

The Living Church.

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

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WHOLE NO. 76.

The Bishop Potter Memorial.

Dr. Channing—St. Peter's, Brooklyn—Old St. Ann's.

From our New York Correspondent.

The Bishop Potter Memorial has again become the subject of consideration, by the exhibition, at Tiffany & Co's, of the casket of gold, silver and steel, which was presented to him on the 25th anniversary of his episcopate. It is said to be one of the richest and most costly pieces of work ever done in this country, and it might be added, in any other. Thinking your readers might be glad to see an accurate description of the casket, now that it is complete, we enclose it. It may by-and-by serve as a model for the springing dioceses of the West, when they wish to celebrate their quarter centennial.

It is a casket of silver, with enrichments of gold, steel and damascening, and contains a parchment scroll upon which is engraved the Congratulatory Address. The proportions are those of the Ark of the Covenant; the measurements being divided by three. It is 15 inches long, 9 inches wide and 9 inches high to the top of the pointed, sloping Gothic lid, which is surmounted by a massive and richly sculptured Celtic cross of solid gold. Underneath the cross is a crozier on one side and a group of lilies on the other; the one symbolical of the Bishop's Office, and the other of purity. On the sloping front side is an open Bible resting on boughs of olive leaves, while above, is the form of a dove spreading its wings over the pages. On either side of the Bible are tongues of fire. The surface of the casket is covered with branches of the vine twined in circular forms, which contain alternately the English rose and the thistle. Branches of grapes, indicative of the growth and good works of the Church, hang in the interstices. At the centre of each of the four sides of the lower edge of the lid, is a symbol of one of the four Evangelists, Matthew the Man, Mark the Lion, Luke the Ox, and John the Eagle, which are boldly carved from silver. On each of the main sides of the lid are trefoil medallions inlaid with blackened steel, and bearing illustrations in gold damascenings of the Holy Eucharist, Baptism, Confirmation, and Ordination. The sides of the chest are adorned with medallions commemorative of the work of the Church in this country. The centre of the front bears a profile in bas-relief of solid gold, of Bishop Potter; and on the right, in a sunken round panel, is an admirably delineated representation of the Consecration, by the Archbishop of Canterbury, at Lambeth Palace Chapel, of Bishops Provoost and White, the first two Bishops who came to America. The picture in the left front panel represents the interior of Christ Church, Philadelphia, and the adoption of the American Prayer Book in 1789. The centre of the reverse side of the chest bears the Bishop's seal in relief; and, at the right of this, in a panel corresponding to that on the front, Old Trinity Church, the scene of the first consecration of a Bishop in America; and on the left, the interior of St. John's Chapel in Varick street, with the Bishop addressing a congregation. The rose and arbutus are brought into requisition in forming the characteristic Gothic border which extends along the top from end to end. At the base of the casket is a band of blackened steel, (damascened with letters of gold of ecclesiastical character) which extends completely around the base, and forms the following inscription: "To the Right Reverend Horatio Potter, D. D., LL. D., D. C. L., Bishop of New York, from his diocese, with love and gratitude for twenty-five years of faithful and fruitful service."

The week has been taken up with the centennial of Channing, who was born on the 7th of April, 1780. It has been observed in various cities, but notably in Boston, and in Newport, R. I. (in the latter of which places he was born), by addresses and commemorative services, in which men of all religions have joined. The Rev. Dr. Osgood represented the Church; and last Tuesday night he read a paper "On Channing's Place in History," before the New York Historical Society, which was well received by a large audience. Robert Collyer made Channing his theme on Sunday; and, with what we thought curious infelicity, gave a history of one of Channing's ancestors or kindred (and a woman at that), who was first hanged, and then burned, for murder. The speaker paid no attention to the caveat of Saxe, about training up the ancestral line, lest at the end of it it might be found to have plagued some worthy relation. Dr. Bellows began his Address by saying that Channing was not a Unitarian in the modern sense. He acknowledged that our Lord was in some respects divine, whereas the Unitarians now regard Him wholly as a man; while some of their offshoots are inclined to look upon Him as a myth. Channing was more of a philanthropist and philosopher than he was a divine; and few men have done more to influence the thought of the country. He was fearless and outspoken, and had the courage of his opinions, even when those opinions were most unpopular; and was one of the pioneers in that crusade against slavery, which culminated in our civil war. He was a quiet Boston preacher, never holding any public office, or doing anything for effect merely, but calmly advocating what he thought was truth, for truth's sake. While he lived, he was a power in the land; and now, at the end of a hundred years, a whole country celebrates his birth-day.

We mentioned in our last, the celebration of the 25th Anniversary of Dr. J. A. Paddock's rectorship of St. Peter's Church, Brooklyn. When Dr. Paddock took charge of the parish, there were 75 communicants. Much interest was manifested; and, in ten years, the present church was built, but owing to a large debt was not con-

secrated until 1865. After five years, the Sunday School building was erected; but, owing to financial troubles, there is still a debt of some \$16,000 upon it. The Sunday School numbers now from 500 to 700 scholars, and some 60 to 80 teachers. The number of communicants is now about 500; and, during the rectorship of Dr. Paddock, the number of Confirmations has been 1,036, and the deaths are reported at 1344. The parish has been noted for its interest in beneficial work, and its missionary and charitable contributions have reached \$163,000 while its total expenditures for the 25 years have not been less than \$500,000. The letter of Bishop Littlejohn was full of congratulation upon the long rectorship of Dr. Paddock and the prosperity of the parish, which he spoke of as a notable centre of useful work. The evening sermon was by the Rector, and was the same sermon he preached at the beginning of his ministry in St. Peter's, twenty-five years ago. Under such circumstances, there was not a single carp at its repetition.

The last service in old St. Ann's was held last Sunday night, and the address was by the Rev. B. F. DeCosta of New York, who took occasion to contrast the temporal with the spiritual temple; showing the external character and superior importance of the latter. The church has for some time been under the charge of Holy Trinity Church, as a mission; but, as we intimated in a former letter, it is now to be destroyed to make way for the great bridge. It was built nearly a century ago, on account of the difficulty of crossing the ferry to attend church in New York; and now it is destroyed to facilitate the crossing of the same river.

Since the Confirmation at St. Paul's chapel, of which we wrote you, Bishop Potter has held a Confirmation in St. John's chapel, of which the Rev. Dr. Weston has special charge. There were 102 Candidates. The younger girls of the class wore long white veils, and the scene was very attractive. The large chapel, in which the General Convention holds its sessions, was filled. Bishop Potter, despite his advanced age, has for the last month done an immense deal of work.

Church News.

QUINCY.—Mr. Theodore LeRoy Allen, who has recently come to us from the Methodists, in Central New York, was lately transferred as a candidate to Quincy. After a very satisfactory examination last week, he was ordained on Sunday to the Diaconate by Bishop Burgess, in Trinity Church, Rock Island. Mr. Allen is a brother of the rector of that parish, and for the present will remain as his assistant. The same day, a class of between thirty and forty were confirmed, one of the largest classes ever presented in the diocese. The rector is doing a glorious work here, and the parish is developing in all directions. It is setting a noble example to our parishes in all good works.

The Bishop visited St. Stephen's Church, Pittsfield, on Tuesday and Wednesday, 6th and 7th. He preached twice, celebrated the Holy Eucharist, and confirmed (with an Address), four persons. St. Stephen's, after several years' vacancy, has been for about six months under the Rectorship of the Rev. Edward P. Little. The Parish is united and the congregation is increasing. The church-building has been thoroughly repaired. Altogether, the prospect is bright for Pittsfield. A Convocation in the interests of the Church in the Deanery of Quincy will be held in St. Stephen's Church, Pittsfield, on Tuesday and Wednesday, April 21st and 22nd.

The first service will be on Tuesday. Evening Prayer will be followed by a sermon and short addresses. On Wednesday morning, there will be a Celebration of the Holy Eucharist; and afterward an Essay will be read by one of the clergy, to be followed by a discussion. On Wednesday afternoon, there will be a consideration of the means for the promotion of the devotional life of the clergy and laity.

At 7:30 P. M., there will be a short service followed by Addresses. The subject will be, "The Church and the Diocese; her special needs, her prospects, and our duty towards her."

The Bishop will preside. Pittsfield is near the borders of the Diocese of Springfield; and the Bishop hopes for the presence and aid of the Bishop and some of the Priests of that Diocese.

SPRINGFIELD.—The Easter services at Champaign and Urbana were celebrated with more interest than ever before. The Offerings amounted to \$150. The new marble font in Champaign (selected by the Rt. Rev. Bishop McLaren), is a gem of its kind; and bears the inscription "Charlotte A. Hopkins." It is the gift of the Sunday School, and was consecrated by the rector, with a suitable service. Urbana also rejoices in some improvements, viz. new kneeling stools, a Communion set, and an embroidered scarlet frontal for the pulpit. At both places, the congregations were so large, that many tried in vain to enter the crowded chapels. In Champaign there were joyous festivities both on Monday and Tuesday in Easter-week; and a Report from the treasurer showed all expenses paid, and a surplus in all

the treasuries, including Missions, Sunday School and Ladies Society. A resolution passed to open a building-fund at once.

The rector's report showed that instead of two organized missions as there were in this county and vicinity 19 months ago, we now have nine; and 28 communicants have increased to 114. The nine congregations together, now average over 500 persons, as compared with 100, then. Our Bishop is enabled to address 3000, where formerly he did not greet 1000. But as our county has over 33,000 inhabitants, even yet only one in ten hear our Bishop once or twice per year.

ILLINOIS.—By the liberality of three members of the Vestry of St. Paul's, Kankakee, every dollar of indebtedness against this church was paid off at Easter. The Offering of Easter day, in pledges and cash, amounted to \$2,231—which is to be increased to \$2,500—and the amount used for building a chapel and Sunday school rooms, which are very much needed. The total income and contributions of the parish for the past year exceeded \$5000.

Bishop McLaren visited Grace Church, Hinsdale, on the evening of the 6th inst, and administered the rite of Confirmation to four persons. The eloquent sermon on the lesson of the Resurrection, was listened to by a large congregation; and the earnest words of counsel to the newly confirmed will be carried by them through life, as an incentive to the highest living.

Easter was a high day at Emmanuel church, Rockford. The church was beautifully decorated with flowers. The congregation filled every seat. The offertory was a large one, both from the congregation and the Sunday school. At the Easter meeting, the treasurer's report showed a gratifying improvement in every particular. Through Lent, we had a well-attended daily service, and a weekly Celebration. The future of the parish at Rockford was never so hopeful. It is much beholden to an efficient parish treasurer. The new stained glass windows are very good, and a great improvement to the interior effect of the church. The Women's Society is instant in all good work, and full of zeal for the cause of Christ and His Church.

Easter at Hinsdale, (Rev. D. F. Smith, Rector), was a very happy day. A large congregation assembled at an early hour, in the building used for a church. The building was very prettily decorated with growing plants, and the music was heartily rendered by a chorus-choir of about twenty persons. The only elaborate piece of music was a solo by Mr. F. W. Russell, from the Messiah—"He was cut off out of the land of the living," etc.

A font of blue and white marbles, a black-walnut stall, a prayer-desk, carpeting for the aisles, and an exquisitely painted marker for the Bible, were gifts from various sources, to mark the day.

The Sunday School held its celebration in the afternoon, sang carols, and made an Offering of about seventeen dollars, for St. Luke's Hospital. Eggs and cards were distributed, to keep in mind the great events celebrated as on this day. In Lawndale, where Mr. Smith had officiated at a still earlier hour of the day, the Offerings, both on that occasion, and at the Sunday School Celebration in the afternoon, were very liberal, and were devoted towards the augmentation of the Building Fund.

MARYLAND.—The Rev. Dr. J. V. Lewis has resigned charge of St. John's Church, Washington, D. C., of which Parish he has been Rector since 1865. He has been for some time out of health, but he remained at his post, except during two trips to sea, for physical recuperation. His resignation, however, was unexpected, and will be deeply regretted by those by whom he is greatly esteemed for qualities of head and of heart. The Doctor is one of the most original thinkers and ablest preachers in the District, and is outspoken and fearless in church matters. A Committee is appointed to secure a successor.

IOWA.—The beautiful cathedral in Davenport has recently been much improved by the placing of the altar where it ought to be, against the chancel wall, and by raising it. The steps are of oak.

The Rev. Dr. John Cotton Smith, rector of the Church of the Ascension, New York City, has presented to the Cathedral two magnificent "Altar vases" of brass. They are a memorial of the Rev. Thomas Mather Smith, D. D., sometime President of Kenyon College, and for eighteen years Professor of Systematic Divinity, at Gambier, Ohio, and of Mary Greenleaf Woods Smith, his wife, eldest daughter of Leonard Woods, D. D., the celebrated Professor at Andover, the parents of the Rev. Dr. Cotton Smith and of Bishop Perry's wife.

With these polished vases and a cloth of exquisite workmanship, the Altar is not unworthy the grand church in which it stands. The cloth is the work of the Sisters in charge of St. Paul's Orphanage, Baltimore; the materials being presented by the Rev. Dr. C. R. Hale. The altar-linen of fine texture and workmanship, is the gift of the Sisters, a memorial of the Bishop's visit to the Orphanage.

Nearly five thousand dollars of Church indebtedness has been paid off this year. To this may be added an equal sum wiped out in the loss of

the Marshalltown Church. This is on the principle that pins have saved the lives of thousands who did not swallow them!

The Rev. Haynes Lloyd Everest, rector of St. James', Batavia, W. N. Y., has recently sent the sum of \$160 toward the reduction of the debt of his former parish at Dyersville. This is an item, the like of which we have not recorded before.

The Rev. F. M. Gregg, of Christ Church, Burlington, was called, in the middle of his Lenten services, to New Orleans, in consequence of the failing health of his daughter, who was spending the winter in the South. We have not heard of her condition since her return, but trust there may be good hope of her recovery.

NORTH CAROLINA.—The Principal of the St. Augustine's Normal school, Raleigh, in the last *Spirit of Missions*, pays the following tribute of respect to the late Rev. A. C. Cooper:

Of pure African descent and West Indian nativity, Mr. Cooper was brought up, and worked at the trade of a tailor till his thirtieth year, in Nassau, N. P. He entered our school as a pupil in 1873, and was advanced to a post of tuition in the fall of 1874. Upon his admission to the Diaconate, on the 4th of June, 1876, after an examination in which he manifested marked proficiency in the knowledge of the Holy Scriptures and the Prayer Book, he not only aided the principal in conducting the religious services of the school, but also assisted in maintaining Divine Service, and in carrying on pastoral work, in St. Augustine's Church, Raleigh. He did not, however, relax his labors as a student; and after a satisfactory examination as to his literary qualifications, he was admitted in July, 1879, as a Candidate for Priest's Orders. His remarkable politeness, his cheerful readiness to be of service to others, his unflinching good nature, his patience and self-control under all troubles and trials, his prudence and discretion in his intercourse with all classes of men—these and other excellent traits, together with his earnest religious character and his activity and perseverance in well-doing, won for him universal respect and esteem, and gave shining promise of still increasing usefulness. At the funeral services, very largely attended, in St. Augustine's Church, on the 29th of September, and conducted by Bishop Lyman, with the assistance of the Raleigh Clergy, the Bishop, in a short address, paid a just and feeling tribute to the worth of the deceased, who had been called to an early reward, when his friends thought that his work was only begun.

WISCONSIN.—Easter at Watertown was in every sense "an high day." Lovely weather, large congregations, fine decorations, joyous and impressive services, all contributed to make a bright and memorable Festival. The music was exceptionally good, the cheery voices of the boy-choir mingling with the more matured tones of the precantor, John J. Moulding, and the minister in charge, the Rev. Harry Thompson. Miss L. Griffith also, officiating as organist, added an additional charm to the sacred chorus. The offerings, during the day, amounted to \$115.

NEW YORK.—In a very quiet way, the congregation of the Church of the Ascension improved the Lenten season by an effort towards paying the debt resting upon it. There were no public appeals, and no unseemly expedients resorted to. At Easter, Dr. John Cotton Smith was gratified to find that the sum of \$35,000 had been raised. There is still due some \$10,000, but in a congregation so wealthy as that of the Ascension there will be no difficulty in meeting it; and so we shall have another Church, which lives up to the Apostolic rule to "owe no man anything."

Christ Church, Houston, Texas.

Correspondence of the LIVING CHURCH.

A blessed Lenten Fast ended with a glorious Easter Festival. During Holy Week, the services were very largely attended, especially on Good Friday when "The Hours" were observed. The Rector (the Rev. J. J. Clemens), was assisted by the late Rector of St. Paul's, Waco, the Rev. W. D. Sartwell; and his presence was most welcome. At the Good Friday service, he and the Rector alternated, making an Address at each of the five services. On Easter Day, Mr. Sartwell celebrated at the early Communion, when a goodly number of the faithful greeted the rising sun, symbol of THE SUN OF RIGHTEOUSNESS. At 11 o'clock, the church was crowded, and the services were grand. The surpliced choir were out in full force, and rendered the music magnificently. At the Celebration, the Rector was Celebrant assisted by Rev. Mr. Sartwell; and a larger number communed, than had at any one time in the history of the Parish. The Rector preached from the Creed: "The third day He rose from the dead." At night, the Sunday School children had their Festival, when the Superintendent made the following report: Teachers 21; Scholars 245; Offerings during the year \$135; Easter Offerings \$139. The Mission of the Epiphany, with 8 teachers and 50 scholars, joined in the Festival, making a total of 295 children. They sang splendidly, and all went home, thanking God for so glorious an Easter. The Sunday School has now in Bank \$499.50 towards building a Chapel for the School; and the generous Superintendent—Mr. W. D. Cleveland—announced that he intended to have the whole amount (\$1500.75) raised in 90 days. He is the generous layman who, three years ago, gave the Rector a Christmas gift of \$2,500, and last Summer paid the expenses of a six weeks' trip.

Missionary Meeting in Michigan.

Correspondence of the LIVING CHURCH.

The Fourth Semi-Annual Missionary Meeting of the diocese of Western Michigan, was held at St. Mark's church, Coldwater. The clergy present, besides Bishop Gillespie, were Drs. Johnson of Jackson, and Lemon of Hillsdale, belonging to Michigan; the Rev. Messrs. Faude of Plymouth, Ind.; Orpen, of Lima, Ind.; Conover and Stout of Kalamazoo; Mortimer, Ward, Morris and Babcock of Grand Rapids; Dr. Schetky, of Paw Paw; Rev. Messrs. Bancroft of Hastings; Woodford, of Grand Haven; Tate, of Niles; Morton, of Albion; and Cook and Hudson of Coldwater.

The opening service on Tuesday evening April 6th, consisted of a hymn and appropriate Collects, by the Bishop. The rector then made an address of welcome. The subject for the evening was the Christian Life. The topic was arranged under the title of "Religion in its relation to Reading, Conversation, the Table, Dress, and Amusement." The custom is, first a paper, then discussion. Nearly all the above papers were by ladies, and some gave rise to interesting discussion.

Wednesday was a full day, the exercises beginning at 9 o'clock with a paper from Rev. J. E. Walton, "Private Pastoral Admonition." It elicited profitable discussion from the Bishop, Dr. Johnson, and the Messrs. Mortimer, Conover, Faude, Babcock, Ward, Bancroft, Morton, and Woodford. At 10:30 was Morning prayer. The sermon—*ad clerum*—by Dr. Johnson, from text Eph. 4:12, "The Work of the Ministry," The Celebration of the Holy Communion followed.

The service for laying the corner-stone of new St. Mark's church began at three o'clock. All the clergy went in procession from the chapel, preceded by the choir and vestry. The corner-stone was suspended over its resting place, and hence was not laid until the proper time. The Bishop conducted the service; Dr. Schetky saying the collect, and Mr. Mortimer reading the lesson. It being too cold to remain in the open air, clergy and people retired to the chapel. Addresses followed, by Bishop Gillespie, and Rev. J. F. Conover. The rector read a history of the parish. At 8 o'clock P. M. the Missionary service was held. The first paper was read by Mr. Tate; the subject being, "What becomes of the Confirmed." Discussed by Messrs. Ward, Faude, Stout, Bancroft, Orpen, Mortimer and Dr. Schetky. Second paper, "Mission to Cuba," by a lady of Grace Church, Grand Rapids; read by Mr. Ward. The local secretaries of the Mission-field then made their reports.

Thursday 9 A. M. the Bishop and some of the clergy visited the High school, and took part in the opening exercises. Morning prayer was said at 9:45. First in order, Mr. Woodford read his paper on "Plagiarism in the Pulpit." A lively and interesting discussion followed, Mr. Mortimer, Orpen, Woodford, Bancroft, Bishop Gillespie and the rector taking part. "Hereditary Transmission," was a subject ably presented by L. P. Alden, Supt. of the State Public school at Coldwater. At 2:45 P. M. the opening service was said by the Bishop. Mr. Morton presented a paper on "The Sunday School as a means of creating a Missionary Spirit." Reports of Sunday schools by Messrs. Conover and Cook, as to matter and method; also touching the question of appropriate Sunday school music, which was suggested by inquiry from Mr. Morton. The next in order was Miscellaneous Business. Notes of regret were read from Bishop Dudley, Rev. Dr. Corbett, and Rev. Messrs. Flower, Marsh, Large, Corson, Walton and Cornell; and subsequently from Rev. J. T. Magrath and W. W. Raymond.

The Rector conducted a Children's Service at 4:30. The address to S. S. teachers by Mr. Stout; to the children, by Mr. Lemon. The closing session was at 7:30. Mr. Cook read a paper on "Prisons and Prisoners," prepared by the Chaplain of the State Institution at Ionia.

"Planting of the Church in America," (by Mr. Magrath) was read by Mr. Conover. Informally discussed by Mr. Cook. The Bishop recommended a list of books on American Church History. Dr. Schetky cautioned the Brethren against History by Dean Stanley.

The thanks of the Conference were extended to the Rector and Parishioners, for kind and generous hospitalities. After singing the *Gloria in Excelsis*, the Bishop gave a happy summary of the meeting, noting the high character of all the papers—for which resolutions of thanks were passed—and closed the meeting by prayer and the Benediction.

The attending Clergy visited the State School, and the public and private Art Gallery of H. C. Lewis, Esq. The Rector entertained them at tea, with a reception; and Rev. Mr. Huson also received them at tea. "Generous hospitalities" were indeed "the order of the day;" and all are duly thanked in the minutes.

The meeting was another triumph of success, grand, animating, instructive and harmonious. To echo the words of a Brother once of the Diocese, the Missionary meetings are a model for any Diocese. The Clergy attribute the success of these meetings to the skilful management of their Reverend Father in God.

News from the Churches.

INDIANA.—We are indebted to the Richmond *Telegram*, for an interesting account of the 25th anniversary of the Rev. Dr. Wakefield's pastorate of St. Paul's Church in that city; upon which occasion he preached an appropriate sermon. On Easter Sunday, 1855, says the *Telegram*, the Rev. George Fiske, founder and first rector of the Church in Richmond, preached his farewell sermon, and Dr. Wakefield immediately became his successor.

Mr. Fiske, who commenced his labors here in 1837, found great opposition to the Church, when he came; and, while lots were freely given or sold at a low price to other religious bodies, the highest price was charged for a lot for the Episcopal Church. For a number of years, the building remained in an unfinished condition, the congregation worshipping in the basement, while the windows above were "boarded up." During this time, a prominent "Friend" of that period ("no doubt a most excellent and conscientious man," said Dr. Wakefield,) whose prejudices against the Church were strong, met Mr. Fiske one day, and said: "Friend Fiske, I think thy church will make a good place for Friends to stable their horses in when they come to Yearly meeting." To this Mr. Fiske responded, "It is built for the use of Friends, that when that excellent Society becomes disorganized, Friends may have a home." "In view of the fact that St. Paul's church has become a home for so many who were raised Friends," said Dr. Wakefield, "the words of Mr. Fiske on that occasion may be regarded as somewhat prophetic.

Of the original communicants of the parish, only one still remains; while of those who were communicants twenty-five years ago there are only eight. The membership of the parish to-day is larger than at any previous time in its history.

A large part of Dr. Wakefield's sermon naturally fell upon the relations that he had sustained to the parish as pastor—recalling remembrances of those to whom he had ministered—the children he had baptized, etc., and was of such a nature that no report could do it justice. There were many moistened eyes in the congregation as these remembrances were called up, and in every heart there was the unexpressed wish that the relations of pastor and people which had so happily existed for twenty-five years, might yet be prolonged for many years to come.

Although we have not much detailed information of Easter doings in Indianapolis, yet we can gather sufficient to satisfy ourselves that the Queen of Festivals was worthily celebrated there. From the Cathedral, Christ Church, Grace Church, and Holy Innocents we have seen some reports; and they all tell about the same tale of bright services, tastefully-adorned chancels, large congregations, and S. S. Festivals, with carol-singing.

We are glad to learn from a local Correspondent, that Mr. Reed, who is in charge of St. Paul's cathedral, has had an assistant appointed, a young "Nashotan," who was made a Deacon at Richmond, on Palm Sunday.

Our correspondent says that the late Lenten season at Indianapolis, was "a marked and profitable one." The Dissenting Churches are taking first lessons in "Anthems," "Te Deums," "Offertories," "Responses" and "Liturgies." Of ourselves, he is pleased to remark, "the LIVING CHURCH of the 25th (the Easter number) was the best yet—so full of good cheer and hope." And, in conclusion, he says—"Well, the delightful Day will surely come, when the austerities of a Lenten life shall be resolved into the jubilant 'Alleluia!' To which we respond *toto corde*, Amen!

KENTUCKY.—We are very sorry indeed to learn that the connection of our old and highly esteemed friend, the Rev. L. P. Tschiffly, with the *Chronicle*, has ceased. Under his management, that sheet was certainly one of the very best, the most ably edited, the most interesting, of all our smaller local papers. There is consolation, however, in the thought, that the time and labor devoted to his editorial duties, he can now give to his interesting and flourishing work at Grace Church.

MINNESOTA.—A lady—one of those who "devise liberal things"—and who is a communicant of Holy Trinity parish, E. Minneapolis, has given \$1000 toward the erection of a Rectory for that parish. No doubt the parish will duplicate the amount, and thus secure a home for the parish priest, by the side of their beautiful stone church.

CONNECTICUT.—The sum of \$10,000 is being raised in Waterbury, to meet the legacy of the late Samuel Hall, Esq., of an equal amount, for the purpose of founding a *Church Home* in that city.—Active steps are being taken in New Milford toward the erection of a new church building. Ten thousand dollars has been already advanced, to secure the land; and it is hoped that the corner stone of the church may be soon laid.—Mrs. Mary Wray-Jackson, widow of the late Rev. Dr. Jackson, president of Trinity College, Hartford, died in that city on last Saturday. As Miss Cobb, of Boston, she was married to Dr. Jackson just before he became president of the college in 1867. She had always been active in all Christian work, devoting her best energies to the relief of suffering and the promotion of God's glory. It was, due to her thoughtful liberality, that her husband's library was secured for the College; though it had been his intention to have it so. She also founded two prizes in the College—"The Jackson Philosophical," and one for proficiency in French. She always took a warm and earnest interest in College affairs. She was a woman of rare qualities and lovely character.—There have been confirmed at Manchester, 15; at Oxford 5; and at Ansonia 28.

MASSACHUSETTS.—That was a curious incident that happened in the Church of the Advent, Boston, on Easter Day. In the ogling of the roof, there are openings for ventilation, and at the time of the Celebration of the Holy Communion, a dove appeared at one of these, and rested on a ledge, during the entire service. The noise of the organ and the choir of forty male voices underneath, produced no effect upon it. At the close of the service, and during the singing of the *Nunc Dimittis*, the dove flew from its perch; and, after making half a dozen circles around the church finally disappeared through the same opening by which it had entered. Of course there was no real significance about it; but in other days, it would have been regarded as a favorable omen, and full of meaning. The dove, as everybody knows, is the emblem of peace and purity, it is the chosen symbol of the Holy Ghost, the Comforter; and why should it be regarded as a fond superstition, if the Advent people draw from the circumstance, a favorable augury of the future happiness and prosperity of their parish. It is, as compared with some of the other parishes of the city, of recent growth; but its progress has been rapid and sure; and it now stands in the front rank. The Psalmist says:—"The sparrow hath found her an house, and the swallow a nest, where she may lay her young, even Thy altars, O Lord of Hosts, my King and my God." and why should it not be much more true of the peaceful dove?

NEW YORK.—During last week, the Seamen's Missionary Society held their annual meeting at Trinity Chapel, and elected their officers, who are the same as last year, with some additions. It appeared by the Treasurer's Report, that the expenses had been kept within the receipts, which were \$8,897. The work of the Mission is prosecuted with a good deal of vigor, and with encouraging signs of success. The missionaries come into contact with large numbers of those whose business is on the great waters; and in many ways bring a healthful influence to bear upon them. The services are well attended, and many spend their evenings at the Reading Rooms. On Easter Day, Bishop Potter visited the floating Chapel, and preached and administered the rite of Confirmation to six candidates. The out-door services will be kept up during the summer; and hundreds of dock-men, who could hardly be persuaded to enter a church, are thus reached. The Society is made up of representative men in the city, who are themselves zealous workers. The Board of Managers are mostly laymen, and the contributions of the Church are judiciously expended; and so they would be, if they were doubled, as they ought to be.

LONG ISLAND.—St. Peter's Church, Brooklyn, celebrated the 25th anniversary of the rectorship of Dr. John A. Paddock, on the first Sunday after Easter. In the morning, there was a commemorative discourse by the rector, (giving with some detail, the history of the parish for a quarter of a century), and a Celebration of the Holy Communion. In the afternoon, when many of the clergy were able to join in the services, the Rev. Dr. Schenk, of St. Ann's, delivered an address of congratulation to the pastor and people; and a letter was read from the Bishop of the diocese, who was not able to be present. Dr. Paddock is very much beloved by his people, and by the clergy, and the fruit of his long rectorship is seen in the prominent position which St. Peter's occupies as a working parish. This letter is sent too early to enable us to give the details of the parish history, and we shall most likely recur to the subject. We believe in honoring those, who honor themselves and the Church, and the further along we get in life, the better satisfied we are that the strength of the Church is not in itineracy. We believe that one minister for twenty-five years, if he has but ordinary judgment and prudence, will do more for a parish and so for the Church at large, than a succession of the most brilliant men. The latter create a sensation, "go up, it may be, like a rocket," but they "come down like a stick," and leave no abiding impress behind them.

OREGON AND WASHINGTON.—The *Oregon Churchman* calls attention to the fact that, without any further delay, a residence ought to be built for the Bishop. It seems that the Church in this Missionary Jurisdiction owns a very fine lot of land in Portland, given mostly or entirely by friends in the East. There is also a fund for a See house, amounting to about fifteen hundred dollars. Three thousand or four thousand dollars more would erect a comfortable and roomy building, such as the Bishop of the Jurisdiction ought to have.

The same paper says that the "Envelope system" of raising means for the support of the services of the Church, has been tried in several of the parishes in the jurisdiction of Oregon, and has worked very well.

We are always glad to see the *Oregon Churchman*. It contains much news from that distant field, that possesses more than mere local interest. A correspondent in the March number, who appears to have been on his travels, speaks of having recently passed through Walla Walla, when he took the opportunity of attending St. Paul's Church in that place. He says the congregation is large, and likely to increase. The Lenten season was being strictly observed at the time; and the Rector, Rev. L. H. Wells, has the credit of being an indefatigable worker. The prosperity of the parish is ascribed, under God, to his untiring energy and perseverance.

From Walla Walla the traveller proceeded to Lewiston in Idaho Territory, where our esteemed brother (and we are almost tempted to say—old friend), Dr. Nevius, is hard at work. He has, under his charge, a large extent of country running north to Colville. He has not done much more than break ground at this point as yet; but is already taking steps for the erection of a

church. He has a Sunday school, with the names of forty scholars on the roll. The services are well conducted, and all the chants are rendered by a youthful choir, composed of his Sunday school children; the organ being played by a young lady of fifteen years, with all the steadiness and composure of a Professor of music.

The Correspondent speaks of being present at a very interesting Baptismal service held by Dr. Nevius, at which a mother, her daughter and two sons were admitted into the Fold of the Church; chiefly, it was believed, through the influence of the daughters of St. Helen's Hall, Portland.

A Committee of Ladies in Portland have undertaken to secure a definite and permanent income for the support of a "Mothers' bed," for infirm women, at the Good Samaritan Hospital.

Bishop Morris has just spent ten days on Puget Sound; visiting Port Townsend on the last Sunday in February, and spending several days in Seattle, where he officiated several times. On Friday, March 5th, he preached in St. Peter's Church, Tacoma; and on Saturday, after a somewhat tedious waiting time at the latter place took the steamer *Messenger* at 6 P. M. for Olympia, in company with the Rector; not reaching the latter place until half past ten P. M. On Sunday, March 7th, the Bishop preached twice in Olympia, in the evening confirming a small class; and in the afternoon he addressed and instructed the Sunday school children.

The new Missionary Diocese which was asked of the last General Convention and which will be asked again at the next—a part of which now in charge of our Missionary Bishop is as large as the state of Pennsylvania, with a prospect of a hundred towns in two years—will have eleven church buildings with probably as many clergy, two boarding schools and three parsonages.

It is proposed to call it the Diocese of Boise and Walla Walla. This is with a view of subdivision in the future around these two points. It will be composed of contiguous parts of Oregon, Washington Territory and Idaho Territory east of the Cascade Mountains. This would leave to Bishop Morris 500 miles of coast-line with all its towns; the rich valley of the Walmat, and all the Puget Sound country—with 16 Clergy, 24 churches and chapels, two large and important schools, a Hospital and Orphanage, and many important towns in which the Church has not been planted, and which in a few years will itself need subdivision. Could Clergy be had as they are needed and called for, the Church might double itself in two years.

We remarked above, that we are always glad to see the *Oregon Churchman*. And so we are. But we should be better pleased if credit were given us for the articles which it takes from our columns. In the March number, for instance, an article which we wrote for the LIVING CHURCH, and published some months ago, on English Emigrants, is inserted bodily in the *Churchman*, with no acknowledgment whatever. We will take it for granted that it was an oversight, and will not be repeated.

LONG ISLAND.—In St. Mary's church, Brooklyn (Rev. Dr. Johnson, Rector), Mr. S. L. Husted, on Easter Day, placed upon the plate a special offering of \$10,000, which is to be devoted to lifting a mortgage from the rectory. The church has long been out of debt, except this mortgage; and it made the Easter day one long to be remembered, when it was learned that, by the liberality of one man, the remaining burden was removed. It was little wonder if the rector's sermon was given with unusual animation.

St. Luke's parish, Brooklyn, not only received \$7,500 to cancel the mortgage on its church, but there was on the plate \$390 for St. John's hospital, and \$328 for general purposes, making the whole offering more than \$8000. This was a case where there was no need to say "This ought ye to have done, and not leave the other undone." They were not only liberal but charitable as well. This large sum was placed upon the altar by Rev. Dr. Diller, the rector-emeritus, who seemed to have renewed his youth. The congregation rose, and sang the Doxology; and henceforward the parish is free from debt.

At Christ church, Bedford avenue, Brooklyn, Bishop Littlejohn preached, and administered the rite of Confirmation to fifty candidates on Easter morning. Dr. Partridge, the rector, now takes a five months' vacation, and a run to Europe.

MICHIGAN.—A correspondent in Detroit writes as follows: The Easter Sunday school festival at Grace church, Detroit, was exceedingly interesting. The Rector, the Rev. Dr. Stocking, after making an excellent and appropriate address to the children, showing the importance of their relations to the Church, and the greatness of their privileges, produced a model (in different parts), of the building in which they worshipped and were taught. Beginning with the smaller children, he gave them each a part of the foundation to place in proper position, and successively to others older, until the building was completed. Then stood before their wondering eyes, and to the gladness of their young hearts, their loved Grace Church in perfect miniature! What a beautiful and practical lesson this, in the building up of the Church; each, from the smallest to the greatest, performing his allotted part. We learn that this marvel of ingenuity and labor, in the cutting and forming of the pieces or parts, was the work of the Rev. gentleman's own hand, as well as his own conception; and the marvel is the greater, that he found time to do it, with the amount of priestly and parochial employment with which he is so continuously occupied.

SOUTHERN OHIO.—Bishop Jaggard confirmed three persons at his visitation of St. Thomas' parish, Milford, which occurred on Wednesday of Holy Week, on which occasion he preached to a

large congregation. During Lent there was a series of lectures delivered in this church by clergymen from Cincinnati and elsewhere, and also during every evening of Holy Week. The Easter decorations were very tasteful and beautiful; the altar was covered entirely with white and trimmed with smilax, while an elegant floral cross and calla-lilies surmounted it. The music was very superior, great assistance being rendered by Miss Ruth Jones, one of the most accomplished vocalists of Cincinnati. Rev. Thomas J. Melish has been called to the rectorate of this parish, of which he has had the temporary charge for some months past.

MARYLAND.—The Rev. Edward P. Gray, formerly Professor of Ecclesiastical History, commenced, on Wednesday the 31st ult., a course of six lectures, in the chapel of Ascension church, Baltimore, on "The Constitution and Polity of the Apostolic church." They are to be continued on successive Wednesday evenings, and are open to all. His subjects are as follows: I. The Church a Kingdom, real and spiritual. Usage of terms "Church" and "Kingdom." II. Christ, the sole King and Head of His Church. How he reigns. His Kingdom organic and authoritative. III. Church and State—their true relations. Sunday Laws, Marriage, Education. IV. The Church, Apostolic. The Apostolic College, and Perpetual and Equal Brotherhood. V. The Church, Catholic—In Extent—In Time, in Membership (including infants). VI. The Church, Holy. Application of the Term to the Body: to its members. The Communion of Saints.

ILLINOIS.—St. Paul's Church, Hyde park, celebrated a very joyful Easter, and one long to be remembered in the parish, as the occasion of its complete deliverance from its burden of debt. Three years ago it owed fourteen thousand dollars, of which sum, four thousand was paid two years since. The Easter offering this year, amounted to seven thousand two hundred dollars; and pledges have been received for three thousand more, to be paid within two years; thus liquidating the entire debt.

The church has also, within three years, been painted without and colored within, a new carpet furnished for aisles and chancel, and very handsome choir-stalls put in. Many beautiful gifts have been received; a prayer lectern, a fine chancel rail, and a very rich set of white satin altar cloths, and also (as Memorials), one of the finest walnut eagle lecterns, a beautiful brass altar desk, a very handsome silver gilt alms-basin, and a magnificent silver-gilt Communion set. Other gifts are a splendid Oxford Bible from the Sunday school, a set of chancel prayer books, and a pair of handsome brass side lights for the chancel.

The rector and congregation have had frequent causes for congratulation over the generous interest of the givers; and altogether, the parish is in a most prosperous and satisfactory condition. The church was very tastefully decorated on Easter Day, as on all festivals, by the ladies of the chancel committee.

It gives us much pleasure to learn that two lots have been given by the proprietor of our suburban town, Austin (after whom the place was named), as a site for the erection of a church in connection with our thriving Mission at that point. We heartily congratulate our earnest and hard working friends there, who have now for some time had the benefit of the ministrations of the Rev. F. N. Luson, upon the encouraging prospect which this timely gift opens up to them.

Easter was a happy day in St. Mark's church, Chicago. The altar decorations were tasty and appropriate, and the congregations very large, and the services hearty. At the Offertory, over \$1000 was placed upon the altar, to be used in making a payment on the funded debt. In two years and a half, nearly \$4000 have thus been paid, and the only debt owed by the parish to-day is \$3000 funded. The Sunday school held its celebration at 3 o'clock, at which time over 200 children were present.

The feature of this service was the presentation, to each of the 27 classes, of a beautiful silk banner, to be used at the higher festivals. These were largely the work of the ladies of the parish and Sunday school, and are very handsome. In every way the day was one to be long remembered by the congregation.

N. CAROLINA.—The Rev. Edward Wootten is the rector of three Parishes, and he has also charge of a Mission. The parishes in question are "St. Thomas," Windsor; "Grace," Lewiston; and "Holy Innocents," all in Brooke Co. The Lenten services this year, were well attended. Mr. Wootten holds divine service and preaches in Windsor, on Sunday; and then, not waiting for dinner, he drives seventeen miles to officiate at 4 P. M., at the "Holy Innocents." He serves Grace church two Sundays in the month; drives eight miles for service and sermon at Roxobel, his mission station, and then returns home for the night. His parishes are 16, 17, and 35 miles apart. What an easy idle life, that of a rural parish priest is!

DAKOTA TERRITORY.—Our venerable and hard-working missionary at Elk-Point, Father Himes, writes: "We have had a profitable Lenten season, and closed, yesterday, with a glorious Easter. I am quite encouraged in my missionary work here."

The Government 4 per cents sold in New York, on the 5th inst., for 107½, the highest prices yet reached.—Admiral Fletcher, who participated in the engagement at Mobile and in the storming of Fort Fisher, died on the 5th at Boston.—The Supreme Court of the United States announces its adjournment for the 10th of May.—Wieniawski, the celebrated violinist, who visited America a few years ago, is dead.

All Around the World.

The famine in Ireland is reported by the Duchess of Marlborough to be on the wane; she believes the various funds will now suffice to cope with it.—It now looks very much as if the Jesuits will be obliged to leave France. Both Spain and England are spoken of as places of refuge. England's Roman Catholic nobility are very anxious to have the exiles come there.—Things are comparatively—very quiet in Russia, though it is reported that Melikoff is not succeeding so well after all.—Gonzales, the would-be regicide, is still uncondemned. Alfonso and his wife are thoroughly in favor of pardon; the Cortez however are against it.—English elections are all going differently than expected; there is a strong liberal gain, and Beaconsfield will be probably succeeded by a Liberal Leader.

Gladstone has been elected in Midlothian, after an exciting contest.—Parnell, who is vigorously canvassing in Ireland against the moderate Home Rulers, does not succeed as well as he did in America at the different work of raising money.—Mrs. Partington (B. F. Shillaber) has just patented an adjustable reading stand, adapted to books, etc., much better business, though it is doubtful if it be more paying than his former occupation.—Reports from Ohio Indiana and Kentucky show that the wheat and fruit prospects in those States are excellent.—President Angell, of Michigan University, is to be minister to China. With him are to be associated two others for the purpose of perfecting a satisfactory treaty with the land of the Celestials.—At last the Obelisk for New York has been launched, and is on its way to our great metropolis.—A monument to the late Prince Imperial is to be erected in South Africa by the British colony.—Professor Nordenskjöld has been made a commander of the legion of honor.—Mahommed Jan has been killed, and the Afghans under him routed.—Last year, 247,315 acres of land were sold in Manitoba and the British North-West territories.—It is said that 20,000 Chinese troops have crossed the boundary into Russian territory; we can lend the Russians the California sand-lot braves, if desirable.—O'Donovan Rossa and other Fenians have called a convention to meet in Philadelphia, on June 25th to devise means for raising \$3,000,000, to purchase 100,000 rifles and to reopen the Fenian war on Canada and England.—The Emperor William is reported to be in failing health.—They had a cyclone in Kansas the other day; seventeen houses were destroyed and two men killed.—Edison is said to have sold his patent on the electro-motor telegraph, to the Western Union for \$100,000.—The law recently enacted by the legislature of California, which forbids the employment of Chinese workmen, has been declared void by the United States Circuit Court, as being contrary to the Constitution.—The extraordinarily cold weather in France during the past winter, has injured, it is feared, this year's grape crop.—Jules Ferry proposes to establish at the College of France a Chair of "History of Religions."—Cardinal Newman has met with a quite serious accident, fracturing one of his ribs. He is still able to handle his books; and with that he seems quite content.—It is proposed to erect Alaska into a territory; there are 250 white inhabitants.—The Boston Monday lectures are to be continued by a list of seventeen eminent divines. Seven-*ordinarily* eminent equal one extraordinarily eminent.—The Chinese in this country are not so illiterate as some would have us think; they are said to have 2,100 children of school ages; 1500 of these are attending private schools. They pay \$250,000 school-tax in California, yet their children are not allowed in the public schools. What has become of the "glorious land of the free?"

The Church at Bunker Hill, Ill.

Correspondence of the Living Church.

Holy Week was well observed in this parish, the services belonging to each day being duly celebrated. On Good Friday, the Altar was draped in black, with a Crown of Thorns and the text "Sacrificed For Us!" embroidered thereon. On Easter Day the church was beautiful with its white and gold vestures, and its floral decorations. On the Altar-frontal, were embroidered a gold Cross and Crown, and the Greek letters "Alpha" and "Omega;" and, on the face of the re-table, *Ter Sanctus* in gold. The lectern and prayer-desk were each vested in white, with a gold Cross, and the I. H. S. At each end of the Altar, was placed a large chair, of Gothic design, recently purchased by the Ladies Society of Christ Church. This Society has been a diligent one, and might well be termed "The Busy Workers," for they have raised, and given in money, and property, no less an amount than \$2,500, within the last twelve or fifteen years. Great credit is due the present Rector (Rev. P. A. Johnson), who has labored here for the last five years. The present prosperity of the Church in this place is largely due to his zeal, energy, and ability. When he first took charge, a mere handful of the faithful met for worship in one room of the Public School building. Since then, as a partial result of his labors, a substantial and beautiful church edifice has been erected, and handsomely furnished, and complete in all its appointments. About twenty persons have been presented by him to the Bishop for Confirmation. Our services are now well attended, and we have a flourishing Sunday School.

April 5, 1880. A PARISHIONER.

Society for the Increase of the Ministry.

Formed 1857; Incorporated 1859. Neither partisan nor sectional in its aims or methods; aids Postulants and Candidates for the Ministry; 450 of its scholars are at present in Orders: 75 in New England, 140 in the Middle States, 71 in the Southern States, 132 in the Western States, 24 in Domestic and 7 in Foreign Missionary jurisdictions; asks general contributions, that its contributions may also be general. Rev. ELISHA WHITTLESEY, Cor. Sec., Hartford, Conn.

The Living Church.

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Missions of the Nineteenth Century.

The Interior, not long since, headed an editorial, "The Home Stretch of the Century." The idea is a good one, and it would be well if we could all grasp it. The nineteenth century is closing down upon us and will soon be completed. But twenty years are left, and when these are past the most of us will have finished our course. The night cometh when no man can work. It has been a marvellous age, this century, in all material progress, and in the extension of the Gospel the results are not insignificant. But we of this generation should realize that only twenty years remain in which to complete the record. We can if we will, make it to outshine all other centuries, on the historic page, and all Christendom should be aroused to put forth a mighty effort to accomplish this.

The article to which we have referred quotes from Dr. Christlieb's recent work, entitled a "General Survey of Missions," to show what has been already accomplished in this century by Foreign Missions. Among other statistics, we gather:—the money raised by Missionary Societies, annually, amounts to nearly seven millions of dollars; there are 400,000 scholars in mission schools; the Bible has been translated into 226 languages; more than 70 barbarous languages have been endowed with grammar and written form. "Victor Hugo recently said that the nineteenth century made a man of the negro; in the twentieth century Europe will have made a world of Africa. There is not the slightest ground to doubt that under the steady advance of Christian missions, the Twentieth century will see the millions of Africa fully redeemed and educated—an integral portion of Christendom, just as Europe and the United States are to-day."

Sir Bartle Frere, the Governor of Bombay, is quoted in evidence of the work that is going on over all Southern Asia:

"I assure you that, whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

A new missionary magazine in New York, entitled "The Gospel in all Lands," has these thrilling words:

"The spirit of a genuine missionary enthusiasm is indeed breathing over the long slumbering army of the Living God. The heart of heathenism begins to feel the touch of a new power. Brahminism asks of Jesus 'Who is He?' And, as before He came, so now again there are voices in the air and sounds of mighty footsteps heard afar, that make it a very solemn and glorious thing to live in this epoch age, and share the responsibilities of the remaining years, which mark, what a contemporary has called, 'the home stretch of the nineteenth century.' What, if they should mark the close of the Dispensation? What if it might be given to some of us, first to aid in preparing the world for His advent, and carrying the gospel to every land, and then—clasping hands around a world all circled with His light and love,—to turn our faces to His Throne and unite in the last prayer of the Bible and the ages, 'Even so come Lord Jesus—come.'"

This is the spirit that is abroad, and we are proud to say that the English Church is a leader and example to all. Let the American Church be up and doing. She claims the Apostolic Succession of the Ministry; let her vindicate her claim by manifesting the Apostolic Succession of missionary enthusiasm.

The Diaphote, it is claimed, is to do for vision what the Telephone does for hearing. The two instruments are to be used together, so that persons conversing by telephone may see as well as hear each other! And there remain yet twenty years in which the nineteenth century may show what it can do. Touch, Taste, Smell,—three senses more, Messrs. Magicians!

Light Wanted.

To the Editor of the Living Church:

There are so many conflicting accounts of the Mexican Liturgy, can you not (for the benefit of those who, like myself, are perplexed and troubled about the whole matter), publish a statement of the truth of the subject? In a Church paper of recent date, is written the following: "A recognized branch of the one Catholic and Apostolic Church. Its constitutions and canons have been formed and submitted to the Bishops of the Mexican Commission, and by them unanimously approved. Its Liturgy has been compiled largely from the Mozarabic Liturgy, though agreeing in every essential point with the Book of Common Prayer, and has received the highest possible commendation of the Mexican Commission." Now either this is false, or the statements of the Western Church are false. How much rather would I believe that this paper had been misinformed! yet there is a mystery about the Mexican Prayer Book that must arouse questioning in the minds of Church people. It hardly does seem possible that our Bishops have consecrated Bishop Reilly, and sent him forth with "God speed," if he is to plant a Church which has not even a form of Consecration of the Holy Eucharist, and whose only question to candidates for Baptism is "Dost thou believe in Jesus Christ?" to which a Unitarian could answer "Yes." And this the Western Church declares is the Liturgy now in use.

If you will make the matter clear in your paper, I, for one, shall feel very grateful. Let every Churchman and Church woman rise up in indignation, and demand reform; or else disown the Mexican Church, if these things be so. I enjoy your Church Paper very much. C. G. C.

The LIVING CHURCH would gladly enlighten its correspondent upon this subject; but light in this direction is remarkably scarce. We have applied to several Bishops for information, and our columns have been open to the Mexican Commission; but, so far, we are not able to "report progress." The Liturgy that the Western Church has published in part, we understood some time ago, was not the one approved by the Mexican Commission; and though we had the offer of a copy, we did not think it worth while to publish it. There is no one on our "staff," and no one that any body on our staff knows or has met, who has the slightest idea of what the Mexican Commission did approve, or what guarantees they have for the final adoption of what they did approve. We have not seen the statement contradicted, that the one published is the one now in use; and the Western Church deserves credit for establishing this fact. We hardly think it best, however, to "rise up in indignation," at present. It is characteristic of the LIVING CHURCH to wait patiently for developments, and it puts a "childlike" trust in the Mexican Commission. Though it has heard from an ancient Father, that the Bishops should do nothing without their Presbyters, and though it reads that "the Brethren" were present with the Apostles and Elders in the first Council at Jerusalem, yet it will not rise up in indignation, so long as there is a possibility that the Church may finally endorse and ratify what has been done by the Mexican Commission, when it learns that it has been done wisely. Besides, the LIVING CHURCH is so charmed with the music of "Mozarabic," that it could not bear to raise a discordant note!

Easter "Charity."

The aggregate of the Easter "Offerings" made in our churches throughout the land, if it could be ascertained, would doubtless show a very large sum; Easter Day being everywhere, with us, a day for special Collections. Of course, the proceeds are devoted to various uses, sometimes within, and sometimes without the parish. Money given for parochial use can hardly be called charity, which is what we do for others, not for ourselves. Thus, one of our chief parishes, and always a liberal giver, devotes its Easter Offerings this year to replacing its stained glass windows, with windows handsomer still. That is money given for its own pleasure and comfort; and, while it may indicate the liberality of the people, is not an indication of their charity. We fear this is a growing habit in the parishes,—the relief of their own wants, or the purchase of superfluities, by the alms which they place on the Altar, and sometimes—it may be feared—to the neglect of urgent calls from without. It looks to us like taking from the right-hand pocket to put into the left. The coal and gas bills must and ought to be paid, the walls in polychrome are pleasant to the eye, but the

money given for such purposes is put upon the wrong side of the ledger, when it is set down to the score of "charity." The father of the family might just as well credit to "charity," the money that he pays for beef-steak and flour, on the ground that he was feeding the poor. The Easter offerings whenever it is possible, should, we think, be devoted to charitable uses, pure and simple.

Brief Mention.

There are rumors that a Roman Catholic See is to be established in Kansas City. —A Presbyterian gentleman in St. Joseph sued his pastor and the elders for \$5000 damages because in excommunicating him, they had not followed the procedure in their book of discipline; and he won the suit. —The Baptist church at Lincoln, Ill., passed complimentary resolutions when the Rev. William Elmer resigned the pastorate; but when he joined the Episcopalians the Baptists voted to retract their praise. —Bishop Whittingham once brought down the house at Convention by saying that he was continually in receipt of applications from Maryland vestries for clergymen with small families. 'If this goes on,' said he, 'I shall expect before many years that no one may obtain a cure in my diocese unless he be a clergyman with a very small appetite.' —In speaking to the prize scholars in the University College examinations recently, Mr. Huxley said if one of them was his own boy, the best wish he could make for him was that he have "a broad, deep chest, and a stomach of whose existence he should never know anything." —The Church News, St. Louis, says: The meeting of seven Bishops of Northern Central Dioceses at Kenyon College for consultation about education, along with the grouping of another set of Bishops at Racine, and still another at Davenport, and still another for some years past at Sewanee, gives some suggestions as to the aggregations for future provinces, and some of the business which will occupy the time at them. —The clergy in the State of New York are getting up a petition to the Legislature, against a proposed law to exempt church buildings and grounds from taxation only to the amount of ten thousand dollars in each case. —The Central Baptist says that infant baptism is doomed. It is astonishing how much those St. Louis people know, especially the Baptists! Their estimate of the growth of their heresy is only equalled by their estimate of the population of their city. —Some sermonizers, said Sydney Smith, preach as if sin were to be taken from man, as Eve was from Adam—by casting them into a deep sleep. —A Philadelphia preacher announced, "Let us continue our worship by listening to a piece of sheet music performed by the operatic quartette, who have been secured regardless of expense." —The atrocious persecution of Dr. Dix, of which we recently gave an account, reminds us of a similar attack made some years ago by some students in the University of New York, upon one of the Professors, Dr. Taylor Sims. By means of supposed orders, the whole street was for a time blocked up by tradesmen with their wagons. Even undertakers came with hearses. It was a jest, perhaps spiced with malice, but the perpetrators were detected and expelled. —The late George Affleck, of Hartford, Ct., has left \$9000 to the Bishop of this Diocese, and his successors in office for the poor of Hartford. —Mrs. Mary Pyncheon, mother of the president of Trinity College, Hartford, Conn., died in that city on Thursday, April 1. —Miss Cornelia Boardman, the donor of \$10,000 toward the new church-building in New Milford, has promised an additional \$5,000, if the building be of stone. —We call attention to a short communication in this number, by J. W. C., entitled, The Baptismal Service; Is it Scriptural? We do not remember to have seen the argument stated elsewhere in so few words. —One Episcopal church in New York has furnished three or four times as many of the teachers to the colored public schools of that city as all the other colored churches—Methodist, Baptist, etc., put together. —The Kalender says: "In the matter of amusements in accordance with church principles, a correspondent of The Christian Register says that Rev. Thomas K. Beecher's and Dr. Eggleston's efforts, in this direction, have been utter failures. The Rev. Dr. Malory, editor of The Churchman, is now try-

ing the experiment. He has bought Madison Square Theatre with its double stage and other late improvements." —Bishop Andrews, of the Methodist church, lately refused to ordain a lady, to the diaconate. The Boston conference has instructed its delegates to the general conference to exert their influence in behalf of the abolition of all distinctions of sex in regard to ordinations. —Next week we shall publish an important paper on the Provincial System. We have also, waiting its turn, an able article on the marriage Law of the Church, with a proposed Canon, which will doubtless awaken much interest and call out discussion. These are two practical questions that ought to be well considered before the General Convention meets. —The Little Churchman (alas! the name) rallies to the rescue of the "barrel," and says: The editor of the LIVING CHURCH is a revolutionist! Yes, a revolutionist; he thinks old sermons and old editorials should be consigned to some dark place where they will never see the light. What! work a poor fellow half to death for the sake of having something new, when very often the old is better? —The first edition of the Bishop of Iowa's Personal Narrative of the Lambeth Conference has been exhausted. In response to many requests, the Bishop will issue in volume form about the 1st of June, the series of papers which have appeared in the Iowa Churchman under the heading "Some Summer Days Abroad." —The Little Episcopalian (alas! the name, again) reproaches some of the "Big Religious Weeklies" for indifference. The LIVING CHURCH is not "big" enough to despise any of its contemporaries. May its little neighbor prosper as it deserves. A. M. Powell, M. D., is the editor and proprietor, and it is published at Collinsville, Ill. —We are compelled to defer the publication of the important report of the Northern Deanery of Springfield, till next week.

A Sign of the Times.

One of the signs of the growing influence of the Church, is—the space given by the press of our large cities, to the elections of Wardens and Vestrymen on Easter Monday. In most of the parishes, it is a matter of routine; a contested vestry election is a rare event; and there are seldom any changes in the personnel of the officials, except that which death makes necessary. But the elections occupy columns in the Daily Press, loaded down with the names of Wardens and Vestrymen, not only in the great parishes (made up of the wealth and fashion of the city), but also in those weaker organizations, where life is a struggle. It must interest the public to see these names, and to know who are the officers of the Episcopal churches, or the press would never take the time to collect them and to give them prominence. Nearly all our dailies have their special religious affinities; but, in this matter, they all yield to the influence of the Church, and the Easter-Monday elections are regarded as important news.

Pernicious Literature.

Some time since, we spoke of the great service that had been done to the cause of morality, by the oversight of the mails, which has been taken by Anthony Comstock and his coadjutors. It would seem a pity that the whole series of yellow covered literature and dime novels could not be declared a nuisance, and abated with high hand. Their influence is pernicious every way, and is becoming dangerous to society; they are the lesson books of our youths; they are filling our prisons. In Philadelphia the police have uncovered a gang, known as "The Forty Thieves," and they are composed of boys from ten to fifteen years of age. They had adopted names or titles by which they were known to their companions; and these titles, such as "Jack Shepherd" and "Sixteen-string Jack," were in every instance taken from the sensational literature of the day. They had become thieves by system, and had their regular places of resort; and a considerable quantity of stolen goods was found at their headquarters. They were thus educating themselves for the States-prison or the gallows. It is a pity that all who write or publish that style of literature could not be punished as corrupters of youth. They do injury not only to the youths themselves, but to society and the State, and ought to be branded with the

mark of Cain. The State itself should have ground of action against them, as there is now against those who sell intoxicating drink. Philadelphia is but one city, and not the least favorable specimen of our cities; but this pernicious literature is spread broadcast through all the land, and is exposed for sale at nearly every news-room. Concerted action should be taken against it; and means should be devised, not only to suppress it, but to supply its place with a better class of books for the young; cheap and readable. Parents can not keep too faithful watch over the reading of their children; they had quite as well, yes, better supply them with arsenic than with dime novels. Something might well be done to redeem the literature of the Church from the reproach, that whatever is pious is necessarily stupid. The "goody" books we have furnished have too much borne this character.

Missionaries at Work.

Minnesota Correspondence of the LIVING CHURCH.

A happy Easter was that at the Church of the Good Samaritan, Sauk Centre. By extraordinary effort at home, by the kind contributions of friends abroad, and by the self-denying perseverance and sacrifice of the Missionary himself, a debt of \$1,800 on this beautiful Church property, had all been provided for, and the amount was laid on the Altar, as an Offering, at the Easter Celebration. This was a grand thing to have accomplished; and no wonder that the Missionary and his people felt happy and joyful on the Feast of the Resurrection. Another debt paid was that of \$500 on the Cottage Hospital, the property of the Brotherhood of Gethsemane, Minneapolis. This was to complete the purchase of two additional lots alongside of their Hospital, making the sum of \$2,100 raised during the past year for this purpose. They have now a property valued at \$12,000, without a dollar of indebtedness.

Rev. Dr. Hawley, late of Stafford Springs, Conn., has accepted the rectorship of St. Paul's Church, Brainerd, and expects to enter upon his duties on the 2d Sunday after Easter.

Rev. Jeremiah Karcher, of Monroeville, Ohio, enters upon Missionary work at Granite Falls and Montevideo about the middle of April.

Rev. S. K. Miller, of Le Seuer, besides caring for Henderson, has a promising mission at Le Seuer Centre, twelve miles from Le Seuer, and hopes to build a chapel in the course of the coming summer.

Rev. G. H. Davis, of St. Cloud and Sauk Rapids, has missionary appointments at Buffalo, Monticello, Little Falls, and Royalton. At the latter place, an effort is now in progress to erect a church building.

The present season promises to be an active one in Church-building in Minnesota. Churches are projected at Ortonville, Melrose, Crookston, Fergus Falls, Granite Falls, Montevideo, Glencoe, and Morris. Emigration is pouring into the frontier portions of the State, with great rapidity; and the present year will witness great material progress all over Minnesota. It will tax the resources of the Church here to the utmost, to keep step with this great growth. Rev. G. B. Whipple, Dean of the Cathedral at Faribault, has received a call to Adrian, Michigan. His loss would be a severe one to the Cathedral and to the Diocese.

On Easter Day, in the church at Lake City, 17 children and 3 adults were baptized by the Rector (Rev. C. R. Plummer). The Church is always gaining ground in this place, and Rector and people are always working in harmony. The Bishop of the Diocese is expected home this week, improved in health, from his two months' sojourn in the Sunny South. He will enter at once on a visitation of a portion of the Diocese, that will keep him busy until the meeting of the Council in June.

MINNESOTA, EASTER-TIDE. B.

THE Advance (Congregational) says that nobody knows the precise date of our Saviour's Resurrection. There is perhaps no date of that period better established, as we could cite authorities to prove. But we will have no controversy with our good neighbor who goes on to argue thus:

"The rational uses of such days as Christmas and Easter need do us no harm; it will do us much good in these ways to bring home afresh to our thought, to our faith, to our devout and self-subduing gratefulness, to our sustaining and impelling hopes, the memory of that glorious Event which assures us that He is risen; that He is always here; that His glorious and blessed Kingdom is begun and shall have no end!"

About Church Finances.

It seems difficult to get it into the heads of some vestrymen, that people who cannot be large contributors to the revenue of the parish are of much account to the Church. The story of the old Warden, in one way or another, repeats itself. By the activity of the clergyman, a large number of plain working-people had been induced to come to church; the excellent old Warden, of the "old school," who thought the "Episcopal" Church was made for a certain class of people (and his race is not yet extinct), and that the rest had better go to the Methodists, remonstrated: "Why," said he, "here comes in a lot of people whom nobody knows; and there isn't six bits in the whole crowd!"

The old gentleman meant well enough; but evidently he failed to comprehend the Church, and also failed to apprehend the first principles of Church Finance. The Church is not a social organization, primarily; nor is the end of its existence the getting and spending of money. The Church is a religious body, and seeks the souls and not the pockets of men, and not chiefly men with pockets well filled.

Now, it is evidently a great deal better, that the Church should have ten men, who together can give a hundred dollars, than one man who will give the same amount;—or rather, the Church wants both. But this is what our "P. E." vestryman fails to comprehend. He cannot understand why his rector is so anxious about the scores of families in his parish, who cannot under the present system, own "pews" in the church. The clergyman, however, knows better. He knows that if these people are looked after—if they are not frozen and frowned out of church—if both priest and people make them welcome there, and they are allowed to find a home in the Church, they are the very people who will always be more ready to give as God has prospered them, than are the "well-to-do." We once heard a brother clergyman declare before a gathering of prominent and wealthy laymen, met to devise ways and means for a certain purpose, and these rich men being very reluctant to give in proportion to their means—"Give me the servant-girls of this city for a congregation, and you may have the millionaires, and I will raise two dollars to your one." And he was right. The Roman Church proves it, and every congregation in the Church proves it, where the "common people," who "gladly" hear the Word, are found in numbers and made welcome.

What is wanted, is—souls, and numbers of them (whether rich or poor), warmth and brotherhood, and the Gospel leaven through the whole congregation; and then the money will come of itself. We will not extend the argument, but beg all vestrymen especially to consider it. "Many a mickle makes a muckle." D. D. C.

Missionary Conference at Detroit.

TO BE HELD APRIL 20, 21, 22, 1890. The following corrections should be made in notice given last week: In addition to or in place of speakers heretofore announced, the Rt. Rev. Dr. Hellmuth, Lord Bishop of Huron, is expected to speak at Christ Church, Tuesday evening; the Rev. Dr. Battershall, Rector of St. Peter's Church, Albany, at Grace Church; the Rev. Dr. Eccleston, Rector of Trinity Church, Newark, N. J., at the general missionary meeting Wednesday Evening. FRIDAY, April 23d, or SATURDAY, April 24th, meetings of the Woman's Auxiliary; Miss Julia C. Emery, Secretary, will be present. SUNDAY, April 25th, 3:30 P.M. A Children's Missionary Meeting in the Detroit Opera House, with appropriate addresses, music, etc.

On the 2d Sunday after Easter, the Rev. J. D. Cowan, pastor of St. Stephen's church in this city, presented for Confirmation, to the Rt. Rev. Bishop McLaren, a class of 23 candidates. This makes thirty-four persons in all, who have received the sacred rite in this parish, within the past six months.

The Gold Fields.

INCREASED EXCITEMENT. During the year and a half last passed there has probably been but few, if any, families in the East that more or less of its members have not caught, to a certain extent, the gold fever as the startling reports in quick succession of new and rich discoveries have been heralded by the press throughout the country, and other marvelous stories told by those who have made the venture when writing home to their friends from Leadville and vicinity, and from the different mining camps in New Mexico and Arizona, of fortunes having been made in an hour, as if by magic. It is now safe to predict that the influx of people into Colorado, New Mexico, and Arizona during the coming spring and summer, will be, to say the least, enormous, and as evidence of this fact so many are now going that the Chicago, Burlington & Quincy R. R., the favorite route, in order to accommodate this travel, has been running Three Through Express Trains Daily, with Through Cars, between Chicago, Council Bluffs, Omaha, St. Joseph, Atchison, Topeka and Kansas City, thus early in the season are

compelled to put on, in order to accommodate the immense throng, a Fast Train with Through Cars between Chicago and Kansas City, leaving Chicago at 12:30, noon, making the run in 20 hours, making in all four Through Express-Trains Daily, a greater number of trains than is run by any other line west from Chicago. This is the popular and celebrated Dining Car Line.

Marriages.

MATTHEWS—PERNOT—On Tuesday in Easter Week, by the Rt. Rev. H. N. Pierce, D.D., at Trinity Church, Van Buren, Ark., the Rev. James A. Matthews, Rector, and Miss Emelie A. Pernot, only daughter of Henri Pernot, M. D. The Holy Eucharist was celebrated.

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.

We are requested by the Rev. Dr. Locke to state that in consequence of a general change in the numbering of the streets in the Southern part of the city, his address in future will be 2324 Prairie Avenue.

The North-Eastern Deanery of the Diocese of Illinois, will meet at Highland Park, on Monday and Tuesday, April 19th and 20th. The Clergy are requested to take their surplices with them.

The Annual Service, at the Cathedral in this city, of the St. George's Benevolent Association of Chicago, is unavoidably postponed until Sunday, May 9th—being the Sunday after Ascension Day.

While in the city of Detroit a few weeks ago we called into one of the largest establishments in the West—the pride of the City of the Straits. We were astonished at the magnitude of the concern. Inside it looks more like a palace than a retail clothing store. We refer to the establishment of C. R. Mably, the great clothier. He occupies six large stores, adjoining, on Woodward avenue.

Acknowledgements.

The Rev. J. Robert Love, M.D., begs to make, through the "LIVING CHURCH," the following Acknowledgments:

Miss E. W. Gray and Friend, 50; Mrs. Susan H. Wendell and Sister, 15; Rev. H. G. Battershall, D.D., 10; Mrs. O. E. Herrick, 10; Rev. Dr. John Vaughan Lewis, 13; Rev. J. S. Stone, D.D., 35; Rev. Dr. Malcolm Douglas, 22.50; the Misses Edwards, 5; Rev. R. Whittingham, 6; L. E. Jerome, M.D., and friends, 53; Rev. Samuel F. Jarvis, 20; Rev. Dr. R. R. Davenport, 10; Rev. William G. Spencer, 2; Rev. Francis T. Russell, 2; Rev. Dr. Leighton Coleman, 5; Mrs. Elizabeth Keyser, 15; Hon. S. Corning Judd, LL.D., and friends, 32; Rev. Dr. W. E. Vibbert, 4; Rev. Wm. A. Coale, 10; Mrs. Emily M. Morgan, 2; Rev. George D. Johnson, 10; Mr. S. L. Mather, (for Mr. P. White) 5; Rev. Reese F. Alsop, 15; Rev. Henry H. Oberly, 33.25; Rev. Thos. McKee Brown, 25; Rev. Dr. Craik, 20.25; Rev. John Bakewell, 5; Rev. Dr. Israel Foote, 10; Rt. Rev. Bishop Bedell (for Mrs. Collins and sons) 10; Rev. Dr. E. Van Deusen, 10; Mrs. A. Taintor (for her mother) 15; Rev. Octavius Applegate, 15; the B. W. A. of Zion Church, Rome, N. Y., 15; Rev. Francis Peck, 7; Rev. Dr. H. N. Powers, 20; Rev. F. W. Raikes, 12.27; De Veaux College, 23; Rev. J. H. Kidder, 5; Rev. Dr. Wm. Tatlock, 20; Rev. Dr. W. F. Morgan, 15; Rev. Dr. Houghton, 10; Rev. Dr. J. Wesley Brown, 10; Rev. Dr. J. Steinfort Kidney and family, 6; Rev. Dr. C. W. Rankin, 5; Rev. Dr. Shelton, 6. Rev. C. Stuart Hale, a book; Rev. John Humphrey Barbour, \$5 for books; the Misses Edwards, \$5 for books; Mr. Robert Hadfield, \$5 for books; Rev. Dr. Shelton, \$2 for books; Mr. E. S. Dann, \$2 for books; Rev. Francis D. Canfield, a book; Rev. Dr. E. A. Hoffman, several books.

And besides the above, my thanks are due to Prof. James P. White, M.D., and Prof. Thomas F. Rochester, M.D., of the Buffalo Medical College, and to E. Cleveland Cox, M.D., for their valuable assistance and influence throughout the course of my medical preparation.

This medical education having been provided me by the Church, will be devoted to the Church's work and interests in the foreign field of Haiti. J. Robert Love, M.D., Priest.

School.

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References: Rear Admiral Geo. B. Balch, Comg. Naval Academy, Annapolis, Md. Rear Admiral R. H. Wyman, Comg. North Atlantic Squadron, Rev. W. S. Southgate, Annapolis, Md. Commodore W. T. Truxton, Norfolk Navy Yard, Gen. B. H. Robertson, Washington, D. C. Gen. Henry Heth, Charleston, South Carolina. Address, CAPT. JNO. WILKINTON, Principal, ANNAPOLIS, MD.

A Bed for Incurables.

Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital, Chicago. No hospital receives incurables except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care. One bed at least in St. Luke's will be set apart for that class, and the income of \$5,000 will be used for its support. Any sum will be acceptable, and acknowledgment will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work, will inclose their contributions to Miss Olive Lay, 321 Michigan Avenue, who has kindly consented to take charge of this fund.

The Treasurer acknowledges the following: From S. S. children (a part of their Easter Offering, Janesville, Minn. Centralia Mission S. S., Annapolis Junction, Md. 2.40 Easter Offerings of the Misses Williams, Cartwright, Ball, and Holmes, and Mrs. Brereton's S. S. Classes of Grace Church, Decorah, Iowa. 1.10 Avails of Mrs. Clara Stacey's Concert, Children of St. James' S. S. Pogue-tannock, Conn. 2.68 Miss Lillie Otis' S. S. Class, Grace Church, Chicago. 7.00 Previously acknowledged, \$231.16 1275.68 Total, \$1,506.84

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

Huron Street School. A Daily Class for the instruction of young children in Sewing, Singing and Dancing, will begin April 5th. Hours from 2 to 4 p. m. For terms and further information apply at the School, 275 HURON ST., CHICAGO.

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Racine College, Will reopen January 16th, to continue till June 30th. The College includes a School of Letters and a Scientific School. There is also a Grammar School, which prepares boys for college or business. Thorough intellectual training is combined with true discipline, religious care, and high culture. New scholars will be received at any time during the year. Boys from ten years old and upwards are received in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and other information, apply to The REV. STEVENS PARKER, S. T. D., Racine, Wis.

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

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

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Home and School.

Little Goldenhair.

Goldenhair clambered on grandpapa's knee,
Dear little goldenhair, tired was she;
All the day busy as busy could be.

Up in the morning as soon as 'twas light,
Out with the birds and the butterflies bright,
Skipping about till the coming of night.

Grandpapa toyed with the curls on her head;
"What has my darling been doing," he said
"Since she arose, with the sun, from her bed?"

"Pity much," answered the sweet little one,
"I cannot tell, so much things I have done;
Played with my dolly and feeded my Bun.

"And then I jumped with little Joe's rope;
And made, out of some water and bright frothy
soap,
Round beautiful worlds, Mamma's castles of
hope.

"I afterwards readed in my picture book;
And Bella and I went down to look
For smooth little stones by the side of the
brook.

"And then I comed home and eated my tea;
And I climbed upon Grandpapa's knee,
And I see just as tired as tired can be."

Lower and lower the little head pressed,
Until it dropped upon Grandpapa's breast,
Dear little Goldenhair! sweet be thy rest.

We are but children. The things that we do,
Are as sports of a babe, to the Infinite view,
Which marks all our weakness and pities it, too.

God grant that when night o'er shadows our
way,
And we shall be called to account for our day,
He may find us as guileless as Goldenhair lay.

And oh! when a-weary, may we be so blest,
As to sink, like that innocent child, to our rest;
And feel ourselves clasped to the Infinite's
Breast.

Importunity.

He standeth knocking at the door.
"Oh Lord! how long? how long?
Weeping, thy patience I adore,
And yet the bars are strong:

Lord, draw them for me, for my hand is weak,
The night is chill. Enter Thou till the streak
Of ruddy morning flush the day's young cheek!"

He standeth knocking, knocking still;
"Sweet, pleading Voice, I hear,"
The mist is rolling from the hill,
The fourth slow watch is near.

Through the small lattice I beheld His face,
In the cold starlight, full of pitying grace,
Yet—how to guest Him in so mean a place?

He standeth knocking, knocking loud!
Yes! for the timbers creak:
Eastward there low's an angry cloud;
"Sweet Saviour, hear me speak;
Oh, bide not there to feel the drenching rain!
I bid Thee welcome: but in grief and pain
Tell Thee, my strength against these bars is vain."

He standeth knocking, knocking oft,
The day of grace wears on,
The chiding spirit whispers soft,
"Perchance He may be gone
While thou still lingerest." "Not the bars alone
Keep Thee out, Lord; against the doors are
thrown
Sand-bags of care, and hoarded gains, and stone."

He standeth knocking, knocking faint;
"Blest Saviour, leave me not;
But let me tell Thee my complaint,
The misery of my lot.

And let me sweep the floor Thy feet must press,
Deck myself royally for Thy carress,
Make myself worthy, ere Thou stoop to bless!"

He standeth knocking, knocking still;
"Lord help me in my doubt,
Must I put forth this feeble will
To draw Thee from without?
Then help my weakness." Hear each stern bar
give,
The door flies backward: He but whispers "live!"
While on His patient breast I, weeping, plead
"Forgive!" Good Words.

OUR NEW VICAR.

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

XXI.

I have not written for some months; matters have been going on here so peacefully. Things have, however, of late changed their aspects, and that in a sad time and way. Our autumn was wet, and we have had, for the last month, a bad fever amongst us, and several of our poor have died.

The Vicar, as might have been expected, never flinched from a single case. The familiar friend of all; in every sick-room, by every bed side; cheering, blessing every one with his calm, unbroken manner, which never wavered or sank one moment, even when all other hearts were low.

One case I particularly know of—a type, I believe, of many. A poor wife came to him to say, that the doctor had ordered her husband's head to be shaved, and a cap of ice to be applied, as his only chance of recovery. But no one, not even his own brother, or hers, would venture near him. Without a moment's delay the Vicar was by his side, and with his own hand shaved the poor, unconscious head, held up by the wretched wife, in that nine-days' unchanged bed, heavy and loathsome with that dread fever smell, which is so repulsive and dangerous.

I need hardly say that these acts won all hearts, and silenced even some of those bitter tongues which will go on with their eternal clack, besliming and maligning everybody.

But the fever did not give way. And when the cases multiplied so greatly that, even with the aid of one or two hospital nurses, they could not all receive proper care, he took a cottage, separate from the mass of the population, and having hastily put into it a few beds, opened it as an hospital.

At first it was shunned and feared; but

one or two, who were either without friends or had been deserted by them, having been taken in, and having gone on favorably under the more regular treatment, the prejudice wore off; and after a while the difficulty was to find room for the patients. Another cottage next door was added, and soon every room in that was full, and more nurses procured.

While things were in this state, the Vicar, who was most diligent in his inspection of the hospital, discovered that each morning, cases which had been going on well the night before, had either failed in making the expected progress, or had relapsed; and consulting with the doctor, they both resolved to visit the hospital at midnight, and there they discovered—what the doctor had from his experience of such places feared—that the nurses, worn out with fatigue and weakened by fear, were in the habit of partaking freely of stimulants, and so were, to a certain degree, incapable of doing their work.

The moment the Vicar discovered this, he came to me to say that he was about by that day's post to write to a sisterhood with which he had some connection, and ask for nursing Sisters to come to his aid. I was startled by the proposal, knowing, as I did, the strong prejudice existing against them, and fearing lest they would rather embarrass than help.

However, our friend seemed nowise moved by such fears. He saw, he said, no other way by which to take care of the sick, and he was determined that they whom he had drawn out of their homes into the hospital should not be neglected. So I left him to take his course. What else could I do? I could not deny the facts he had put before me. I was not prepared to go and nurse the poor patients myself. I knew well he could not do it, though I was perfectly certain he would sit up, night after night (as I found afterwards he did), till the Sisters came, to watch the nurses, and thus perhaps after the fatigue of the day expose his own precious life to danger. So my mouth was closed, and by return of post the Sisters came; came late one evening, in the dusk, and were in the hospital and at their work before any one was aware, or had time to take or sound alarm at the importation of such strange visitants.

The nurses, when they found they were to be under their direction, at once struck work, thinking to bring the Vicar to terms. But he, after vain remonstrance, finding them indisposed to yield, quietly paid and dismissed them, the Sisters undertaking for the time the whole care.

Of course the disappointed and dismissed nurses made the most of their grievance, and soon succeeded in exciting alarm in the parish by their stories of nuns come amongst them to pervert all the poor patients to popery. This spread like wildfire, and ere long a large and angry crowd assembled round the hospital.

Many of the most violent and vociferous were afraid to go in, but others, whose hearts were more in earnest, ventured to do so. Their horror at what they had heard was nowise abated by what they saw when they entered. From room to room, from bed to bed, glided these gentle women on their missions of mercy, so noiselessly and lightly that the very stillness and charm of their manner, with their strange dress, such as no one had ever seen before, awed those who went in to make remonstrance and disturbance.

In an inner apartment sat the Vicar, making up, under the doctor's directions, various medicines; and there, on their beds, in all the fever and languor of their disease, were their relatives and friends, receiving every care, and apparently quite content with all that was done for their comfort. None of them had probably ever seen a nun in their lives, but they had heard and read of such lately; and what with their black dress and white close-fitting caps, and, above all, the silver crosses worn round their necks, there could be no doubt that there they were, actually living nuns in Protestant England, having in their hands the entire care of husbands, wives, and children. The anger, so loud without, was not less intense than the silent indignation within, and looks which did the office of words wanted no audible language to make them intelligible.

The Vicar saw all this at a glance, though he did not seem to observe it until he had disposed of that in which he was engaged. And then, one of the Sisters having come to him and whispered something, he rose and went to the side of a bed, where lay one who had no friend or relative in the parish, but who, when passing through it, had fallen in the village under the disease, and had been carried to the hospital. There kneeling down, the doctor and Sisters kneeling also, the Vicar with the commendatory prayer delivered up the brief trust of that soul to Him who gave it. The eyes were fixed, the last breath breathed, before the prayer had ceased; and one Sister, gently rising, composed the limbs and features of the dead.

The Vicar rose, and, beckoning to the group who stood astonished by, motioned them to follow him as he left the hospital. Outside, with a wave of his hand, he hushed the rising murmurs of the angry crowd, as he led them to a little distance from the door. Then he turned and spoke, and never (as the doctor told me, for it was from him I had the story), never since he

came amongst us did he speak with more power and love.

He said not one word to blame; he justified rather their apparent indignation. He admitted that to all appearance, when people knew no better, they had ground for alarm. But he told them first why he had sent for these Sisters, and then who they were. He pledged himself to the fact that they were as genuine members of the Church of England as he was; that they had no connexion with or leaning to the Church of Rome; that they were good Church of England ladies, who had given themselves to God for the comfort of His people and the glory of His name; and if they would believe him—and he thought he had a right to their confidence—they might leave the souls of their friends as safely in their keeping, as he had no doubt those who had been just now in the hospital, and had seen their ministrations by the sick bed, could leave their bodies to their care.

One of the people attempted a reply; but the Vicar invited him to come into the hospital, and see the Sisters for himself, and test the whole matter by personal observation. There was a quiet smile gathered round his mouth as he made this proposal, and drawing near the door laid his hand kindly on the man's shoulder to move him in. But he shrank back with a horror so apparent that every one perceived it, and, as the Vicar re-entered the hospital, the crowd dispersed.

A more quiet or utter discomfiture of opponents the doctor told me he never witnessed. Still, I want to hear more about these Sisterhoods; for though I know a good deal more than our villagers do, I do not yet know as much about them as I ought.

To be continued.

École de Ste. Marie.
Le 6 Mars 1880.

A M. L'Editeur du Journal
"Living Church," a Chicago.

J'ai lu avec plaisir l'histoire de votre Charmant Bébé, et je crois, comme vous, que c'est un bonheur d'avoir de ces jolis petits enfants dans une famille.

Chez nous, nous en avons deux aussi; la plus petite ressemble exactement à ce que vous avez écrit; c'est vraiment son portrait. Mais le plus âgé, qui a bientôt cinq ans, est un beau petit garçon, vif et espiègle, à qui on pardonne tout de suite, quand il vous donne sa belle petite figure à embrasser.

Je me rappelle encore comme il était beau, quand il était si petit. Ses joues roses, ses grands yeux bleus foncés; ses petites mains si grasses, ses petits bras si blancs; sa joie quand je lui montrais un gâteau sur un morceau de candi. Lui aussi a eu plusieurs petits accidents; mais il est un garçon, et il ne pleurerait pas longtemps, et ne se plaindrait jamais quand il tombait ou se cognait la tête.

Sa première grande joie a été d'avoir une voiture. Ce jour là, il n'a ni mangé ni dormi; et le soir il a fallu coucher la voiture dans son lit, à côté de lui. Le surlendemain, il l'aimait encore; mais huit jours après, il ne la regardait plus. Après la voiture, c'était la balançoire; et je vois encore sa figure effrayée, quand elle l'emportait en l'air. Il avait plus envie de pleurer que de rire; mais après deux ou trois fois, il était si brave qu'il ne voulait plus quitter la balançoire; et ainsi ont été tous ses plaisirs, jusqu'à ce qu'il marche seul.

Comme nous avons ri le soir avec lui, quand il essayait de marcher seul, de Maman à moi, de moi à sa bonne! et cela bien des fois avant de se coucher.

Aujourd'hui, qu'il est un grand garçon de cinq ans, il fait la leçon à sa petite sœur, qui ne l'écoute pas toujours: quelque fois, il y a de grandes querelles, et pour finir la discussion, il suffit de dire:—"Elle est si petite! et vous, vous êtes un grand garçon, maintenant;" avec cela il finit toujours par céder.

C'est un de mes plus grands plaisirs, après les classes, de monter à la Nursery, et de voir jouer ensemble ces deux chers Bébés; et je crois que je serais bien malheureuse si je n'avais ni frère ni sœur, car je pense (comme vous, Monsieur l'Editeur), que c'est une grande bénédiction, quand Dieu nous envoie ses petits anges.

ALICE.

Elève de la zème année de français.

To an applicant for Orders "for another denomination," one of our wisest-hearted bishops recently replied: "No man has the right to make a change of ecclesiastical relations save from clear convictions of duty to Jesus Christ and the precious souls for which He died. This settled, no question has the right to come in and hinder him from accepting and fulfilling that duty. I have no question that this Church is a true branch of the one Catholic and Apostolic Church. I believe with all my heart that the [American] church is the broadest Church in Christendom, and can do more to heal the unhappy divisions of Christians than any other."

"Will you name the bones of the head?" said a teacher to one of his class. "I've got 'em all in my head, teacher," replied the pupil, "but I can't give 'em."

Footprints of Facts.

BY REV. R. W. LOWRIE.

One fact is worth a thousand theories. Only by the test of facts can the soundness of any hypothesis be determined. Time was when it was held by scientists that, at deep-sea levels, there could be no life. The fact, on further inquiry, upset the theory. Time was when it was thought that the earth's strata were successively deposited; but the facts, under the light of submarine telegraphy, show that simultaneous deposit is possible.

But it is of religious, not of scientific facts, that I would speak; and in this domain of thought, also, fact is better than theory.

Theorize as we may about the question of a bodily Resurrection, we have the attested living fact of our Lord's rising from the dead. The opponent of the doctrine of the Resurrection must face and answer that fact, as the very first step of his argument against that Article of the Christian Faith.

In the year 251, a council of 66 Bishops met. This Council discussed the question, "Shall we baptize infants on the eighth day, and on this day only; or, is some other just as good?" Behold the sterling metal of a living fact!

And so, the Primitive mode of Church government. If Episcopacy be a historic fact; if, at the year one hundred, it is found universally prevalent; if, up to three hundred years ago, it continued to prevail universally—it is like the footprint which Robinson Crusoe found in the sand. Episcopacy left its footprints on the sands of the early centuries, many and deep.

To point to these footprints, is at once the simplest and most unanswerable argument in favor of the Church's adherence to the three Orders of her Ministry.

Mark how the Church values the facts of her history. She has no theory of the body's resurrection. She nowhere says how we shall be raised, when or where; nor with what body we shall come. Her reply to all who intrude the tongue of rash and unwise speculation, is that of St. Paul—"Thou fool!" But she does care for the fact of a resurrection. Her Easters emphasize the fact. If men had not seen the risen Lord—a fact—and recorded what they saw—another fact—and had they not been men well known for probity—a further fact, and made the record one of public notoriety—a still further fact, and handed it down as public property common to all, free to be challenged and courting investigation—a fact like its predecessors; why, it would have been hard to accept such a contradiction of every known experience of mankind.

And so, of all the facts of the Saviour's life and of His Church's earlier days. So long as we can build our faith on the foundation of living fact, our house is builded on the rock; and the wind may come and the rain descend, and it shall not fall.

Let him who derides the use of a liturgy beware lest he blaspheme; for the fact is that his Lord and Master, when on earth, worshipped in the synagogue and temple, each of which had its form of prayer and of praise. Let him who refuses the "washing of Regeneration" to the brow of his little one, beware lest he defraud it of its birthright; for there stands the earliest Council after Apostolic days; and the question debated, was (not whether infants should be baptized, but) at what stage of their infancy they might be brought to the Font.

Christ died, rose and ascended, for men. On this, we build the most comfortable doctrine of the Atonement. He came, lived, suffered, died, rose, ascended; links in a burning chain of facts. Ingersoll and Paine and Voltaire, and all the "Thomases" of all the ages must face these facts, before they can move, by so much as a line, the Doctrines and the Hopes that are based thereon. Wash out these footprints on the sands of time, not all the waves of all the oceans of infidelity ever can; praise ye the Lord!

Uncle Tim's Talent.

Uncle Tim held up his saw and squinted along the teeth to see whether it was "losing its set." He failed to decide, in his surprise at finding that he was taking aim at the minister, who stepped in range just at that moment on the street side of the fence. His eyes came into gear again as he laid his saw on the wood pile and stepped up to the fence saying, "Well, it is queer. It's only a minute ago I was thinking about you. I was thinking what a good sermon that was you gave us last Sunday morning, and how I would tell you so the first time I saw you."

Uncle Tim was the wood-sawyer and days' work factotum for the village. Unlearned as he was, the minister always missed him if he was absent from church—he was such a helpful listener. And to Uncle Tim's compliment he replied, "You told me what you thought of it at the time, in the way you listened to it; though, for that matter, you seem to be always interested. I don't suppose you know what a comfort such a hearer is to a minister. If all the congregation were like you, I think it would turn my poor sermons into good ones."

"Thank you," said Uncle Tim, "I don't always git the hang of everything that's

said. But I should git less if I didn't give attention. An' I always says to myself, 'The minister he works hard to write his sermons, an' if folks don't listen to 'em its pretty discouragin'.' An' I says, 'You can't put much into the contribution-box, Tim, and you can't talk in prayer meeting, but you can count one in listening, you can try to appreciate what other folks do.'"

"The talent for appreciating is an excellent one to have," remarked the minister.

"Well, as I look at it, it's one as is not denied to nobody," said Uncle Tim. "And if it's the only one I've got I'll try not to wrap it in a napkin. When Deacon Mason does me good by one of his experience talks in prayer-meeting, I think it's no morn'n right he should know it. Perhaps he has times of thinking that he can't say anything worth while, and it stands to reason that he can talk better if he knows he's doing somebody some good. An' when Widder Hatch is making such a gritty fight to keep her children together and give them an education, I think mebbe it makes it a little easier for her to stand up to it if a neighbor drops a word of appreciation once in a while."

The minister said nothing; but there was a look of appreciation on his face, and Uncle Tim continued: "The other day I see the young school-ma'am was looking worn out and sober like. I 'maged them big boys from the Holler was worrying the life out of her. And I didn't know how I could help that. But at noon I just went down to the schoolhouse a purpose to tell her how nice our grandson was getting along with his arithmetic. And she said it was better than half a dozen cups of tea for cheering her up—she did. And when I see Sanford's boy take a little Irish girl's part that the other boys were tormentin', and they jeerin' him, I went up to him and I says, 'Uncle Tim's nothing but a wood sawyer, but he knows enough to see that you've got the stuff of a gentleman in you.' You see old folks don't notice the boys enough. And there's Jim Brady, a drinking, card-playing, shooting-match creetur', who goes around a good deal like a dog without any owner. He knows folks despise him. But Jim's right handy with tools, and when I take my saw to him to have it filed, and tell him he does that job better'n any other man I know, I think it helps him to have a little more respect for himself—I do. You see it's dreadful easy to look at faults—at faults in children, and faults in hired folks, and faults in tavern keepers, and faults in prayer meetings. But as I look at it we'd do a great deal better to think more about the good things in 'em."

"To have the talent for appreciation, as you call it," said the minister.

"I dunno as that's quite the thing to call it," responded Uncle Tim. "My wife, she says to me once in a while, 'It's nigh on to fifty years that you've been telling me that you love me; and I know you do. But I don't want you to stop saying it. I want you to keep telling it as well as living it.' And I guess it's not only a talent of appreciation that is needed, but a talent of telling it."—J. B. T. Marsh.

The Church in Texas.

Correspondence of the LIVING CHURCH.

Palm Sunday, in Trinity church, Galveston, was a joyous day. Notwithstanding a storm of wind and drenching rain, all the services were fully attended.

The altar was decked with waving palms and fragrant roses, possible only in this far southern latitude. Being the official visitation of the Bishop of the Diocese (one of the most laborious Fathers in the Church), the day began with an Early Celebration, followed at the later service by the Holy Rite of Confirmation, at which fifteen ladies and eight gentlemen (nearly all adults) received the Laying on of Hands. In the afternoon the Bishop consecrated Trinity Mission Chapel, a most comely Church structure, built under the auspices of the Guild. This church is a gothic frame building, with recess chancel, open roof, and in all respects thoroughly Churchly. All is furnished and complete in every department at a cost of \$915, and all paid for. The surplised choir were out in full force, and rendered the choral services very effectively. The Bishop took occasion to commend this new feature of Song in our Parish life, with most encouraging words. Measures were taken, with an excellent prospect of success, to repair our Mother-Church; and, before another Palm Sunday, we shall, with God's blessing, have the old temple decked in the fair garments of comeliness and beauty.

But we are proud of our Mission work; it is the consummation of many prayers, and the rich reward of pious patience. The church was crowded, the music was inspiring, and the children, with branches of palm gathered for the day, came in joyous and happy numbers; and that too, through a driving storm and swimming streets. I enclose an extract from our daily papers:

Trinity Church Mission Chapel was dedicated on Sunday by Bishop Gregg, assisted by Dr. Bird and Mr. Lyon. The ceremonies, conducted with the aid of surplised chorists and excellent sacred music, were solemn and imposing; and, at their close, the Bishop congratulated Dr.

Bird and Mr. Lyon, for their zeal in forwarding the work; Mr. Hagood, for giving himself to it with devotion; Mr. Pilcher, the architect; the few friends who contributed with their accustomed liberality, and the children, in having, in pursuit of their spiritual exercises, a chapel dedicated to God.

I must also ask you to publish this annual report of our Guild. The Sisterhood in connection therewith, is a society over which any Rector would rejoice. People at the North are inclined to think Texas a kind of "Ultima Thule," but the blessing of this Palm Sunday, our wide awake church life, might modify the prejudice of any visitor. And, to show that we are not altogether uncivilized, while I write, artillery is firing in honor of the arrival of the first Ex-President who ever visited the State—Gen. U. S. Grant.

Trinity Church Guild.—Both departments of this interesting society met on Monday night, in the church, and the reading of the annual report exhibited a most gratifying spirit of benevolence and industry:

Receipts for members' dues, alms donations and special contributions to mission chapel by guild proper.	\$1511.45
Receipts by Sisterhood—members' dues, fancy work, concerts, and donations to church repairs.	826.65
DISBURSEMENTS.	
Paid for mission chapel in full.	915.00
Paid rents for poor, provisions supplied, transportation, medicines, fuel, etc.	294.45
Disbursed by Sisterhood—Provisions supplied to the poor—house rents—clothing, shoes, fuel, medicines, transportation, etc. etc.	669.00
Total receipts for the year.	\$2,338.10
Total disbursements.	2,048.45

Balance on hand in both departments 289.65
The Sisterhood have visited and relieved not less than 260 indigent families, given away 483 garments to the worthy poor, supplied work to sewing women and furnished many suffering and needy with fuel, shoes and materials for work. The mission work of the guild is in a most flourishing condition. The industrial school (held every Saturday in the Mission), is attended by thirty scholars, and in charge of a special committee, Mrs. George Sealy, Mrs. Sherwood and Miss Kirkland. The object is to teach little girls to sew, make their own clothing, and supply needy children with materials for dresses, etc. During the session the exercises are varied with singing and reading.

The guild is gratefully indebted to Mr. Chas. Mason for donating a fire insurance policy to protect our mission building.

E. C. HAGOOD, President.
J. A. LABARTH, Acting Secretary.
MRS. B. ADOUE, President of Sisterhood.
MRS. JAS. OWEN, Secretary of Sisterhood.
REV. S. M. BIRD, Visitor.

The Church in Cincinnati.

Correspondence of the LIVING CHURCH.

Among the signs of the times is the growing respect for, and observance of prominent Christian Festivals. The Puritanic satisfaction with Thanksgiving Day in this country, is being supplemented by the older and grander Church Festivals; and Christmas and Easter are fast assuming their proper position as the chief of Feasts. These are both the teachers and the outgrowth, of a clearer understanding and higher realization of the Doctrines and Life, of our Lord and Saviour Jesus Christ. The observance of these Festivals is not now limited to "Episcopalians," Lutherans and Roman Catholics (to whom they have always been dear); but others, "who profess and call themselves Christians," but who for a long time slighted, if not derided such "superstitions," are now beginning to appreciate their propriety, beauty and value. Even worldly people honor these days, and make Lent fashionable. These reflections are induced by the observance of last Easter.

In our Episcopal churches, the day was particularly festive. At old St. Paul's, it was the occasion of unveiling a new window—a memorial of Bishop Philander Chase, the first Bishop of Ohio, and of what was then the "Great West." The window is an excellent specimen of glass-coloring. The central figure is the scene of the first Lord's Supper, showing our Lord with the Apostles seated at the table. Above, is the Bishop's motto—"Jehovah Jireh." And below, is a tablet with the inscription. The Sunday Schools of several churches also celebrated their Easter Anniversary. In many of the non-Episcopal churches in the city, the Resurrection was the theme of the sermons. At the afternoon service at the Music Hall, Rev. Dr. Pratt preached a very able sermon on the "Power of the Resurrection." By the way, these Music-hall services seem to be growing in interest, and now look as if they may become a means of great good.

During the seven weeks' services which have been held, the congregation has grown from two thousand to five thousand persons,—being the largest religious congregation in this country. The services are under the immediate charge of Rev. J. W. Pratt, D. D., a Presbyterian, and a Professor in a Kentucky college. He is mentally a strong man, a ripe scholar, theologically—what is commonly called "orthodox," closely logical in argument, free from effort at rhetorical display, by no means sensational, but yet pleasant and satisfactory in delivery. His full clear voice is distinctly heard in all parts of the immense Hall. And the perfect quiet and marked attention of the thousands of hearers demonstrate the fact that the mass of the people will give attention to the simple Gospel when proclaimed

by a man who speaks earnestly because of his own conviction. The audiences are made up of all classes of people, (a full half being men); Protestants, Roman Catholics, Jews, etc., the majority being non-church-goers.

The grand Organ contributes musical attractions, and leads the singing; and when a familiar hymn is sung, the chorus of five thousand voices, with the sweet, deep tones of the organ shows the grandeur and inspiring power of congregational singing. These services are wholly free to the people; the expenses being paid by a number of contributing gentlemen. It is to be hoped that this utilizing of the spacious and elegant Hall, and of the grand organ, for religious purposes, will result in great good; and that the Gospel-seed thus sown will yield an abundant harvest in this godly city. It is understood that Bishop Jagger will officiate at one of the services soon.

The Music-Hall is being used this week, for a fair for the benefit of the "Widows and Old men's Home," which is now erecting a spacious building on Walnut Hills. The fair is participated in by all citizens, and the display of booths, etc., is beautiful and imposing. It is expected that the needed \$25,000, if not more, will be the net result.

CINCINNATUS.
CINCINNATI, April 1st, 1880.

A Correction.

Correspondence of the LIVING CHURCH.

I would like to correct an inaccuracy that occurred, last week, in an article concerning the death of Mrs. Russell—which error has significance only so far, as it might mislead friends, to whom the event should be communicated only through the columns of your paper. Mrs. Lucia Russell—the name under which she was so beloved—was born in Bethel, Vermont, and the name of her husband was Horace. He died in his early manhood, and it was at that time, Bishop Chase took her and her little daughter to his home and to his heart; and she was ever to him a most devoted, self-sacrificing friend and helper. She was the purest, loveliest character I ever knew. If she had a failing it was

"But generous nature's weed,
Or a rare virtue gone to seed."

"Honesty the Best Policy."—Country practitioner (surprised at the visit of a notorious quack and pill-vender—"Well, what brings you here?" Quack (evidently suffering from disturbed peristaltic action)—"Well, sir, the fact is, I feel rather queer, and—" Country practitioner—"Then why don't you take one of your 'pearls of health'?" Quack—"That's just it, sir! I think I've swallowed one—by mistake?"—Punch.

The Sunday School.

Teachers' Helps.

THIRD SUNDAY AFTER EASTER.
LESSON: ST. JOHN XXI:1-7, 14.

V. 1. "After these things," i. e., after the eventful week of the Resurrection—Easter and its octave—the manifestations to the disciples in the upper room at Jerusalem, and the manifestation to Didymus, in the same place eight days afterward.

"At the sea of Tiberias;" this is the "Gennesaret" of St. Matthew, the "Chinnereth" of the Old Testament; the "Sea of Galilee," called, "Tiberias" in honor of the Roman Emperor. The disciples have returned to their own homes, in obedience to the words of the angel (St. Mark xvi:7), and for fear of the Jews. Having no instruction and no occupation, and being poor men, they return to their ordinary occupations. They are now in their old accustomed places by the sea, hallowed by so many endearing and sacred associations; and we may learn from their conduct, the duty of fulfilling the ordinary duties of our station in life, because such are the appointment of God for our subsistence. We are taught, also, not to separate His Mysteries and the graces of His Kingdom from our ordinary life; but rather, to look upon our duties in this life as the sphere in which Christ will most assuredly manifest Himself to us. And so we find it. The disciples, with their hearts full of the Resurrection, were in their usual worldly calling. The highest doctrines and mysteries of the Faith are combined with the common affairs of domestic life. Christ had again and again hallowed scenes like this with His Presence, when He went in and out among them.

"On this wise showed Himself." We learn here that, after the Resurrection, Christ was not seen by mortal eyes except when He showed Himself. The Resurrection body is free from the laws of the flesh, it is the spiritual body, imperishable and incorruptible. (1 Cor. xv.)

V. 2. "There were together." The enumeration of the disciples, in the Gospels, is by two and two; here, however, they are separated, and the whole number together forms the sacred and mystic seven. "Nathanael of Cana;"—see the Lord's promise (St. John i:50, 51).

"The sons of Zebedee." Notice how the evangelist studiously avoids the mention of his own name; while giving to his narrative all the authenticity of an eye-witness.

V. 3. "Simon Peter saith unto them, 'I go a fishing.'" How was this, when our Lord had called him to be a fisher of men, in the light of St. Luke ix:62? We must recollect that during

our Lord's ministry, He had tried their faith by inducing them to leave all worldly occupations, and to trust in Him. At the last Supper, however, He had implied that they would henceforth have to depend on natural means for their support, as a continued trial of faith. "When I sent you, without purse and scrip and shoes, lacked ye anything? But now, he that hath a purse let him take it; and likewise his scrip." St. Peter was not prohibited from seeking the necessities of life by means of his former calling, any more than the Apostle St. Paul was forbidden to work with his hands, that he might be burdensome to none. Christ was not now continually present with His Apostles; and the Holy Ghost was not yet given. They had not yet received their commission. They had lost the guidance of one Master, and had not yet received the other Comforter. They therefore go a-fishing, and show that, without Divine Grace, they are mere fishermen, incapable of themselves to do anything to convert others.

"That night they caught nothing." Christ was not yet with them. The prophets, before the coming of Christ, had toiled to reclaim the single nation of the Jews, but in vain. In the morning of the Gospel, the net of Christ's Church brings in the world. "One soweth and another reapeth;" other men labored, and ye are entered into their labors.

V. 6. There is no success for the fishers of men, without Christ. With His aid, the net which has been drawn in vain is filled and does not break. This miracle recalls the first miraculous draught of fishes. It was intended to teach them and all other "fishers of men," what they were to do and expect in the great work of drawing the net of the Gospel, through the sea of the world, to the shore of everlasting life.

While Jesus spoke to His disciples from the shore, they, like Mary Magdalene and the disciples going to Emmaus, could neither discern His Person nor recognize His Voice, because of the glory of His Resurrection. Now they recognize Him by a miracle, as before He was recognized by the Breaking of Bread. We know Christ, in the evidence of His personal Knowledge of us, by our baptismal name; in Sacramental Revelation; in His Power and Goodness towards us.

V. 5. They answered "No," in order that we might learn that the fish on the shore (v. 9) was not provided by human means, but by Christ's creative power.

"This miraculous draught after the Resurrection, is to be contrasted with the miracle at the beginning of our Lord's Ministry (Matt. iv. Mark i. Luke v). There, the fishes were hauled into the boats on the sea; here they are drawn to the land. There, the net was on the point of bursting; here it is not torn at all. There, the fishes were to be called "fishers of men;" here they are invited to sit down and feast.

The former represents the fishers tossed in the ship of the Church, on the sea of this world. They draw good and bad fish into the net of the Church Visible, which is always strained by schisms, and on the point of breaking asunder. The second, after the Resurrection, represents the Church's labor as accomplished, and the good fish drawn to the land of everlasting life;—the fishers of the Gospel sitting at the banquet with their Lord, on the peaceful shore of life everlasting, after their own resurrection through the Resurrection of Jesus Christ.

—Wordsworth.

My Nose!

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

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by causing free action of these organs and restoring their power to throw off disease.

Why suffer Biliousness and aches? Why tormented with Piles, Constipation? Why frightened over disordered Kidneys? Why endure nervous or sick headaches? Why have sleepless nights?

Use **KIDNEY WORT** and rejoice in health. It is a dry, vegetable compound and one package will make six quarts of Medicine. Get it of your Druggist, he will order it for you. Price, \$1.00.

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1880. SPRING SEASON. 1880.

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Anticipating a great rise in prices of goods, we purchased and contracted for all the stock we should require for at least six months, and for some lines of staple goods for three quarters of a year at old prices. Now in order to keep and increase our largely increasing business we shall not advance one dollar on our prices. Our belief remains unshaken, and we shall act upon it that the best time to sell cheap is when others are selling dear—that more fortunes are made by selling at low prices than at high prices. A merchant can make a very large fool of himself in such times as these by marking up his goods. Such tradesmen should remember that there is a to-morrow which tells the story of to-day. There never has been a time since we have commenced business that we could do as well for our customers as at present. It will more than pay you to come to the City and buy your spring goods. It costs us less, from 5 to 8 per cent., to sell goods than any concern in the City or State. The main use of the business under one management makes the difference, and we purchase the goods at all times in such large quantities so as to save us fully 10 per cent. lower than small dealers. This season we can sell all goods lower than merchants in the country will have to pay for theirs.

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Choice Japan Tea,	per lb. 60	Best Rio Roasted,	per lb. 20
Good Japan Tea,	" 50	Best Java Roasted,	" 30
Our Best Young Hyson,	" 75	Best Mocha Roasted,	" 33
Very Fine Young Hyson,	" 50		
Choice Oolong Tea,	" 75	SOAPS.	
Good Oolong Tea,	" 50	Babbitts Soap,	per box, \$5 25
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Basket Fire Tea,	" 75	Proctor and Gambles,	" 3 35
Best English Breakfast,	" 75		

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

WE SELL THE BEST FLOUR.
WE SELL THE BEST MINNESOTA PATENT FLOUR.
WE SELL ALL GOODS CHEAP.
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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, Goutre 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, Bloating, 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.

PUMPS, WIND-MILLS, TANKS, WASHING MACHINES, And other useful articles too numerous to mention, manufactured by **WINSHIP BROS. III.** RACINE, WIS.

E. R. P. SHURLY, Watchmaker & Jeweler. ALL WORK WARRANTED. Opposite Sherman House, No. 55 South Clark Street CHICAGO.

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Mission Work. Diocese of Quincy.

To the Editor of the Living Church.

The Lenten season has ended. The great Easter Feast has come and gone, leaving behind it, we trust, rich blessings to many souls, in Warsaw, Carthage, and Monmouth. The whole of the services during Lent were well attended in these three places, and with increasing interest to the end. From Ash-Wednesday, services were held on every Tuesday, Wednesday, and Thursday, in St. Paul's church, Warsaw; every Friday in Trinity, Monmouth; and, in St. Cyprian's, Carthage, as often as the Priest could reach the Mission.

Every day during Holy Week, in St. Paul's, a large congregation gathered round the foot of the Cross. On Good Friday evening, the Mission chapel at Carthage was filled with devout worshippers. Easter day dawned brightly on St. Cyprian's Mission. Adult baptism was administered in the early morning; followed by full festal services and Celebration, at which all of the communicants were present, except four, who were providentially prevented. The full Choral Service in the afternoon again filled the chapel, and at the third service, it was crowded for the third time. The Easter Offerings were made chiefly at the Morning Celebration, including a full Communion set of Holy Vessels, and a very beautiful full set of embroidered Altar linen, together with a very fine case to keep it in when not in use; also a large gilded Altar Cross, and several articles for the Mission use. The linen was embroidered by a devoted lady of Quincy; and several ladies of Quincy assisted the S. Cyprian's Ladies' Guild, in procuring these offerings for the Mission. The Money Offerings were large, sufficient so, to entirely lift the Mission from its liabilities, and dispel the cloudy atmosphere of financial pressure which had so long oppressed S. Cyprian's. The future is cleared up by this blessed Easter. The whole amount of Offerings for the day, material and money, amounted to more than a hundred dollars. The priest in charge received a special Easter offering from the ladies of S. Cyprian's, for which they have his sincere thanks.

The annual meeting was held on Easter Monday evening; and was fully attended. The officers of the Mission for the coming year were nominated, and have since been appointed by the Bishop, who has also licensed Mr. W. H. Davidson as Lay-Reader; so that henceforth there will be services every Sunday in S. Cyprian's, Carthage; as has always been the case in Trinity Mission, Monmouth, since its organization.

On Easter Monday, at Carthage, sufficient pledges were given, to insure the Mission Services for the coming year, i.e., to Easter 1881. LAUS DEO!

In Trinity Mission, Monmouth, everything is going on vigorously. The devoted Laity are fully alive to their needs, and equal to their necessities. The priest in charge has baptized ten in the Mission since January, and more are preparing for the Holy Sacrament of Baptism. We hope to have Confirmation in Monmouth before Convention, and also again in Carthage, where the Bishop has already confirmed thirteen, since the Mission has been in charge of the present priest.

There is a choral service in S. Cyprian's Mission, every Sunday afternoon. S. Cyprian's chapel, was beautifully decorated for the Feast by the Ladies' Guild. We have now a working guild in each of the three parishes. The St. Paul's Guild in Warsaw, the Trinity Guild in Monmouth, and the S. Cyprian Guild, and the Choral Guild in Carthage.

With these encouragements to stimulate us, we earnestly trust that the future may bring forth much fruit to the glory of our Risen Lord, and for the benefit of many precious souls! W. F. L. Warsaw, Easter-tide, 1880.

One of the latest marvels is luminous paint. Science has long known that certain earths or salts have the power to store up the sunbeams, and so become luminous in the dark. These earths are made the bases of a paint of such illuminating power, that a surface two feet square serves to read by, as well as does an ordinary lantern. Fancy reading by the wood-work of frieze and chair-board! And how brilliant would be such a style of decoration! Before it, the gems of the genii in the Arabian Nights must need 'gin to pale their ineffectual fires.

The Sunday School.

Teachers' Helps.

Fourth Sunday after Easter. Lesson, St. Matt. xxviii, v. 16. In fulfillment of the promise made to the disciples on the night of His betrayal (St. Matt. xxvi:32). Our Lord directs the two Marys to acquaint His disciples of His resurrection; and to tell them to meet Him, in Galilee (Ch. xxviii: 7,10). In obedience to His command, the disciples repair thither. At what time the Lord specially designated this mountain as the place of meeting, does not appear, though we may naturally infer that the place was included in the general instruction. Neither the actual place nor the name of the mountain is mentioned; nothing is said which would lead us to infer it to be the place of the Transfiguration; which is not designated in the Gospel as "the mountain" but as "an high mountain apart" (Matt. xvii:1). "The mountain" seems rather to imply the mount of Beatitudes, the great mountain of His teaching (St. Matt. xv:29 and xiv:23. St. Mark iii:13. St. Luke vi:12).

Notice that this is a meeting of our Lord's own appointment; that it is the only appearance after the Resurrection, which had been previously fixed and foretold. This is considered by St. Augustine as the eighth recorded appearance of our Lord after His Resurrection. St. Chrysostom thinks it the last before the Ascension.

V. 17. This verse can be fully understood, if we recollect that there were present the "five hundred brethren at once," mentioned by St. Paul; although the narrative of St. Matthew does not require their mention. "They" (the eleven including Thomas, who with the others had received such positive assurance of our Lord's identity, in Jerusalem) "worshipped;" "but some" (that is, of the five hundred brethren), "doubted," or, as St. Luke says, "were terrified and thought they had seen a spirit." St. Mark says that the Lord upbraided them "for their unbelief and hardness of heart." He appeared; the apostles worshipped; some of the brethren doubted. The presence of the brethren is accounted for, when we remember that they, as the Church at large, are the witnesses of His solemn delegation of power and authority to His Apostles as the Rulers of the Church.

V. 18. We have here a declaration of the Royalty of Christ; a point of vast importance to us, in as much as from this Royalty of Christ the existence of the Church, with all her powers, privileges and hopes, is distinctly derived. As a King, He founded His Kingdom; as a King, He commissions His ministers; as a King, He laid out the limits and constitution of His Kingdom, according to His Will. As the Prophet he had gone in and out among His disciples, in His three years' ministry. He manifested His Priesthood, when He offered the adorable Sacrifice of His own Body, on the tree, as the propitiation for the sins of the world. His eternal Royalty He established, in the triumph of the Resurrection. He was raised from the dead by the glory of the Father, and declared to be the Son of God with power. All power, as Man, is given unto Him; for as God He had it from everlasting (Phil. ii:8. Acts ii:36. 1 Peter iii:22. St. John xvii:2). The power given to Christ is the power of His mediatorial Kingdom. Our Lord, Who was anointed on earth by the Holy Ghost, to the three-fold Office of Prophet, Priest, and King, is now about to exercise these perpetually for His Church in Heaven; therefore He delegates types of the same to His Church on earth. He deputed His Priestly office to the twelve, in committing to them the Eucharistic Sacrifice and Sacramental Benediction; His Prophetic office by His promise of the Holy Ghost, Who should lead them into all truth; and His Kingly office when He appointed unto them a Kingdom, when He gave to them the keys of the Kingdom, in the power of binding and loosing.

V. 19. The specific delegation of His earthly Kingdom is in the command "Go ye." "All power is given unto Me in Heaven and earth." Therefore with no inferiority of power, commission or authority. "Go ye, and make disciples of all nations." In our English version it is, "teach all nations;" and in the next verse "teaching them to observe." As these are quite different in the Original, we render it by the more literal expression, "Make disciples." We paraphrase the command thus, "make scholars of all nations, by baptizing them into the Name, etc., and continue to teach them, etc." "Into the name," not "in the name." Into that Name, with three-fold power penetrating the spirit soul and body; delivering from the world, the flesh and the devil. The Name that is a strong tower of strength, unto Which the righteous runneth and is safe; not into names, but into the One Name. That is, admit them by Baptism into the privileges and duties of faith in, and obedience to, the Name of the One God in three Persons, the Father, the Son, and the Holy Ghost; and into participation of, and communion with, the Divine Nature. This Baptismal formula is a declaration, by Christ, that His religion is founded on a Profession of faith in one God in Three Persons. We cannot see God; we know not What He is; we cannot by our senses discern Him. But this we have; this is given to us: His most Blessed, Sacred Name; This we may love, and hallow and reverence; This is to us our Mount Zion invisible, our sanctification, our strength and illumination. His Name on earth, and ours written in Heaven. May we all come to know His Name on earth, and He to know ours in Heaven; let us adore His Name written on our foreheads; that we may find our names not blotted out of the Book of Life.

V. 20. Not only among all nations, through all time shall be His dominion. "Lo I am with you all the days, unto the end of the world." Not

to the apostles only is this spoken; but, in them, to the Church even unto the end. "I am with you, and with those in whom your Apostolic authority will be continued, unto the end. I shall never be absent from you; in the hour of greatest trial I shall be with My Church; and in the last day, ye shall see Me again, and then I shall ever be with you and you with Me." As when He was on earth, the Son of Man was in Heaven with the Father, so now that He is in Heaven with the Father, He is also in verity with His Church on earth. Christ is with His Church always, even unto the end, and with each member of it. They who seek to realize that Presence, will come to know It in the sense in which it is intended, if, with clean hands and a pure heart, they seek communion with Him Who is our Immanuel—"God in us."

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.

Hints to Butter-Makers
is the title of a valuable little pamphlet, sent free to any address for one stamp. Address, Butter Improvement Co., Buffalo, N. Y. It tells you how to increase amount of butter from given amount of cream 6 per cent., improve quality of butter 20 per cent., make "gilt-edge" or golden colored butter the year round. Every farmer and dairymen should send stamp for it.

When any of our readers visit Detroit, we advise them, by all means, to call at Mabley's, on Woodward Avenue, where you will see the largest clothing store in the West. While there price some of the goods, and you will be astonished at their good quality and cheapness. You will be welcome though you do not wish to buy, and will be shown through the establishment by any one of the many clerks.

"BROWN'S BRONCHIAL TROCHES," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Irritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable.

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Woodward Avenue, 3 1/2 Miles. Leaves going North. Jefferson Ave. 6:24 a.m. R. R. crossing, 6:12 a.m. Last car, 11:00 p.m. Last car, 10:40 p.m. Sunday, 8:54 a.m. Sunday, 9:00 a.m. Cars run every six minutes till 8 p.m.

Michigan Avenue, 3 1/2 Miles. Leaves going West. Jefferson Ave., 6:00 a.m. Junction, 6:00 a.m. Last car, 10:00 p.m. Last car, 10:30 p.m. Sunday, 8:48 a.m. Sunday, 8:48 a.m. Cars run every six minutes till 10:30 p.m.

Gratiot Avenue, 2 Miles. Leaves going North. Jefferson Ave., 6:00 a.m. Dequindre St. 6:22 a.m. Last car, 10:00 p.m. Last car, 10:22 p.m. Sunday, 9:00 a.m. Sunday, 8:22 a.m. Cars run every fifteen minutes till 10:22 p.m.

Cass Ave. & Third St., 3 1/2 Miles. Leaves going North. Central depot, 6:48 a.m. Stables, 6:12 a.m. Last car, 10:32 p.m. Last car, 9:50 p.m. Sunday, 10:08 a.m. Sunday, 9:34 p.m. Cars run every eight minutes till 9:36 p.m.