

The Living Church.

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

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WHOLE No. 78.

The Nations of Europe.

Victoria and Eugenie—French Legislation—The Dry-Rot in Turkey—French love for Germany.

The Queen of England has just returned from her pilgrimage to the tomb of her daughter—the late Princess Alice. The Empress Eugenie is nearly at the close of her long and painful journey to the distant Continent where her son was slain. The sympathy of every American as well as of every English man and woman must follow her. That only son whom she loved so well, may have inherited and had cultivated in him ambitions which, if he had lived, would have brought disaster to his country. But his nature was noble, his young life was fair, and he knew how to die; and the compassion of all the people of our own, as well as of his adopted country, can flow without reserve towards the sorrow-laden mother who has gone to pray on the spot where he died.

The two bereavements have their lesson. The English Princess died in the quiet discharge of her domestic duty, the heroine and martyr of those devoted family affections which we are apt to consider at once specially English and German. The Bonapartist Prince was the victim of that spirit of military adventure, which has alternately made and marred the fortunes of his house, and been the curse of France and of Europe. The story of the Empress Eugenie and her son will be sure some day to furnish a theme to the romancist; meanwhile it affords to the moralist, texts almost too easy to preach from.

The old French laws, which the government of France is enforcing against the religious societies, may be summed up in two decrees. The first (having respect to the Jesuits), gives them three months to perfect their dissolution; the ending date being the end of the present school-year. The second decree concerns the other unauthorized religious congregations. These have three months given them, in which to report their statutes to the civil power, and to obtain the legal authorization to continue. The application for authorization must designate the Superior, the locality, and the assurance that the Superior will reside continuously in France. The statutes must have the approval of the Bishop of the diocese, and must contain a clause recognizing his spiritual authority. Unless this should be done within the three months, the community is *ipso facto* dissolved, and the law will be thoroughly enforced. This is all very well for laws; but we wait with curiosity to see how they will work, when carried into practice. There will be strong kicking.

Still do they fiddle in Constantinople, while Turkey is burning. Still does the extravagance of the Seraglio go on, and the wretched people are daily ground finer between the upper and nether millstones of taxation. Said Pasha, who seems not to have taken leave of his senses (like most of his *confreeres*), has proposed, in the Council of Ministers, that, inasmuch as the salaries of the public functionaries have been reduced, it is also necessary to diminish the Sultan's civil list and the salaries of all the palace employes, and to abolish the enormous pensions enjoyed by favorites and *protoges* of the Sultan. This proposition of the Grand Vizier was, we are told, vigorously combated by the Minister of the Interior. In reply, Said Pasha reminded the Council that it was the present Minister of the Interior who had made the reduction of one-half, in the interest payable on the Public Debt; an act which had fatal consequences for Turkey. The Grand Vizier added, that the Minister of the Interior did not give proofs of his patriotism, in opposing his proposition; the carrying out of which was necessary for the welfare of the country.

If any one should have any doubt as to what Frenchmen think of Germany, they have only to read the following extract from a letter by one of the most distinguished French statesmen. We remember how the depth of this hatred struck us, when we heard a French clergyman in this country, say—"Just as Hannibal's father made him take an oath, never to rest until Rome should have been destroyed, so I make my sons swear, never to rest until Germany shall have been ruined." Such hatred must tell, some time or other.

"Mark my words," said the statesman in question. "Till France recovers her lost provinces she will have one, and but one, foreign policy: She will eschew foreign entanglement; she will husband her resources; she will reorganize her army; she will be careful to give no *casus belli* to her conqueror. Germany is now so strong, and her military system is so perfect, that France will be in no condition within any calculable time to attack her with any certain prospect of success. We cannot now afford to wage a war of doubtful issue. Certain victory, or acquiescence in defeat: these are our only alternatives. Certain victory, while Germany remains what she is, is not to be thought of. By and by, we shall certainly make it hazardous for Germany to take the offensive; but we shall certainly not take the offensive ourselves, single-handed. No; we shall sit still, grow strong, and watch our opportunity.

It will come some day. Our defeat has suddenly disclosed a new danger in the midst of Europe. It is a great empire of trained soldiers and able commanders, all wielded by a man of consummate political craft, and without any scruples.

"We shall keep ourselves free till we see our chance. The victory is to those who know how to wait. Rashness has been one of the besetting sins of the French. Bismarck has cured us of it; and now, Europe will find that we have turned over a new leaf. What I now tell you is not merely my private opinion. It is the resolve of every Frenchman. In this matter we have no parties. Republican, Monarchist, Imperialist, can have only one end in foreign policy while France remains dismembered, however they may differ as to the means."

Eastern News.

Funeral of the Rev. Dr. Osgood.—The Doings of the "Reformed," in "Synod" assembled.

From our New York Correspondent.

NEW YORK, April 24, 1880.

The funeral of the late Rev. Dr. Osgood took place on Monday last, at St. Thomas' Church. The spacious building was filled with the relatives and others who wished to pay their respectful tribute to the distinguished dead. There was a large attendance of the more prominent clergy of the city; and, besides many civilians, there were delegations present from the New York Historical and other Societies, of which Dr. Osgood was a prominent member. The body (which was enclosed in a polished oak casket, on which, at the foot, rested two palm leaves crossed, and, at the head, a floral wreath), was met at the door of the church by Bishops Potter and Beckwith in their robes, and by other officiating clergy. As the procession proceeded up the aisle, Bishop Potter read the opening sentences. The casket was placed on a low dais at the entrance of the Chancel, where were seen a number of floral tributes, among which were a sheaf of wheat, and a copy of the Scriptures in flowers. The service followed the usual order; and, in accordance with a wise New York custom, there was no Address. The congregation was dismissed with the Benediction, by Bishop Potter; and the remains were then taken to Fairfield, Conn., where the Committal Service was read. Among the pall bearers, besides clergymen of the Church, we noticed prominent ministers of various denominations; and, among them some Unitarians, from whom Dr. Osgood came to us. The large congregation, and the solemnity which pervaded it, proved the hold which Dr. Osgood, the man of letters and the divine, had upon the community; and, in the transfer of his allegiance to the Church, he had left no bitterness behind him. Nor did his transfer cost him much. He was a Unitarian of the old school, the school of Channing, and it was a narrow line, so far as the Divinity of Christ was concerned, that separated him from those, who held to the ancient Creeds. German rationalism had not then taken the place of a better faith; and Unitarianism was not, in New England, a synonym with infidelity. Dr. Osgood, in his earlier days, held very much the position held by Bishop Huntington, whose faith was not incompatible with his education at an "orthodox" college, or with his uniting in their worship. It was rather extreme Calvinism, against which they revolted, than the Faith once for all delivered; and their Unitarianism was a protest against the wonderful logomachies of the Puritans.

A Synod of our Reformed friends has just been held here; and we gather from its proceedings, that they are not as strong in this great centre, as they could wish. We infer that their parish reports have been of a verbal nature, and have consisted for the most part of visions and dreams, or what the profane might call "gush." A motion was made, that hereafter the reports be made statistical. There were evidently some who thought that one fact was worth a volume of talk. The motion however was too practical to meet the entire approval of the synod, and the presiding officer, sometime known to us, as the Rev. Dr. Nicholson, was decidedly of opinion, that the reports, as usually presented, afforded more spiritual encouragement, than if made in a statistical form. Mere facts and figures do not give as large an opportunity to "blow;" and so the motion was withdrawn. An effort was made to procure a room for head-quarters in the Bible House; and a subscription was taken up to raise the necessary sum, \$250. One man gave \$25, others \$10 and \$15; but there was still a considerable deficit, which they hope to make up from other sources. A proposition was made, to appoint a Missionary Committee, to establish and maintain Missionary Stations; but it did not carry. One man said that they now had churches where none were needed, and *vice versa*. A clergyman thought "it would be ridiculous to establish churches, where they could not pay enough to support a clergyman. He had lived on almost nothing in South Brooklyn and Jersey, as a missionary. Jersey air was very good, but not the most substantial thing to live on." Dr. Nicholson, when asked, gave his views:

He said, he would never raise a finger to start a church in a community, unless two or three of the responsible men of the place asked for it, and

were willing to assume the burdens of the church. The Church was not at present in a position to attempt to plant the banner of Christ among those who know Him not. He did not wish to force the establishment of the Church anywhere where it was not wanted. That had been tried, and was a failure. The mission of the Church was to stand as protestants against certain theological forms and doctrines. They should go on and pay off their debts, and keep up their present membership, adding to it whenever they could. Refusals had already been made by friends of the church, to contribute any more money until the existing churches had paid off their debts. Churches had been established wherever they had been asked for, and extended from the lakes to the Gulf, and from ocean to ocean. It was, however, not in condition to enter upon a new enterprise in missionary work. If such a committee were formed, its members would be bound hand and foot in enterprises. It was better to keep step with God's own providence.

On the whole, the outlook for the synod is not encouraging at head-quarters; and there seems to be more than one "perplexed presbyter" among them. Though not exactly church-news, we think your readers will like to hear something of the progress of the late schism. Large doses of quinine seem to have been most necessary to a vigorous health; and, since the death of their Philadelphia friend, something very like a chill prevails in all their coasts.

News from the Churches.

MINNESOTA.—Bishop Whipple visited St. Paul's, Winona (Rev. E. S. Purdy, Rector), on the 3d Sunday after Easter. On Saturday evening, a reception was given for the Bishop, at the house of the Rector; his parishioners having thus the opportunity of meeting their Bishop socially. The Bishop preached morning and evening at St. Paul's; and, in the afternoon, at Stockton, a few miles distant, where there is a Mission Chapel. He confirmed at the evening service a class of 23 persons, presented by the Rector. We are pleased to learn of the prosperity of this important parish. It has decreased its indebtedness, during the past year, nearly \$3,000; and the Sunday School has doubled in numbers.

We regret to learn that the Rev. W. P. Ten Broeck, Rector of Christ Church, St. Paul, has been compelled to resign, because of ill-health; the resignation to take effect about Oct. 1st. St. Paul's Church, St. Paul, is to be enlarged during the coming summer, to make room for an increasing congregation.

LOUISIANA.—We see that our old friend, the Rev. Herman C. Duncan, has resigned Grace Church parish, in Kansas City, and accepted a charge in Alexandria, La. It is between three and four years since he left Chicago, but he left behind him very pleasing remembrances; and we trust that much success and many years of happiness await him in his new field of labor.

On Wednesday, April 6th, the 39th Annual Council of this diocese convened, and remained in session for three days. It was found impossible to make a Report on the state of the Church, owing to the want of correct statistical information. It was resolved to undertake the erection of an Episcopal residence. The Committee on Missionary Work recommended the formation of parochial Missionary Societies, and also, the appointment of a Board of Missions, to consist of three clergymen and three laymen, and a secretary and treasurer. A resolution was adopted, also, appropriating \$500 annually towards the support of the University of the South. Prof. Yeager, of the University, being introduced, made an eloquent appeal in its behalf.

QUINCY.—One of the meetings recommended by the last Diocesan Convention, to be held in different Parishes and Mission Stations in the interest of the Church in this Diocese, was held at St. Stephen's Church, Pittsfield, on Tuesday and Wednesday of last week. Some of the clergy, who had promised to attend, were detained; but the enthusiasm of the people sustained well the services. A sermon on "Faith in its Conquest of the World," was preached on Tuesday evening, by the Rev. B. F. Matrau, of the Diocese of Missouri. The Bishop followed with a short Address. On Wednesday morning, after Litany and the Holy Eucharist, Rev. Dean Ritchie, of Quincy, read an admirable Essay on "Religious Toleration;" and the subject was then discussed by the clergy present. The subject of the afternoon, "The Cultivation of an Apostolical Spirit," was mostly treated by the Bishop. The evening service was one of special interest, concluding with addresses on "Growth of the Church;" "the Church a United Family;" and "Loyalty gives all what may be asked."

The Rev. Edward P. Little, the Rector, has secured the respect and the hearts of all his people, and is held in high esteem, outside of the walls of St. Stephen.

The Bishop is to visit Kewanee on Wednesday, 28th, and Geneseo on Thursday, 29th.

ILLINOIS.—Bishop McLaren visited Emmanuel Church, Rockford, on the 21st inst. He preached, and confirmed a class of nine persons. —Col. and Mrs. John W. Taylor, of Decorah, Iowa, have ordered a fine Memorial window for Emmanuel Church, which is awaited with no little interest.

The Church in British Columbia.

Correspondence of the LIVING CHURCH.

Until lately, British Columbia formed one extensive diocese; but within the last year it has been divided into three. Vancouver Island formed one diocese, the cathedral town of which is Victoria—the capital, and the seat of Government. About 40 miles from Victoria, along the east coast, is the agricultural district of Cowichan. This district is divided into seven parts, (each bearing a distinct name), of which Chemainus is one, and Somenos another; and yet, when spoken of as a whole, all go under the name of Cowichan. As may be imagined, the population is somewhat scattered. An Anglican Mission was established, and a resident missionary appointed here during the year 1866, although services were held some time previously, once a month. A clergyman who was no other than Mr. Garrett, now well known in the American Church as the Bishop of Texas, used to ride over a bad trail a distance of forty miles, to carry the Word of Life to the settlers living in—what might then have been termed—"the backwoods." And here let me say of the missionary pioneer, that he was much beloved; and, although those were rough times, yet he was always equal to any emergency. During his incumbency, a small log building was erected in what was then a central part of the settlement, and near the Somenos Lake. In 1866, a glebe, (consisting of 100 acres), was purchased in the centre of Cowichan and a parsonage erected upon it; on the completion of which, a resident missionary was appointed. Services were held in the parsonage as well as near the Somenos Lake. At length, a log building was erected on a knoll a short distance from the parsonage, and services were also commenced in a house at Chemainus—12 miles distant.

Such was the state of affairs when, in 1873 I entered into their labours, except that the two log buildings were getting rather dilapidated. On my arrival, I saw what was required in the district, viz., three churches. A central one, which would be worthy of such a lovely site, also one at Somenos, and a third at Chemainus; hence I at once set to work in order to raise funds. I did not expect to obtain much aid in the district; it was upon Victoria, and upon friends in England that my hopes relied, and I was not disappointed.

The third church was completed a short time ago. So that, after much personal toil and anxiety, my design has been carried out, and these buildings are entirely free from debt. The following is what appeared in the *Victoria Daily Standard*, relative to this church;

The Anglican church in this district was completed on Wednesday last. It is situated near the left bank of the Chemainus River, at the foot of the bridge, and by the side of the Cowichan-Nanaimo road. Being central for the settlers, and in the midst of three Indian tribes containing a population of five hundred, and being several miles from any other church it will supply a want long felt. It is a frame building, lined throughout, and with rustic weather-boarding outside. The style may be said to be Gothic. The bell gable towering up gives it a pretty appearance, and the whole structure far exceeds the expectation of the friends connected with it. For many years, services have been held in a house, for settlers; and the present incumbent has had occasional services for the Indians, either in an Indian house or in the open air; but yet owing to local circumstances, as well as financial causes, a proper building could not until now be obtained. A work of this kind, it is needless to state, the incumbent (the Rev. D. Holmes) is always first to promote by his efforts: either in giving assistance in labor, or in stimulating and encouraging others. Assistance has also been rendered, in the hauling of the lumber, a distance of twelve miles, by the sellers of Somenos and Chemainus. A grant of £30 sterling has been promised by the Christian Knowledge Society towards this building, but their rules are such, that the above amount must place the church free of debt. Many thanks are due to the kindness and liberality of such Victoria friends as have contributed towards enabling Mr. Holmes to take up this grant.

Surrounding the central church (St. Peter's) is a very pretty cemetery, in which rest several bodies of the faithful. There is one grave there which links our church with that at Springfield, Illinois, as containing the remains of a brother of John Richardson, Esq.—a well-known member and Church-worker in that city. The body of our friend rests among the faithful departed of this section of Christ's Church; awaiting the blessed Day, when all those who have gone hence in the true faith of God's holy Name will have their perfect consummation and bliss, both in body and soul in the Church triumphant. Is it not a cheering thought that the Church in British America, and the Church in the United States are working on, side by side; both off-shoots of the same Mother Church, and all in "blest communion, fellowship divine—All, all are one in Thee, for all are Thine. Allelujah.

It is also very encouraging, when Christian sympathy in practical effort is shown by one section of the Church towards another. An instance of this kind may be mentioned in the gift of two very valuable "Alms-basins," presented to St. Peter's Church by Mr. John Richardson of Springfield, in your State, in memory of his brother Frederick, whose remains are interred in this Cemetery. This token of Christian munificence I have just received. The alms-basins were obtained from Messrs. Cox & Sons, London. The outer part of each dish bears the fol-

lowing text, in large letters:—"It is more blessed to give than to receive," and on the inner part, and underneath, is engraved:—"In memory of Frederick Richardson, of Chemainus, B. C."

"Presented to St. Peter's Church, Cowichan, B. C. in memory of Frederick Richardson. Born March 20, 1826; London, England; died at Chemainus, June 23d, 1877. Donated by his Brothers and Sisters of Springfield, Illinois, U. S. A. D. 1879." A very handsome monument is being prepared, to be placed over the grave; which, when completed, will be quite an ornament to the Cemetery.

The weather, this winter, has been unusually severe, and at the present moment the snow is two feet deep in Cowichan. It is expected that half the cattle and sheep on the mainland will die. The Vancouver Island farmers expect and are prepared for winter. D. HOLMES.

St. Peter's Mission, COWICHAN, BRITISH COLUMBIA, March 4, 1880.

Old St. Ann's, Brooklyn.

From our New York Correspondent.

We noticed, quite recently, the closing services at this church, on the 15th inst, previous to its demolition, arising out of the exigencies of public improvements. The occasion is worthy of more than a mere passing allusion. The interest excited by the event, called out more than fifty of the clergy, and a congregation that filled the building. The church was built in 1824, and was a brick structure, with a shallow chancel, and a gallery on three sides. Over the front gallery, and well up in the roof was another gallery, which had a suspicious look, as though (as was the case in many old churches), it might have been intended for the negroes, in the old times. Many of the pews were square, and had seats upon three sides. The chancel-rail was well out in the church, and by its semi-circular form could accommodate a large number of communicants; the Holy Table was in the midst of the chancel, though we noticed that Bishop Littlejohn, who was Celebrant, took the Eastward position. The floral decorations were very fine. The pulpit was literally filled with choice flowers, as was also the font. Upon the altar were a floral Cross and two large vases of flowers, bluish roses, lilies of the valley, and stately callas; and against the reredos, and in the corners of the chancel, were potted plants of many rare varieties. The service was divided among many clergymen. There was "here a little and there a little," and what might be called "line upon line;" but we may suppose that there were local reasons for the minute subdivision. Addresses were made by Bishop Littlejohn, the presiding Bishop, and Rev. Drs. Dyer and Schenck; and they were full of reminiscences of the old parish. The Address of Bishop Littlejohn was rather introductory, and it was full of pathos. There were in the congregation many aged persons, who had been connected with St. Ann's for a half century and more. There was one venerable woman, who sang at this last service as she had sung at the opening of the church fifty-six years ago. It is needless to say that many eyes were bedewed with tears. When Bishop Smith came forward, the clergy and all the congregation rose, and reverently bowed to the venerable man, whom Bishop Littlejohn introduced as the Nestor of the American Church. Seated in a chair near the front of the chancel, he gave his reminiscences of old St. Ann's, which he had known from the days when Bishop Henshaw was its rector, and when it might well be called a rural church. He gave recollections of Bps. Henshaw, H. U. Onderdonk, Mollvaine, and Dr. Cutler (the latter of whom was rector for thirty years); and he was listened to with the most marked attention. Rev. Dr. Dyer followed Bishop Smith, and while, though three score years and ten, he personally disclaimed the ability, on account of his comparative youth, to give reminiscences of the fathers, he related many interesting facts about Bishops Mollvaine and Onderdonk and Dr. Cutler. He paid many compliments to the two Bishops, and expressed his great admiration for them both. His first visit to St. Ann's was when he came as secretary of the Ohio Convention, to confer with Bishop Mollvaine about his election to the Episcopate. For a man who is still too young to deal in recollections of the past, Dr. Dyer had a great familiarity with former days; and his remarks were enlivened by a touch of humor, that created in his hearers many a ripple of pleasure. Dr. Schenck closed the Addresses with a detail of many curious facts in the history of the parish; and, when he touched upon the memories of this last service, he was himself almost overcome with his emotions. (Old St. Ann's, in a few days, would be destroyed; but he found comfort in the thought, that new St. Ann's, free from debt, was to be consecrated on Ascension day. After the Addresses, the Holy Communion was celebrated; and the number receiving was very large. It seemed as if everybody was anxious to take part in the sacred service; and we were particularly struck with the large number of aged communicants. The service was brought to a close at three o'clock, having continued four hours. No sooner was the congregation dismissed, than the work of destruction began; and a friend, who went into what remained of the church next morning, found a Jew sitting upon the chancel-rail, with his hat upon his head, and a cigar in his mouth.

News from the Churches.

SPRINGFIELD.—Trinity Church, Carrollton, was consecrated on the 13th inst., by the Bishop of the Diocese. The parish had been without regular services for four years or more, when the Rev. G. W. G. Van Winkle A. M., of Jersey City, assumed the Rectorship; and the result of a year's work is, the payment of the debt on the church, and the gathering in of a large congregation. Of the Clergy of the Diocese, there were present—Rev. Dean Dresser, who preached the sermon; Rev. Dr. Easter, Rev. W. H. Tomlins, and Rev. Mr. Huntington. In the evening, the Bishop preached on "Reverence."

On the next day, the Chapter met, when the usual services were held. After Evening Prayer, there was a public discussion upon the subject of Church Music. Rev. A. E. Wells and Rev. G. W. G. Van Winkle expressed some very decided views.

On Thursday, the Chapter adjourned to meet at the call of the Dean. C. M.

CENTRAL PENNSYLVANIA.—On the second Sunday after Easter, April 11th, the Bishop of the Diocese visited the parishes in Scranton. In the morning he confirmed a class of twenty-eight, at St. Luke's, (the old Parish Church, of which the Rev. J. Philip B. Pendleton is Rector), which was the largest class that has ever been presented in this Parish. In the afternoon, twelve persons were confirmed at St. David's Mission, Hyde Park; and in the evening, at the Church of the Good Shepherd, Green Ridge, four were presented. Both of these are under the efficient Rectorship of the Rev. Joseph P. Cameron. The Lenten services in this city have been better attended than usual. On Easter Day, the congregation of St. Luke's were able to enjoy for the first time the sweet and mellow tones of their new bell. It was made by Menely & Co., of West Troy; weighs 2,500 lbs., and cost, with the mountings, etc., \$900. Both of the Parishes have Guilds connected with them, that are very effectively aiding the Rectors in their parochial work.

RHODE ISLAND.—The Rev. J. M. C. Fulton, who lately resigned St. Thomas' Parish, Brandon, Vt., and has become Rector of the Church of the Epiphany, Providence, R. I., has our deepest sympathies in the accumulated trials which seem to have waited upon his arrival in his new home. Upon first moving in, his wife's sister was taken suddenly ill. Next, his two children were stricken down with scarlet fever. Then, his wife followed; and "now" he writes, "all are lying prostrate. My little daughter, 9 years old, is still alive, though for days no hope was entertained of her recovery. The past two weeks have been the darkest of our life. Among perfect strangers, amid boxes and furniture strewn in all directions, to be so sorely afflicted, has excited the sympathy of all classes and denominations. The practical sympathy for us in our sad affliction, is to us unparalleled. The people of Providence are among the kindest we ever knew. Please ask the prayers of your readers for us. We opened our new and beautiful Church of the Epiphany on Easter Day, and my rectorship seemed to begin under the most favorable conditions. But—"

To such an appeal, it is needless for us to add anything.

MINNESOTA.—Bishop and Mrs. Whipple returned home on Saturday the 3d inst., from Florida. The Bishop's health is very much better, and Mrs. Whipple is also greatly improved in health. It seems like a cheering ray indeed, that has dawned upon us, the having the dear Bishop on our midst again. He preached in the Cathedral on Sunday morning, and a large congregation welcomed him home again. He delivered the first lecture of the course of 1880, on "Pastoral Theology," to the Senior Class of Seabury Divinity School, on Monday afternoon last. Next week, he starts on his Visitation as advertised in the LIVING CHURCH.—Rev. George B. Whipple, A. M., has decided to remain at the Cathedral, having declined the call to Adrian, Michigan. Our people are glad that he has reached this conclusion, as he is doing a noble work in this city.—Three new pupils on St. Mary's Hall Register this term.—After five years of hard struggling with a \$7,000 debt, our parish here is entirely free from this burden, and our "Cathedral" and "Church of the Good Shepherd" are safely through a great trial.

The Vestry of St. Mark's parish, Minneapolis, have again called Rev. M. N. Gilbert, B. D., of Helena, Montana, to become their Rector.

Mr. Gilbert is a most efficient worker; and the decision to leave his present rapidly growing work in Montana, will be a hard one for him to make. He graduated at "Seabury Divinity School" "Class of '77."

The Rev. D. D. Chapin, Rector of Ascension Church, Stillwater, on behalf of his Vestry, has issued a circular, calling the attention of the members of the Parish, to the fact, that the sum of \$2,200 will be needed to meet the current expenses of the church for the year upon which they entered at Easter; and proposing the adoption of what is known as "the Envelope System," as a means of securing a revenue to the Parish. It appears, from the Circular, that the seats in the parish-church are neither sold nor rented.

Our own experience enables us to speak very encouragingly of the above plan. We have known no instance of its failure, where it has been well followed up.

MICHIGAN.—We may heartily congratulate our brother at Marquette, upon the news which has reached us through a local paper, of the flourishing condition of St. Paul's parish in that city. Speaking of the church-building, it says: "At last, this beautiful edifice is free from any and all encumbrance, the Easter offerings having sufficed to wipe out the last cent of the society's indebtedness. This happy state of affairs is largely due to the untiring exertions of the rector, Rev. E. B. Bishop, who, when he took charge of the parish, found it groaning under an indebtedness of nearly \$25,000. This large amount he has succeeded in completely wiping out, and the church stands to-day wholly free from debt, with a small surplus in the treasurer's hands." It gives us pleasure also to state, that the Rector's stipend has been increased from \$1,500 to \$2,400. This is a record which does equal credit to pastor and flock. The journal quoted above adds: "Long may the good rector be spared to minister to the spiritual wants of the parish, for which he has accomplished so much good, and by the people of which he is so truly loved and highly venerated." To which we say, *toto corde*, Amen!

CONNECTICUT.—On Sunday, (11th inst.) which will be the twenty-fifth anniversary of the Consecration of St. Thomas' Church, New Haven, a Commemorative Discourse was preached in that church, by the rector, the Rev. E. E. Beardsley, D. D. before a very large congregation. The text was taken from Ps. cxxxix:23. "Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion."

Thursday next will be the semi-centennial anniversary of the Consecration of St. Paul's Church, New Haven. The services will be as

follows:—At 10:30 A. M., full service and Holy Communion, with a sermon by the Rt. Rev. the Bishop of Long Island. The ladies of the parish will entertain the bishops and clergy after the service. In the evening, at 7:30, a Historical Address will be delivered by Bishop Williams. Other Addresses, also, are expected from clergymen who have been connected with the parish.

PENNSYLVANIA.—We are glad to learn that the Vestry of St. Stephen's Church, Philadelphia, propose to make a liberal provision for the widow of the late Rev. Dr. Rudder.

The enquiry that has been going on in Philadelphia, in the matter of St. Clement's Church, has reached another stage. The Standing Committee has found the charges sustained; and the Bishop has officially admonished the Rector, the Rev. Mr. Prescott, to desist from the usages and practices excepted to. The Rector, we learn, will not heed the admonition, and so a trial by an ecclesiastical court will follow; and thus, a judicial decision will be at length reached, under Canon 22. This will be the first trial under it, and it is looked forward to by both sides in the controversy, with great interest. Time will show, whether "the game will be worth the candle."

ILLINOIS.—On Monday and Tuesday, April 19th and 20th, the North-Eastern Deanery of this Diocese had a most interesting and delightful meeting at Highland Park. There were present of the clergy, the Revs. Dean Locke, Fleetwood, Perry and Ritchie, (all of Chicago); Mr. Coolbaugh, of Waukegan; Mr. Judd, of Oak Park, and Mr. Lytton, the Pastor of the Parish. The exercises began with an evening service at 8 o'clock on Monday, which was well attended, and at which the Rev. Dean Locke preached a most admirable and practical Sermon upon the Christian Layman, as a trustee of the sacred deposit of our holy religion. The reverend preacher brought out, with great distinctness the several functions of clergymen and of laymen, in the administration of the trust which God had committed to His Church. On the following morning, there were two Celebrations of the Holy Eucharist; the first at seven o'clock, when the Rev. Arthur Ritchie celebrated, and the second at ten o'clock, when the Dean was Celebrant. A goodly number of the men of the Parish received at the early Celebration; and many of the ladies, at the second. At nine o'clock, the clergy had a business meeting, at which it was decided to have the next quarterly meeting of the Deanery at Aurora, in July. After the second Celebration, the Rev. Mr. Coolbaugh, of Waukegan, read a most clear and thoughtful paper upon some of the distinctive principles of the Church. At its conclusion, the paper was discussed by the Clergy, not in the way of any fault-finding with its contents, for that would have been impossible, but in its suggestion of other fruitful subjects, notably that of Confirmation, upon which subject the dean promised to have a paper read at some future meeting of the Deanery. The Meeting then adjourned; and, after having been most hospitably entertained at luncheon, by the ladies of the Parish, at the house of Mrs. Fraser, the clergy departed for their homes by the 3 o'clock train, all unanimous in the opinion, that the meeting had been both profitable and enjoyable; and full of regret that a larger number of the members of the Deanery had not been able to attend.

WISCONSIN.—On the 3d Sunday after Easter (April 18th), Bishop Welles made his Annual Visitation to St. Paul's Parish, Beloit, and preached both morning and evening. In the morning, he celebrated the Holy Communion. In the afternoon, he addressed the Sunday School, and in the evening, he confirmed a class of candidates. At all three of the services, the church was full. It was a day greatly enjoyed by the Rector and people of St. Paul's. At the afternoon service, and on the Sunday preceding, the Rector (the Rev. F. Royce,) administered Holy Baptism to eight persons.

MARYLAND.—The Convocation of Baltimore held its eighth annual meeting on the 8th and 9th inst. Thirty-six clergymen were present, and the lay representatives of eleven parishes and missions. A number of interesting Papers were read and discussed, and a fair amount of practical business was accomplished.

The Rev. B. F. Brown, Rector of St. Andrew's Church, Baltimore, has met with a severe affliction, in the death of his wife. Our reverend brother may be assured of our sincere sympathy with him in the loss which he has sustained.

NEW YORK.—Three memorials have been placed in All Saints' Church, one for the Rev. Dr. Haight, who was for many years one of its rectors, going from there to Trinity; one to a Rev. Mr. Clarke, who was also a rector; and one to the son of the Rev. Mr. Dunnell, the present rector, who died a few weeks ago, much beloved.

NORTHERN NEW JERSEY. A movement is on foot, we are glad to learn, to increase Bishop Starkey's stipend to \$5,000 a year.

FOREIGN.

ENGLAND.—The Dean of Lichfield preached, a short time ago, in Lichfield Cathedral, on the history of St. Chad, on whose day, by a happy inspiration, he said, the present Bishop of Lichfield delivered his primary charge; for the character of the first Bishop could be seen clearly through the vista of twelve centuries, and, though a wide span of ages separated us, a brighter star of eternal truth united the missionary Chad with the missionary Selwyn. The Dean argued that, while we owed a great deal to the Italian mission from Rome under St. Augustine, for the re-introduction of Christianity into England, yet a large part of England received the light of the Gospel from Lindisfarne, where St. Chad was a pupil of St. Aidan, who founded there an illustrious school. The Dean said, "You will bear in mind that he (St. Aidan) received his Mission not from Rome or Canterbury. He was a missionary Bishop sent from the neighboring Celtic Church, at the request of the Northumbrian King. It is important to notice these facts, as showing how very large a share the Celtic Church had in evangelizing our forefathers. St. Aidan was a man of wonderful beauty and sweetness of character, and had great influence with the rough Saxons. He founded a school at Lindisfarne for twelve boys, of whom St. Chad was one. St. Chad was a native of Northumbria, and one of four brothers, all of them eminent for their godliness, all of them priests, two of them Bishops." The Dean then gave a graphic account of St. Chad's life and labors, and concluded by saying that, when the northern waters from Lindisfarne and the southern from Canterbury mingled (not without some chafing or resistance), their union added strength to the Anglican Church, and they became the mighty river of the Anglican Communion. It is intended in future to observe St. Chad's day at Lichfield, as St. Etheldreda's is at Ely.

Friday, the 19th inst., was kept as a "Quiet Day," at South Hackney, London. The Bishop of Bedford (Dr. Walsham Howe), delivered the preliminary address at the service on Thursday evening. His Lordship, whose text was "Heal the sick," said that the Meditations on the next

day would be on our Blessed Lord's cure of certain bodily diseases, as indications of His power and mode of healing their spiritual counterparts. On the Friday, the addresses at ten, noon, four, and eight o'clock were respectively on "Leprosy, the pervading corruption of sin;" on "Palsy, spiritual lethargy and deadness, showing itself principally in omissions;" on "Fever, sins of passion, sins of commission;" on "Deafness and Dumbness, inability to hear God's voice and powerlessness to pray." The two meditations at 7:30 a. m. Celebrations, on Friday and Saturday, were on "Touching Christ to be healed; and the going away after being healed;" faith being the moving power in each case—prayer, praise, and the sacraments being the hand in the former instance; absolution being the assurance of pardon in the latter. The services were well attended on the whole, more than one business man giving up the day to be present, and others leaving the city earlier to hear as many addresses as possible. There were seventy-six and sixty-four communicants at the two celebrations.

The Ecclesiastical Commissioners have certified for Her Majesty that the annual value of the Liverpool Bishopric Endowment Fund is £3,000, and that further contributions, sufficient to raise the same to £3,500 per annum within five years, have been guaranteed. Thus all the conditions necessary to enable the Queen to found the bishopric have been fulfilled. The *Daily Telegraph* says it is understood in Liverpool that the first Bishop of the new see will be Dr. Bickersteth, Dean of Lichfield.

Mrs. Heywood, of Cloverly, has sent £1,000 to the Southwell bishopric endowment. Of the £6,000 required from Salop £3,720 has now been raised.

The Rev. W. H. Morley, of Droxford, has made an appeal to the butlers of Hampshire for the restoration of the tower of Soberton Church, one of the finest in the country, which was built by a butler and a dairymaid. The work has been well begun by a donation of £10 from a butler and housekeeper.

ITALY.—In the Via del Babuino, Rome, the ground is being cleared for the foundations of the new English church to be erected, from the designs of Mr. Street, on the site of the late Convent of Gesù de Maria. The total cost will amount, it is stated, to £14,500, of which only £3,000 are now in hand, or barely sufficient to pay for the foundations.

CANADA.—The Rt. Rev. Dr. Alford, once Bishop of Victoria, China, has resigned the living of St. Mary, Kippington, and accepted the office of Commissary and Canon of the Cathedral in the diocese of Huron. He leaves England about Whitsuntide, to be present at the diocesan synod to be held in London, Ontario, June 15th.

Church Work and Church Needs in Nevada.

Correspondence of the LIVING CHURCH.

You were so kind, two months ago, as to send me a postal, asking for details of Lenten work in my parish. Though I did not then respond, it is possible that details of a more general character may not be without interest to your readers; particularly as far-away Nevada does not often have a representative in your columns.

Lenten Work was pretty thoroughly done throughout the State, so far as the little band of Clergymen could do it. Our ranks have been depleted of late, and as yet, no vacancies have been supplied by new men coming to the front. Indeed such has been, and such still is, the financial depression all through our borders, that at this moment, additional Church work would necessitate more funds than are at the disposal of our devoted and overworked Bishop. Everybody feels as poor as can be, and with pretty good reason. The tidal wave of mining prosperity has for the present swept far to the Eastward; and the "Comstock" is bidding its time—may it not be for too long a period? Meanwhile, we wait and work, and work and wait, dropping the seeds of truth, silently and without ostentation, confident that the abundant harvest will come, of things spiritual as well as things material.

Bishop Whittaker's work here is telling in ways little appreciated by Eastern people, but it tells all the same, and the good Master takes account of it. The event of special interest to us of late was the Ordination to the Priesthood of Rev. George N. Eastman, on Saturday, March 20, in St. Paul's Church, Virginia City. Mr. Eastman graduated at the General Seminary in June last; and since that time, has been the Bishop's assistant at St. Paul's, as well as Missionary-in-charge at Silver City, and Dayton. The Ordination Services were witnessed by a large congregation, who, by their devout attention, bore witness to its deep spirituality. The Bishop preached (from Acts v:20), a sermon, characterized by his simple spirituality, clear thought, earnest practicalness, and plain straight-forward delivery. The candidate was presented by his brother, Rev. R. S. Eastman, who with Rev. Wm. R. Jenvy, of Reno, and Rev. Geo. R. Davis, of Carson City, took various portions of the Morning Prayer.

On the Sunday morning following this Ordination, the Bishop confirmed, at his own church, 15 candidates, and, in the evening, at St. John's church, Gold Hill, 3 candidates. Holy Week Services were held as usual in the churches, and the Easter Services were attended by large congregations. In this barren waste, Easter flowers have an additional beauty and significance, from the utter dearth of vegetation all about us; and from the bright Sunday School festivals, always held on Easter Sunday evenings, the children carry away such bouquets of fresh fragrant flowers as can be provided for the grateful distribution. These flowers come to us across the high Sierras; and, through the cold gates of the mountain passes, bring us the warm breath of semi-tropical California.

The Bishop's visitations, which begin in general right after Easter, may perhaps find future record in your columns. Meanwhile, I close with a notice of Rev. R. S. Eastman having just gone from St. John's, Gold Hill, to St. George's, Austin; and a word or two about the Diocesan School for Girls. This school, situated at Reno, and now in the fourth year of its existence, is founded upon a substantial basis, and is doing a grand work for the future wives and families of the State. Its corps of teachers is unexcelled; and, in the thoroughness of its instructions and the refinement of its immediate belongings and influences, is making itself widely felt even at this early day. It is a pity to use the very mildest term, that there are not liberal-hearted and wealthy Churchmen enough throughout the whole country, East, West, North and South, to clear it entirely from its remaining indebtedness. Its demands may be no greater than those of other like institutions in all our Missionary Dioceses; but they are at least as great.

Sometime the Church may wake up to its responsibilities. As it would claim the character of a National Church, one best fitted for our loved Republican form of Government, let it remember that the surest security for popular institutions lies in the Christian culture of the sons and daughters, that are growing up; to constitute their shapers and upholders. S. B. NEADA, April, 1880.

Tidings from New Mexico.

Railroads.—Immigration.—Hostile Indians.—Gifts from the East.—Further Needs of the Church.

Correspondence of the LIVING CHURCH.

LAS VEGAS, NEW MEXICO, April 16th, 1880.

The railroad reached here July 1st, 1879. It was welcomed at Santa Fe, Feb. 9th, 1880, and last week the iron horse ran into Albuquerque. One hundred and fifty miles in about nine months, and a good part of that through the roughest country on the line of the road, is pretty good work. The track is being laid below Albuquerque, at the rate of a mile and a half a day; and it may reasonably be expected to reach Socorro, half way between Santa Fe and La Mesilla, by the end of the summer.

People are coming in in large numbers. The mines are attracting a great many; new developments being constantly made. There is every prospect that our American population will be increased several hundred per cent, within the present year. The Indian difficulty in the Southern part of the Territory will prevent people from going in there, unless it should be soon settled; but it is to be hoped that this handful of savages will not be permitted to defy the Government, and continue their depredations much longer.

My last letter was written from La Mesilla. In order to get back here, I had to pass through the region of country east of the Rio Grande, exposed to the hostiles. The day before starting, I was called on to bury the remains of a "back-board driver" who had been killed by them some fifty-five miles up the road. This was the first case of the kind on that road for several years; and it created a good deal of excitement. It was necessary for us to go, and there was really no greater danger than there had been for some months past, but the recent murder was not calculated to make one feel entirely safe. When we reached the place where the deed was done, and saw the hiding-place from which the murderous villains had shot the poor fellow, the blood-stained earth where he fell, the stone with which they had crushed his head, after shooting him several times, and the scattered remains of the mail, our sense of security was not increased. That night, as I rode along on the box beside the driver—there being no other person on the coach—the moon shining down upon us, and revealing our surroundings just enough to make them uncertain, making every bunch of Spanish-bayonet plants look like so many Indians, my hair felt decidedly loose, ready to stand up on end, and offer itself to the hand of Mr. Lo, so that he might perform the delicate operation of taking it off with as little trouble as possible. We got through safely, however; and I had the satisfaction of feeling that I had earned the gratitude of the Government, of the mail contractors, and of a large number of persons who were interested in the mail-bags under my feet; for the driver, who, by the way, had never been over the road before, told me that he would not have come alone. Rather a novel position for a Missionary, guarding the U. S. Mail through the Indian country! Let it witness that a "preacher" may sometimes be good for something besides his ordinary work.

Reaching Albuquerque, I had the pleasure of unpacking a very handsome Dossal-Cloth, and a beautiful Communion Service and Font, sent for St. John's Church, Albuquerque, by the rector and some lady members of St. John's Church, Troy, N. Y., through Col. J. P. Willard, U. S. A. An Altar-Cloth and a Lectern-cover, are yet to come from the ladies. Our Easter services were made more joyous and thankful by these gifts, all of which were in use during the day. This was the first Easter ever celebrated at Albuquerque, by our branch of the Church Catholic. The services were well attended, and I venture to say, that the musical part of them was rendered in a way not greatly excelled in any church in the land.

When I got home, I found renewed cause for thankfulness, in Dossal, Altar, and Lectern-Cloths, Communion Service and Font (all very handsome), sent to St. Paul's Church, Las Vegas, by lay members, and by the Infant Sunday School of St. Paul's Church, Troy, N. Y., through the same devoted friend of New Mexico, Walter Delafield, of Ballston Spa, N. Y., in memory of a beloved sister, gone to her rest. Certain offerings in money, sent in to be used in the prosecution of the work, have also been welcomed at this Easter-tide. Surely we have much cause to be grateful, first to our heavenly Father, and then to the kind friends in the East, who have been the blessed instruments of His bounty.

The first Convocation of this jurisdiction is to meet at Albuquerque, May 4th. Heretofore, there has been no Convocation, for want of somebody to be convoked. Now, we can make, for New Mexico, an imposing show. There will be at least three clergymen, besides the Bishop, and as many or more lay delegates. I will send you an account of the meeting, in due time.

I hope to be able to secure land, and to begin to build at Albuquerque, at once. In this work, I shall need from \$750 to \$1000 from the Church at large. The building will be on the same plan as that at Las Vegas; the chapel part of which is now completed, with the exception of plastering the outside. I want \$600 to add a wing for residence purposes. This I hope to be able to get during the year; a good part of it from our people here. After the chapel part of the Albuquerque building shall have been finished, a similar amount will be required there for a rectory. I hope some of the readers of the LIVING CHURCH will avail themselves of this opportunity for an investment. N. M.

PITTSBURGH.—On the 1st Sunday after Easter, the Rt. Rev. Bishop Kerfoot made a visitation of Christ Church parish, Oil City, of which the present Incumbent, the Rev. T. B. Lightner, had charge since the 12th of last October.

At the morning service, the rector was formally instituted; a step which was due to the spontaneous action of the vestry, who were present in a body, entering the sacred building together with the Bishop and the Rector; the wardens also fulfilling their prescribed duties in connection with the solemn Office of Institution. All present, including the large congregation, testified, by reverence and attention, the deep interest which they felt in the occasion. In the afternoon, the Bishop laid his hand in Confirmation, upon twenty-three persons.

The Bishop, upon this memorable occasion, expressed himself as being gratified in every respect with the present evidences of vigor, and with the promise of future fruitfulness. The prosperous results of the past six months are due, under God, to the hearty co-operation of the people with their Rector, in every undertaking. The field is one of rare possibilities; and, at the present time, everything betokens a fair realization of much promise.

The piano strikers in New York struck a responsive note; the employers agreed to record their demands, and now, after a brief discord, employer and employees are in perfect harmony.

From our New York correspondent.

In individual instances, the Jews have not lost their bitterness against Christianity. Sometime since, a Mr. Morris Adler was converted, and connected himself with St. Stephen's Church. In process of time, his wife followed his example, very much to the indignation of her relatives. A week or two since, Mrs. Adler was taken sick, and was tenderly ministered to by the Sisters from St. Barnabas House. Last Sunday evening, her relatives, headed by her brother, crowded into the house and into the very room in which the sick woman lay, and were loud in their denunciations of her apostasy, and in threats against the life of her husband. During the night, Mrs. Adler died, and her brother violently demanded the body of his sister; and it was only upon the interposition of the police, that the crowd was at length dispersed. Before the funeral, the woman's brother, again, with a crowd of Jews, laid claim to the body, that it might be buried in the Jewish cemetery; and it was only by the aid of a squad of officers that Christian burial was at length secured. Mrs. Adler was buried from St. Barnabas' House, and the remains were taken to St. Michael's cemetery. The woman's brother made one more effort; and after the body had left the house, he complained to the Coroner that his sister came to her death from violence inflicted by her husband. The certificate of the physician was in proper form, and from a known source; and the Coroner dismissed the complaint, as proceeding from a brain crazed by Jewish bigotry and hate. The police are now guarding the husband from threatened violence. It hardly seems possible that such things can be written in our own day and in this city, but it is even so. We have deeds of violence enough; day by day, the morning papers give a sickening record. Very few of them, however, proceed from a zeal for any religion, they are rather the fruit of indifference to all religion; but here is a case of actual persecution that out-lived death itself. It is a sign that Christianity is at length making an impression upon the hard hearts of Israel.

All Around the World.

The United States ship Constellation, laden with supplies for the Irish sufferers, has reached the smitten land. Matters are reported as worse again. The Duchess of Marlborough fund now amounts to about \$500,000, and the Herald fund to \$230,000.—A powerful and very destructive tornado swept through several States on Sunday night, the 18th. One town, Marshfield, in southwestern Missouri, was both blown down and burned. About one hundred were killed and as many more wounded.—In New Jersey, immense forest fires have been creating great havoc; a tract of country fifty miles long and ten wide has been burned over, suffocating birds and beasts in great quantities.—A severe shock of earthquake was felt at San Francisco on the 14th.—April 15th, the anniversary of Abraham Lincoln's assassination, was observed at his monument at Springfield, by an early service of Prayer.—Robert Fortune, the celebrated English botanist, is dead.—News from Berlin, Germany, reports 5,800 persons who have left for England and this country owing to the new army bill; they are mostly skilled workmen.—The new laboratory of Vassar College, built by the liberality of Martin and John Vassar, was opened on the 16th. Its cost was \$10,000, and it is as good as the best in its arrangements and completeness.—M. Hofman, the Austrian Chancellor of the Exchequer, has been removed for taking part in a spiritual seance; he thinks it a piece of religious persecution.—Severe frosts are reported from Georgia, which have considerably damaged the fruit.—The first yellow fever of the season is reported at Vera Cruz. Some malicious person succeeded in getting a report into the associated press that the annual scourge had broken out in Memphis this year. The authorities have published a denial.—It is reported that a Barony has been conferred upon Lord Beaconsfield.—Kearney has been "shaved, cropped and striped" and shut up in the San Francisco House of Correction. Alas! for the single-hearted patriot, who asked for no better fate than to wear himself out in the service of the workingman!—The Indians near Ehrenburg, Arizona, have killed a white man and taken to the war-path.—Turkey is suffering as usual from misrule and national bankruptcy; there is no money in the treasury, and the army and navy contractors are unpaid. A change is hoped for.—DeLesseps has been reporting his financial success as very good in America. Capitalists complain that they can find no one who took a dollar's worth of stock.—A bill has been introduced into the Swiss legislature, prohibiting the sale or advertisement of patent medicines containing poisonous or very active ingredients. Some such bill enforced in the United States would greatly tend to the beautifying of public corners and highway fences.—An English paper has an advertisement calling for an organist who can also take the village blacksmith business.—The wonderful sea-serpent has been seen again, at least a captain with a well established reputation for truthfulness says he saw it. "One hundred feet long, and about the size of a molasses barrel," are the dimensions. Mr. Barum will fit out an expedition for its capture immediately.—An oat-meal factory at Dubuque, Iowa, ships over forty thousand pounds to Scotland weekly. "Coals to Newcastle" one would think, but it does not prove so.—Four cases of leprosy were found in Minnesota the past year; all of them were Norwegians.—A number of Russians will present an address of congratulation to Gladstone.—A part of the lattice work of the Tay bridge has been recovered. It substantiates the theory, of the chief engineer and projector of the bridge, that the train left the track before the bridge was blown

down.—It is said that Prince Gortschakoff is improving, and that he has purposely aggravated the reports about his illness. He is fond of visits of sympathy and condolence from persons high in rank and office.—Queen Victoria is reported as being far from well. Her majesty suffers from almost constant head aches.—Miss Yonge, the author, is now 57 years old. She is devoted to religious work. The profits of her book, "The Daisy Chain," which amounted to \$10,000, she used in building a Missionary College at Auckland, N. Z., while a large part of the amount realized from "The Heir of Redclyffe" went to the equipment of the late Bishop Selwyn's missionary schooner, "The Southern Cross."—M. Ernest Renan was not wanted to lecture in Westminster after all. He has been at S. George's Hall, London, and has been enthusiastically received.—As an illustration of how it is possible for the humble and obscure to rise to greatness in the United States, it is related that Hart, the pedestrian, used to be a waiter in a Cleveland hotel.—A fatal disease called pellagra is very prevalent in Italy. It is a slow disease and has already fatally affected 97,000 Italians.—There are 100,000 women in Massachusetts who are earning their own living. We suppose this means women who have no husbands to provide for them; for there are very few women who do not in some way earn their own living, especially in fruit-preserving time.—Great Britain has about 64,000,000 acres of land. Thirty-four persons own 6,000,000. The Duke of Buccleuch owns 459,260 acres.—The public debt lost \$15,000,000 last month.—This is the year for the Ober-Ammergan Festival.

Marriage and Divorce.

Correspondence of the LIVING CHURCH.

As an answer to a letter addressed to "D. B. S." by "F. W. T." of Danville, Illinois, and to other (private) letters, I send you, for publication, "A Proposed Canon," and a few observations upon it. Should it seem to be advisable, I will write further upon it. I have less hesitancy in asking the use of your columns, than I should otherwise have, because all, or nearly all that I have written, is now Law in the Church; but it is a Law too little known, and seldom taught. In reading my Paper, many will learn what is now to be learned clearly, in no other way. This I say without any thought of egotism; but I do not wish to have the appearance of pleading for your space.

PROPOSED CANON "OF MARRIAGE AND DIVORCE."

SEC. I. No person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the Church of England, of the Year of Our Lord 1563; and re-enacted by Canon xix, in the year of our Lord 1603, and declared obligatory in this Church, by the House of Bishops sitting in General Convention, in the year of our Lord 1808; which table is as follows:

A TABLE OF KINDRED AND AFFINITY, wherein, whosoever are related are forbidden in Scripture to marry together:

- A man may not marry his: 1. Grand-mother, 2. Grand-father's wife, 3. Wife's grand-mother, 4. Father's sister, 5. Mother's sister, 6. Father's brother's wife, 7. Mother's brother's wife, 8. Wife's father's sister, 9. Wife's mother's sister, 10. Mother, 11. Step-mother, 12. Wife's mother, 13. Daughter, 14. Wife's daughter, 15. Son's wife, 16. Sister, 17. Wife's sister, 18. Brother's wife, 19. Son's daughter, 20. Daughter's daughter, 21. Son's son's wife, 22. Daughter's son's wife, 23. Wife's son's daughter, 24. Wife's daughter's daughter, 25. Brother's daughter, 26. Sister's daughter, 27. Brother's son's wife, 28. Sister's son's wife, 29. Wife's brother's daughter, 30. Wife's sister's daughter.

- A woman may not marry with her: 1. Grand-father, 2. Grand-mother's husband, 3. Husband's grand-father, 4. Father's brother, 5. Mother's brother, 6. Father's sister's husband, 7. Mother's sister's husband, 8. Husband's father's brother, 9. Husband's mother's brother, 10. Father, 11. Step-father, 12. Husband's father, 13. Son, 14. Husband's son, 15. Daughter's husband, 16. Brother, 17. Husband's brother, 18. Sister's husband, 19. Son's son, 20. Daughter's son, 21. Son's daughter's husband, 22. Daughter's daughter's husband, 23. Husband's son's son, 24. Husband's daughter's son, 25. Brother's son, 26. Sister's son, 27. Brother's daughter's husband, 28. Sister's daughter's husband, 29. Husband's brother's son, 30. Husband's sister's son.

All marriages so made and contracted are unlawful. SEC. II. No Minister of this Church shall knowingly, after due and reasonable inquiry, solemnize marriage between two persons related within the "Prohibited Degrees of Kindred and Affinity," nor between any two persons, either of whom may have a divorced husband or wife (as the case may be), still living, if such husband or wife shall have been put away for any cause arising after marriage: Provided, that this shall not apply to the innocent party in a divorce for the cause of adultery, nor to parties once divorced seeking to be united again.

SEC. III. (1) If any person shall marry otherwise than God's law and the Discipline of this Church doth allow, such person, if a layman, shall be excluded from the Holy Communion, and other ordinances of the Church, until he or she repent, and shall have been received by a Bishop. If such person be a Minister of this Church, let him be deposed, but not excluded from the Holy Communion.

SEC. III. (2) If any Minister of this Church shall have a reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, have been married otherwise than the laws of God and this Church do allow, such Minister may refer the case to the Bishop having Canonical Jurisdiction in the premises, for his Godly Judgment thereupon, before receiving such person to any of those Ordinances.—Provided, here, and always, that no Minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death.

SEC. IV. (1) Any questions of law or fact arising under this, or other Canon, may be referred to the Bishop having Jurisdiction, for his Godly Judgment, or to invoke his aid or counsel. SEC. IV. (2) In every case, arising under the Canons, where the Godly Judgment of a Bishop is sought, all facts and reasonable grounds of presumption or belief, in the case or cases presented for decision, shall be laid before the Bishop.—Provided, that, in no case shall a Priest disclose any communication made to him, in his Priestly character, by a penitent, except he have the express consent of such penitent for such disclosure.

The Godly Judgment of a Bishop shall be conclusive, until reversed by a competent Court. SEC. V. This Canon shall be printed on a fly-leaf of every copy of all future editions of the Book of Common Prayer. And it is hereby recommended that this Canon be inserted, at length, in every Diocesan Code of Canons.

SEC. VI. This Canon, so far as it affixes penalties, does not apply to cases occurring before the first day of January A. D. 188— as provided in Canon 4 Title IV.

The above Canon is, in the main, but a compilation of existing law. And by "existing law," I mean—law recognized by the American Church. Let me point out the sources from which I have derived it: Sec. I is but a transcription of Canon ninety-nine of the Canons of 1603. These Canons are part of our law wherever applicable. That they are applicable in the matter treated of, is clear from the action of the House of Bishops in 1808. And to gain any insight into the meaning of the 13th Canon Title II (of Digest 1877) we must look at the English Law. In fact, the present Canon (Sec. I) upholds all I advance in the above section.

SEC. II (above) is but a copy, in the main, of the present Canon (vide sec. ii). It is here directed that "due and reasonable inquiry" be made touching the nature of the relationship existing between the parties wishing to inter-marry. This provision is not expressed, in terms, in the existing Canon, but it is positively law by necessary implication. Let any one compare section I and the first clause of section III, of the existing Canon—read as if one section—and it will be seen that, unless something is to be implied, the words are vain. I add the additional word "reasonably" to prevent a mere formal compliance; "due and reasonable" means—direct, positive and honest question-asking, for the object of gaining a knowledge of facts.

SEC. III, sub sec. (1). For this, I refer to the Ancient Canons. At this time I only make this general reference; for I purpose, if called upon, to do more another time. But one word is now necessary, to explain the reason for the distinction in the penalty inflicted on a clergyman or a layman relatively. (For authorities, vide Johnson's Vade Mecum, note to Apost. Can. 18, etc.—also id. 40. Trullo Can. 88, etc.) The reason is this: one offence demands but one penalty, this is but justice. If a clergyman were forbidden the Holy Communion, he would be made to suffer a double punishment; for no Minister can serve the Church, who is not in communion with the Church;—to exclude him would be also to depose him.

In regard to sub sec. (2), it is but a reproduction of section iii of the existing Canon,—except that the word "may" is used, and not "shall," thus giving the clergyman some discretion. It is often the case that a Priest is better qualified to act in such matters, than any one else; many facts and circumstances come to his knowledge, which he dares not disclose, but which place a given case in its true light. This discretion in no way runs counter to the law, as found in Canon 12 Title II, or elsewhere.

SEC. IV (1) (2) is based on the present Canon. The proviso may be taken exception to, as a formal recognition, by the American Church, of the Ordinance of "Confession." That the Priests of the American Church do hear confessions is a fact not to be questioned; that the Prayer Book teaches us to confess, is also a fact. Then, why is it wrong to define, in our law, the character of such Confession? It is a word spoken to God through His Priest; dare that Priest betray the words thus spoken? If he have express permission so to do, that permission gives a new character to the words spoken; they are then but words spoken by man direct to man. The closing clause is but the enunciation of the existing law.

But it is in relation to section five (§ V) that I desire to speak; for it is new, and is not based on existing law, though I have precedents. The "Table of Degrees" printed in the English Prayer Book, and in ours in 1805, is printed, not as part of the Prayer Book, but as an extra leaf. The wording of this section takes it out of article eight, of the Constitution (so at least I maintain). It can therefore be enacted as a law; and the Canon be placed by the action of one Conven-

tion, before the whole Church, and in the hands of all who use the Prayer Book. I thus place a plan before the Church, whereby the long-felt need of the Church may be supplied. The Diocese of Springfield is asked to read this section. I will, if so desired, further argue this point. The object of the last clause is but to bring the Canon more directly before the clergy. Sec. VI is but a reprint of the present provision, and is really not at all necessary; I should therefore prefer to drop it.

D. B. SMITH.

Evanson, Ill.

Book Reviews

The Strait Gate; or, The Way to God. A Churchman's Manual for the Heirs of Salvation. Composed and compiled by the Author of "Words for the Faithful." New York American Church Press, 76 East Ninth Street.

This little volume has won golden opinions from many kinds of Churchmen. It is Catholic in spirit, yet guarded in expression upon subjects of doubtful interpretation. There is, beside devotional offices and helps, much good instruction on the Church. The responsibilities of Christian men and women are plainly and sharply defined. The book is very prettily bound in white cloth with red lines, but would wear better in some other style. A book that is handled every day should hardly be bound in white. We could also suggest some improvement in the typography. The title page, for instance, is the most astonishing display of coarse type we ever gazed on; and all the head lines are too heavy.

The Sunday Guest. Published by Pastor Weener, 528 Fifth St., New York.

The first volume of this beautiful child's paper, handsomely bound, has come to us from the Publisher. The illustrations are mostly from the works of great masters, and relate to the Christian Year and the religious life of the German family. The paper was begun by Pastor Weener for the families of his own parish, but deserves, and we hope is getting, a much wider circulation. Price 35 cents a year.

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.

Kenosha Water Cure, Kenosha, Wis.

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On Woodward avenue, adjoining the Russell House, Detroit, is a princely establishment. The salesroom for clothing is larger than many of the halls in the State, and neatly frescoed. A broad stairway at one side leads one to the tailoring room above. The whole looks more like a drawing-room than a store. We priced a garment which we were in need of, were astonished at the low price, and purchased at once. It is the old story—always pleased with his goods.

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HAMBURG, N. Y., May 28th, 1879.

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Table with 4 columns: Location, Direction, Time, and Notes. Includes Jefferson Avenue, Woodward Avenue, Cass Avenue, and Congress & Baker St. routes.



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The Living Church.

April 29, 1880.

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The Cry of Mad Dog.

As good a dog as ever loved his master, he was. As free from disease, as his eye was full of trust when he looked up to the master that loved him. But a small boy on the street said he had hydrophobia, and the boys of larger growth took up the cry, and a hundred voices joined in. Finally, a policeman shot him, and everybody was relieved. The mad dog that was not mad, was dead. That trustful eye, so bright with intelligence and affection, will look up to his master no more.

The illustration may smack of the commonplace, but it suits us to point our moral and adorn our tale. It reveals to us one of the most unlovely and unreasonable infirmities of human nature, and convinces us that men are often more profoundly influenced by this appeal to fear and prejudice, than by argument addressed to reason and good sense. The cry of "mad dog" is usually the resort of the weak, the unthoughtful, and the impulsive person. Sometimes, also, it becomes the ruse of the good hater, and the trick by which the apostle of prejudice seeks to proclaim his gospel of detraction and slander. Whatever may be the animating motive, it is, essentially, a mean and cowardly way of meeting a foe.

Whatever may be the case in the East, our Western folk are not prepared to give much weight to the cry of "mad dog," until we are positive that the dog is mad; nor do we consider it the mission of mankind to cry "mad," every time they see a dog. This is, of course, a severe criticism upon some of the Church's honorable names; but we Western people are much given to criticism; and we are particularly disposed to call in question the wisdom of clothing any name, however honorable, with the attribute of infallibility.

Newspapers have been known to get their genesis in the absurd belief on the part of some, that nobody was crying "mad dog" loud enough; but such sheets are ephemeral, because the Church soon perceives (and here our illustration fails to analogize) that it is not a case of hydrophobia. The mission of such an alarmist is temporary, because, if his cry fails to kill the dog, it will certainly kill the alarmist.

This has, indeed, been the usual consequence of these outcries. From the Savoy Conference down to the Church Association, there has been a frightful mortality among the people whose mournful monotone has only been "mad dog;" while the principles, doctrines, and methods, which have been decried and maligned, have gained wider acceptance; and, gradually, but with the grandeur with which Truth marches onward, leavened the whole Church, so that in our day she is rising, not without conflict, but with constant victories crowning her struggles, to the stature of her own Catholic Norm. It matters little what may be the hue-and-cry of the hour, she succumbs to nothing, and can be overcome by no antagonism, because she responds to the reviving power of the Holy Ghost, and rises to her own true life!

The LIVING CHURCH wishes that all its readers would read the signs of the times, and refuse to be led astray by the absurd, unreasonable, and false cry of "ROMANISM!"

By resolution of the last Convention in Quincy, a collection is to be taken in every congregation of the Diocese, on the Sunday before the meeting of the Convention, for the building of an Episcopal residence. Trinity Sunday is the day for the offering of the present year. It is hoped that the congregations will be informed of the offering, by due notice, and that encouraging progress will be the result. There are several hundred dollars already in hand or subscribed by individuals. The residence is one of the great needs of Quincy, and ought to be the next thing accomplished by this enterprising diocese.

The Mission of Reconciliation.

We greatly admire and appreciate an article in an eastern publication, on the Church's mission of reconciliation to the sects of sixteenth-century origin. The writer is one of our foremost thinkers; and his opinions, which are evidently the result of the grappling with large problems, of a mind larger than the Schools with which it has been successively identified, are entitled to much more consideration than the oracular mouthings of the class of men who have never dared to think, outside of party lines of thought. The Low Churchman, who revolts from negation and inconsistency, may find relief and *sanctuarium* in the fire-mists of the Broad school; but, if he is honest, he will work out to a definite Faith, a Sacramental religion, and a Historic organization, sooner or later. This is said, not with acrimony, but as the statement of a process of experience through which many hundreds of the clergy, and many thousands of the laity have passed. Herein is the secret of the marvellous growth of the true Catholic life of the Church in these latter days. The decadent schools of thought are, in death, the source of the larger life and the more catholic thought, which, in England, is making the Erastian wilderness to blossom as the rose; and is working such a transformation, such

"—a sea-change
Into something rich and strange,"
in this "Protestant Episcopal Church," as we are wont to call it, and as we had better call it, until the process is completed, and she becomes entirely worthy to represent the "Holy Catholic Church" of the Creed, to this nation.

But the thought which the LIVING CHURCH desires especially to express is, that if the Church has a mission of reconciliation to those outside, it must be that there is a similar work to be accomplished within her borders. In a certain sense, it is true that there must ever be, in the Church, the Pharisee, the Sadducee, and the Essene. But in a Catholic Church all differences tend unto harmonization. It is your sectarian partisan who is implacable. Where there is the bond of Charity, sun-drenched heads cannot keep congenial hearts from answering beat for beat. We have often heard expressions of surprise from sectarian lips, that we were so easily fraternized, High and Low, by the magic of that word, The Church. It is a mystery only to those who have never felt the witchery of visible Unity in Christ, as the Head of the Body. The Sacramental Grace evinces its power.

Nothing but sectarian proclivities, nothing but preference for the 16th century rather than the 1st, can promote among us the sectarian animus; which is division, separation, and suspicion. As the life of the Church revives, the power of reconciliation increases. The watchmen upon the walls see eye to eye. The underlying Unity becomes a recognized force. Old issues dwindle to insignificance. Old antagonists strike palms, and agree, out of motives of self-respect, to remand the petty bickerings of the past to oblivion. Men who have been accustomed to regard themselves and their means as under contribution to resist tides of error, discover that the flood bears them onward only towards Christ and His Church, as it ought to be, and ought always to have been. Theological champions perceive, without dismay, that for them the era of controversy has passed.

The reconciling Spirit, Who breathes upon the Church, rejoices to accomplish His work. It is a slow and noiseless process. No blare of trumpets or splendor of pyrotechny illustrates its progress. But with all the irresistible impetus of a movement that has God behind it, it marches on with the majesty of an unopposable column, and achieves a masterful influence, in the world of faith and thought. It is our firm belief that this process of reconciliation is in progress. It is the secret of the Church's success in her mission of reconciliation among the various bodies beyond her pale.

But we must consent to be more and more enlarged in our views, sympathies, preferences and associations. It requires something grander than the sect-spirit, to attract and absorb the sects. To draw others into the Catholic Church, the Church must herself be truly Catholic.

The Late Dr. Osgood.

We announced, last week, the sad intelligence of Dr. Osgood's very unexpected death. So sudden was it, that the news fell upon the Church in New York, like a thunderbolt from a clear sky. It was only the other day that we spoke of a very able Paper upon Dr. Channing's place in History, which he had just read before the Historical Society of New York. As the event proves, that was the week before his death. On the following Monday night, he was attacked by illness, (congestion of the lungs), and on Wednesday he died; so true is it that "in the midst of life we are in death." Dr. Osgood was born in Charlestown, Mass., in 1812, and was graduated at Harvard in 1832. He became a Unitarian minister, and gained a high reputation as such, both at Providence, R. I., and in New York, where for some twenty years he was minister of the Church of the Messiah. In connection with his pastoral duties, he gave much time to literary work, and was at different times editor of various papers published by the Unitarians, and notably of the *Christian Enquirer*. Meanwhile, he was a diligent contributor to the Reviews and Magazines; and, as a literary man, attained a high rank. He also, from 1839 to 1875, published a large number of volumes. In 1870, after a trip to Europe, he conformed to the Church, and was enrolled among her ministry, though he never settled in any parish. He did much occasional duty, preaching special sermons, delivering lectures and addresses, and devoting much of his time to scholarly pursuits and to historical researches. He was very much respected and honored, and was in many respects a foremost man, a fine scholar, with a mind highly cultured, and fine æsthetic tastes. At the same time, he took an interest in the current events of the day, and was ready to co-operate in whatever would promote the cause of literature, art, and religion. He had a large circle of friends and admirers, and will be much missed in ecclesiastical and literary circles. The funeral took place from St. Thomas' Church, on Monday, the 19th, and was very largely attended. He was buried at Fairfield, Conn., where for some years he had spent his summers, and where he had a handsome country seat. His last literary work was his Memorial of Channing; and his last prominent work for the Church, was in connection with the Potter Memorial. The success of that movement, and the form which the testimonial took, was in a great degree due to Dr. Osgood. In due time, a memorial of his own life and services will be proposed; and there are many in the world of letters and in the Church, who will contribute a stone to the cairn that will cover his grave. His memory will long survive in the hearts of those, who found in him—not only the culture of the scholar, but—the sympathy and love of the minister and the friend.

The Baltimore *Church News*, speaking of the case of St. Clements Church, Philadelphia, says that the rector of that church will disregard the Bishop's admonition, for the purpose of bringing the matter to a legal issue; inasmuch as the canon provides that if admonition be disregarded, the offender shall be put upon his trial before the Ecclesiastical Court.

Now it is evident, upon the very face of it, that, if the party accused, in this or in any other case, believe that the Bishop has exceeded his powers in demanding his submission, the only way open to him is to let the matter come to a trial. And yet the *News*, in the true spirit of a partizan, goes on to say:

"We have always understood that Ritualists made the *divine authority of bishops* an important article of their creed; but their resistances to Episcopal authority in this and other cases, are unmistakable proofs that their reverence for and obedience to Bishops is even less than nominal. We await the issue."

We hope it is not too late for the *Church News* to learn, that no school in the Church holds to the "divine authority of bishops," in the sense of *passive obedience*. The school to which that journal belongs, has never been noted for its special reverence for Episcopal authority; as witness the recent difficulty between the Bishop of Colombo and the missionaries of the (?) *Church Missionary Society*. But, as usual, extremes meet; and the left wing of the Church would set up in every diocese, an infallible pope, to whom it would yield ready obedience, so long as his decrees should suit its views; but no longer.

Not Recognized!

A story worth thinking about has been going the rounds of the newspapers. A minister, it is said, preached an eloquent sermon on "The Recognition of Friends in Heaven." A man who heard it thanked him for it, and suggested that he next preach a sermon on the recognition of friends on earth; "for," said he, "I have attended your Church for five years, and have never yet had recognition from anyone." The story has force, and we can well understand why it should find place in the humorous column of the newspapers. But it is a very absurd story after all. It represents a man as having been an habitual attendant upon a certain church for five years, and in all that time having no acquaintance in it, nor ever receiving any recognition from any one connected with it. Had he done his duty, he would first of all have reported himself to the pastor. He could then at once have had acquaintance with, and glad recognition from, at least one fellow-worshipper. Besides, if a sensible and Christian man, he would have engaged actively in some sort of Christian work there; would have done what he could and all that he could to bring others to the Lord's House, and enlist them in His service. In that way alone he would have surrounded himself with brethren from whom he could have had all the recognition that any sensible man could desire.

Suppose we ask, of what use is a church, anyway? You have, perhaps, one or two dozen churches in your city. What purpose do they serve? A very useful and important purpose, we think. But it is possible for a man to misapprehend that purpose altogether; possible to consider the matter purely from a worldly standpoint; to consider these organizations as clubs, and these churches as club houses. He may say that no moral obligation rests upon him to belong to one of these more than to another; or, for that matter, to any of them. Yet he may think there are good reasons for so doing. Should it cost him anything to do so (say \$20 or \$30 a year), he may yet think it a wise investment. It is a business matter. He wants to spend his money where it will bring the best return. So he looks about, and considers where he can find the most "privileges" for the least money. It is as much a secular matter as buying a piano or renting a house. If a man "chooses his church" in any such spirit, he will certainly complain if he does not get "recognition." That is what he paid for, and what he looks for—recognition either in a business way, or socially. He will of course complain if his investment brings no return. Recognition! If he does not get it at the "P. E." church, he will try the "M. E." or the "R. E." or some other "E." Recognition! Could any man in this country live twenty-four hours without recognition? But let us think of another sort of person altogether; of a man who believes the Christian Faith, and is trying to live a Christian life. What a totally different matter it will all be to such a man. He believes, and knows what he believes. If a Churchman, it is on principle and on conviction. His parish church is the House of God. It is his duty and privilege to worship Him in His holy temple; to seek unto Him in all His appointed ways, and to do all that he can to bring other men to the knowledge and worship of the Lord. Will not such men have all the recognition they want, and more too? They are sufficiently rare to be noticeable enough. Where is the rector that doesn't recognize such men as far as he can see them? Some day we hope to know what sort of recognition they will meet in heaven; and yet we have no great concern about it. They are so easily recognized here, that we have no doubt they will find ample recognition there.

REV. H. J. VAN DYKE, Presbyterian Minister of Brooklyn, writing to the *New York Evangelist* says he is thankful for the temporary barrier which the return of Lent sets up against the tide of worldliness, for the opportunity it presents to bring our Churches for a time under the steady influence of the Gospel, and to press home the claims of Christ's kingdom upon the careless and impenitent. The editor agrees also that the season of Lent, as observed by the Church, is a breakwater against the tide of worldliness that is coming in like a flood.

Brief Mention.

Good Friday was observed at the M. E. church in Marquette, Mich., by a supper in the evening, with a lecture by the presiding Elder. There was "a service of song" in the afternoon.—The Danville (Ill.) *Post* thus describes a recent sociable of the Kimber (M. E.) church in that city: "There was a basketful of neckties numbered, and when a gentleman arrived, he was expected to buy one and search among the ladies till he should find the corresponding number, then the lady would march her gentleman up to the candy stand, and, without regard to expense, buy a dime's worth of sweetness. The *Post* received a special telegram from John and Charles Wesley, expressing regrets that they could not attend."—A correspondent writes from a distant diocese: "My Bishop joins me in recommending the LIVING CHURCH, for its Catholic tone, without virulence, its newsy freshness in every department, and its make up generally." Thank you, brother, for that and for the new subscription enclosed.—On Monday the 9th the clergy of New York met, at the call of Bishop Potter, for the purpose of taking action in reference to the death of the late Dr. Osgood. A committee was appointed, of which Rev. Dr. Wildes was chairman; a series of resolutions was presented and adopted by a rising vote.—Arrangements are making for a Pan Presbyterian Council in Philadelphia, next September.—Some of our Western railroads are transporting corn free of charge to Chicago, for the famishing Persians. Orders are telegraphed at once to Persia, on the receipt of the grain in Chicago, and within twenty-four hours the starving people have consumed it!—With this number the LIVING CHURCH completes its first year under the present publisher. It has lost a few subscribers because it presumed to have "opinions;" but it has gained thousands. It does not ask for readers among those who are too narrow minded to tolerate any difference of opinion.—The *Christian Secretary* advocates a new professorship in the theological seminaries, with "lectures and instructions by men who know how to live on a small salary, while guiding the spiritual affairs of plain, honest, intelligent people."—St. Paul's church, New Haven, celebrated its semi-centennial during last week. In our next, we hope to give some account of the parish.—The *Interior* asks: "What is the matter with our city churches? Are they dying of respectability? We have nine less of our denomination than we had ten years ago. Cincinnati is in worse condition than it was thirty years ago." It points out some of the adverse influences, such as: the spread of rationalism by the Sunday newspapers; the lack of spirituality in the spiritual supplies; the select club system; the overtax of the ministers, who are required to produce two brilliant sermons, per week and a first-class Wednesday evening lecture.—Our next number will be published from No. 162 Washington St., where we shall find, we trust, a permanent location, and greater conveniences for our work. The paper will be set by our own compositors, and mailed directly from our own office, securing greater promptness and accuracy.—The corner-stone of the cathedral in Omaha was to have been laid on the 25th, Sunday last: Address by Bishop Whipple. We have not yet received an account of the services.—Bishop White replied to a remark in disparagement of women as being the "weaker sex": "Yes, as Sevres is weaker than common crockery."—Bishops Clark and Huntington, and Drs. Cotton Smith and Washburn have been chosen on the list of seventeen on the Boston Monday Lecture Course; in Joseph Cook's absence.—Bishop Robertson, in the *Church News*, advocates the law of the English Church forbidding any change to be made in the chancel arrangements of a church, after consecration, without the consent of the Bishop.—The standing committee of Western New York has inaugurated measures looking to the establishment of a cathedral for the Diocese.—Mr. Parnell boasts that he is the only foreigner that has ever been permitted to address the American House of Representatives. It was the cause and not the man, that had a hearing.—Bishop Stevens has made an appeal to his Diocese for \$50,000, to erect a new building for the Divinity School in Philadelphia.

Somewhat Curious.

Not long ago we picked up a pamphlet with an attractive cover, bearing the title, The "Sabbath School Teachers' Quarterly. Vol. III. Second Quarter. No. 2. Daniel C. Cook, Publisher, 46 Madison St., Chicago."

On p. 44 we were a little surprised to find "The Creed," or what, at first, we supposed to be the Apostles' Creed. But then we remembered that the "Confession of Faith," has the Creed, just the same as the Prayer Book has; although in these days very few Presbyterians are aware of the fact. But here is the "creed" we found.

THE CREED.

I believe in God the Father Almighty, maker of heaven and earth.

And in Jesus Christ His only Son our Lord; Who was conceived of the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead and buried; The third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Resurrection of the body; And the life everlasting.

A close reading showed that it was the Apostles' Creed, with two clauses left out! It was the creed of Mr. Cook—publisher—or of the Rev. Mr. Pond—Editor of the Quarterly.

We were somewhat puzzled by it, and were not a little surprised to learn from the good Presbyterian friend, to whom the pamphlet belonged, that their "Sabbath School" was in the habit of reciting the creed in this form, supposing, all the time, that they were saying the Apostles' Creed.

On further enquiry, it was found to be a general custom where this "Quarterly" is used; and even a good brother, an excellent Presbyterian Minister, was unaware that they were not saying the Apostles' Creed.

It will be seen that the two clauses left out are those referring to the "descent into hell," and the "forgiveness of sins." Of course we asked, "Why these omissions?" But none could tell; and all were surprised when attention was called to them.

It was some comfort, and afforded hope, that Presbyterians were at least saying what they supposed to be the Apostles' Creed.

We puzzled over the matter a good deal, and tried to find a reason for the omissions. In regard to the first, of course all Churchmen know that it came latest into the Creed, and an alternate phrase is allowed (but never used) in the Prayer Book; and, as Presbyterians know little about the doctrine of the Intermediate State, it might have been left out, thinking thus to get rid of something they did not understand.

But why should our good friends wish to avoid confessing their belief in "the forgiveness of sins?"

Old fashioned Calvinism (particularly the antinomian variety), is not supposed to be much in fashion nowadays. If it were so, it might afford an explanation, as the Antinomian considered himself outside or beyond the application of the Law; and so, of course, had no sins to confess; he could not break a law which did not apply to him,—and so had no sins to be forgiven. But all Calvinists are more or less tinctured with this notion,—they don't like the Ten Commandments much, as all know.

Or was it left out to conciliate the Methodists, especially those of them who consider themselves to have attained "perfection," and so, like the Calvinists have no sins, or none to speak of, to be forgiven?

Or was it because the Nicene Creed connects the forgiveness of sins with Holy Baptism, and that idea is not liked?

Or was it the caprice of the Editor, who considered himself competent, of his own motion, to revise a Creed of the Holy Catholic Church? D. D. C.

AN Eastern Bishop expresses the wish that there were such a paper as the LIVING CHURCH at the East. From the fact that we have a large and growing constituency in that quarter, we are encouraged to believe that the paper, while located here, is able to meet the wants of Churchmen on the Atlantic coast. The fact is, Chicago is the real centre, and from this point we can reach every parish in the land more readily than from any other. The LIVING CHURCH aims at nothing less than a national circulation.

Personal.

The Rev. Samuel Hall, of Morristown, New Jersey, has resigned the rectorship of the church of the Redeemer, which he has filled with great satisfaction for some seven or eight years. The resignation is to take effect on the first of July; and meanwhile, Mr. Hall has a two months' vacation, and takes a trip to Europe. His congregation not only wished him God-speed, but quietly put into his hands two tickets, to take him on his way across the great deep.—The Rev. J. Barton Finn has withdrawn his resignation of St. James' Church, Theresa, and St. Peter's, Redwood.—Rev. C. H. Proctor, of St. James' church, New Bedford, Mass., will leave New York by S. S. Bolivia, May 1st, for Europe to remain several months. The Bishop of the diocese will take charge of the parish during the rector's absence. Mr. Proctor's journey is partly on business, and partly for the sake of much needed rest.—Dr. M. A. McClelland, author of "Civil Malpractice," has presented to St. Mary's school, Knoxville, a fine collection of anatomical studies for the stereopticon.—Bishop Perry and wife with a few friends will sail for Europe in June, extending their tour to include the Ober-Ammergau Play. A special correspondent of the LIVING CHURCH will accompany the party.—Canon Farrar, the distinguished author and clergyman, is a man under forty-five years of age, of florid complexion and sanguine temperament. He is compactly built and under the medium height.—Mr. W. H. Mallock, the author of "The New Republic" and "Is Life Worth Living?" is a tall, dark-haired man of 35. He has retiring manners, and is a sort of recluse, devoting himself to reading and study. He does not look robust, having the stoop of excessive application.—The Rev. E. T. Sanford has resigned the rectorship of the parish in Woodbury, Conn., the resignation to take effect May 1st.—The Rev. Edward W. Babcock, assistant minister at Trinity, Meriden, has accepted a call to the Rectorship of the Church of the Ascension, New Haven.

Rev. Jeremiah Karcher, of Monroeville, Ohio, has entered upon missionary work at Granite Falls and Montevideo, Minnesota.

Marriages.

SEARLES—HAVILAND.—On the 21st of April, by the Rev. George C. Street, Harry James Searles and Emily E. Haviland, both of this city.

Deaths.

WOOD.—Entered into rest, at Lake View, Easter night, March 28th, in the 48th year of his age, Edward P. Wood, brother of Mrs. C. R. Larrabee, of this city, and of Mrs. J. J. Richards, of Evanston. Sometime warden of St. Stephen's Church, Chicago.

WORTHINGTON.—In Denver, Col., April 23d, the Hon. Dennison Worthington. Mr. Worthington was born in Colchester, Vermont, in 1806. After living many years in Albany, N. Y., he removed to Wisconsin in 1847, settling near Nashotah House. He had been a Methodist, but, about 1850, was confirmed at Nashotah by Bishop Kemper. Subsequently, he removed to Madison, and for some years was the honored Senior Warden of Grace Church. He was an ardent, devoted and, consistent son of the Church, deeply attached to her holy ways, and always ready to support and defend her interests. He was twice chosen to represent the Diocese of Wisconsin in the General Convention. In secular life, he was distinguished for the probity of his character, and the most fearless loyalty to the old traditions of patriotic citizenship. He was honored by his fellow-citizens with various public offices, and has left behind him the memorial of an uncorrupt discharge of all the duties that were committed to his hands. His remains are to be deposited in the earth, at Nashotah, on Friday of the present week.

Notices.

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.

Announcement.

Messrs. Jansen, McClurg & Co. announce that on May 1st they will issue the first number of a monthly periodical, devoted to literary news and criticism, to be called "The Dial." It will be a journal of not less than sixteen large pages, printed on heavy laid paper, with neat and elegant typography. Its contents will comprise critical reviews of important new books, with briefer descriptive notices, fresh literary notes and news, personal gossip about authors, lists of the books published during each month, and announcements of those soon to appear;—in brief, a complete monthly index and review of current literature, for the use of book-buyers and the trade, as well as for all persons of literary tastes. Subscription price, one dollar per year. Ten cents per copy.

Appeal and Acknowledgement

CHRIST CHURCH MISSION; HAZEL GREEN, WIS. REV. G. H. DREWE, IN CHARGE. If one half of the readers of the LIVING CHURCH would send no more than twenty-five cents, towards building a Mission Chapel at the above point, the permanent establishment of the Church in that locality, would, by the Divine Blessing, be an assured fact. Between \$500 and \$600 is sorely needed. The Missionary has to encounter a great amount of active and virulent sectarian opposition. Received with thanks: Mrs. Reed, Hazel Green, Wis., 50; Miss Isabella Mackness, Cleveland, O., 7.00; Previous contributions, 136.05 Total, \$143.55 April 15th.

Announcement.

At the approaching Consecration of the new church at Cambridge, in the Diocese of Quincy, on the 5th prox., visiting clergy will be welcomed and provided for. E. H. RUDD.

The Third Annual Convention of the Diocese of Springfield, will meet in St. Paul's Church, Springfield, Ill., on Tuesday, May 4th, 1880, at 10 A. M. WALTER H. MOORE, Secretary of the Convention.

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.

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Educational.

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An examination for admission to the next Freshman class will be held at the Grand Pacific Hotel, Chicago, on Tuesday, June 29th, 1880, beginning at 9 o'clock a. m., in the following subjects: Greek, Analysis 5 Books; Latin books; Prose Composition; History of Greece. Latin, Caesar, 6 Books; Virgil, the Eel gus, Georgica 1 Book, Eclog 6 Books; Cicero, Orations against Catiline, on the Manilian Law, pro Archia, pro Marcello; Prose Composition; Roman History; Ancient Geography. Mathematics Arithmetic; Algebra, through Radicals and Quadratics; Plane Geometry (Loomis), 4 Books. English, Grammar; Modern Geography. In place of these Requisites, real equivalents will be received. For further particulars and for catalogues apply to D. J. Crocker, Esq., 159 South Clark St., Chicago or to the President of the College, at Hartford. Trinity College, May 1, 1880.

St. Helens. Brattleboro' Vt. A Family School for Children. Summer School, enabling parents to travel. Scenery and climate unexcelled. Circulars on application to Mrs. E. J. Ives, Principal.

De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. Nostrars. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filled ten days previously. Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Pres.

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

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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.

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.

St. Agnes' School, Chicago. Will re-open, at 77 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. McREYNOLDS, Principal.

THE JOURNAL OF SCIENCE. An illustrated paper devoted to the diffusion of Knowledge, and designed for popular reading. This splendidly illustrated Journal is published at only ONE DOLLAR a year. Send for specimen copy, address JOURNAL OF SCIENCE, Toledo, Ohio. Agents wanted.

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

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THE TRAVELS OF JESUS, IN CHRONOLOGICAL ORDER, AND A NEW MAP OF PALESTINE. BY REV. ANDREW F. STOUT.

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Home and School.

Charity.

When you meet some one suspected
Of some secret deed of shame,
And for this by all rejected
As a thing of evil fame;
Guard thine every look and action,
Speak no word of heartless blame,
For the slanderer's vile detraction
Yet may soil thy goodly name.

When you meet with one pursuing
Ways the lost have entered in,
Working out his own undoing,
With his recklessness and sin;
Think, if placed in his condition,
Would a kind word be in vain?
Or a look of cold suspicion
Win thee back to Truth again?

There are spots that bear no flowers,
Not because the soil is bad,
But the Summer's genial showers
Never make their blossoms glad;
Better have an act that's kindly
Treated sometimes with disdain,
Than by judging others blindly,
Doom the innocent to pain.

—Selected.

Bairnies, Cuddle Doon.

The bairnies cuddle doon at nicht,
Wi' muckle fauch an' din,
"O, try and sleep, ye waukrife rogues;
Your father's comin' in."
They never heed a word I speak;
I try to gie a froom,
But aye I hap them up, an' cry,
"O, bairnies, cuddle doon."

Wee Jamie wi' the curly heid—
(He aye sleeps next the wa'),
Bangs up, an' cries "I want a piece"—
The mascal start them a',
I rin an' fetch them pieces, drinks,
They stop awae the soun',
Then draw the blankets up, an' cry,
"Noo, weanies, cuddle doon."

But ere five minutes gang, wee Rab
Cries oot, frae' neath the claes,
"Mither, mak' Tam gie ower at ance,
He's kittlin' wi' his taes."
The mischief's in that Tam for tricks,
He'd bother half the toon;
But aye I hap them up, an' cry,
"O bairnies, cuddle doon."

At length they hear their faither's fit,
An', as he seeks the door,
They turn their faces to the wa',
While Tam pretends to snore.
"Hae a' the weans been gude?" he asks,
As he pits aff his shoon.
"The bairnies, John, are in their beds,
An' long since cuddled doon."

An' just afore we bed ourselves,
We look at our wee lambs;
Tam has his airm roun' wee Rab's neck,
An' Bab his airm roun' Tam's.
I lift wee Jamie up the bed,
An' as I straik each croon,
I whisper, till my heart fills up,
"O, bairnies, cuddle doon."

The bairnies cuddle doon at nicht
Wi' mirth that's dear to me;
But sunn the big world's care an' care
Will quaten doon their glee.
Yet come what will to ilka ane,
May He Who sits aboon
Aye whisper, though their paws be bauld,
"O, bairnies, cuddle doon."

—Selected.

A Dream.

BY C. M.

It was such a strange dream. If the boys had not spent the evening lying on the rug at my feet, wondering and planning about their future life, I should never have had it at all. The day had been a rainy Saturday (of all inflections the very hardest to bear), with two lively, frolicking boys in the house, longing to get out, but prevented by slight colds. Worn out with all other devices, they lay stretched out on the rug, in front of the open wood fire. While they watched some apples slowly roasting before the glowing coals, they fell to planning and laying out their future life and work in the world. Very different as to details, their plans agreed in one particular—they were both to be "great" and "famous." As to career or profession, they did not seem quite so decided.

Long after they had forgotten the rainy day, and their wondrous plans alike, in sleep, I sat thinking of them. Their childish plans, and their boyish vaunt of heroism and of fame, would recur again and again to my mind, until I fell asleep.

I seemed to stand on a hill at one end of a very strange and curious land. In some places, it was very fertile, while others were bleak and sterile. All over this queer country, were paths clearly marked out. Some were long, some short. Some had many twistings and turnings, while others went straight on over rocks and stones. Some led through the fertile plains, others were steep and thorny clear on to the end. Some were very short, some very long, and often so interlaced with other paths, that it was hard to distinguish between them. I turned, and looked backward, but could see nothing; for a thick mist appeared to shut in this queer land, and, like a heavy veil, divide it from what might lay behind. As I stood wondering, a bright being came near, and said: "Thou art highly favoured, O Mortal, to be allowed to see this place even in a dream!" I asked the meaning of the scene before me, and the bright Being answered: "This land is called the Future. It is separated from the Present, by a thick veil, which, try as they may, men can never remove. The various paths you see, are the life-paths of mortals. Some are pleasant and easy, others run all the way over rough roads and thorny steeps. So, some lives are bright and happy, while to the lot

of others, there come much sorrow and misery. But you notice that no matter how long or how short the paths may be, they all end at the River which divides Time from Eternity. You mortals call that stream, *Death*. My name is Hope, and I dwell on the border-land between the Present and the Future. My duty is to beckon forward the dwellers in the dull Present, and keep them from desponding, by pointing them to the Future beyond; to which, of course, everyone looks forward, with the prayer that it may be bright and happy for him." I said, "Cannot you show me my path through this strange land?" Hope smiled sweetly, but answered: "No, it is not permitted to mortals to know their future, and it is best so." One more request I made: "Well, if I may not see my own life-path, with its lights and shadows, may I not see those of my children? May I see how the Future will treat those dear boys, for whom I have planned so much, and whom I love so dearly?" Again he shook his head sadly, "No, I cannot show you. Your anxiety for them is very natural. But rest satisfied. Your boys, in their journeyings through the Future, will have their lights and shadows, like the rest of mortals. Nor would you have it otherwise, when you reflect upon the truth, that it is by suffering, that characters are ennobled and purified."

And before I could ask any other question, Hope faded away, and I awoke.

A FAITHFUL KING.—The following letter was written by King George III. to Archbishop Cornwallis, whose family routs and balls and Sunday parties at Lambeth Palace had caused much scandal:—

"My good Lord Primate,—I could not delay giving you the notification of the grief and concern with which my breast was affected at receiving authentic information that routs have made their way into your palace. At the same time I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass in a residence for many centuries devoted to Divine studies, religious retirement, and the extensive exercise of charity and benevolence—I add, in a place where so many of your predecessors have led their lives in such sanctity as has thrown lustre on the religion they professed and adorned. From the dissatisfaction with which you must perceive I behold these improprieties, not to speak in harsher terms, and on still more pious principles, I trust you will suppress them immediately, so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different manner. May God take your Grace into His Almighty protection.—I remain, my Lord Primate, your gracious friend.

"G. R."

OUR NEW VICAR.

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

XXIII.

Your theory of Sisterhoods I like; but our experience of their blessings in this parish is worth a thousand theories and arguments. The fever has spread, and spread to other homes than those of the poor. Two or three of our farmers have been laid low, and several members of their families also with them. Two more Sisters have come, and even the refractory nurses have given in, and consented to take office under them. All hands are full, and more than full, and many a heart anxious and sad, dreading what may come. So far as we have gone, the mortality has not been great; still, we have had one or two most touching cases.

The wife of the dissenting minister was taken ill, and at once—so much has their fame spread—application was made to the Vicar for one of the Sisters. She was of course sent, even to the inconvenience of some of our own people, and no tongue could tell the blessing she has been. After a long and hard struggle the poor sufferer sank, and has left a broken-hearted husband, and a large family of young motherless children. To her, to him, to all, the Sister was an angel of mercy; and he who at one time was a bitter enemy, is now a gentle and real friend.

My brother churchwarden—who was more opposed to all these (as he called them) Church innovations, than any man in the parish—has been at death's door, and has only barely recovered through God's blessing on the unwearied care of another Sister. His eldest daughter, however, fell a victim to the disease, and through all the ravings of her illness, was tended, comforted, and soothed by that Sister's ceaseless attention. Not only to the last hours of her life, but beyond it, to the last moment, in which her poor body could be ministered to, she never left her; dropping into the grave, with

"The little sprinkling of cold earth that fell Upon the coffin lid,"

the bright wreath of fresh flowers that breathed of life everlasting. Here is another fault-finding voice silenced by gratitude and conviction.

But the saddest part of the story remains to be told. Our poor Vicar, who seemed ubiquitous, like Goethe's star—"unresting, untiring"—the head of all,—the heart of

all,—and in many of the most difficult and dangerous trials, the hand too,—at length gave way, and he has now been, for several days, in imminent danger. The doctor has every hope—his life has been so temperate, and his mind is so calm. But still he looks so slight and fragile, that there is great fear deep in all our hearts.

There is a hush in the parish, as if it were all his home, lest loud voice or rude noise should in any way disturb him. And I am sure there is not a prayer that goes up to heaven, that does not bear his name upon its wings. The doctor expects that this night will bring the crisis, and I shall not close my letter till to-morrow, that I may be able to tell you, I hope, good news. Meanwhile there is one subject on which I wish your advice. It has just now come forcibly before my mind, in connection with the many deaths among the poor of our parish.

It has been so pitiable to see the efforts made at such times to keep up the accustomed ceremonials that surround the grave, and to think of all the added cost this entailed, in addition to the expenses that sickness had already made great. Could not something be done to save our poor people in this matter?—a better example set by the rich?—some system established, which the unbought and unbuyable graces of Christian charity (not almsgiving) could supply, instead of the undertaker's wretched ritualism? I should be sorry to see less respect paid to the remains of the dead, only it should be more personal, less professional; more of genuine sympathy, less of the scarf and hatband; more of what friends can pay, less of those cold trappings and forms which the poor mourner, when all who gather round him in the hour of his grief are gone, must surely and heavily pay for.

I have heard that these things are better done abroad,—that the rich mingle themselves at such times with the poor, and undertake the lowliest offices: just what I should like to see in our own land. Why, with all our benevolence and Christian sympathy, that wait so tenderly round the sick and dying, why not take one step further in the gracious work, and follow, with the free-will offerings of our hands and hearts, to their last earthly resting-place, the remains of the dead?

The doctor has just come in and made my heart glad with the happy tidings that our good Vicar is out of danger. The looked-for change has come, his face is set health-ward, and in a human probability he will recover rapidly.

How grateful we ought to be to Him who gave, and, by thus sparing, has given to us again such a blessing; and what a teeming harvest of devotion and love He will find ready to be gathered in, when He once more goes forth to reap it! "Heavenness may endure for a night, but joy cometh in the morning."

"Our sorrows sometimes are our truest joys, And better friends than many a one that bears More smiling aspects, more bewitching airs, And yet the very peace it speaks destroys. Bitter the sweet whose over-sweetness cloyes, And sweet the bitter, that can keenly give An appetite for pleasures that shall live Beyond earth's baubles, and time's tinsel-toys. Give me, O Lord, whatever lot Thy love And wisdom deem most fitting for me here, So it be gilded with Thy grace, and prove Me to Thee nearer, Thee to me more dear: What is a crown, if it be crown'd with loss? And what are chast'ning cares, if glory crown the cross?"

To be continued.

Louis Napoleon.

Mr. Senior has just published another volume of his conversations with distinguished persons. Among them, is an anecdote of the late Emperor of the French, which is rather astonishing; for nobody thought that he had himself treated with quite such Oriental slavishness. The Emperor drove, one day, to the railway station, with only his *aide-de-camp*, Gen. Fleury. The train was late; he, like ordinary mortals, amused himself by walking up and down the station. Twice, the station-master approached him, and begged him not to expose himself to the draught. The *aide de camp* called to the station-master, and said—"What business have you to talk to the Emperor?" "Why, I just warned him, against the draughts." "You have committed a grave error," said Fleury. "One never speaks to the Emperor, unless an audience has first been granted. When we were driving here, His Majesty missed his way, and was going to the wrong station. I did not dare to speak, until he said—'Am I not going wrong; Fleury?' Then I ventured to say—'Yes, Majesty, you are.'" This is pretty good for a fellow who was once a sort of a dead-beat in London society!

Bishop Bedell, in the Church Congress, said: Christian education must begin and be carried out to its best fulfillment in the family. The mother and the father are the true teachers. A deaf mute preacher had given him a valuable suggestion on this subject. In interpreting the parable of the Prodigal Son, he said that what brought him home, was—not the husks of the swine—but his early parental instruction. To educate the intellect without the development of the moral faculty, is to train up a devil. To educate the moral affections by neglecting the intellect, is to create a fanatic. True education is the leading out of all the faculties in harmony.

Greenwood Cemetery.

By our New York Correspondent.

Greenwood can hardly be called a local institution, but it is a spot that possesses an interest for all parts of the country. No one, who comes to this city, leaves it without a visit to the beautiful City of the Dead. There is no cemetery in the land (perhaps none in the world), that can be compared to it for beauty of situation (overlooking as it does the waters of the bay, and two great cities), for the variety and cost of its monuments, and for the care expended upon the beautiful grounds. There are millions upon millions of dollars invested there; and its dead now number nearly 200,000, or to be exact, 199,747. The number of interments during the last year exceeded 5000, or an average of about four hundred daily. With the incoming of spring, the grounds are replete with fragrant flowers and other attractions; and such are the crowds of visitors, that it may well be numbered among our most popular resorts. Excursions come from the country, access to it being easy and inexpensive; and, in its shaded walks, and amid its noted monuments and graves, is pondered by thousands, the great problem, "If a man die, shall he live again?" Years ago, it was the custom to put around each lot high iron railings, to protect the graves of the dead from the vandals who stole the flowers that ornamented them. Time, and the progress of civilization (with some help from the police and the law), have measurably remedied the evil, and the railings are being removed, to the great advantage of the cemetery in appearance. The fenced-in lots were a constant reminder of those distinctions, which, if they exist in life, should be obliterated in death; we never saw them with their high fences, but we were reminded of the old square pews in the ancient churches, and we are glad to see them taken away. There must be a better method of teaching people to keep their hands from "picking and stealing." The entrances to Greenwood are fine specimens of architecture. Upon the main one are sculptured four of the scenes in the life of Christ; the chief one being the resurrection of Lazarus from the dead. One deficiency has always struck us, and that is, the want of a suitable chapel, where, if occasion required, religious services might be held, sheltered from storm and sun. We know that, as a rule, constructive burial takes place at the church, or at the home, but there are many who like to have the latter part of the service said at the cemetery, and the words of Committal at the grave. Mount Auburn in Boston has a beautiful Gothic chapel, which is often used, and a similar one would befit the cemetery here. It is very much the custom for the owner of lots to place on deposit with the trustees, sums of money, the income of which is to be expended in the care of the grounds. The permanent fund for this purpose, and to improve and care for the cemetery generally, now amounts to \$565,201.31. The annual receipts for the last year were \$452,207.96, and these sums are managed and disbursed without loss to the cemetery, and there is thus one great institution, which does not grow poor, while the individuals grow rich, who have charge of its funds. During the year, an individual had a favorite dog interred upon his family lot, but it created so much feeling, that the trustees felt themselves obliged to forbid any such burials in future. It was thought that Pug might be more appropriately cremated.

Chapman's Sermons.

From our New York Correspondent.

No book, probably, has done better service for our cause, than Chapman's Sermons on the Church, especially that published through many editions, and have made a name for her constitution. They have many converts. They are popular in style, strong in their arguments, and candid in manner. They are controversial without being bitter, and are exceedingly popular. The same author published Sermons to Presbyterians, and they are but little known. We think that there has been only one edition, that of 1836. We saw one the other day among some second-hand books, and took it up, and found it marked "very rare," and of course it commands a proportionate price. The copy in question, has gone West, to enrich the library of Dr. Bolles, of Cleveland. In the same collection we saw the edition of *Palmer on the Church*, which was enriched with an introduction and notes by Bishop Whittingham. It had the look of an old friend, we read it nearly forty years ago, and so we added it to our own small store. New York is the place for book collections. You can find here almost everything that is rich and rare, and sometimes at what ladies would call "a real bargain." They are libraries of deceased, or disabled clergymen, whom the force of circumstances compels to be their own executors, and still to live, if at all, by their books, as the Greek student did; that is, by selling them. They are not able to keep their life-long friends (who have always in all their perplexities and sorrows lent them sympathy and support), until they themselves no longer live. Some of the letters and appeals that come with these libraries, are most pitiful, and bring tears to our eyes; but tears buy no bread. The Church has

made them clergymen; put them, it may be, on the frontier, at a mere pittance; they could not provide for their age, and now that they are old and gray headed, and she has no use for them, what can she do more? She has made them clergymen! The other day, we asked a venerable divine, why the Church was so zealous for the Indians, and so lukewarm to the negroes? "Oh!" he said, humorously, "we have made the negroes citizens! they can shift for themselves."

University of the South.

We sympathize most heartily with the movement tending towards the endowment of three memorial professorships at the University of the South—to bear the names of Bishops Otey, Elliot, and Polk, who were among the original promoters and founders of the University. We hope this movement will not be allowed to die out in talk, but that these noble Bishops will have ere long some such permanent memorial in the Church to recall their far-riighted plans for the strengthening and extension of Christ's kingdom. It is sickening to see the miserable waste of material, and the diversion of interest and labor, on the petty institutions scattered here and there through our dioceses, and all languishing and accomplishing next to nothing. If, instead of scattering our interest and our efforts on petty enterprises which amount to nothing, we would concentrate them upon one grand university for higher intellectual and Christian culture and fuller theological training, a work would be done and a standing witness established that could not fail to be a mighty power in the Church in this land. Let us look at the grand examples so lately given in the West, in the establishment or adoption of great central Church institutions by surrounding dioceses—Gambier, Griswold, Racine, &c.,—and calculate, if we can, the grand future of work and influence before them.

We have no diocesan hobbies. What we want to see is not the glorification of this or that diocese, but the extension of the one grand catholic work of the Kingdom of God—we care not where, so the opportunity is given us by Him.

If, by the way, those professorships should be established in the theological department of the University, we would recommend that they be in the three branches of clerical work most slighted at seminaries in this country, while they are (especially the third one) among the most important practically—elocution, music, and casuistry. These chairs would become famous as giving an impetus in the right direction to much neglected parts of clerical work, enabling the Church through her ministry to work more effectively both on the mass of the people and on individual souls.—*Church Messenger*.

The General Seminary.

It having been decided that the General Seminary is not to be moved, the Committee, which was some time ago appointed to put forth an appeal in its behalf, have attended to that duty. They call for an endowment of the Chair of the Dean, and of four professorships which will require some \$250,000. Two professorships, now partly endowed, will call for \$50,000, and three rectorships for \$30,000, making in all, \$330,000. The Committee show that (contrary to the general opinion), the present real estate and endowments of the Seminary produce, for current expenses, only the sum of \$7,725.145, a sum pitifully small to pay the salaries of the Dean and six professors. But for the fact that some of them serve without pay, and others at salaries, which are little more than a mere acknowledgement of their claims, the Seminary would have closed its doors long ago. It appears also, that the landed and other endowments, however prudently managed, are never likely to produce an available income sufficient to meet current expenses. Much of it consists of funds devoted to the support of indigent students, and much of it is embraced in the Square upon which the Seminary buildings stand, which of course bring no income. The increase of the income and endowments proposed by the Committee is an imperative necessity. The appeal is made to the Church under the most favorable circumstances, and by a Committee, which represents the whole Church. The clerical members are, Drs. Hoffman, Morgan, Dit, and Dyer, and the Rev. J. H. Tuttle; the lay members are, Messrs. Cisco, Babcock, Scott, Vanderbilt, Gerry, Miller and Pierpoint. They comprise a large share of the wisdom and the wealth of the Church in this city; and both the great schools which exist among us, are working hand in hand. They should command the confidence of the whole Church; and the seminary, placed upon its feet, should be in reality what it is in name, and should become a nursery for the higher theological education of our clergy. These endowments are the first need. When secured, it will be in order to procure funds to remodel the old and erect new buildings, and especially a chapel. A million and a quarter dollars could now be wisely expended upon the Institution, and then its remaining wants could be adjourned for the consideration of those who come after us.

Church Calendar.

1880.

Table with columns for month, day, and event. Includes entries for April 30 (Friday—Fast), May 1 (SS. PHILIP AND JAMES), and May 30 (1st Sunday after Trinity).

ST. PHILIP AND ST. JAMES' DAY.

Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father.

S. JOHN XIV. 8, 9.

Christ endureth him not, but putteth him in the right way, persuading him to gain knowledge of the Father through Himself, while Philip desired to see Him with bodily eyes. So let us follow Him, and take up the Cross. For though persecution be not present, yet the season for another kind of death is with us.

S. CHRYSOSTOM

Thou wholly seest, O my God, With Thine all-seeing Eye, What elements of sin and death Within my bosom lie;

Ah, then, I pray Thee, gracious Lord, By that eternal love Which brought Thee down for my poor sake From Thy bright throne above,

At every risk, at every cost, Whatever pain it be, To break and bruise without remorse These germs of death in me.

E. CASWALL.

SS. Philip and James.

This Festival falls on May 1st. The former is to be distinguished from Philip the Deacon and Evangelist, mentioned in the Acts of the Apostles. The Philip here commemorated is Philip the Apostle, who was one of our Lord's first disciples.

St James, who was the son of Alphaeus or Cleophas, and the nephew of St. Joseph, is generally known as James "the Less;" and gained even from his enemies the title of "the Just." Up to the time when the final judgments began to fall upon Jerusalem, he was the Apostle or Bishop of the Church in that city.

In A. D. '62, by the agency of persecutors among the Scribes and Pharisees, he was hurled headlong from one of the pinnacles of the Temple; and, as he lay upon the ground, bruised and broken, was finally despatched by a blow from a fuller's club.

Holy men, such as these men who "loved not their lives unto death," were our forefathers in the Faith. How earnest we ought to be in prayer and in effort, to follow their faith and devotion, even as they walked in the steps of the Divine Redeemer!

Rogation Days.

"What is the meaning of 'Rogation Days?' some of our Readers will be ready to ask. And our reply is simply this,—that they are days of special prayer, accompanied with fasting; being the Monday, Tuesday, and Wednesday before Ascension Day. The word 'Rogation' is derived from the Latin, and has reference to asking in prayer.

THE Church Eclectic says:

The trans-Mississippi Bishops are quite awake to the demands of the time arising from the enormous immigration to their jurisdictions. It seems likely that Seabury Hall and Griswold College will be put in shape to meet the call for local clergy. What better could our wealthy Churchmen

at the East do than help endow those Church Schools, and especially, add to the Building Fund which those Bishops have started for erecting moderate sized churches in all the new towns and villages springing up like magic in that vast country of the Missouri River and its branches.

A Faithful Lay-woman.

From our New York Correspondent.

We came across a little gem of a church the other day, in Allendale, Northern New Jersey, known as "The Chapel of the Epiphany," and we had the curiosity to enquire into its origin. It seems that several years ago, a lady (Mrs. James A. Reading), who had been a pupil of St. Mary's Hall, in Bishop Doane's day, came to Allendale to reside. She had four children; and, with a nephew or two, she started in her parlor a Sunday School. She was for a time superintendent and sole teacher. It began to be whispered around, that such a school was in existence; and neighbors began to claim the privilege of sending their children. The Sunday School grew from four or five to seventy scholars. They met in the parlor for devotions, and then divided into the different rooms of the house.

The Old Catholic Movement.

The following letter, taken from the English Guardian, may not be without interest. "Old Catholicism" is not making much of a sweep; in some places it has been a mere pretext to frighten ultramontanians. We hope, however, that the Reform originated by it in the Church of Rome, may spread. It will, if the right man comes to the front. God will provide him in His time.

"Last Friday evening the Old Catholic clergyman in Baden-Baden commenced a series of Lenten sermons, and about sixty persons were present. His appearance was, of course, exactly like that of a Roman Catholic priest—short surplice, long cassock. The hymn-book in use is the Roman Catholic book authorized in the diocese of Freiburg (Baden). But those addressed to the Blessed Virgin Mary are carefully omitted, while the purely Evangelical hymns are in constant use. The Old Catholic Church occupies a curiously anomalous position. The vehement hostility of the Roman Catholics forces them to be Protestants; but their desire is to hold as closely as possible to the old teaching and ceremonial of the Roman Church before the passing of the decrees of Infallibility, &c. The Old Catholic cause does not seem at the present time to make any remarkable progress in Germany; but, on the other hand, it does not seem to retrograde, nor to incline to return to the Pope's fold. It remains a standing protest to the Vatican decrees. The Old Catholic priest of this town is a personal friend of my own, a deep student, an eloquent preacher, an amiable, sociable man, of good private means, much beloved by those who have joined his communion.

It is not fine writing that the people want in sermons, but earnest speaking; it is not rhetoric and philosophy, but the truth as it is in Jesus, that they are hungry for. The personal power of the living teacher must go with the words, and that personal power must be acquired by the indwelling of the Holy Ghost. The preacher whose mind is saturated with Bible truth, who has drunk deep at the fountain of devotion in the Prayer Book and in the Holy Communion, who has realized in his own experience the truths that he proclaims, need not wear himself out in polishing his periods and practising his gestures. If he loves supremely the Lord for whom he speaks, and the people to whom he speaks, he will speak with power. Only a heart that loves can voice the Gospel of love.

Can that Church be fulfilling the Master's dying command, "Drink ye all of This," which gives its people only half a sacrament?

The Sunday School.

Teachers' Helps.

SUNDAY AFTER ASCENSION DAY. LESSON, LUKE XXIV. 50, 53.

V. 50. These are His chosen witnesses. He led them out of Jerusalem; He would not show his glory to a city which knew not the time of its visitation. The path lay over the brook Kedron, past the scene of the Crucifixion, by Gethsemane, to the Mount of Olives, almost to Bethany. It is the return of the procession of Palm Sunday.

This is at the end of the forty days (see Acts 1.3). Here is a palpable instance of an Evangelist passing over in silence some things which he well knew, in order to bring out others in bolder relief. Because of the silence of the Evangelists, it is objected, that the forty days sojourn, after the Resurrection, is a later tradition. St. Luke certainly knew the fact; for he relates it in Acts 1.3, and yet, here in the Gospel, the transition is from the Resurrection to the Ascension.

No argument is to be drawn from the silence of any single Evangelist, as to his knowledge of events. St. John was present at the Ascension, yet he does not describe it; but he alludes to it in St. John VI.22, and XX.17. It cannot be too carefully borne in mind, that the writings of four Evangelists make but one Gospel.

"As far as to Bethany," i.e. as far as the district so called, which adjoined the district of Bethphage, at the summit of the Mount of Olives.

It is said of the High Priest under the law, that when he had finished his service, he lifted up his hands over the congregation, to give the Blessing of the Lord. Now, in like manner the great High Priest lifted up His extended Hands—the Hands which bore the marks of the wounds—extended them in blessing, as He had extended them in suffering on the cross: and, in the midst of this action, "while He blessed them," still in the act and attitude of blessing, He was seen ascending, and receding from them into heaven. While He was thus ascending, they still saw Him, following with their eyes His course in the air, and continued long with upturned gaze, until—it is said—"a cloud received Him out of their sight."

As Elias left his mantle with Elisha, by whom he was seen when he was taken up, so Christ, at His Ascension, left His blessing with His Apostles and with His Church.

The Ascension of Christ is typified by the entrance of the High Priest, once every year, into the Holiest Place (Lev. xvi.2. Heb. ix.11,12). It is declared prophetically (Ps. lxxviii.18, Mich. ii.13). The Ascension was not figurative, but was a true translation of the Son of Man, as man, from earth to heaven, by which His Body and Soul (joined together in His Resurrection), present locally on earth, and not so in heaven, became substantially present in heaven, and no longer locally present on earth; for, being corporally present with His disciples (laying His hands on them) He was carried up into heaven.

The Ascension is testified to by eye witnesses, chosen beforehand. An eye witness was not necessary to His Resurrection; for he showed Himself alive after His Passion, and demonstrated that He had risen. But, because the effect of His Ascension, that is to say, His perpetual session in heaven is not visible, eye witnesses of the act itself are necessary. Also, there is the testimony of the angels (Acts i.10,11).

He was carried up into heaven (Heb. iv.14; vii.26; vi.19; ix.12,24). As Christ descended to the earth (the footstool of His Father), so He ascended into heaven, the Throne of His Father (Jno. vi.62). Whatever is highest of all, that is called heaven. Into that place did He ascend in His Humanity, where, in the splendor of Deity He was and is eternally. The glory of the Ascension is not that God has ascended into heaven, but that He—flesh of our flesh—should be exalted far above angels; this is our glory.

Belief in the Ascension is the confirmation of our faith in Him. He who is received of the Father, manifests Him who was sent from the Father; and so His Gift to us. It exalts our faith (Heb. xi.1. Jno. xx.29). The Ascension, and consequent absence of Christ from us, is the cause of our faith—"The evidence of things not seen." It is the foundation of Christian hope; "I go to prepare a place for you (Jno. xiv.2). The first-fruits of our nature have ascended, and the rest is sanctified. (Heb. x.20. vi.19,20). Christ is our "forerunner." Some are to follow, to the place entered "for us;" therefore we are to follow (Eph. ii.5).

The Ascension gives direction to our desires (Matt. vi.21. John xii.32. Col. iii.1. I. St. Peter ii.11. Phil. iii.19,20).

As the effect of the Ascension, we note, first, that power from on high, by which the Apostles preached the Gospel, and declared the truth of the Christian Faith. Also, the gift of the Holy Spirit, which surely had not descended, except our Savior had first ascended (Jno. xvi.7).

The substance of the Faith in the Ascension, is, that the Only-Begotten and Eternal Son, having become a true Man, Who died and rose again, did, with the same soul and body with which He rose, truly convey Himself from earth into the heaven of heavens, unto the Face and Presence of the very Majesty of God.

V. 52. They worshipped Him, absent from them. The adoration of Christ no longer visible; of Christ as God, thus begun at His Ascension, will go on until His coming in Majesty; "Prayer shall be made ever unto Him, and daily shall He be praised."

V. 53. At last, they realize His Words—"If ye loved Me, ye would rejoice because I go to My Father." Their joy is now full. The song of Moses has become the song of the Lamb. He sitteth between the cherubim, be the earth never so unquiet. "As we have heard that the Lord hath ascended to heaven, let us hold this in continual meditation; and if we are still detained here below, yet, with steps of love, let us follow Him. He who hath given us this desire forsaketh us not, for He liveth and reigneth with God the Father, in the Unity of the Spirit, for ever and ever, Amen."—St. Gregory.

My Nose!

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

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1880. SPRING SEASON. 1880.

Our immense establishment is full to overflowing with all the newest styles

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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 o'd 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 man in the end 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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Our Best Young Hyson, " 75
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Tomatoes, per can, 10c.
Best Baking Powder in market, 30c.
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CHURCHMEN, ATTENTION. A fresh edition of that Standard Church Book, Chapin's Primitive Church, has just been published in one vol. 12 mo. 436 pages, and will be sent by mail on receipt of \$2.00.

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A frail mother and a weak child indicate ill health, requiring only Hop Bitters to remove. A great many persons become lame from slight rheumatism, that Hop Bitters would have prevented. A timely use of Hop Bitters will keep a whole family in robust health a year with but little cost.

St. Paul's Church, St. Paul, Minn.

Correspondence of the LIVING CHURCH.

In a recent number of your paper, you published my letter from this city; but I have succeeded in obtaining some additional items of interest, which I hope may be appreciated.

At the Easter meeting of the Vestry of this parish, a Committee was appointed to procure plans and estimates for the enlargement of the cruciform stone church which was built by Dr. Patterson. Two enlargements are proposed: an aisle running the whole length of the nave and affording another row of fourteen pews, and an organ-room beside the chancel, which, by the removal of the organ from the transept will leave room for twelve additional pews.

These enlargements are rendered necessary by the steady and rapid growth of the congregation. In four years the Communicants have increased from 134 to 350; and the congregation and offerings have almost doubled.

The treasurer reported receipts for current expenses for the year ending Easter, 1880, \$4,352; and the Rector (for charitable purposes) \$6,695. Total \$11,047.

The Report of "The Guild" of this Parish presents some facts that will be of general interest, in showing what a well organized and well conducted "Guild" may do. For the year ending at Easter, the "Ladies' Sewing Society" purchased a Cabinet Organ for Guild Room, and raised \$100. The "Ladies' Missionary Society" sent out three boxes, valued respectively at \$25, \$84.60, and \$164.05. The "Sunday School Aid Society" distributed 194 garments to poor Sunday School children. "St. Luke's Hospital Committee" raised by subscription, \$343. The "Home of the Friendless Committee" raised \$45. "Orphan Asylum Committee" \$150, and "Woman's Christian Home Committee" \$12. "The Brotherhood" has charge of the chapels, and raised \$353 for the same. The "Committee on Sick and Poor" disbursed \$512.40. The "Decorative Committee" \$50. "Christmas Greens Committee" \$40. The "Lawn Festivals Committee" raised \$75, for improvements on St. Paul's Chapel. Two "Sewing Schools" meet weekly where poor children are taught to sew. One School numbers 50, and the other 33 pupils. The Parish School has 30 pupils.

In addition to the Guild work the Parish presents the following contributions during the year:

For Mission	\$1,044
"Bishop's Salary,	330
"Infirmary Clergy,	30
"Seabury Divinity School,"	
Faribault, Minn.	3,500

Total, \$4,904

Certainly, the good Rector and Members of St. Paul's may feel—we will not say proud of, but thankful for their "Guild Record." Let those who say that "Guilds" are unprofitable and "Paper Committees" plentiful, carefully "read, mark, learn, and inwardly digest" this report.

A. C. M.

WITH this number the LIVING CHURCH completes its first year under the present management. It may be a matter of very little interest to the world at large, and we do not propose to make very much of the event. Like baby's first tooth, it is worth mentioning in the family, but hardly calls for sky-rockets and a band of music.

We have made some progress as well as learned some things, during our brief career; and we are not so old yet but we can learn some more. The paper has been enlarged from 55,000 "ems" of new matter each week, to 112,000, and the price reduced from \$3.00 to \$2.00 a year. We have reason to believe that this has been done without lowering the quality of the contents. The best evidence of this is the great increase of our subscription list, and the general growth of the business in all departments. To accommodate this, we have removed our office to 162 Washington street, where we have also established a printing-room, and propose to do all the work of the Paper, except the press work.

We thank our many friends, most heartily, for good will, good words, and good deeds; and we are happy in the confidence that the LIVING CHURCH has realized, in large measure, the expectations of its friends.

BISHOP McLAREN confirmed seventeen persons in St. Mark's Church, in this city, at Evening Service, on Sunday last (the 4th of Easter), and preached. The congregation was very large. The Bishop also

We desire to call especial attention to the approaching Consecration to the worship and service of Almighty God, of the beautiful church at Cambridge, in the diocese of Quincy, which is to take place, at 10:30 a. m., on the day immediately preceding Ascension Day (May 5th), being Wednesday in Rogation Week. The sermon will be preached by the Bishop. Divine service will be held also on the preceding Tuesday evening. Clergy outside of the diocese are warmly invited to be present.

OHIO.—The Rev. Dr. Pitkin is officiating very acceptably at Trinity Church, Toledo. Calvary Church, in the same city, is prospering under the charge of the Rev. C. F. Adams, who also serves St. Paul's Church, Maumee. The Rev. A. V. Gorrell, of Defiance, serves Grace Church on every alternate Sunday. We are glad to learn that the company, in which St. John's church was insured, have acted both with promptitude and liberality, and the building (enlarged and renovated), will now be better than it was before the fire. The *Standard of the Cross*, from which we have gleaned the above facts, says that the Rector (our old friend, Rev. N. R. High), "is as hopeful as ever, and his congregation continues devoted to him and united;" and from our knowledge of him, we can well believe it.

Current Literature.

The Spell Bound Fiddler; by Kristofer Janson; Translated from the Original by Auber Forester. S. C. Griggs & Co., Chicago; \$1.00

This Norse Romance is a late work from the pen of one of the most noted poets, novelists, and public speakers in Norway. Many parts of it are of thrilling interest, without being sensational. It is based upon two facts, viz—the passionate love of the peasants of Norway for their national instrument, the violin; and the bitter prejudice which exists among certain puritanical priests and laymen against it. The story contains, also, much that is interesting about the celebrated Ole Bull. In the introduction, especially, may be found more incidents of his life, than have ever been published at any one time in English, comprising some that have never before appeared in print. The introduction itself is deeply interesting, and well worth the price of the whole book.

Scribners' for May opens with a striking portrait of Edgar Allan Poe, beautifully engraved by Cole, from a daguerreotype taken only a year or two before his death. The article by E. C. Stedman, which accompanies this, touches a subject of never failing interest to Americans, and will tend to renew the general discussion of Poe. Art-Criticism, Modern Progress, and History, are each attractively represented by writers of ability. Out of door Life is made familiar to us by Burroughs, "Notes of a Walker," and Ingersoll's "Rocky Mountain Cookery," which gives facts and figures of interest to the westward traveler, besides very readable incidents of adventure.

In fiction, we have a continuation of "Grandes-simes," the conclusion of "Louisiana" and a short story by Rebecca Harding Davis.

The departments called "Topics of the Times," "Home and Society," etc., to which, though they are last in the book, we often turn first, are filled as usual, with choice bits of both instruction and information. There is less poetry than we generally expect, but what there is, is fully up to the standard of the Magazine.

St. Nicholas for May has for its frontispiece one of those exquisite pictures of bird-life, by Miss Fidelity Bridges, for which she is noted. It is a fine drawing of a curious wren's nest, which was found in a calash, with a hole in its side. The picture is accompanied by a quaint little ballad, written by a young girl thirty years ago.

The Literary department opens with "A talk with Girls and their Mothers" by Washington Gladden. We wish all "girls and their mothers" would read this, as it contains advice they so sorely need. Farther on is another article we "grown ups" especially like, and would advise others to read; though to our girls, the instruction it contains will be likely to prove of the most service. We refer to "How to Care for the Sick," by Susan Ann Brown. The value of such articles, placed in the hands of our youth, in an attractive form, enhances, in our estimation, the worth of the magazine tenfold. Besides these, are the usual stories, poems, pictures, and puzzles; every one of which will be found of great interest to the young readers of *St. Nicholas*.

The Palladium, a monthly paper published at St. Mary's School, Knoxville, Ill., is to be revived. It was suspended when the Rector undertook the Diocese (which afterwards developed into the *Providence*, and finally into the *LIVING CHURCH*); but members of the school have made arrangements to carry it on, and promise to make it even more attractive than before. The price of subscription is fifty cents a year.

A distinctive feature of Prof. Winchell's new book will be an ethnographical chart showing the dispersals of the human family over the earth. It is of interest not only as showing the latest investigations of ethnologists, but also as being the first of the kind ever published in America, and giving much valuable information in a small compass.

The numbers of *Littell's Living Age* for the weeks ending April 17th and 24th respectively, contain the following articles: Hamerton's "Life of Turner," *Edinburgh*; Charles Warton, *London Quarterly*; Sham Admirer in Literature, and Days in the Woods, *Nineteenth Century*; The Marble of France, *Edinburgh*; Among French Friends

in Burgundy, *Fraser*; The British Peerage, *Temple Bar*; The Civil Code of the Jews, and Chinese Progress and Russian Diplomacy in Central Asia, *Pall Mall*; Hindoo Powers of Memory, *Athenaeum*; A Tidal Problem, *Nature*; with installments of "Adam and Eve," "The Crookit Meg," and "Verena Fontaine's Rebellion," and the usual amount of poetry.

As a new volume began with the number for April, this is a good time to subscribe.

For fifty two numbers of sixty four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

Good Company, (\$3.00 a year; Springfield, Mass.) *Number Eight*, opens with a story by Mrs. Rebecca Harding Davis which is not lacking in her usual vigorous touches. The other stories are A Tale of the North Shore and Nat in the Curriculum, both from new contributors. "Barberry Island" of the last number is followed by "The Schoolmistress on Barberry Island," equally attractive in quaintness. A readable paper on "Archery as It is" is by Maurice Thompson, the well known authority on this subject. E. S. Gilbert contributes one of his fascinating articles; entitled "Spring Flowers," which gives evidence of much familiarity with them. Mr. George M. Towle writes of Castelar, the Spanish statesman, and Edward Abbott gives some account of Mary Carpenter, the devoted English philanthropist, whose visit to this country some years since will be recalled. There are also "Getting Breakfast at Bruges," "The Preacher in Print," "As to Family Newspapers," and other articles.

Registrar's Notice. Western Michigan.

By sending postage on application, will be forwarded: Proceedings of the Board of Missions 1873 '74 '75 '76. The *Churchman*, Daily edition complete 1874 (2 sets), and 1877. Odd copies of *Our Dioceses*. Two copies of Journal of General Convention 1874.

Any matter previously advertised will be sent on receipt of postage. Address, EUGENE J. BARCOCK, Grand Rapids, Mich.

Dedication Festival. Church of the Ascension. Corner of Elm and N. LaSalle Streets, Chicago. Ascension Day, May 6th. Low Masses 5:45, 7:15 and 9:30 A.M. Solemn Mass 11 A.M. Solemn Vespers, with Sermon by the Rev. Dr. Locke of Grace Church at 8 P.M.

All the Offertories are for the payment of the mortgage on the land for the New Church.

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Soft and Glossy
Prevent its Falling Out,
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PREMATURE DECAY.

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