul's, Winona, Rev. Mr. Purdy, has caused a marked change for the better in the financial prosperity of the parish. The debt is but \$5,000 on a most handsome property worth \$30,000. He is an untiring workman in the Master's service; and one, too, who forgets not the tender vines of the vineyard. Both Sunday School and Parish testify to his zealous personal love for the interests of both adult and youthful members of the flock.

The handsome Parish Church, one of the most beautiful in the Diocese, was erected under the Rectorship of the Rev. R. W. Lowrie. A German Professor, missionary resident in the city, was temporarily employed by the Vestry during the vacancy, and performed his duties very acceptably. The Rev. C. W. Ward succeeded in a Rectorship of nearly two years. A. B. C.

Rev. Thomas Allen, for the last ten years Pastor of the 2nd Advent Congregation in Winona, has made application to be received as Candidate for Holy Orders in this Diocese.

**FLORIDA.**—All the church property in Tallahassee—church, rectory, and school house—was burned down about a year ago; and as there was no insurance, the brethren there are having a hard time. Still they are re-building, and think that the new church will be as much finer than the old one, as it will be more substantial. Lent therefore is, being observed under difficulties; there is daily service, with an average attendance of over thirty; a lecture on Friday night, and Celebration of the Holy Communion on every day for which a Collect, Epistle and Gospel are provided. This latter is not a Lenten custom,

but prevails throughout the year; and as soon as the new church can be occupied, they expect to resume the daily service, which has been the rule in this parish. The brethren have "promise of results" that may come from a large and constantly increasing congregation; but scarcely any conclusion can be drawn, owing to the unfavorable circumstances under which the services are being held.

**NEW JERSEY.**—Besides the bi-daily services and weekly Communion, which has been the usage of St. Mary's, Burlington, for a quarter of a century, the following is a list of the Services, for which the Rector (the Rev. G. M. Hill) has made provision during the present Lenten season:

Every Sunday at 10½ A. M., 4, and 7½ P. M. Every day in the week (except Wednesday and Friday), at 9 A. M. and 5 P. M. Every Wednesday and Friday at 10½ A. M. Every Friday evening, with lecture, at 7½.

Rector's class preparatory to Adult Baptism, Confirmation, and First Communion, every Wednesday evening, at 7½ o'clock. Adult Baptism, Sunday, March 7th, at 4 P. M. Confirmation, Sunday, March 14th, at 4 P. M. Services during Holy Week, daily, at 10½ A. M., with Holy Communion; and (except Saturday), at 5 P. M. Infant Baptism, on Saturday (Easter Even, March 27th), at 4 P. M.

On Sundays and Fridays, the music is led by twenty choristers, all men; on other days, by the children of the parish school, boys and girls—upwards of forty.

The students of Burlington College, about fifty in number, and the pupils of St. Mary's Hall, about twenty-five in number, attend the Friday services only; having their week-day prayers in their respective chapels. The Guild of the parish (an incorporated association of one hundred and twenty members), meets monthly under the mastership of the Rector. The Sewing School, numbering 20 teachers and 200 pupils, meets every Friday from 3 to 4½ P. M. The Choral Society meets twice or three times a week, for business and rehearsals.

On Sunday mornings, the Rector is preaching a course of sermons on *The Seven Words from the Cross*; and, in the evening, is finishing a course of sermons begun the 1st of October, on the "Book of Common Prayer."

A memorial tablet of blue marble is to be erected in "old" St. Mary's, to the Rev. Robert Weyman, second Rector, who deceased 1737. Also, one of brass in the new church, to the memory of the late Bishop Odenheimer.

This parish is noteworthy, as having had but twelve rectors in its history—a period of a hundred and twenty-seven years.

#### FOREIGN.

**ENGLAND.**—It is not improbable that the prevailing impression in this country, with reference to the wealth of the Church of England, is about in accord with a statement made, for its own end, by the London *Spectator*, in a recent article. That paper speaks of the aggregate riches of the English Church as "vast beyond all existing parallel." The following extract from the *National Church* newspaper, which is the organ of the Church Defence Association, will serve to show how utterly unreliable and misleading such assertions are:

The *Financial Reform Almanac*, a publication of the extreme Radical type, only ventures to place the total income of the Church at 4,014,000*l.*; for the sake of argument, however, taking this statement as correct, we must deduct 70,000*l.* for taxes paid to the State by the clergy, other than income-tax and sums usually paid by occupiers. This would leave about 3,900,000*l.* The total income of the Bishops (including St. Albans and Truro) is about 173,000*l.*, and of Deans and Chapters, 203,000*l.* This would give 2,924,000*l.* to be divided amongst all the benefited clergy without any sustentation whatever for the Curates. The average income of Incumbents would thus be only 21*l.* a year. If the Incumbents and Curates, taken together, are estimated at 20,000, this would give to each of the clergy of the Church, whose aggregate riches are said to be "vast beyond all existing parallel," an average income of less than 15*l.* a year. From this, heavy deductions have to be made for charities, schools, and other inevitable expenses, before the spending income can be arrived at. This is the miserable pittance, upon which the clergy and their families would be called upon to exist, if the average system were adopted. What is really needed, is that the lay Churchmen of this generation, with their amazing riches—not a few of them with an annual income exceeding that of all the bench of Bishops put together—should do, what Churchmen in ages past did,—endow, when needed, the clergy of their own locality with an adequate sum for their maintenance, instead of leaving them to exist on endowments provided by the liberality of their ancestors."

#### A Noble Tribute.

The *Examiner* and *Chronicle* (Baptist) say of the late Dr. De Koven: "Not specially prepossessed in favor of the author of these sermons, whom we knew only as a man who had failed of a bishopric, and whose name had been bandied about in the excited game of Church politics, we sat down to scan these discourses. The best thing we can say about them is, that we wish we could have enjoyed the personal friendship of such a saintly soul. Unless Dr. Dix, in his introductory memorial, has presented a greatly exaggerated story, Dr. De Koven was a rare man of learning, eloquence, high spiritual tone, and great force of character. He must have been a lovable man, loyal to Christ and to his own convictions of the truth. The sermons are excellent reading. The thought is clear, the language chaste, rising often to eloquence, the atmosphere full of spiritual fervor, the influence elevating. Somehow we cannot help liking the religious spirit of these High Churchmen, in spite of their ecclesiastical follies. They are devout, consecrated men. And these sermons are not of the nabby-pabby pietistic order, as are some of the same school which we have read. They are manly, for the most part wholesome."

#### John Mason Neale.

##### II.

The strange act of arbitrary power which placed Dr. Neale under an interdict for fourteen years, without cause assigned, was so ordered, as to redound not only to his own discipline, but to his Master's glory; for thus he was enabled, through his literary labors, to reach all lands, and exert an influence far beyond the small circle which even a good preferment, in his own country, would have made possible. He knew what it was to "endure hardness," and to "rejoice and be exceeding glad" when persecuted, and the Lord, to Whom he consecrated every mental power, accepted the offering.

An extract from the sketch by "R. S. H.," in the Dundee paper, will best describe the study and its contents.

"The fresh works, which he gave forth to the world, from the little study, so well known to his intimate friends, with its book-shelves stretched literally across the room, and its 'T-cross' over the fire-place and the legend 'Per angustias ad augusta,' ('Through thorns to thrones' is the best reading of the above, I know), the desk at which he stood to write . . . great, as showing his marvellous research and learning, his rich vein of poetry, his light and graceful word-painting in stories. His 'History of the Holy Eastern Church' was valued as highly in Russia, as by scholars in England. On its publication, the Emperor of Russia sent him £100, by way of acknowledgment of his services in the cause of truth and history. More than once indeed, he received presents from Russia in recognition of this great historical work; one especially valued by him was a Service-book in Slavonic, from the Metropolitan of Moscow, with the following inscription, which I well remember his translating for me:

"This copy of the Liturgy of the Starovierti (Old Faith Dissenters) was presented by His Holiness Philaret, Metropolitan of Moscow and Kolonna, and Archimandrite of the Trortzo Seigiesky Lama (through the kindness of Rev. G. Williams) to the Rev. J. M. Neale, October 24, 1860. God's blessing be on all those who study the ancient Liturgies and rites of the Church, in preparation for the future union of the Churches.—Ph. M. Moscow."

Again (*Guardian*, August 15), "Here too were composed or edited the works on which his reputation chiefly rests: the 'Introduction to the History of the Holy Eastern Church,' the 'History of the Patriarchate of Alexandria,' the 'Tetralogia Liturgica,' the 'Readings for the Aged' (still found by many incomparably the best book to read by the bedside of the sick poor), the 'Hymnal Noted,' the 'Christmas and Easter Carols,' the 'Medieval Hymns' (inclusive of 'Jerusalem the Golden'), the 'Hymns of the Eastern Church,' and short tales, essays, newspaper articles (chiefly in the *Morning Chronicle*, when in Mr. Hope's hands), and those learned, yet most interesting liturgical papers, which so much helped to make the reputation of the 'Christian Remembrancer.'"

Besides these great works, there are the Sermons on various subjects, preached to the Sisters of S. Margaret, and now collected by them and published since he left them; e. g., "Sermons preached in a Religious House" (with preface by Rev. Mr. Haskell, East Barkwith Rectory), "Sermons on the Song of Songs," "Blessed Sacrament," "HOLY NAME, Apocalypse and Book of Proverbs," and the "Sermons preached in Sackville College Chapel," and the graceful and graphic "Stories for Children" which display his varied stores of learning, as much as anything he has ever written. The following is an incomplete list:—"Evenings at Sackville College," "Victories of the Saints," "Lent Legends," "Sunday Evenings at an Orphanage," "Christian Heroism," "Deeds of Faith," "Stories on the Apostles Creed," "Followers of the Lord," and the later series, not published with his name, but which no one else could have written, of which "The Lazar House of Leros," "The Quay of the Dioscuri," and "The Bride of Ramcuttah," are specimens. The wonderful familiarity with the customs and historical and geographical details of the countries and nations over which he ranges, with light and easy allusions, in these tales, whether in East or West, in ancient or modern times, must strike with amazement any careful reader.

Any account of Dr. Neale's literary efforts would however be most incomplete, without referring to his labors in the cause of Hymnody. Who does not know and love and thank him for his translations of the "Medieval Hymns," "Brief life is here our portion," and "Jerusalem the Golden," and the "Christmas and Easter Carols?" But more than all do English Churchmen owe him a vast debt, for unlocking the treasure-house of the Hymnody of the Eastern Church, and giving to them, in their own tongue, and in his own verse, spirited and bright, or tender and penitential (as the case may be), lyrical treasures, as entirely unknown to them, as if they were hidden in the hieroglyphics of the Pyramids. The lovely hymn "Art thou weary, art thou languid?" of St. John Damascene; the striking verses, "Fierce was the wild billow," of St. Anatolius; the

soft and soothing Evening Hymn, "The day is past and over," from the same pen, "Safe home in port," of St. Joseph of the Studium, and the wonderful lines on the Cross, by St. Methodius, are now, through Dr. Neale's translations, almost "household words," not only in the English Church, but on our own American shores, and may be heard in the churches on our remote Pacific coast, by the Priests of the Greek Church, as they pass through our borders to their Mission work in Alaska! Thus strangely linked are East and West, after rolling centuries have passed, by the "One Faith, One Baptism" which binds men to the "One Lord"—the One and Only Bond which resists Time!

Dr. Neale says in the Preface to the First Edition of his "Hymns of the Eastern Church," "These are literally, I believe, the only English versions of any part of the treasures of Oriental Hymnody. There is scarcely a first or second rate hymn of the Roman Breviary which has not been translated; of many we have six or eight versions. The *eighteen quarto volumes* of Greek Church Poetry can only at present be known to the English reader by my little book."

Again, in the "Introduction" to the same volume, occurs this passage: "The thought that, in conclusion, strikes me is this: The marvellous ignorance, in which English ecclesiastical scholars are content to remain, of this huge treasure of divinity—the gradual compilation of nine centuries at least.

I may safely calculate that not one out of twenty who peruse these pages, will ever have read a Greek 'Canon' through; yet what a glorious mass of theology do these offices present!"

With regard to his study of, and love for the Eastern Church, some extracts from an article in the "Christian Remembrancer," which appeared soon after his death, will not be out of place here.

"When in past years he was charged with 'Romanizing' by his Brighton neighbours, we always thought the charge exceedingly silly, because if Dr. Neale held any views in excess, they were his *Oriental* proclivities. Why he was so, and why he selected the Eastern Church for his especial study, and only subordinated the literature and history of the West, is a question which can only be answered by some knowledge of his character. His mind was rather of the East than of the West. It was redundant, flowing, large, subtle; and if deficient in any province, it was in that of logic. His was not a political mind; he failed in those qualities in which has been the special success of the West. He was a poet, not a dialectician; and his poetry had a richness and wildness of its own. To seek further into the reason of this, would in Mr. Neale's case bring us to the true fountain of his inspiration, or taste, or idiosyncrasy, or whatever else it is to be called. He was most thoroughly imbued with what is after all given in the language and spirit and method of the East; viz., the Oracles of God. The Bible is Oriental in habits of thought and feeling.

"After all, there are certain points on which Mr. Neale concentrated his powers, and in which he has succeeded. In conjunction with others, he was the first to attempt a revival of Church architecture: he was personally and singly the first to attempt a revival of English Hymnody: he was the first of the present generation to call attention to the Eastern Church: he was the first to revive the notion of Sisterhoods. Now it is past a doubt, even by the confession of foes, that these are four points absolutely woven and incorporated into the current policy of the Church of England, not all equally, but all substantially.

But what we want now to notice is that he was in what he made his life, a very successful man. The author of 'Jerusalem the Golden' has done that for the Church of England which only Ken and Keble did before him. And it is singular and touching, that his very last composition was a sort of monody or *Threnos*, as he would have called it, on the author of the 'Christian Year.'

One might linger in admiring criticism, or rather in devout love, over these "rapturous hymns," by which he has given words to ecstatic praise, to deep devotion, or to those suffering bodily or mental anguish, to pour out their souls to God, or helped them to bear unimagined tortures, by the vivid realization of the "Sweet and blessed Country" which "The Cluniac" brings before them, in his almost inspired verse. As the "Readings for the Aged" have gone to many a poor and desolate soul, and helped to lift its burden, so have the strong yet simple strains of his "Hymns for the Sick" soothed the restless, and been heard on dying lips; whilst the "Joys and Glories of Paradise" have brought the very echoes (as it were) of the Heavenly minstrelsy and the radiance of the Living Light, to the dying penitent.

One would shrink from using words which might savor of presumption, in thus writing, but that it is of what we have seen and known that we thus speak.

To be continued.

"Wanted—To exchange, music lessons for washing," is an advertisement in a Chicago paper.

#### St. Barnabas House.

BY FRANCES A. C. NANT.

Correspondence of the LIVING CHURCH.

The Sisterhood of the Good Shepherd have the care of St. Barnabas House, No. 304 Mulberry st., New York. The work is quite varied, but it does not include nursing the sick; as people suppose, whose idea of the place is obtained from Mrs. Stowe's fiction, "We and Our Neighbors."

One floor of the house is devoted to the Day Nursery, where little children are cared for, while their mothers go out to work. Their little ones amuse themselves with building-blocks, and various toys, and they seem more contented than many children in elegant homes, who have such a variety of toys that nothing has the charm of novelty. There is no yard attached to the house, but the children take air and exercise on a wide verandah, where there is a swing and a hobby-horse for their entertainment.

Several nations are represented in the nursery, and it often happens, that there is a child who speaks some language unknown to all the others; but he does not seem desolate or lonely. There appears to be some universal language of childhood, by which it communicates with its playmates.

The Sisters receive convalescents from the hospitals, and keep them until they recover strength and are able to work. The House is a temporary refuge for destitute women, and children; for working women who are out of employment. People who do not belong to the destitute classes often receive help in some temporary strait. At its tenth anniversary, celebrated last April, it was reported that 18,065 women and children had been under the care of St. Barnabas House; 192,655 lodgings had been given, and 1,070,006 meals.

There is a daily religious service for the inmates of the House; and there are Sunday services in the chapel, where every one is welcome who chooses to attend. This new chapel is the gift of Mr. John Jacob Astor, to the "New York Protestant Episcopal City Mission Society." The chapel is plain, but it is tastefully decorated. Over the altar is the touchingly appropriate inscription, "Comfort Ye My People."

For the past few summers, the Sisters have been in receipt of special contributions for the "Fresh Air Fund." This was expended in the payment for board, in the country, for women and children who particularly needed the change. For two summers, the trustees of the Church Orphanage at South Amboy gave the use of their building to the Sisters, as their own children were removed to Princeton. About two years ago, a building lot at Asbury Park, New Jersey, was given to the Sisterhood. Contributions for the building fund were afterwards received, to such an amount, that it was considered safe to commence work. On the ninth of last July the cornerstone of the "House of the Good Shepherd" was laid. Before winter the building was finished, at a cost of a little over five thousand dollars; a debt of thirteen hundred dollars being incurred. The house will accommodate fifty women and children. It will be occupied next June, if sufficient means to furnish it shall have been contributed by the friends of the poor.

The Bishop of New York has charge of the Sisterhood. No new rules are made, and no new work is undertaken without his approval. The Rev. T. Gallaudet, D. D., is the pastor. The work of the Sisterhood of the Good Shepherd, is thus defined by the Bishop, in the Form for the reception of Sisters:

"While here, you are to be servants of Christ and of His Church, in giving yourselves wholly to ministering to the sick and poor, if need be, to prisoners and outcasts, to the ignorant, to the destitute and oppressed, to helpless and orphan children—to the fallen, the abject and friendless penitent."

Family ties are considered "the most sacred obligations." Any Sister is allowed to leave the work of the Sisterhood, at any time that family duties require it. There are "Associates," who reside in their own families, and give a portion of their time to the work of the Sisterhood.

In this brief article, it is impossible to give any adequate idea of the variety and extent of the work done by the Sisterhood. It is surprising to see the numbers of young and attractive women in the Roman Catholic and the Protestant Sisterhoods of New York. There is no romance in this work for the poor and degraded, but these women, who are devoting the best years of their lives to it, appear to find more satisfaction, than they could in seeking their own pleasure.

It is discouraging to think of the poverty and suffering, that still exist in the city, despite the efforts that are made to lessen the sum total of misery. It seems reasonable to estimate, that impostors get the benefit of half the philanthropic work. They are so adroit, and so versatile in expedients, that it is not surprising that they appropriate a large portion of the money and sympathy that ought to alleviate the sufferings of the worthy. Truly, we have the poor always with us, and the impostor also.



The Living Church.

March 11, 1880.

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

Subscription, \$2.00 a Year  
To the Clergy, 1.50 "

ADVERTISING RATES.

Per Apage Line, each insertion, 15c.  
Reading Notice, per Line (count), 20c.

Remittances by P. O. Orders or Drafts on Chicago, payable to the undersigned.

C. W. LEFFINGWELL,  
76 ASHLAND BLOCK, CHICAGO.

The Weekly Eucharist.

It is not our purpose to discuss the mystery of this Holy Sacrament, but to offer to our readers a few suggestions about its frequent celebration. It is hardly a generation since the weekly Eucharist was a thing almost unknown in our churches. Within the last few years, wonderful progress has been made, not only in the frequency but also in the solemnity of the celebration, and there are unmistakable signs that the Church will, at an early day, very generally, revive the primitive custom of the "Breaking of Bread" on every weekly Feast of the Resurrection, and upon every other day of holy commemoration. We believe that the Church will, ere long, make this Holy Sacrament the rule of her weekly devotions, instead of the exception.

The tradition that has so largely prevailed among Protestants, tending to poverty of spiritual life, and retarding the growth of the Church, by abolishing for three-fourths of the time this divinely appointed means of Grace, is founded neither on authority nor reason. There is not the slightest reason to doubt that the "Breaking of Bread" was a part of the ordinary worship of Apostolic times. The first Christians continued steadfastly in this, as in the Apostles' doctrine and fellowship, and in the prayers. (Acts 2:42). The first recorded act of our Lord, after the Resurrection, was to reveal Himself to the two disciples, on the way to Emmaus, in the Breaking of Bread. The first account of Christian worship by a heathen writer (see Pliny's Letter to the Emperor) describes the Celebration of the Holy Eucharist. The records and monuments of Christian antiquity prove that the Lord's death was thus shown forth in the public worship of His people.

Have Christians in the nineteenth century found a more excellent way? Surely there must be some good reasons for changing the ancient customs; what are they? Do we find a reason in the nature and design of the Sacrament? Do we understand this so much better than the Apostles, that we may venture to disregard their example? "Do this as oft as ye shall drink it," was the Master's word. Have we good reason to understand it now to mean, "as seldom as ye shall drink it?"

The ancient Passover celebrated, once a year, the deliverance of Israel from the angel of death and the bondage of Egypt. The Lord's Day celebrates, each week, the deliverance of God's children from the death and bondage of sin, by the Resurrection of Christ. That deliverance from sin and pledge of risen life are sealed to us in the Holy Communion. As the day that commemorates it is observed each week, the Sacrament that exhibits it should be so observed. Indeed, we cannot see how Christians can fairly and fully keep the day without this observance. Surely, it is their duty to show forth the Lord's death and to witness to their faith and joy in His Resurrection, on the Lord's Day. How else shall they make it the Lord's Day? And how are they taught to show forth the Lord's death? How do they so witness to their interest and share in the benefits of His Passion, as in the Sacrament of His Body and Blood? The Service corresponds to the Day; it is an essential part of it, and there is no reason for keeping the day as the Lord's Day, that does not equally apply to observing the Ordinance, in the case of those who are admitted to it.

The Holy Eucharist is distinctively a Christian Service. More than any other appointment, it differentiates Christian worship from all other worship. It is the most exclusively Evangelical service that we can engage in. It is the commemoration and participation of Christ crucified and Christ risen. He appointed it Himself, for these purposes, and the same cannot be said of any other service, except of Baptism, in which we can participate but once. It is the only repeated Service in

which we can engage with such a sanction. Yet, strange to say, many of His professed disciples turn away from it for weeks and months at a time, as though Morning and Evening Prayer were the extent of the Christian's duty and privilege. They disregard the Altar, they refuse to offer the solemn memorial, they decline the proffered gift, they go their way when the Lord stands ready to reveal Himself to faithful souls, in the Breaking of Bread. The Lord's Day passes without the Lord's Service, and priest and people have lost, in great measure, the quickening of the Lord's risen life.

We cannot understand how there can be any doubt or difference among "Prayer-Book Churchmen," on this point. A Celebration of the Holy Eucharist is clearly appointed for each Sunday and Holy Day. If the rubric permits the omission of Celebration, it surely does not encourage it. There is no such title in the Prayer Book as the "Ante-Communion Service." The title is, "The Order for the Administration of the Lord's Supper or HOLY COMMUNION." Why should we use a part of it and habitually discard the rest, and that which is most distinctively Evangelical? Why should we read the Law and the Gospel, and turn away from the Blessed Sacrament in which the most precious truth and gift of the Gospel are shown forth to the world and applied to perishing souls? If there is any reason or authority for such a course, we fail to see it.

We do not pretend to argue the point, or to offer a systematic treatise on the subject. We only call attention to it, and expostulate with all earnestness against the unreasonable and unwarranted prejudice that stands in the way of a weekly Celebration in all our churches. The clergy, for the most part, desire it. The Church has certainly provided for it and appointed it. All Christian antiquity is in favor of it, by example and precept. The very nature and intention of the Sacrament call for its frequent celebration. What then doth hinder us? Nothing, but the Protestant tradition that once a month is better than once a week! Will our people be bound by such a chain? Will they not, rather, rise up and claim their ancient heritage in the house of God? May the weekly Eucharists of this precious Lenten time result in the establishment of the Lord's Service on every Lord's Day, throughout the Church!

Old Sermons.

There is a freshness and interest in a new lecture or sermon, that can never be given to the leavings of the barrel. When the barrel is full, instead of turning it, it had much better be headed up and stored away; better for the clergyman, and better for the people. Nothing is so provocative of intellectual looseness as that kind of stock in trade ready for use. We knew a minister, years ago, who had his manuscript-sermons bound into books. The edges of the leaves were colored or marbled according to the years. By-and-by, the books came into use,—the sermons had a familiar tone. The congregations fell off, and those who did go would often appeal to the book-binder to know the age of the sermon. He had but to ask what was the color of the edges; and, being told, he would say—"Oh that was bound in 1819," or in some other year, as the case might be. The Minister was naturally a man of much power; he had in him the making of an orator; but those bound volumes of manuscript sermons were his ruin. He has been long dead, but the congregation has not yet outgrown the soporific influence of their former rector, and an old discolored sermon is as chilling as a wet blanket, and changes those who should be pillars of the Church, into sleepers. Wine sometimes improves by age, if it had any virtue in the first instance, but this can rarely be said of sermons—or editorials.

A friend writes with solicitude, expressing the fear that the LIVING CHURCH cannot live long, for it has opinions! He says that an early death has been the fate of all Church papers that had opinions. Another, a lady in Connecticut, is glad the paper is away off in Chicago where it can't be bought up! Another reader hopes the low price will not ruin us, etc. Well, all we have to say is, we have enlisted for the war, and so far feel no symptoms of weakening. Our subscription list having trebled in six months, we feel very much like living a while longer!

THE Interior announces that "all baptized children are not regenerate. We must not philosophize against facts." And what are the facts? Christ took little children in His arms and blessed them, and said that we sinners must become like unto them if we would enter the Kingdom of Heaven. But the Calvinistic theology teaches that some little children do not enter into the Kingdom of Heaven. Of course they are not and cannot be regenerate! In the words of the Confession of Faith, the grace exhibited in this Sacrament is conferred upon such "as that grace belongeth unto, according to the counsel of God's own will." By the same formula we learn that "elect infants dying in infancy are regenerated and saved by Christ;" and "all those persons whom God hath predestined to eternal life, and those only, He is pleased, in His appointed and accepted time, effectually to call." "Others, not elected, cannot be saved." Truly, we must not philosophize against facts?

REV. T. K. ALLEN, for many years an active and prominent minister among the Adventists in Minnesota, has dissolved his connection with that sect, and applied for Deacon's orders in the Church. Several other Adventist ministers are known to be "reading up" on "the Church idea." Although "Father" Himes, (as he was usually called), has never attempted to make proselytes of his former associates in the Adventist ministry, the fact of his change has led many of them to investigate the claims of the historical church. It is understood that Mr. Allen's first settled convictions of his duty to make this change, arose from a careful study of the Prayer Book. There are many excellent men in the Adventist ministry, who are wasting their strength in endeavors to build up an already hopelessly divided sect. May these excellent men soon find a "more excellent way!" And let the Church give them a cordial welcome; for she will find no more appreciative loyal sons.

In a late number we mentioned the fact that St. Mary's School, Knoxville, would have to stop growing for want of room unless means were provided for an enlargement. We are happy to announce that the Rector has decided on adding a wing to the north side of the building, 41x27 feet, two stories and basement, to be used for recitation and practice rooms. It will be built substantially, of brick, and connect with the main halls; and will provide for a slight increase of pupils, besides giving greater facilities for the work of the school. This is not the main extension, required by the plans, but will probably be sufficient for the needs of the next year or two. No aid will be asked for this work, the cost of which will be something less than \$5,000.

We clip the following from an "Episcopal" paper:

We have had occasion to speak several times of the late Rev. Dr. DeKoven, who, from the testimony of his friends, was one of the most lovable of men. And while it is a pity he was not able to protest against all the errors of the Church of Rome, yet his character was after a noble mould. When Dr. Dix offered him a place in Trinity church, New York, (an easy place in comparison with his hard life in the West,) he made reply in this language: "I was not weighing this opportunity of usefulness and that, and trying to determine which was the greater. It was only what, on the whole, seemed entrusted to me by Him, to whom there is nothing little or great except the doing His will."

We beg leave to correct the statement that Dr. DeKoven "was not able to protest against all the errors of the Church of Rome." He did publicly and privately, repeatedly and emphatically protest against all the errors of the Church of Rome; and not only so, but he was the means of preventing no small number of persons from joining that Communion. One instance of this may be found in the memorial life of young Schuyler who died at Memphis. It seems to us a great pity that editors should speak so unadvisably about the noble dead.

One of the late Bishop Selwyn's Archdeacons, being taken out by him on a little expedition, soon found himself wading waist deep after the Bishop, who, turning back in mid stream with his skirts over his shoulders, called out that if he were offered a See in England he thought "Bath and Wells" would suit him best.

Brief Mention.

One of our Reformed brethren, a late arrival from the Methodists, to whom a Prayer Book is still a mystery, in reading the Burial Service lately, is reported to have included some of the Rubrics, as for instance, "Then shall the minister say," etc. This slight variation from established usage is doubtless all right among the people who are so fond of flexibility in the offices of the Church!—An aged Brother in the far West writes: "I have already given my opinion of the LIVING CHURCH. It is growing better and better. God bless you more and more in inaugurating a better state of things in the Church."—It was a good point, whoever made it, that "the only really perpetual thing about perpetual motion is its perpetual discovery."—A sailor, nearly shipwrecked in a storm, prayed: "O Lord, I haven't asked anything of you for fifteen years, and if you'll get me ashore I won't ask anything of you for fifteen more." He was more truthful than many who pray in a storm.—Another curious and truthful prayer is reported. A minister was asked to pray for rain. He did so thus: "Oh Lord, the brethren want me to pray for rain; but what they first need is top dressing."—Prices of all commodities are reported as advancing. Nearly everything is from twenty to fifty per cent higher than a year ago. How is it with the clergyman's salary? We don't need to ask how it is with publishers. The present is to the past as twelve to eight, in regard to expenses.—The Interior, speaking of the enthusiasm which prevails in America, contrasting it with the apathy of the Old World, in sending relief to the starving Irish, says: "America is really the model Christian nation of the world."—Contributors whose articles do not appear promptly, must not conclude that they are rejected. We sometimes have to keep valuable contributions for weeks, to find room for them. We must provide a certain variety of reading for each number, and each department must be represented.—If the following story about Archdeacon Denison is not true, it is certainly well "invented." Denison was closely pressed in an argument, but was evidently resolved to die hard, and at length his antagonist, a virtuous engineer of the Smiles ideal, lost patience at the irregular warfare of the arch-deacon.—"Look here, sir," he exclaimed, despairingly, "do you acknowledge that two and two make four?" "I am not prepared to make an admission of that importance," replied Denison, "till I have given the subject the maturest consideration. Sometimes it is supposed that they make twenty-two."—During the last ten years the proportion of divorces to marriages in Vermont has been about one to 17; in Rhode Island, one to 14; in Connecticut, one to 11. While the marriage rate has decreased during the last twenty years, the divorce rate has doubled.—The Bishop of Manchester and Mr. Ruskin, in the contemporary Review for February, discuss the subject of usury. The Bishop holds that a fair rate of interest for the use of money, is not usury. Mr. Ruskin would abolish it all, on Scriptural and moral grounds, which of course would put an end to the progress and enterprise of the civilized world.—The "Gem Puzzle," it would seem from newspaper paragraphs, is now to Boston, what H. M. S. Pinafore was a year ago. There is talk of enlarging the insane asylums!—"The new cathedral at Edinburgh, built by the Misses Walker, is the largest Protestant Episcopal church erected since the Reformation." Since the Reformation! And we have this from a Boston paper. It must be so. After this who will venture to assert that "Henry the Eighth invented the Episcopal Church?"—"No paper last week. We like it in this house; 'tis hard to do without it. O let us have it, I pray you." That is the kind way a good brother in Maryland speaks of a missing number. We send him another copy, and commend his good temper. If there is anything in a small way, that vexes a man, it is to have his paper go wrong. We are glad there is one man that can take it serenely.—It is reported that there are 1,136 Congregational ministers without pastoral charge.—One of the editors of The Buffalo Express is a church trustee, and he says: "Ninety per cent of the coins contributed to benevolent purposes through the church contribution-box are mutilated in some way, and would not

be accepted at the postoffice." Buffalo is a pretty hard place. The Kalendar, instead of criticising six months' old editorials of the LIVING CHURCH, had better convert some of those sectarians, and reform the contribution boxes.—Never cry over spilled milk, says an exchange; ten to one there is water enough in it already.—One hundred and thirty Indians were confirmed by Bishop Hare, last year, and seventy three adult Indians were baptized.—The gentle Interior is evidently annoyed because a great many people will keep Lent in spite of puritan persecution. Hear him!—"With Shrove Tuesday roaring with hilarity on one side, and Easter flaming with gaiety on the other, the intervening dove-colored period is a necessary back-ground as a contrast wherewith to heighten the effect of that which goes before and that which follows after."

Diocese of Quincy.

Correspondence of the LIVING CHURCH.

The Rev. Theodore I. Holcombe has been transferred to the Diocese of Indiana. His faithful ministry for about ten years at Rock Island, deserves lasting remembrance. The Rev. Geo. W. Gates, M. D., has resigned Grace Mission at Aledo. He too has taken Letters Dimissory to Indiana. So the younger and weaker Diocese is depleting itself to supply wants of the older and stronger.

On Friday, Saturday and Sunday, Feb. 27th, 28th and 29th, the Bishop, with the valuable assistance of two of the Deans, Rev. John Benson and Rev. A. B. Allen, and the Rector, Rev. J. S. Chamberlain, held services in the interest of St. Jude's Church and of Diocesan Missions, at Tiskilwa. The congregations were large and the people devout and interested. On each occasion of service, the prayers of the Church were followed by a sermon and two or three addresses.

The Rev. Mr. Allen preached on Friday evening, the Rev. Mr. Benson on Saturday, and the Bishop on Sunday. The closing service, on Sunday evening, was on the claims, need and progress of Diocesan Missions. At the other services, truths and duties, suggested by the Lenten season, were presented and urged. Offerings and pledges for Missions in the Diocese were received, amounting to one hundred dollars. This is an unusually large gift for one of the smaller parishes. Let all the parishes take this as their unit and the Diocese will not lack an important element of growth and prosperity.

On Monday and Tuesday, March 1st and 2d, the Bishop, accompanied by Dean Benson and the Rev. Mr. Chamberlain, under whose charge St. John's Church, Henry, is placed, visited this church. On Monday evening, after a sermon by the Bishop, two persons were Confirmed. He also addressed the Candidates.

The Bishop met, at Henry, not only the usual cordial welcome, which he has everywhere, but one of an unusual character, deserving imitation in other towns. Two ladies, sisters, Miss Maria Elizabeth Davis and Mrs. Lura Frances Law, faithful communicants, came to him with the offer, for the Lord's sake and the good of His cause in Henry, to build, at their own cost, a new Church edifice. The present building in no ways Churchly, is inconveniently situated and is small. The proposal was accepted with hearty gratitude, and prayer for reward from the Lord. The work of erection will be presently undertaken. The following minutes from the records of the Wardens and Vestry of St. John's ought to be printed.

"The Rector, Wardens, and Vestrymen of St. John's Church, Henry, have heard with unmixed joy, the proposal made by Miss Davis and Mrs. Law, to erect during the current year, at large expense and wholly at their own cost, a new and beautiful church for the use of the Parish. They recognize in it the earnest design and desire to bring glory to the Lord and permanence and prosperity to His Church and cause in Henry and vicinity. It demands and receives their highest admiration and warmest gratitude. They pray the Head of the Church to reward the love and sacrifice, which propose such munificent provision for the Parish. In the location named by the donors, they see the determination to meet the convenience of the present congregation and to be ready for the large numbers, with which they are persuaded the Lord will crown so blessed an enterprise. They pray that no disaster may disturb its early and complete success. They feel sure that they are recording not only their own hearty and happy gratitude, but that of all Church people, who for many years may be partakers of the privilege thus secured."

It may not be out of the way to add, that both of the ladies, who thus manifest true love to the Lord and interest in His Church, received their earliest Church training, only a short time since, at St. Mary's School, Knoxville, Ill.

Confirmations are expected at the Cathedral on Palm Sunday; at St. John's, Knoxville, on Monday before Easter; at St. Stephen's, Pittsfield, during Easter week; at Trinity Church, Rock Island, on the second Sunday after Easter, and within three weeks later at Peoria, Tiskilwa, Robins Nest and Lewistown.

At St. Mary's School, which is all the time full and ready to enlarge its building, the special Service at sunset in the Study Hall, is unusually well attended. The Rector gives a short instruction at each of these services, and they are varied each week. The Morning and Evening Services, this year, are rendered chorally; under the training of the Rev. W. B. Morrow, of St. Paul's. Peoria, the young ladies have made rapid progress in Sacred Music, and under Prof. Law's the St. Cecilia Society is doing good work.

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

All Around the World.

Congress continues to receive and refer a multitude of bills; occasionally some small measure is passed by the Senate, but the total result thus far has been very small.

It is estimated that the loss of stock on the winter ranges in Idaho and Eastern Oregon by reason of the late severe weather reaches nearly 20,000 head.

It is estimated that the loss of stock on the winter ranges in Idaho and Eastern Oregon by reason of the late severe weather reaches nearly 20,000 head.

It is estimated that the loss of stock on the winter ranges in Idaho and Eastern Oregon by reason of the late severe weather reaches nearly 20,000 head.

It is estimated that the loss of stock on the winter ranges in Idaho and Eastern Oregon by reason of the late severe weather reaches nearly 20,000 head.

It is estimated that the loss of stock on the winter ranges in Idaho and Eastern Oregon by reason of the late severe weather reaches nearly 20,000 head.

"conversion," we fear that it was a very imperfect one.—Horstmann, supposed to be implicated in the last attempt upon the life of the Czar, is said to be now in London.

Washington Letter.

The Parish of the Epiphany received on its "Annual Mission-Day," the sum of \$1,354; \$700 for Domestic Missions, \$354 for Diocesan, and \$300 for Foreign Missions.

Of the four hundred dollars asked for of late by the Rector of this parish for the nucleus of a fund for procuring a second assistant, nearly the whole amount was at once realized.

Excellent results so far attend the efforts of the Rev. Mr. Phillips, to revive the work of the Lord, as Rector of St James' Parish.

A handsome memorial window has been ordered for All Saints' chapel, the new chapel at the first station on the Baltimore & Potomac Railroad, outside of the city.

The Bishop has twelve appointments in the D. C. for the month of March. Our Diocesan paper, The Church News, highly commends the recent editorial of the LIVING CHURCH.

One reason why the Roman Church had but little favor at the hands of the British Christians of the first century was, that the Romans had conquered Britain and affixed it to the Roman Empire as one of its many colonies.

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.

The Bishop of Albany's Appointments.

March 14, P. M., 5th Sunday in Lent, Holy Innocents, Albany. 17, P. M., Christ Ch., Hudson. 18, A. M., Trinity Ch., Claverack.

Appointments by the Bishop of Connecticut for March, 1880. 14, Sunday, A. M., St. Peter's, Oxford. 14, Sunday, P. M., Christ Church, Ansonia.

Pittsburgh—The Bishop's Appointments—March, 1880. 14, A. M., Christ Church, Allegheny. Evening, St. Andrew's Church, Pittsburgh.

Rev. A. W. Mann, missionary at large to deaf-mutes, will be very happy to correspond with any of the clergy who know of any deaf-mutes within their cures.

St. Luke's Hospital, Chicago.

CHICAGO, March 7, 1880. The Treasurer of the fund for the "Incurable Cot" acknowledges the following additional contributions:

Table with 2 columns: Name and Amount. Mrs. Willson, Chicago, \$ 1.00. A friend, Washington, D. C., 1.25.

If you are looking for a place to get fine picture frames of new and elegant designs; if you are looking for the best display of Easter or other Cards for studies; if you want Cabinet Frames with gold or silver lining, or Easels, you should not fail to visit Lovejoy's, 88 State street, up one flight.

BEST BOOK FOR EVERYBODY.—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the best book for everybody that the press has produced in the present century.

FOR THE DEAF THE AUDIPHONE

For hearing through the teeth. Invented by E. S. Rhodes, Chicago. See Leaflet Illustrated, Dec. 18, N. Y. Justice, Nov. 23d; Scribner's and St. Nicholas for Feb. Send stamp for 66-page history of public tone, with personal testimony. Address H. HODGES & McCLELLURE, Chicago.

THE CHURCHMAN'S SCRAP BOOK.

By REV. R. S. BARRETT. TESTIMONIALS. Bishop Potter—"The tone is excellent, the explanations clear, the arguments sound, simple and conclusive."

Publications by the Guild of Holy Trinity Parish, Danville, Ill., Diocese of Springfield.

A Manual of devotion for opening and closing parish Guilds, 5c. to 25c. per 100. "Mentions" to Church-goers by Rt. Rev. A. Cleveland Cox, D. D., reprint by permission 50c. per 100.

MASON & HAMLIN ORGANS

EASTER CARDS.

A Large Assortment of the most Beautiful Easter Cards with new and elegant designs from Prang, Hillsheimer, and other makers, varying in price from 1 to 50 cts. each.

PRAYER BOOKS AND HYMNALS. For Easter gifts in great variety. CALVARY CATECHISMS and other Sunday School Readers.

EASTER CARDS. BEST and FINEST DESIGNS and Handsomest Assortment CAN BE HAD AT THE AMERICAN SUNDAY SCHOOL UNION, 73 Randolph St., Chicago.

Prayer Books and Bibles FOR EASTER PRESENTS. SUNDAY SCHOOL REQUISITES, SUNDAY SCHOOL BOOKS, SUNDAY SCHOOL PAPERS.

EASTER CARDS. EASTER CARDS. EASTER CARDS. EASTER CARDS. EASTER CARDS.

American Tract Society. 50 Madison Street, CHICAGO, ILL. Easter Cards before buying elsewhere.

EASTER CARDS.

Passion Flowers. Easter Lilies, Iris, and other beautiful designs. 10 small cards by mail 25 cts. 10 larger, 50 cts. 10 large, \$1.00.

New Easter Anthems and Carols.

He is Risen. Anthem. Dressler, 50c. Angels Roll the Rock Away. Anthem. Holden, 60c. He is Risen. All Hail Him (Two Hymns). Whately. Each, 12c.

NEW EDITION. WEBSTER'S UNABRIDGED DICTIONARY SUPPLEMENT

WEBSTER'S UNABRIDGED. 1928 Pages. 3000 Engravings. Four Pages Colored Plates. Containing a SUPPLEMENT of 4610 New Words and Meanings, AND A NEW BIOGRAPHICAL DICTIONARY OF OVER 9700 NAMES.

The Leisure Moment Series of Church Tracts. BY REV. W. LOWRIE. Four pages each; ten tracts; \$3 per 1,000; 50c. per 100; single 5cts.

AGENTS WANTED FOR THE RICHLY ILLUSTRATED AND AUTHENTIC HISTORY OF THE GREAT FOUR OF GRANT AROUND THE WORLD

AGENTS WANTED. For the cheapest and most complete Historical Bibles ever published. 3200 beautiful illustrations. Sells very rapidly everywhere. For special terms address G. B. NETTLETON, 60 Dearborn Street, Chicago, Ill.

AGENTS WANTED

AGENTS WANTED. For the cheapest and most complete Historical Bibles ever published. 3200 beautiful illustrations. Sells very rapidly everywhere. For special terms address G. B. NETTLETON, 60 Dearborn Street, Chicago, Ill.

Educational.

De Veaux College, Suspension Bridge, Niagara Co., N. Y.

FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously.

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.

Detroit Female Seminary, (Established 1859)

A carefully graded English Course. French and German under Native Teachers. Music, instrumental and vocal, a Specialty. Thorough instruction in Classics, Mathematics, Sciences and Art.

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.

Mayhew Business College, Chamber of Commerce, Detroit,

Excels in preparing young Men and Women as book-keeper and for business. Conducted by the well known author of MAYHEW'S BOOK-KEEPING, which are more extensively used in the schools of America than any other series, and Mayhew's admirable MANUAL OF BUSINESS PRACTICE.

St. Agnes' School, Chicago.

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

Racine College,

Will reopen January 16th, to continue till June 25th. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business.

St. John's School, 21 and 23 W. 32nd St. New York.

Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN. Rev. THEODORE IRVING, LL. D., Rector.

Home School, Brattleboro', Vermont.

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

Madame Clement's School For Young Ladies and Children, Germantown, Penn. (Established 1857.)

The school will reopen Wednesday, Sept. 16, 1879. For circulars apply to Miss E. Clement.

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.

Kenyon College, Gambier, Ohio.

has graduated many distinguished men. The location is one of rare healthfulness and great beauty, and the instruction thorough in all departments. Expenses from \$50 to \$500 per annum. Address: The Rev. WM. B. BODINE, D. D., President, Gambier, Ohio.

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.

St. Agnes School, Albany, New York.

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

"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.

Sisters of Bethany.

TOPEKA, KANSAS. FOR GIRLS EXCLUSIVELY. Ten teachers in the family. All branches taught. For Boarding Pupils, from \$25 to \$500 per school year, according to grade. For Day Pupils, from \$5 to \$50 per session, according to grade. Send for Catalogue. BISHOP VAIL, President.

## Home and School.

### A Vision.

The late Bishop of Winchester (Wilberforce) lost his wife, to whom he was most tenderly attached, after they had been married only between twelve and thirteen years. The following touching and beautiful lines, written by him, have reference to that event.

I sat within my glad home, and round about me played  
Four children in their merriment, and happy noises made;  
Beside me sat their mother in loveliness and light,  
I ne'er saw any like her, save in some vision bright.

It was in life's young morning, that our hearts together grew,  
Beneath its sparkling sunlight, and in its steeping dew;  
And the sorrows and the joys of a twelve years' changeful life  
Had drawn more closely to me my own, my blessed wife.

Then at our door One knocked and we rose to let Him in,  
For the night was wild and stormy, and to turn Him thence were sin;  
With a "Peace be to this household" His shelterers He blest,  
And sat Him down amongst us like some expected guest.

The children's noise was hushed, the mother softly spoke,  
And my inmost spirit thrilled with the thoughts which in me woke:  
For it seemed like other days within my memory stored,  
Like Mamre's tented plain or Emmaus' evening board.

His form was veiled from us, His mantle was not raised,  
But we felt that eyes of tenderness and love upon us gazed;  
His lips we saw not moving, but a deep and inward tone  
Spoke like Thunder's distant voices unto each of us alone:

"Full often ye have called Me and bid Me to your home,  
And I have listened to your words and at your prayer am come,  
And now My voice is strange to you, and 'Wherefore art Thou here?'  
Your throbbing hearts are asking, with struggling Hope and Fear.

"It was My love which shielded your helpless infant days,  
It was My care which guided you through all life's dangerous ways.  
I joined your hearts together, I blessed your marriage vow,  
Then trust and be not fearful though my ways seem bitter now."

We spake no word of answer, nor said He any more,  
But as one about to leave us He passed to the door:  
Then ere He crossed the threshold He beckoned with His hand  
That she, who sat beside me, should come at His command.

Then rose that wife and mother and went into the night,  
She followed at His bidding and was hidden from our sight;  
And though my heart was breaking I strove my will to bow,  
For I saw His hands were pierced, and thorns had torn His brow.

### Lenten Prayer.

Continued to the Living Church.

Father! hear my cry,  
Lest I surely die  
In shame and sin.  
Jesus! save my soul;  
(Cleanse and make me whole,  
And pure within.

Faithless I've been to Thee!  
Oh! can Thy Grace reach me?  
Lord! hear my prayer,  
Forgive a life mis-spent,  
On pleasure too intent,  
And worldly care.

In supplication now,  
Before Thy throne I bow  
On bended knee;  
O Father! from above,  
Thy help and kindly love  
Bestow on me!

DETROIT, MICH., Lent, 1880.

### The Departed.

"We cannot see them face to face,  
But love is hearness; and they love  
Us yet, nor change with change of place;  
In their more loving world above,  
Where Love once true hath never ceased,  
And dear eyes never lose their shine;  
And there shall be a marriage feast,  
Where Christ shall once more make the wine."

### One of Mamma's Talks.

Contributed to the Living Church.

"Come to my room, boys," said mamma; "as soon as you have hung up your coats."  
"We're going to have a story, Phil, I know," said Jack. "Whenever mamma says, 'come to my room,' I know what it means."  
"That will be jolly," replied Jack; and the two boys whisked off their coats and caps, bounded them on to the hall table, and scampered up stairs to mamma's room. There they seated themselves upon the rug before the blazing fire-place, with its great brass andirons, which shone so brightly that they could see themselves reflected there. And so curiously too; their faces were so broad, and their eyes so small!  
"Well, boys," began mamma, "what have you been doing at school to-day?"  
"Reeling, writhing, and fainting in coils," laughed Phil, quoting from his favorite text book—Little Alice's Adventures in Wonderland.  
Jack hung his head, but said nothing.  
"How has the Lent-keeping gone to-day?" asked mamma.  
"Not at all," answered Jack. "Dick Henshaw told me he was going without fruit all Lent; and his uncle Ned was go-

ing to give him five dollars for Easter. And all the boys were talking of what they were going to give up; and I didn't like to say that I was not going to eat butter, which won't give me more than a dollar, any way. So I told them I wasn't going to give up much of anything; and they pitched into me, and said I was mean, and they thought that a boy who lived in such a big house ought to have a big sum of money for Easter. And then I got mad, and answered him back, and we had a fight, and he rolled down the steps and cut his head on the flag-stones at the bottom; and Mr. Edmonds, the teacher, came just then, and bound up his head and sent him home, and told me to sit in my seat all recess; and I was awful mad, and cut the teacher's profile on the desk, and Will Adams told Mr. Edmonds, and he said I must pay a fine, and that will take all my money, and—"

"You needn't say any more now," interrupted mamma. "I'll tell you a story. Once upon a time,"—"Hurrah! that's the way for a story to begin," exclaimed Phil. "Once upon a time," began mamma over again, "there were two kings, who lived in adjoining countries. We will call them 'Do-It' and 'Talk-About-It.'"

"Talk About It" was a large, portly man, who dressed in gorgeous apparel, and had a great deal to say on all subjects. 'Do It' was a small man, dressed simply in black, and was quiet in his manners. These two kings had a common enemy, whose territory (a long, narrow strip of land), bordered on both of theirs. This enemy was constantly making depredations upon their soil; either going himself, or sending his emissaries.

"One day a legion, called the band of Disobedience, from the enemy's territory, simultaneously crossed the boundary line into each country. Such a disturbance as there was! Children entertained them, and were no longer subject to their parents. Citizens also received them, and placed themselves in open rebellion to their kings.

"Talk About It" immediately said: 'something must be done.' And he walked about the grounds in a pompous manner, declaring that he was not going to allow such an invasion of his kingdom. While he was talking, the spirits of Disobedience had taken possession of his entire kingdom and palace; and when he turned to go back to his throne, he was seized by his servants, bound, and carried off to a dungeon.

"The spirits of disobedience, as I have said, entered both kingdoms. But 'Do It' was on the alert. As soon as he heard of their entrance, he led his trained army out to meet them, and killed or captured them all. Soon after, he heard of the overthrow of 'Talk About It,' and of the reign of misrule which prevailed in his kingdom. At once he called his troops together and hastened to the relief of his captive neighbor. He found the whole country in a state of disturbance. Each was doing what was right in his own eyes; therefore 'Do It' found no difficulty in taking possession of the land. Putting the invaders to death, the rebellious subjects he imprisoned; and hastened to release his former friend. He found him, but so changed! His body was shrunk, his clothing hung loosely upon it; his face was pale, and his hair had turned white.

"Talk About It" welcomed his preserver gladly, and offered to yield up his kingdom as payment for the service done him. 'Do It' would not accept the offer, but reinstated him upon his throne; and, at his request, liberated the rebels, who took the oath of allegiance again to their king. He, for his part, promised to follow the example of his neighbor, and do rather than talk about it."

"That means me, I know, mamma," said Jack.

"Yes," added Phil, "you are a real Talk About It."

"I guess you are too," rejoined Jack.

"Don't quarrel, boys," said mamma.

"I thought that, this Lent, you were going to cure yourself of getting angry, Jack, as well as to control your appetite. It is all right to give up your own will in the way of something you like to eat; but the whole object of that is, that you may be able the better to manage yourself. Our Savior fasted forty days; and thereby, as a human being, was prepared to resist the terrible temptations of the evil one. You both have been talking a great deal about going without something you like, and have done very well about that. But to-day, when you were taunted with meanness, you lost your temper, hurt, or were the cause of hurting, a schoolmate, injured school property, and are in disgrace generally.

"Now I wish you to take 'Do It' for your leader, and see what you can accomplish. Chain 'Talk About It' for awhile; and see if there will not be an improvement."

"Phil," cried Jack, jumping up from the rug, "let's go and hang up our coats, you know we left them all in a heap."  
"Yes, let's do it," answered Phil; and both boys ran down the stairs.

"Money does everything for a man," said an old gentleman, pompously. "Yes," replied the other one; "but money won't do as much for a man as some men will do for money."

### For the Children.

ANECDOTES IN THE LIFE OF BRUCE.—BY C. M. Written for the LIVING CHURCH.

Don't be alarmed, dear children, I am not going to palm off Scotch History on you, for a story. The "Bruce" referred to in my heading, is not the brave man you have heard and read so much about in school. This "Bruce" is only a shaggy Scotch terrier, whose home is the yard of a city house. And yet he furnishes amusement for a family of three. Papa, Mama, and Edith never tire of laughing at, and relating to their friends, the funny things "Bruce" does.

I am afraid that he is not always truthful. One cold morning, he called the entire family to the window, by his quick, sharp bark of victory. And, standing over the dead body of a huge rat, he received such complimentary remarks as, "Good dog!" "Fine fellow!" etc., with quiet complacency. His triumph was ended, by Nathan's appearance on the scene, with the observation, "Law! Mr. Charlie, Bruce didn't catch that rat; it was in the trap down in the cellar, and I brought it up and gave it to him. He's a knowin' dog, now mind, I tell you!"

He often eats strange food, simply out of compliment to the giver, such as orange seed, apple parings, etc. But if one of the servants should offer him the same diet, he shakes his shaggy hair all over his eyes, sticks his nose up in the air, and walks off, as though he said, "Well, such impudence! to suppose that I'd eat that stuff for you!"

But, after all, Bruce's worst trait is the fierce and vindictive spirit that he shows towards the sparrows. Last Summer, at least three families of young birds were hatched in the little green box in the ivy. It is safe to say, that not two birds out of the three broods, ever reached maturity. Bruce caught and killed them all, one by one. It is shocking, I must admit. We have argued and reasoned with him, but all to no purpose; he cannot be made to see the error of his ways. His spite even carried him so far, once, that he dug up one poor little sparrow to which Edith had given decent burial. And when the canary died, its last resting place had to be guarded by a small piece of marble laid over it; and on that, a heavy weight. Bruce often goes and sits beside the grave; but whether he is meditating on the virtues of his departed friend, Dick, or planning some means by which to remove the weight, and so unearth the body, we do not know.

You may think it strange that we can love such a bad dog. But when Mary left the alley gate open, the other day, and Bruce absented himself for twenty-four hours, there were some heavy hearts, and two suspiciously red eyes left behind. He is back again, now, however; and, when last noticed, was watching some sparrows, that were sitting in the ivy, quarreling over the possession of that little green box. If they knew as much as we could tell them, they would never try to bring up any children in that ill-fated green-house.

### A Spider Story.

One chilly day I was left at home alone; and after I was tired reading "Robinson Crusoe" I caught a spider, and brought him into the house to play with. Funny playmate, wasn't it? Well, I took a wash basin, and fastened up a stick in it like a vessel's mast, then poured in water enough to turn the mast into an island for my spider, which I named Crusoe, and put him on the mast. As soon as he was fairly cast away he anxiously commenced running round to find the main land. He'd scamper down the mast to the water, stick out a foot, get it wet, shake it, run around the stick and try the other side, and then run back to the top again. Pretty soon it became a serious matter to Mr. Robinson, and he sat down to think it over. As in a moment he acted as if he wanted to shout for a boat, and was afraid he was going to be hungry, I put treacle on the stick. A fly came, but Crusoe was not hungry for flies just then. He was homesick for his web in the wood-shed. He went slowly down the pole to the water and touched it all around, shaking his feet like pussy when she wets her stockings in the grass, and suddenly a thought appeared to strike him. Up he went like a rocket to the top and commenced playing circus. He held up one foot in the air, then another, and turned around two or three times. He got excited and nearly stood on his head before I found out what he knew, and that was this, that the draught of air made by the fire would carry a line ashore on which he could escape from his desert island. He pushed out a web that went floating in the air until it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I thought he had earned his liberty, so I put him back in the woodshed again.—Hearth.

It was a colored preacher who said to his flock: "We have a collection to make this morning, and, for de glory ob heaben, whichever of you stole Mr. Jones' turkeys, don't put anything on the plate." One who was there says, "Every blessed nigger in de church came down with the rocks."

### OUR NEW VICAR.

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

XV.

Here we are, again, in the midst of fresh excitements. We had been going on fairly well for some time, with nothing very new or strange to provoke criticism or alarm. Men were beginning to feel the force of character and depth of piety which all acknowledged and admired in our Vicar; and, though several things which were never known in the parish before have been introduced, still, as they were not brought before people on Sundays, and did not interfere with any old usage of that day, some were hardly aware of them, and all felt that they concerned the Vicar himself more than any one else, as those who did not like them need not attend them.

I allude to Daily Prayer which he commenced in Advent, and which since Advent, he has continued at eight o'clock every morning, ringing the bell himself, that the old sexton, if not drawn by a higher motive, need not feel compelled by his office to come; and, for the same reason, opening and closing with his own hands the church doors every day. Very few attend, though there are many who might easily do so. I have been once or twice there myself, and was vexed to find the church looking so drear and empty. It is one of those desolate-looking buildings in which even a moderate congregation would appear scattered and thin.

One day, walking away with him after service, I remonstrated with him about his undertaking so apparently useless and heavy a burden. He smiled, and said he must demur to three of my expressions—"useless," "heavy," and "a burden." He never thought that prayer could be "useless." It might and would, he felt sure, bring down blessings on the parish, on those who came to pray, and on those who would not come to pray for themselves. He felt its blessing on his own soul every day he used it. "Heavy" was no right designation of that which made his heart light, nor "burden" the proper description of his enjoyment. He said this so simply and naturally, that I saw it was the feeling of his inmost soul laid bare. And then when I urged, as a fresh argument, the daily tie to the parish which it entailed, and how illness or business might, with him single-handed as he was, interfere, his answer was ready and unanswerable—that the rubric simply directed him to adopt such a course, "being at home and not otherwise reasonably hindered." So that if he were obliged to leave home, or through illness or serious business were kept from daily public prayer, he was thereby freed from the obligation. All this seemed sensible and just. It was so practical and easy.

Then, again, Festival Services, with the Holy Communion celebrated on each occasion, have been introduced. They created more annoyance than the Daily Prayer, for the announcement of them in Church sounded strange in the ears of the people, who think saints' days inseparably connected with saint-worship, and therefore superstitious and idolatrous. It was some time before they could see this in a proper light; now the more thoughtful among them (a small body, I fear) have learnt, both from the Vicar's sermons and personal explanation, that they are days on which we commemorate God's grace, as shown forth in His people, whose saintly lives or deaths are recorded in Scripture; for he taught them that none but saints mentioned in the Bible are commemorated in our Church.

This is now a little better understood and borne with; but still the slur of saint-worship clings to him, more or less, in the estimation of the people. However, as no one need come to the Service who does not like it, they leave him to observe such days by himself. My wife and I, when at home, always go; and there is a sick girl and one poor old woman, who are never absent. These make up the whole congregation.

Still he goes through the Service with as much solemnity and heartiness as if the church were full; and, instead of a sermon, says a few earnest words from the chancel steps, quickening our hearts to the higher service of the Holy Eucharist. I must confess that we like it, and our regular attendance has gone far to quiet apprehensions, and put down talk in the parish.

Well, after this, things were going on quietly until Quinquagesima Sunday, when he preached a sermon on Fasting which has created great disturbance. Somehow, Fasting is as much associated with popery as saints' days or saint-worship. And though I thought the sermon plain and good, people would not understand it—I think it was more *would not*, than *could not*. Even those who are most moderate have felt as if it were impossible to receive this.

His text was from the Sermon on the Mount, "When ye fast;" and he taught us how our Lord spoke of "Alms," "Prayer," and "Fasting," all in the same breath and the same manner; not enjoining either, but assuming equally of all that they were acknowledged duties, and showing us not *that*, but *how*, they should be done.

This certainly went far to prove that our Lord looked upon them as Christian duties; and so unanswerable was the argument (at least, to my mind), that had he stopped there little or no harm would have been done. Had he left "Fasting" wrapped up in the mist in which it and several such subjects are hidden, and never attempted to explain what it meant, people would have borne with the harmless myth.

But the moment he tried to reduce it to practice, to show that it involved self-denial, and that it even went so far as to affect our food, then popish fasts, and all the old horror of good works—which they who do them least seem most to dread—came upon them, and they were very near having a parish meeting and an address to the Bishop on the subject.

With difficulty I kept them back from this; showing them that in the Book of Common Prayer "Days of Fasting or Abstinence" are prescribed in the Calendar; namely, "The forty days of Lent, the Ember days, the Rogation days, and all the Fridays in the year except Christmas Day;" and that, though our Church gives us no defined rules for its observance, still the very word "fast" has a meaning which people cannot put aside, and which conveys to the mind something, at all events, very different from "feast;" while the Collect for the first Sunday in Lent breathes this significant prayer, "That we may use such abstinence, that, our flesh being subdued to the spirit, we may ever obey God's motions in righteousness and true holiness."

With this plain teaching of our Book of Common Prayer, I showed them they had no grounds for any complaint to the Bishop. That was only urged upon them which, as the law of the Church, bishops, priests, deacons, and the very laity themselves are bound to obey.

However, with all my readiness to defend our Vicar when men assail him (a readiness often more zealous than effective), I require, in this matter of "Fasting," a good deal of enlightenment myself. It sounds so very un-English, and yet has apparently so much warranty in Scripture, and so much fitness in our own sense of what is right. All feast and no fast seems not the most natural condition of those from whom the Bridegroom has been taken away, and who have much both to fight against, and much to mourn.

(To be continued.)

### To Church Goers.

BY THE RT. REV. A. CLEVELAND COXE, D. D.

Prepare for divine service in your closet, not at your toilet. It is a sign of ill-breeding, as well as of frivolity, to dress elaborately for Church.

It is well to be early at Church, if the time before service be devoutly employed in the use of the Prayer-book, or Bible, or in pious meditation.

Do not be afraid of making your devotions too long, when you first bow your head, on entering.

And remember that if you come late you should not disturb the worship of others, by going to your usual seat, until there is some change in the service,—especially if the congregation is kneeling.

Instead of staring about, or listlessly lolling in your seat, after the usual devotions on coming in, you should read over your Psalter, or some other portion of Scripture, as suited to direct your thoughts in the House of Prayer, and as the best stimulant to the enjoyment of the public Service.

It is the house of GOD: why should you throw away one minute within its sacred walls, and at the very gate of Heaven? It is the Court of the great King, who expects us to wait on Him, in His temple. Why should you forget that you are in His immediate presence, and have come to do Him homage?

If you have time, use the Collects in the Institution Office for the minister and the congregation, your brethren and fellow-worshippers.

Find the Psalms for the day; look them over; and also the Epistle and Gospel, and suit your ejaculations to the subject, the season, or the festival.

Look over your baptismal vows; your confirmation promises; and use proper ejaculations, beseeching God for Grace to keep them.

If you have *God-children*, now is the time to pray for them, or for your own children, or for both together.

If you have particular sins to repent of, confess them: and use the Ash-Wednesday confessions, or the 51st Psalm, as preparatory to the General Confession and the Absolution in the Service.

If you have received peculiar mercies, thank God for them: and use the 63d Psalm, or some other Psalm of Thanksgiving.

If peculiar afflictions, use the seven Penitential Psalms, or any Prayers appropriate.

Or make use of the Collects successively; as reminding you of past or future Services, and as being very comprehensive.

Or, if you choose, *commune with your own heart, and be still*; and, like the publican, smite your breast, saying, *God be merciful to me a sinner!*

On great Festivals—meditate on the events you commemorate, and ask God to

show you the wondrous things of His Law concerning them.

Pray for the peace of Jerusalem; and be sure, if God should not give her immediate prosperity, they shall at least prosper who love her.

Join fervently and audibly in the responses. You serve God by assisting and encouraging others in this way. But be careful not to pitch your voice so as to create a discord and make yourself conspicuous.

In singing, observe the same rule. God has a right to the use of your tongue, which He made to sing His praise, as angels do. Remember, it is "the best member that you have," and yet it is often abused to offend God. Use it in asking forgiveness, and in magnifying His mercy.

Good manners are bred of the Gospel. Be considerate in the house of God, especially to poor persons. Give them room, for CHRIST'S sake. Charity is better than burnt-offerings. And remember, JESUS CHRIST was poor. He became so for our sakes, though He was infinitely rich!

Even though you be a prince, then, you will act becomingly if you show yourself willing to kneel down at the side of a beggar. Human distinctions are for courts and drawing-rooms: in the house of God, all are worms of the dust together, as in the grave, or at the bar of final Judgment. Should you enter the Church after the service is begun, remain near the door until some change in the solemnities, but do not fail to join in the worship, nor to take a devout attitude.

And finally, why should you ever pass by an open church, without entering it, and doing as did the publican? On week-days,—in strange cities,—anywhere where God's holy house invites you in,—why not offer a prayer, and go on your way rejoicing?

On entering an empty Church at any time, say, devoutly, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

Before leaving, say the 54th Psalm, and say, reverently, "For my brethren and companions' sakes I will wish thee prosperity: Peace be within thy walls."

Before divine service, say, as you kneel, in your accustomed place, "HOLY SPIRIT OF GOD, be with me in the solemn sacrifice of prayer and praise, and keep me from vain thoughts and roving eyes, and from the Evil One. Be with thy minister in prayer and preaching, and give all the congregation ears to hear, and understanding hearts, through JESUS CHRIST OUR LORD."

**A Bishop Conquered by Babies.**

An eye-witness has given us an account of a conflict on Sunday last, in St. John's Church, Nemaha City, between Bishop Clarkson (who was preaching), and the babies. The Church was crowded; many women were present, and nearly every one of them had a baby, and nearly every baby was noisy. After the service, when the Bishop commenced to preach, the babies simultaneously "took issue" with him, and the clangor of tones increased to a perfect din. The Bishop spoke at the top of his voice in order to be heard above the noise of the babies, but the louder he spoke, the louder the babies responded. The Bishop stopped a moment once or twice to catch his breath, and when he stopped the babies stopped. Taking courage, he commenced again and again, and every time he began, the babies began also, with renewed vigor. At length, before he was half through the sermon, he owned himself vanquished, and said, "Brethren, let us sing a hymn now, and perhaps after that those dear little children will allow us to continue." So he announced a hymn, and the congregation sung it. Whilst the hymn was being sung, some of the babies became quiet, and some were taken out of the church; so that at its conclusion, the Bishop was able to proceed with the sermon. The Bishop said, that he had many a contest with crying children, but that he never was so thoroughly vanquished.—*Gospel Messenger.*

There are many of our readers who will still remember the case of Sir John Dean Paul, the banker; who, while he was very conspicuous indeed in his religious profession, was all the while defrauding his clients; and, having been brought to trial; was sentenced to transportation for life. It seems that he practiced in the conversion of other people, as well as of other people's securities; for it is said of him, that, having gone on a preaching tour on one occasion, into what is known in England as the "Black Country," that is, the coal and iron district, he was mistaken by a collier for the Apostle Paul. The man having run against him on the foot-path, the preacher remonstrated with him, mentioning his name and title; on which the collier asked him whether he had ever received a reply to that long letter which he wrote to the Romans!

We had a visit, not long ago, from an unmarried clergyman who informed us, with great gusto, of the number of weddings which he had solemnized. We asked him what he did with the fees, having no wife upon whom to bestow them. He replied that he applied them upon a "Sinking fund" wherewith to purchase a suitable wedding gift for Mrs. — whenever she should come along.—*Exchange.*

**A Fable.**

**THE PIG AND THE RAT.**—A pig, so fat that it could hardly move, once lolling indolently in its sty, saw a poor, half-starved rat, that, with much timid alertness, stole from its hiding-place, and after seizing one of the many grains of corn that lay scattered around, quickly escaped with his prize, and with very much the air of a beggar, who had asked for something to eat, and had then run away, ashamed to be seen.

"You poor creature," grunted the pig, "what a life you lead; half-starved and half frozen! Behold me now! Here I am,—a person of consequence, carefully fed and attended to, with every morning fresh sweet straw thrown to me, to make my bed soft and warm. As for you, poor creature, it is only at the risk of your life, by constant labor and struggles with your fellow-creatures, and even by beggary, to speak of nothing worse, that you can contrive to live at all."

"Please to recollect," said the rat, as he paused for a moment at the mouth of his hole, "when you heap your pity upon me, that you receive favors and benefits not on account of the love your master bears you, nor on account of your own worthiness, but because of the use which he intends making of you, when he has fattened you up to his liking. As for me, I do not live in constant fear of the butcher's knife, and I think it is likely that I shall keep my place in the world, poor as it is, much longer than you will keep yours."

"I was once very shy," said Sidney Smith, "but it was not very long before I made two very useful discoveries; first, that all mankind were not wholly employed in observing me (a belief that all young people have); and next, that shaming was of no use, that the world was very clear sighted, and soon estimated a man at his just value. This cured me, and I determined to be natural and let the world find me out."

**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.

**Kenosha Water Cure, Kenosha, Wis.**  
A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.



Are without question the finest and Best Cooking Stoves in the world.

EVERY ONE of the 141 SIZES IS SOLD WITH A

**WRITTEN GUARANTEE**

To have NO EQUAL in point of FINISH, BEAUTY, ECONOMY, DURABILITY & CONVENIENCE.

The only Cooking Stoves in the world made with genuine

**CAST STEEL LININGS.**

Retail from \$20 to \$65, Full Trimmed.

Avoid being deceived by imitations of trade-mark, and by representations of parties who are trying to sell some inferior stove. Examine well the genuine "Favorite Stoves" before buying any other

Sold by some First-Class Dealer Everywhere.

W.C. DAVIS & CO. CINCINNATI, OHIO.

TRADE MARK

W.C. DAVIS & CO. CINCINNATI, OHIO.

**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. The Battle House, a first class hotel of established reputation, with passenger elevator, has accommodations for 400 guests, and visitors will find homelike comforts and the most courteous treatment. For information address

**M. C. ROBBINS, Proprietor.**

**STERNE H. HARBESON,**

DEALER IN

**House Furnishing Goods,**

Including Stoves, Ranges, and a full line of Rodgers English Cutlery.

**88 North Clark Street, Chicago**

**E. R. P. SHURLY,**

**Watchmaker & Jeweler.**

ALL WORK WARRANTED.

Opposite Sherman House,

No. 55 South Clark Street,

CHICAGO.

**B. CARDONI, Manager in Italy.**

**F. A. CARDONI, SCULPTOR,**

Importer and Dealer in Marble and Granite MONUMENTS & MANTLES,

Foreign and Domestic. 57 Farmer Street, opp. Young Men's Christian Association, Detroit, Mich. Statue Monument, and Statues, for either Monumental or Decorative Purposes, a Specialty. Also, import Marble Work of every description for the trade.

DETROIT, MICH.

**PAINTING,**

GRAINING,

Glazing, Kalsomining, & Paper-Hanging.

Also always on hand a full line of

**WALL PAPER,**

WINDOW SHADES,

Pictures and Picture Frames,

WINDOW CORNICES, Etc.

**C. P. BRANT,**

216 Randolph St., Detroit, Mich.,

**FRIZELLE'S**

**Drug Store,**

99 WOODWARD AVENUE,

COMPLETE STOCK OF

Drugs, Chemicals, Toilet Articles, and Perfumes.

IMPORTED AND DOMESTIC CIGARS.

**I. COLBY,**

**Merchant Tailor,**

ROOM ONE MERRILL BLOCK,

THE LARGEST AND FINEST

STOCK OF GOODS

IN THE CITY TO SELECT FROM.

**BUSINESS SUITS \$18 to \$25**

CLERICAL SUITS A SPECIALTY.

**THE NORTHWESTERN**

**Mutual Benefit Association,**

Furnishes the Cheapest and most Reliable

**LIFE INSURANCE**

TO BE HAD.

ALL CERTIFICATES ON THE

**Endowment Plan.**

Membership Fee \$10. Assessments at each death \$1.

Annual Dues, \$2.00.

Correspondence solicited. Address the Secretary,

**JOHN L. McLOUD,**

Agents wanted in each town in the Northwest.

Office, No. 143 Griswold Street,

DETROIT, MICH.

**THE DETROIT**

**SAVING FUND INSTITUTE!**

Established in 1840.

Re-organized July 18, 1871, as the

**DETROIT SAVINGS BANK,**

And with Individual Liability of Stockholders for \$200,000 additional, to remain as Security for all Deposits made in the Bank.

President—ALEXANDER H. ADAMS.

Vice-President—HENRY N. WALKER.

Cashier—ALEXANDER H. ADAMS.

DIRECTORS:

ALEX. H. ADAMS, GEORGE HENDRIE, W. K. MUIR, GEORGE JEROME, HENRY N. WALKER, THOMAS FERGUSON, EDWARD LYON, FREDERIC E. SIBLEY, JAMES McMILLAN.

GOODS OF EVERY DESCRIPTION

THE FRIEND BROS. (BETWEEN GRISWOLD AND SHELBY AVENUE) CHEAPER THAN THE CHEAPEST.

**CLOTHING! CLOTHING!**

WE CALL THE ATTENTION OF OUR NUMEROUS FRIENDS AND PATRONS TO THE FACT THAT WE HAVE

Anticipated the Great Advance in Prices of all kinds of Wool Fabrics, and have now on hand

**An Immense Stock in Every Department,**

All of which was bought at very Low Prices and which could not be replaced at less than 10 to 25 Per Cent. more than they cost us.

We propose to give our customers the advantages of the Low Prices at which we have secured our goods, and we assure you that you will save money by making your purchases

**NOW.**

OUR STOCK OF OVERCOATS AND SUITS IS VERY LARGE, AND THE ASSORTMENT EXCELLENT.

**C. R. MABLEY,**

Hat and Cap Department 124, Clothing and Merchant Tailoring Departments 126 & 130, and Gents' Furnishing Department 132 & 135 Woodward Avenue, Detroit.

**Golden Medical Discovery**

Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Blotch, Pimple, or Eruption, Erysipelas, Salt-rheum, Fever Sores, Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, White Swellings, Gouty or Thick Neck, and Enlarged Glands. If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills alternated with hot flushes, irregular appetite, and tongue coated, you are suffering from Torpid Liver, or "Biliousness." As a remedy for all such cases Dr. Pierce's Golden Medical Discovery has no equal, as it effects perfect and radical cures. In the cure of Bronchitis, Severe Coughs, Weak Lungs, and early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by druggists.



No use of taking the large, repulsive, nauseous pills. These Pellets (Little Pills) are scarcely larger than mustard seeds.

Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the system, diet, or occupation. For Jaundice, Headache, Constipation, Impure Blood, Pain in the Shoulders, Tightness of Chest, Bizziness, Sour Eructations from Stomach, Bad Taste in Mouth, Bilious attacks, Pain in region of Kidneys, Internal Fever, Bloating feeling about Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Purgative Pellets. Sold by druggists.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Prop'rs, Buffalo, N. Y.

OUR MOTTO IS "EXCELSIOR."

**RENTON & CHOPE,**

847 WOODWARD AVENUE,

ARE SELLING THIS WEEK

**TEAS.**

Choice Japan Tea, per lb. 60  
Good Japan Tea, " 50  
Our Best Young Hyson, " 75  
Very Fine Young Hyson, " 50  
Choice Oolong Teas, " 75  
Good Oolong Tea, " 50  
Gunpowder Tea, " 75  
Basket Fire Tea, " 75  
Best English Breakfast, " 75

**COFFEES.**

Best Rio Roasted, per lb. 20  
Best Java Roasted, " 30  
Best Mocha Roasted, " 33

**SOAPS.**

Babbitts Soap, per box, \$5 25  
White Russia Soap, 5 00  
Proctor and Gambles, " 3 35

Best Rice in the market, 3 lbs. for 25c.  
3 Cakes Sapollo, 25c.  
Best Muslin Starch, 3 lbs. for 20c.  
Tomatoes, per can, 10c.  
Best Baking Powder in market, 30c.  
Clothes Pins, per doz., 2c.  
2 Boxes Sardines, 25c.  
2 Packages Coffee Essence, 5c.  
Osvego Starch, per package, 8c.  
Bottle Pepper, 10c.

WE SELL THE BEST FLOUR. WE SELL THE BEST MINNESOTA PATENT FLOUR. WE SELL ALL GOODS CHEAP.

**RENTON & CHOPE,**  
347 Woodward Avenue, Detroit, Mich.

**JOHN BLESSED,**

251 Woodward Ave.,  
Cor. High Street,

**SELLS**

BEST FAMILY FLOUR, per bbl. \$6.50.  
CONDENSED MILK, per can, 15.  
VERMONT BLACK SVRUP, per gal., 1.10.  
4 LBS. BEST BULK STARB, 25.  
5 LBS. CHIGRE ROASTED RIO COFFEE, 90.  
5 LBS. CHOICE ROASTED MARICABO COFFEE, 1.20.  
SALMON, per can, 16.  
LOBSTERS, per can, 25.  
ONEIDA COMMUNITY CANNED CORN, per can, 15.  
ONEIDA COMMUNITY CANNED TOMATOES, per can, 25.  
A deduction of 5c a lb. on Tea to purchasers of 5 lb. lots.  
GOOD COOKING RAISINS, per lb., 10.  
GOOD TABLE RAISINS, per lb., 18.  
Our Raisins are all new fruit. We don't buy old fruit.  
17 BARS "MY OWN SOAP," 1 lb. bars, 1.00.  
24 BARS EMPIRE SOAP, 1 lb. bars, 4.00.  
75 LB. BOX MY OWN SOAP, 4.00.  
75 LB. BOX (100 cakes) EMPIRE SOAP, 4.00.  
Just received, some choice boiled CIDER.  
FRENCH BLACKING, .10.  
DURHAM TOBACCO, large, .15.  
BEST YOUNG HYSON TEA, per lb., 75.  
5 LBS. BEST YOUNG HYSON TEA, 3.50.  
BEST BLACK TEA, 3.50.  
5 LBS. BEST JAPAN TEA, 2.75.  
5 LBS. CHOICE JAPAN TEA, 2.00.  
5 LBS. CHOICE BLACK TEA, 2.50.  
5 LBS. GOOD ENGLISH BREAKFAST TEA, 1.75.  
3 PKGS. CORN STARCH, .25.  
EVAPORATED DRIED APPLES, .20.  
EVAPORATED DRIED PEACHES, per lb., .40.  
CHOICE LAYER FIGS, per lb., .40.  
ONEIDA COMMUNITY SUCCOTASH, per can, 20.  
Our boiled Cider is very nice. We guarantee our Four to give satisfaction. Our warrant our canned goods. We have some extra choice table Raisins. Goods not as represented money refunded. All goods delivered promptly at J. N. O. BLESSED'S, 351 Woodward Ave., Cor High St., Detroit, Mich.

**ALLEN'S LUNG BALSAM**



**PUMPS, WIND - MILLS,**

TANKS, WASHING MACHINES, And other useful articles too numerous to mention, manufactured by

**WINSHIP BROS.,**

RACINE, WIS.

Our Motto: "The Best is Cheapest."

Illustrated Catalogue free. Please give name of paper in which you read this.

**C. H. DYER & CO.,**

**COAL,**  
No. 73 WASHINGTON STREET.

**AGENTS WANTED EVERYWHERE** to sell the best Family Knitting Machine ever invented. Will knit a pair of stockings, with HEEL and TOE completed, in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to The Twombly Knitting Machine Co., 409 Washington St., Boston, Mass.



A COMPETENT MAN OR WOMAN wanted in every county to canvass for a NEW PUBLICATION, just issued and selling very rapidly. Extra terms to experienced agents. Address A. G. NETTLETON & Co., 69 Dearborn Street, Chicago, Ill.

**Teachers' Helps.**

SUNDAY BEFORE EASTER.  
LESSON, ST. LUKE XXIII:13-26.

V. 13. Pontius Pilate, the sixth procurator of Judea, after the banishment of Archelaus the son of Herod. The Procurators resided at Jerusalem during the chief feasts, for the purpose of preserving order. The seat of the government was at Caesarea. At this Passover, Pilate occupied his official residence in the palace of Herod. To the gates of this palace Jesus was brought early in the morning by the chief priests and rulers. They could not enter the residence of a Gentile (St. John xviii:28), Pilate therefore went out to them, and demanded the accusation against Jesus: His enemies accused Him of being a disturber of the peace. The Roman official disdains to condemn for so small an offence. He refuses to entertain the charge, and desires them to judge Him by their own limited jurisdiction; the power of life and death, and the infliction of capital punishment having been taken away from the Sanhedrin, when Judea became a Roman Province.

The malignity of their intentions is manifested in their answer, "It is not lawful for us to put any man to death" (St. John xviii:31).

Nothing less than His death will satisfy them; they therefore devise a new charge, and accuse our Lord of treason; charging Him with assuming a royal title, perverting the people, and forbidding the payment of tribute to Rome. (St. Luke xxiii:3.)

Pilate questions our Lord personally, in regard to this accusation; this is noticed as a further mark of the accuracy in detail maintained by the Evangelists. Pilate being only a procurator, had no question, or official advocate to conduct the case. After this examination, he dismissed the case, declaring the prisoner innocent. To this the Jews returned a more vehement accusation, declaring that Jesus had stirred up the people both in Galilee and Judea. The mention of Galilee suggests to Pilate a means of escape from his responsibility, by sending the case to Herod Antipas (tetrarch of Galilee), who had come up to Jerusalem for the Passover (St. Luke xxiii:6,7.) Herod however declined to enter into the matter, and sent Jesus again to Pilate.

On their return from Herod, because of the necessity of coming to a decision, Pilate assembled the Priests and the Sanhedrin in the presence of the people (V. 13,14,15), and declared the groundlessness of the charge, finding no crime worthy of death proved against Him, alleging also Herod's agreement with him, that nothing worthy of death had been done by Him; but in order, if possible, to pacify the Sanhedrin, Pilate offers to scourge Jesus and then release Him. (V. 15.)

V. 17. Perhaps, from knowing that this would not satisfy the rulers, Pilate had also summoned the people, with them, but the multitude had their thoughts full of another matter. It was the custom of the Roman governor to grant every year in honor of the Passover, a pardon to one condemned criminal; therefore the assembled people began to call upon him to do as he was wont to do at the Feast (Mark xv:8); and they had their minds on a notorious prisoner whom they desired to release, named Barabbas, who for sedition and murder had been sentenced to death.

V. 20-23. Though naturally but little inclined to show mercy, Pilate yet seems to be influenced by the suffering majesty of his prisoner. Three times did he challenge the Jewish nation to answer the question: "What evil hath He done?" Notwithstanding, he condemned and crucified the Lord of Glory. He released unto them Barabbas, and delivered Jesus to their will, to be crucified.

With Jeroboam, who made Israel to sin—with Judas, who betrayed Him, Pontius Pilate henceforth has his place of infamy. Daily, the Church, making mention of her Lord's death, tells that He "suffered under Pontius Pilate." What then was Pilate's sin? He was false to his conscience. He knew that our Lord was innocent, and he ought to have released Him at once. But he tried half measures,—he debated with his sin; yielding a little, he was unable to stop; he allowed the weight of worldly interest as against what was right. If he or Jesus must fall, it must be Jesus of course.

Do we never sin in the same way? play false with our consciences, try half measures? palter with temptation rather than resist it utterly? Yield a little for the sake of worldly peace and an gain, and end by committing the sin, trying to put the blame on others, or on the pressure of circumstances?

V. 26. "Of Cyrene"—the most western city of Africa mentioned in the New Testament. Our Lord bore His own cross (St. John xix:16), and Simon also bore it. Christ bore one portion and Simon the other; or Simon carried the whole, when our Lord fell beneath its weight. It is laid on Simon; for Christ's disciple must take up the Cross and follow Him to the Throne of Calvary, if they would reign with Him.

V. 33. The place called "Golgotha," that is the place of a skull. They crucified Him, by nailing His hands and feet to a cross of wood. Two malefactors (possibly political criminals) were crucified at the same time.

Christ on the Cross is manifested as a Judge, separating between the good and the wicked; represented by the two malefactors. And thus the world is judged from the Cross.

For diarrhoea, dysentery, bloody-flux, cramps in the stomach, and colic, whether affecting adults, children, or infants, Dr. Pierce's Compound Extract of Smartweed, is a sovereign remedy. It is compounded from the best brandy, Jamaica ginger, smart-weed, or water-pepper, anodyne, soothing and healing gums. For colds, rheumatism, neuralgic affections, and to break up fevers and inflammatory attacks it is invaluable and should be kept in every household. Fifty cents by druggists.

Below we print some private letters received by the Electro Magnetic Co., 149 Clark St., Chicago, Ill. They were not written with a view to publication, but they show the progress the Pad is making.

NEOLA, IOWA, March 5, 1880.  
Mr. J. C. Cushman,  
Gen. Manager E. M. Co.,  
DEAR SIR:  
Please send me 1 doz. regular size Electric Magnetic Pads, 1 doz extra large. I am having inquiries about them every day. One man that I sold some of the Pads to, says that they are the best thing he ever saw and he wants one of the large ones now.  
Truly yours,  
C. S. ROBBINS, Druggist.  
BOSTON, MASS., 94 South St.  
March 5, 1880.

Electric Magnetic Co.,  
149 Clark St., Chicago, Ill.  
GENTLEMEN:  
I have been wearing one of your Pads for some ten weeks and I think it has done me good, so much so that I have recommended it to some of my friends and they have requested me to obtain them one. So I enclose you the money for three. Please send them as soon as possible.  
Yours truly,  
O. NICHOLS.  
CHICAGO, ILL., March 6th.

J. C. Cushman, Esq.  
DEAR SIR:  
You will remember that about four weeks ago I came to your office and got an Electric Magnetic Pad. At that time I could hardly get up the steps to your office suffering from a weak back caused by kidney troubles. I am happy to say that I am now entirely free from pain and feel well.  
Yours truly,  
C. D. PAINE.

From the Agent of Northern New York.  
BRUSHTON, ERANKLIN CO., N. Y.  
March 6, 1880.

Electric Magnetic Co.,  
149 Clark St. Chicago Ill.  
The Pad Dr. Sprague sent for is doing good. Plasters are going ahead of any other and the Pad are gaining ground fast. I wish I had Clinton and Oneida counties added to my district.  
Yours truly,  
CHAS. A. GRIFFIN.

Well Understood.  
Dr. Price's Cream Baking Powder is regarded as one of the most successful and creditable products, and it is, in the opinion of chemists, physicians and all classes of consumers are worthy of acceptance, free from alum and all other impurity.

FOR AN IRRITATED THROAT, Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy. They maintain the good reputation they have justly acquired.

Consumption Cured.  
An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

Hands will get rough, lips will chap, knuckles will crack during winter and spring.  
**STRONG'S AFRICA JELLY** in metal tins, warranted to cure. Sold by all druggists, or mailed to any address for 25 cents a tin.  
C. H. STRONG & Co., Chicago, Ill.

**THOMAS PRATT & SONS**

CLERICAL TAILORS, HATTERS,  
ROBE, CASSOCK, SURPLICE, AND  
VESTMENT MAKERS,  
ILLUSTRATED

CATALOGUE OF CLERICAL CLOTHING.  
CATALOGUE OF CHURCH FURNITURE.  
CATALOGUE OF CHURCH PLATE.  
CATALOGUE OF CASSOCKS.  
CATALOGUE OF SURPLICES.  
CATALOGUE OF CLERICAL HATS.  
CATALOGUE OF STAINED GLASS.  
CATALOGUE OF ALTAR CLOTHS.

Sent FREE on Application to  
**THOMAS PRATT & SONS,**  
Colonial Shipping and Commission Agents.  
CLERGY CLOTHING AND CHURCH FURNISHING STORES,  
22, 23, 24 Tavistock St., and 14 Southampton St.,  
Strand, London, England.

**CHOICE**  
*Flower and Garden Seeds,*  
**STRAWBERRIES, PEACHES, &c.**  
NEW SORTS BY MAIL.

Plants of the newest and finest improved sorts, carefully packed and prepaid by mail. My collection of Strawberries took the first premium for the best Collection, at the great show of the Mass. Horticultural Society, in Boston. I grow over 100 varieties, the most complete collection in the country including all the new, large American and imported kinds. Priced descriptive Catalogues, gratis, by mail. Also, Bulbs, Fruit Trees, Roses, Evergreens. Choice Flower, Garden, Tree, Evergreen, Herb, or Fruit Seeds, 25 packets of either for \$1.00, by mail.

C.C. The True Cape Cod Cranberry, best sort for Upland, Lowland, or Garden, by mail, prepaid, \$1.00 per 100, \$5.00 per 1,000. Wholesale Catalogue to the trade. Agents wanted.

**B. M. WATSON,**  
Old Colony Nurseries and Seed Warehouse, Plymouth, Mass. Established 1842.

Books, New and Second-hand, Bought and Sold.—Established 21 years. Any book furnished. E. & J. Religious Books a specialty. Agents wanted.  
J. W. McIntyre, Pub., 614 1/2 Olive St., St. Louis, Mo.

**G. W. MANNING,**  
PAINTER DESIGNER AND ECCLESIASTICAL DECORATOR, Calcimining, &c.  
55 So. Clark St., CHICAGO.

**THE 8 x 8 PUZZLE.**  
AN INTERESTING MATHEMATICAL PROBLEM, interesting to young and old. Sent postage paid on receipt of five cents in stamps. Address, B. HAZE, P. O. Box 201, Boston, Mass.

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

**Dress Goods**  
"Increased Attractions!"

Large receipts of foreign goods during the past week make our assortment of Dress Goods the largest, most varied and unequalled selection of

"PARIS NOVELTIES" ever displayed in this market.

Al o many lines of Medium and Low Priced Goods

especially adapted to the present and coming season, in

Camelett s, Armures. Momies, Satines, Damasee and Basket Cloths.

New Shades Bronze, Beige, Peacock, Sapphire, Myrtle, live, Heliotrope.

**BROCADES,** Persian and Oriental Mixtures,

In every variety of coloring and design to combine with the goods above noted.

**In Popular Goods**

We invite attention to the following

"SPECIAL BARGAINS:"

- All-Wool Delaines in Grays and Browns. - - - 20c
- Marlboro' Suitings, All-Wool, 28c
- Silk Stripe Armure, - - - 30c
- All-Wool Shoodas, - - - 35c
- Double Width Debeige. All-Wool, - - - 50c

Ladies' and Children's

**"COSTUMES"**

Made to order from Original, Tasteful, and Artistic Designs

**CHAS. GOSSAGE & CO.**  
STATE AND WASHINGTON STREETS.

**Central Prescription Drug Store.**  
(ESTABLISHED 1858.)

**BUCK & RAYNER,**  
Druggists and Perfumers

CORNER STATE & MADISON STS.  
(Upon all night.)  
127 South Clark Street,  
Methodist Church Block,  
**CHICAGO.**

Makers of the "MARS COLOGNE."  
Importers of New and Rare Medicines.  
Fine English Hair, Hand and Toilet Brushes.  
Perfumery, Toilet Soaps, Cosmetics and Choice Toilet Requisites.  
Orders by Telephone Solicited from Any Part of the City.

**Lunches for Ladies & Gentlemen**

In the most approved style, and at prices that will be sure to retain patronage.

MEALS: MORNING, NOON AND NIGHT,  
AT

**CHARLES HARMS,**  
*General Caterer,*

163 N. Clark Street, Chicago.

CUT FLOWERS ALWAYS ON HAND.

BRANCH OFFICE AT  
No. 108 Twenty-Second Street.

**CHOICE FLOWER SEEDS.**  
Warranted perfectly fresh and reliable. Price list sent on application. A trial package containing four varieties for 10 cents. Address  
HARLEIGH GILLETTE,  
HIGHLAND PARK, ILL.

**SHAWLS!**  
"India Novelties!"  
**FIELD, LEITER & Co.**  
STATE AND WASHINGTON STREETS, CHICAGO.  
Have opened there importation of the celebrated "Valley Cashmere"  
**Filled Centre India Shawls**

Also a large and magnificent assortment of the

"MOUNTAIN" SHAWLS, which includes all lower grades of the Camel's-Hair Fabrics, REAL INDIA CAMEL'S HAIR in Plain Centres—EFFECTIVE STYLES.

**INDIA DECCA SHAWLS.** Including a Special Line of Real Cashmere Fabrics—Superb in style and colors.

Real India Camel's Hair Striped Long and Square Shawls, Desirable for Traveling and General Wear.

**INDIA CUDDAH,** Long, Square and Embroidered—Very attractive for Opera and Carriage Wraps.

As the above were purchased before the advance in prices, we can offer **POSITIVE BARGAINS.**

**DR. PRICE'S**  
**CREAM BAKING POWDER**  **SPECIAL FLAVORING EXTRACTS**

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

**DR. PRICE'S** UNIQUE PERFUMES are the Gems of all Odors. **TOOTHENE.** An agreeable, healthful Liquid Dentifrice. **LEMON SUGAR.** A substitute for Lemons. **EXTRACT JAMAICA GINGER.** From the pure root.

**STEELE & PRICE'S LUPULIN YEAST CEMS.** The Best Dry Hop Yeast in the World.  
**STEELE & PRICE, Manfrs., Chicago, St. Louis & Cincinnati.**

**J. & R. LAMB, 59 Carmine St., N. Y.**

**MEMORIAL**  
*Stained Glass*  
FROM NEW AND ORIGINAL CARTOONS  
Modern and Antique.

The Messrs. Lamb were recently commissioned to Execute the Silver and Gold Chalice presented to Bishop Potter, at Trinity Church, New York.

**MCCULLY & MILES,**  
MANUFACTURERS OF

STAINED, ENAMELED, EMBOSSED, CUT AND COLORED **GLASS,**

182 & 184 Adams St., CHICAGO.

**R. GEISSLER,**  
35 BLEECKER STREET, NEW YORK,  
*Church Furnisher.*

Memorial Brasses.  
Wood and Metal Work.  
Send for Circular.

**EASTER DECORATIONS**  
PATENT METAL FOUNDATION  
Emblems, Designs, Letters,  
and for Garlands, Beautiful and Correct Forms, which you can quickly fill with Flowers and Evergreen, for the Decoration of

**CHURCHES AND S. S. ROOMS.**  
Illustrated Catalogue sent free. If the one you received Christmas is missing, write for another.  
C. A. WARREN, Manufacturer,  
WATERTOWN, CONN.

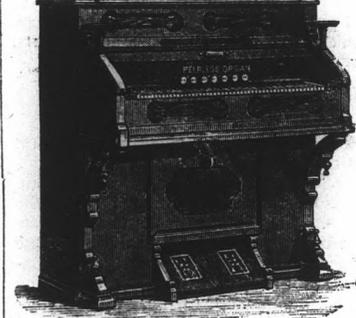
**Stained Glass.** Manufactured by Geo. A. Misch 317 East Washington Street, Chicago, Ill.

**Mitchell, Vance & Co.**  
836 & 838 Broadway, N. Y.  
Designers and Manufacturers of Ecclesiastical Gas Fixtures & Metal Work. Clocks and Brasses, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

**CLINTON H. MENEELY BELL CO.** Successors to **MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y.**

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

**BUCKEY BELL FOUNDRY**  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
VANUZEN & TIFT, Cincinnati, O.



**ORGAN FOR ONLY \$50** cash. Direct from Factory to Sabbath Schools and Clergymen. Plain Walnut, 5 octave, double reed, 7 stops, organ nicely finished, complete in every respect and Warranted for 5 years.  
PEERLESS ORGAN COMPANY, Port Colden, N. J.

**SPOOR MACKEY,**  
189 State Street, Chicago,

Dealer in

**Art Paper Hangings,**

Has on view a large selection of the works of leading designers and is prepared to design and decorate interiors in accordance with true Art principles, producing harmonious and pleasing effects.  
An inspection is solicited.

**C. E. Wiswall & Co.,**  
86 State St., Chicago.

RETAIL DEALERS IN

**Common Sense**

**Shoes.**

These goods have Wide Soles—Low Heels; yet are so well adapted to the natural shape of the foot as to look neat and tidy. They will keep your feet free from Corns, and greatly promote your comfort.

We carry a full line of Fashionable Boots and Slippers. Orders by mail carefully attended to.

Established 1854.

**JOHN WRIGHT, CATERER,**

**PALMER HOUSE,**  
38 MONROE STREET CHICAGO.

Wedding and other Parties Supplied with Every Requisite.

**CHURCHMEN, ATTENTION.**  
A fresh edition of that Standard Church Book, *Chapin's Primitive Church*, has just been published in one vol. 12 mo. 432 pages, and will be sent by mail on receipt of \$2.00.  
HENRY H. BARCOCK, Publisher,  
NEW HAVEN, CONN.

**REPAIRS** for Stoves manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati and elsewhere, at C. W. METZNER'S, 127 W. Randolph St., Chicago, Ill.