

# The Living Church.

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

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WHOLE No. 75.

## Ireland, Spain, and Italy.

The ominous cry goes up from Ireland "The worst is coming!" And it is coming, because the harvest is a long way off, and so much land must go untilled for lack of seed, both potato and corn. During January and February at least \$1,000,000 was distributed by the Mansion House and other relief organizations. The reports from the inland and coast counties show that much more will be needed before the first of May, and another half million before the first day of summer. But the crops will not be ripe until August, and the last three months are likely to prove as fatal as that blackest of all black summers thirty-three years ago. The experience of that dread year forces the Committee to make a fresh appeal to the sympathy of the world. They realize that the existence of an entire race may depend upon the response,—that, before mid-summer, thousands of lives will hang upon the mercy of God and the charity of man.

The Mansion House Committee have just made their first report. It is an immense document, and is drawn up with wonderful minuteness and accuracy. It reveals an awful history of starvation, nakedness and disease. The perusal of it, or even of a small portion of it, will rekindle the charitable spirit which is beginning to think enough has been done. Meanwhile the Roman Catholic Bishops send thousands of dollars to the Papal Court.

The finest jewel in the Spanish Crown, Cuba, is heavily tried, just now. The drought which has prevailed for over three months in the most fertile portions has done immense damage. The tobacco crop in Vuelta Abajo is almost destroyed, and the plantations are unusually exposed to fire. Luckily the fires have been comparatively few. The estimated total sugar-crop will not exceed 400,000 tons. The insurrection in the eastern part of the island languishes, but robbery and vagrancy increase fearfully.

Meanwhile, in other parts of the island, the insurrection still flourishes, and commerce and agriculture are paralyzed. This unending war, which never assumes proportions above a skirmish of a dozen or twenty men on each side, is clearly draining the life blood of the beautiful island, and costs Spain immense treasure, and the lives of her bravest soldiers. The name of insurgents is hardly appropriate. They are nothing more than brigands, and their motive, not patriotism but plunder.

Every day marks the immense superiority in point of common sense, of Leo XIII to Pius IX. The latter always rode a high horse in discussions with any government. "No concessions! not an inch. *Non possumus*. All Kings are our vassals." The former is more prudent. He has been writing to the Archbishop of Cologne about the desire he feels to have a better understanding, and he goes on to say:

"We cherish this will so decidedly that, in view of the advantages likely to result therefrom for public order, we make no scruple of declaring to thee that we, in order to hasten this understanding, will permit the names of those priests chosen by the Bishops as fellow-workers in their dioceses in the cure of souls to be primarily submitted for approval to the Prussian Government." This is a concession of the main point in dispute between the parties, and shows that the Pope has gone more than half way to meet Prince Bismarck, and that the negotiations which have been conducted so long, and at times so discouragingly, are at last about to be crowned with success. Prince Bismarck himself at a recent reception intimated this much, though what the Prussian Government will do or has done in the way of compromise remains to be seen.

It costs a good deal to be captured by brigands in the Turkish provinces. Colonel Synge, of whom we have lately heard so much, had to pay out sixty thousand dollars before he got back to his family, to say nothing of the terror and anxiety he underwent. The robbers came in a body and surrounded the house. Each party played army, but nobody seems to have been hurt. Col. Synge then surrendered, and the robbers came in and had coffee and cigars with him. They made him order all his horses to be saddled, and carried him off. The ferrymen, knowing him well, tried to prevent the party crossing the river, so that the delay might give him time, but the brigands over numbered them. The river was crossed with their captive, and the whole party made off to the mountains. Col. Synge was not allowed to write letters to any of his friends, but he managed to give a verbal message to his soubassi to request Consul-General Blunt to guard against any pursuit taking place, as the consequences might be fatal. The soubassi hastened at break of day to Salonica, carrying the message and the sad intelligence.

The Pope sent the Czar very warm congratulations on his 25th anniversary, and on his escape. The Czar replied in a very offish way. His Holiness felt decidedly snubbed, so the papers say. The anniversary of the Pope's coronation occurred the other day, and he attended a solemn mass in the Sistine Chapel, which was celebrated with a degree of pomp almost equalling the ceremony of two years ago. Replying to the address presented by the College of Cardinals, the Pope said that, inasmuch as it had pleased God in His inscrutable wisdom to confide to

him, as head of the Church, such superhuman and providential power, it was his duty to maintain it inviolate and intact against the pretensions of all whomsoever, and always to assert her independence and liberty.

## Easter Day in New York.

From our New York Correspondent.

April 3d, 1880

Easter Day in this city, was as dismal a day, in point of weather, as the most virulent contemner of "High Days and Holidays" could desire. The morning set in with a cold rain, which soon turned to snow, and so continued all day and evening. But, despite the weather, the churches were full, and many of them were thronged. At some of the principal ones, where the score of music and the decorations were particularly fine, crowds stood in the dripping rain, long before the doors were open; and, in the briefest space, pews and aisles were full, and there was no standing room left. As we wrote last week, the display of flowers, while very fine, was not as brilliant as in some years; and the decorations were confined almost entirely to the chancel. For some reason, there was a scarcity of flowers in the market, and prices ruled extraordinarily high. The weather also affected, if not the numbers, the appearance of the congregations; and there was a general absence of the Easter bonnet and the brilliantly variegated costumes of Spring. Seal skin cloaks and other Winter wraps could not be spared amid the falling snow. Without it, was dreary Winter, and, within, the flowers and the genial warmth were the harbingers of Spring. But there was something better in the Easter services than strains of music, however inspiring, or floral attractions, however beautiful; and that was, the large number of devout and Christian worshippers. In all the churches, the good influences of the Lenten services retained their power, and the number of communicants was exceptionally large. In many of the parishes there were more than one Celebration. When our Lord ended His fast of forty days and forty nights, angels came and ministered unto Him, and so now, His followers close the weary Lent with that Eucharist of joy of which the angels' food was a type. The labors of the day were severe upon the clergy, and there was a demand for help, which was greater than the supply. Many delayed making their applications until Saturday afternoon, when there was no possibility of procuring the aid they needed. The sermons of the day related to the great fact of the Resurrection, and to its lessons; and many of them were reported in the papers next day with full accounts of the services. In nearly all the parishes in New York and Brooklyn, there were Sunday School festivals held. We do not send you any account of them; it is sufficient to record the fact. That is of general interest, the detail is only of local importance. We know how crowded you are for want of room, and what a perplexity it will be to dispose of the many descriptions that will come to you from nearer home, and therefore forbear to go into the particulars of the services, even in our chief parishes. The details of half the Easter services and Sunday School festivals in this city, would fill to overflowing two or three numbers of the LIVING CHURCH; and, after all, they would be as like as two peas in a pod.

You will have heard, long before this, that the persecutor of Dr. Dix has been cleverly trapped by our detectives, and is now a prisoner in this city. His plea is that he meant no harm, and least of all to extort money; he says that he can give no reason why he began and continued the annoyance. His friends plead that he is so far demerited as not to be responsible for his acts. He was at one time arrested in London for a similar offence. In that case, there was a spice of malice in it, and he was imprisoned for a year. In this instance, it is quite possible that his offence will not come under any statute; but, if he be tried, the plea of insanity will be put in bar of any conviction. He has had a long interview with Dr. Dix, and pleaded hard for mercy, and seemed to be truly sorry for having been found out. Everybody rejoices that he has been caught, and that the annoyance has ceased. Such was his familiarity with Church affairs (as those of Trinity parish), that many innocent persons were made liable to suspicion; he was at one time a Sunday School teacher in Trinity Chapel. Some eleven years ago, he was flourishing in Chicago, and we remember seeing him there, where he especially attached himself to the Cathedral congregation. He was very plausible in manner; and, while there were some who wished to know more about his antecedents, yet he was generally well received. One little incident showed that he was not only a Churchman of the strictest school, but that, unlike many Churchmen, he had the courage of his opinions. At the time of the Cheney trial in 1869, this man Williamson was very much about, and he was appointed janitor at the door by which the clergy were to enter, with strict orders to let no layman pass. While so engaged, a number of the ministers of the several denominations of the city presented themselves at the door, and were about to pass in, when they were stopped by Williamson, with the

remark, that only clergymen could enter there. The Rev. Dr. Hatfield (a distinguished minister among the Methodists), was the spokesman; and he said, "I am the Rev. Dr. Hatfield of" (we will say) "the Centenary Church." "Yes," replied Williamson, "I know, but this door is for clergymen alone; laymen can enter by the middle door." And he refused to allow them to come in. It was likely to raise a little *emeute* in addition to the trial then going on, and a dignity was sent for, whose spinal column had fewer vertebrae; he pronounced the "Open Sesame," and the speck of war passed away. For the time, the Orders of all ministers of good standing who presented themselves, were recognized, as of sufficient validity to gain for them an entrance to the trial by the clergymen's door. During the trial, there was great excitement in the city, and the newspapers multiplied their extras, and vied with each other in their effort to get the earliest news of its progress. On one occasion, an opinion of the Court had been written out, but not delivered, and one of the editors privately offered a snug little sum for a premature copy of it. The room of the author of the opinion was entered, and his baggage and papers were overhauled; but fortunately the copy of the opinion was not found. Dr. Dix's persecutor was suspected at the time (he having access to the room), of having made the attempt, but it may be without sufficient reason. He was hail-fellow well met with the reporters, with many of whom the motto was—"Get news; honorably if you can, but—get news." Any of your clergymen, of eleven years standing in the city, will remember the flourish made by the young gentleman of aristocratic lineage, who seemed to be not without means, and who was more zealous for the Church than the clergy themselves. It is likely that some of them have his photograph, in the distribution of which he was quite lavish. But he has come to grief, and we will not longer "draw his frailties from their dread abode." After his interview with Dr. Dix, he complained that the Doctor, despite their former acquaintance, was as cold to him as an icicle.

## A Great Day at St. Mary's School.

TWELFTH ANNIVERSARY, AND CORNER STONE.

Correspondence of the LIVING CHURCH.

The arrival of the Bishop of Springfield on Wednesday morning, was the first incident of the Anniversary. He was not expected until evening; and shall we give him the credit of coming earlier, that he might bestow that extra half-holiday which was so rapturously received on Wednesday noon? Not a school girl at St. Mary's but believes him capable of such combined wisdom and goodness, nay, of self-sacrifice. For, he could not have got here by Wednesday noon had he not taken a disagreeable night journey, waiting during the wee sma' hours at a way station for a train. Who knows, indeed, but what he planned the holiday while taking a cheerless two o'clock breakfast at Mugby Junction?

The Anniversary Exercises began with Evening Prayer at St. John's Church. The address was by the Bishop of Springfield. His text was taken from the twentieth chapter of St. John's Gospel,—the words which our Lord spoke to Mary Magdalene after His Resurrection: "Go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God." An abstract of the sermon would give but a faint idea of its earnestness and power. The two scenes, the garden of Eden and the garden of the Resurrection, were drawn with the word-painting of a poet,—the one, where woman became the instrument of death, the messenger of temptation; the other, where she was chosen to be the Evangel of the Gospel of the Resurrection. That it was Mary Magdalene who was chosen to bear this joyful news to dying humanity, was a most precious consolation to sinners. If it had been left to us to name the person to whom this high commission would be given, what one of us would have said Mary Magdalene? Even as the Lord spake to Mary, he speaks to the daughters of St. Mary's—"Go tell my brethren!" You are to be Evangelists, where Bishop and Priest cannot go,—by the cradle, in the nursery, when little hands are folded and children kneel in prayer. You are to go to the afflicted and fallen and say unto them that the Lord Jesus has ascended and now liveth to make intercession for them. And you must be trained for this; you are now trained for this; all your education is to fit you for this,—all your talents, your culture, your social station, your womanly graces. "Go, tell my brethren," is the Lord's command to you to-day.

On leaving the church, the eye was greeted by a cheery sight: the school building was illuminated from top to bottom—"a broad smile of welcome. Of course all who remembered old times thought at once of Dr. Cushman's famous motto—"St. Mary's girls are looking out of the window."

A half hour was pleasantly spent in the Drawing-Room, the members of the school having then the honor to be presented to Bishop Seymour.

On the morrow morn, the Easter carol was the delightful substitute for the rising bell.

"Lift your glad voices in triumph on high, For Jesus hath risen and man cannot die." This was the joyous strain that awakened St. Mary's School to keep the high day. With hearts upraised to Him who had so graciously blessed the work that had been done here in His Name, many of the household went in the early morning to the church where the Eucharistic Feast was spread. Not a little cheering must it have been to the good Rector of St. Mary's school to see, kneeling at the altar, so many of the flock that God had given him.

The morning train brought Bishops McLaren and Burgess; and for the first time the three dioceses of Illinois were together at St. Mary's. The other clergy, who were guests on the occasion, were, Rev. Mr. Rudd, of Kewanee, formerly Chaplain of St. Mary's; Rev. Mr. Morrow, of Peoria; Rev. Mr. Benedict, of Aurora; and Rev. Mr. Higgins of Galesburg.

The following was the order of the public exercises of the day:

MATINS.

*Psalter.* Ps. 121 and 122.  
*Lessons.* Is. 26:1-15, and 1 Peter 2.  
*Catechising.* Addresses. Hymn 492.  
LAYING OF CORNER-STONE.  
*Processional.* "Lead us," &c. Hymn 506.  
*Bishop.* Our Help is in the Name of the Lord.  
*Response.* Who hath made Heaven and earth.  
*The Chapter.* Is. 54:11, 12, 13, 14.  
*Response.* Thanks be to God.  
*Bishop.* The Lord be with you.  
*Response.* And with thy spirit.  
Let us pray.  
"Our Father," &c. Collects.  
LAYING OF THE STONE.  
*Bishop.* Praise ye the Lord.  
*Response.* The Lord's Name be praised.  
*Magnificat.*  
*Benediction.*

The services were choral throughout. I am not learned enough in musical high art to state—after the manner of reporters—which part was in B flat minor or which in A sharp major. Those wiser in such matters than I, assure me that the music was artistically excellent, and I know that it was very inspiring to hear the sweet young voices in prayer and praise.

St. Mary's School has, alas! no chapel. But loving hands labored to supply as much as might be the lack. The rostrum of the Study Hall was adorned with blooming plants: an altar vested in white bore a cross of lilies; and class banners, in blue and gold and crimson, gleamed on either side of the organ.

The character of the services was appropriate to the great event of the day, the laying of the corner stone. Bishop Burgess, after catechising the school, pointed out that the catechism gave us facts—building stones upon which to erect the superstructure of Christian character; that the work to be done in school-life was eminently that of laying foundations. Hence the Church provides that the Catechism be learned; and he would have it learned so thoroughly that—as he used to tell his Sunday School classes—it might come accurately to the lips, were the catechumen to be summoned to say it even in the sleepest watches of the night. The Bishop illustrated the effect and influence of a single life founded on divine realities.

Bishop Burgess then called upon Bishop McLaren, in whose care the school had been before the division of the Diocese, and who still manifests the same kind interest in it as when it was not shared by other Bishops. He said that there were two great theories of education—the secular and the religious. The former would train a pupil to make the most of himself for his own sake; the latter would train him for the sake of blessing mankind: the one was for self-seeking and self-will, the other for service and obedience. That was the spirit of the Gospel, and the Church to which the Gospel was given was the only authorized teacher. "Go, teach, baptizing," &c. It begins at the Font, that is the cornerstone of this teaching. The vow of obedience there, controls the whole life. It includes compliance with the command, "Do this in remembrance of Me." There is an Altar as well as a Font in the Church system of instruction.

Bishop Seymour kindly responded to the invitation to speak, though he claimed that his part had been done the previous evening. He pictured the building of character, and described the dangers that lay at the foundations, out of sight, until the fatal break came, and walls were overthrown. It was woman's work to lay these foundations, and she should prepare to lay them well. He regarded the first decade of a child's life as of greater importance, in its influence upon character, than any other period. It was at such schools as this that foundations were laid and strengthened. He described with earnest eloquence the beauty of holiness in woman's character, and the dreadfulness of irreligion.

After the addresses, the school formed in procession in the hall, and marching to the place where the stone was to be laid, opened ranks for the clergy to pass. The choir, led by the Rev. Mr. Morrow, were stationed on the porch, and sang the choral parts of the service. The *Magnificat*—which followed the ceremony of placing the stone—seemed especially appropriate. Surely, it is not too much to hope that from henceforth all generations shall call "St. Mary's" blessed!

Returning to the hall, the school went through their Callisthenics drill, much to the entertain-

ment of the lookers-on. At dinner the birthday cake was brought in *unlighted*, though the proper number of tapers was there. Your correspondent learns that it has been customary at St. Mary's for distinguished guests, and old scholars to blow out the lights. But this year there was an "advance" in the ritual; some one had suggested that there would be a finer symbolism—if less hilarity—in *lighting* the birthday cake. A poem, written for the occasion, was accordingly read, during which those who were to light the tapers came forward, as some quatrains or couplet announced each name. A loving allusion to him to whom St. Mary's School "owed its being and brightness" was quickly understood to mean the honored Rector, and the whole school took from the lips of the reader the name of Dr. Leffingwell. The three Bishops lighted the next, and were followed in order by Mrs. Leffingwell, Miss Hitchcock, Mrs. Sanburn, Miss Greenleaf, Miss Chase, Miss Burrows, Miss Courtwright, and Miss Williamson; and the birthday cake stood bravely illuminated with its twelve tapers. The poem contained allusions to earlier birthdays, and concluded with,—

"When there shall fifty tapers be,  
May you and I be there to see."

But that was not the end of the birthday dinner. While the cake was cutting, there were after-dinner speeches, from some who are "wont to set the table in a roar," and who certainly succeeded this time. A letter from Dr. Cushman was read. It was addressed to Miss Annie Versary. I should like to ask you to publish it, for I know many will read this article who will remember the doctor's "addresses" to the lady above-mentioned.

A reception in the evening closed the festivities of the anniversary. Bishop McLaren had not been at St. Mary's before during the school year, and the new pupils were accordingly presented to him. There was much pleasant converse, some good music, including a chorus by the St. Cecilia Society, and the evening was altogether enjoyable. Bishop McLaren and Bishop Burgess were not to be outdone by Bishop Seymour in the giving of a half-holiday—one of the *inalienable rights*, it is maintained, of the episcopate. Two halves made a whole; and a precious holiday was won, for the morrow. This was the greater boon, since, in the matter of holidays, never was there a stonier-hearted man than the Rector of St. Mary's. Yet even he was fain to acknowledge that the faithful workers at his school would be none the worse for a day of unbroken rest, and so forebore an official veto. Long may he live to guide and govern St. Mary's School, to see it advance to the future for which he has laid such noble foundations! Such is the heartfelt wish of many a one besides.

YOUR CORRESPONDENT.

## Lent and Easter in Utah.

Correspondence of the Living Church.

We have had an unusually encouraging Lent, and a bright and delightful Easter. The week-day services have been remarkably well attended, and St. Mark's church building will not nearly hold the people that throng the doors on Easter Day. The number of communicants was larger than ever before in the history of our work in Salt Lake City. A course of sermons by the Bishop and the Rev. R. B. Kirby, on the "Fundamentals of the Christian Faith," has drawn large congregations. These "Apologetics" always attract attention in this community, where so many people, shipwrecked in faith by the Mormon delusion, are seeking a secure and permanent anchorage. The Easter offerings were \$363, of which \$200 were the collections of the Woman's Guild, toward the organ fund of St. Mark's Cathedral, \$36 the offering of the children at their festival in the afternoon, and \$127 for the Domestic Committee. At the Sunday school festival, twelve children were baptized from families mostly of Mormon antecedents.

St. Paul's Mission, in the southern part of the city, is steadily progressing in vitality and interest. The walls of St. Paul's chapel are rapidly rising, and the contract requires that it be completed Nov. 1st.

During the past winter \$1,110 have been raised and collected here for St. Mark's Hospital, making the last payment on the fine brick building occupied and now owned by the Hospital, for its blessed work.

St. Mark's school is full to its capacity, with more applications from poor children than it can accommodate; and the school of the Good Shepherd, at Ogden, never was so flourishing, and is taxing its room for pupils, and the energy of its teachers to the utmost.

Salt Lake City, March 30th, 1880.

CENTRAL NEW YORK.—The Rector at Pulaski writes: Our Lenten services were well attended, and our Three Hours' service on Good Friday was more than usually solemn. I was pleased to learn from the Bishop that he had a similar service in Calvary Church, Syracuse. The congregations were large, and music particularly fine on Easter Day. We had a visitation from the Bishop on Tuesday the 30th, when a promising class of, for the most part, young people, was confirmed. The LIVING CHURCH is helping us everywhere it goes; would that we could get more to take it here.

News from the Churches.

WESTERN MICHIGAN.—The Rev. E. W. Flower began the day on Easter with Celebration of the Holy Communion at sunrise in Grace Church, Holland. Then he drove twelve miles to Saugatuck, where he held full morning service, preached and celebrated the Holy Communion. The chancel was beautifully decorated with plants and flowers, the congregation filled the church, and nearly all the Communicants in the parish received. In the afternoon a goodly congregation again gathered, when Easter carols were sung by the children. There was a Baptism of infants; the children were catechized standing in front of the chancel, and then the Missionary read and expounded the leading portions of the Easter Scriptures. After receiving the offerings of the children for our Diocesan Candidates for Holy Orders, the service was closed with appropriate Collects and Benediction. This was a very happy day both to the Missionary and to the people of All Saints' Church, Saugatuck. For this little parish, the offerings were liberal, and the heartiness manifested indicated a decided increase of interest and devotion to the Church. Saugatuck is a village having a population of about 1200, and is situated near the mouth of the Kalamazoo river, having tri-weekly connection by boat with Chicago; but it has no railroad. The church is a very pretty one, having been built through the untiring efforts and self-sacrificing devotion of the former rector, the Rev. J. Rice Taylor, who also built the church at Holland. The church at Saugatuck was never entirely finished. This Easter witnessed the completion of a work, undertaken several months since by a few of the ladies, to get windows for the church. The side windows were gotten about Christmas; and, on Easter-Eve the chancel window was put in place. It is a triplet, having for a centre piece a full length figure of the Good Shepherd, with emblem of the Trinity in the quatre-foil at the top, and at the bottom the inscription "Amanda Norton Taylor, Born Jan. 22, 1782. Died March 28, 1868." The side lancets have symbols of the four Evangelists; and on one, the inscription, "One of the blessed of the earth." On the other, "May our country have many such mothers." This window was made a memorial by the parish to the mother of the late rector, in deference to a wish expressed by him when the church was erected. The other windows are all neat and Churchly designs, and at the end of the church opposite the chancel, there is a Rose-window given by the Sunday School, and three handsome Memorial windows given by a lady of the parish. The glass was all manufactured by Mr. Geo. A. Misch, of Chicago, at a total cost of \$308, and the work is exceedingly well done. At the close of the afternoon service, the rector drove back to Holland, arriving just in time to hold evening service. There was a large congregation present, consisting mainly of young men. Holland is the seat of Hope College, an institution of the Dutch Reformed Church. The Missionary regretted that he could not also reach his third mission-station, at Coopersville, on this great Festival; but the distance is too great, and the day was not long enough.

Bishop Gillespie visited the Church of the Good Shepherd, Allegan, on Monday in Holy Week, and confirmed eight candidates.

At his Visitation of Emmanuel Church, Hastings, on Wednesday in Holy Week, Bishop Gillespie confirmed a class of fifteen persons. On Easter Eve, at Morning Prayer, the Rector baptized sixteen children. It is both gratifying and significant that the hearts of parents should thus "be turned to their children."

ILLINOIS.—The Sunday School at Trinity Church, Highland Park, had its Easter service on Easter night. The church was well filled with the relatives and friends of the children, and the services were beautifully rendered; the children doing all the singing.

The most interesting feature of the service was the offering of the hard-earned contributions of the children, towards paying the bonded debt of the parish. The total amount of the offerings was \$165.00, which was a remarkably liberal sum to be raised by a Sunday School numbering only thirty one pupils. Is there another Sunday School in the diocese which has done as well in proportion to its numbers?

The Easter offerings at Christ Church, Winnetka, included a very handsome Communion service, of solid silver, weighing nineteen ounces. It was placed on the altar-basin at the morning service, and offered with the other contributions to the service and glory of God.

The Queen of Festivals, this year, at Harvard, was unusually pleasant and delightful in every particular. The church was beautifully decorated, the music was of a very high order, and there were large and attentive congregations. The Offertory (aside from donations to the Rector), reached the sum of \$38.

The Lenten and Easter services at St. Stephen's, Pittsfield, have been good. We had service daily during Holy Week, with Celebration on Maundy Thursday. The church was decorated with unusual beauty and taste for the Easter festival. Evensong at 5 P.M. on Saturday, began the joyful season. On Easter Day, there was an early Celebration at 7:30, and a second Celebration after Matins at 11 A.M., with sermon on Ps. cxviii:24. At 2:30 P.M., after a brief service, the Rector preached to the Knights Templar on St. John ii:19. The Knights kindly requested the manuscript for publication in the town papers. At 7:30 P.M. after Evensong, the Sunday School had its festival; among other exercises, bringing up the letters, class by class, for the motto, "He is risen," which was most beautiful. The *Magnificat*, finely sung, brought to a close the Easter Day services. The church was not half large enough for the crowds that sought admission.

The gloom of Holy-Week, culminating in one of nature's sighing, sobbing rains, gave place on Easter-morning to the smiles and radiance of a glorious sunlight. Again all hearts were filled with praise and adoration, and our Church put on her Easter garments.

Ivies twined here and there, in our little church at Wheaton, as if they knew no other home than the House of God; and, with crosses and stars in all the lovely flowers that our Father has given for our pleasure, the interior looked fair, indeed.

Dr. Morrison preached as he always does—"excellently well." The music consisted of an Easter Anthem sung by four voices; a solo being beautifully rendered by Miss Emma M. Shaw—"Christ is risen"—and other appropriate music.

The Mission felt great cause for thankfulness in the possession of a new organ. Little by little, Churchly things are being added to us, until in some Easter, not far off, we hope to sing a *Jubilate* in a church of our own, dedicated to His holy service.

WESTERN NEW YORK.—The Easter services at St. John's, Dunkirk, were unusually interesting. The chancel was profusely ornamented with plants and flowers; the re-table bore the sentence "Christ is Risen," made in white and pink flowers on a crimson ground. The following Offerings were made: A polished brass book-rest for the altar, a Bishop's chair of carved oak, "in memory of Emily Champlin," a hymn tablet, and \$167.63 at the Offertory.

A very pretty idea was the giving of a button-hole bouquet, by some young ladies, to each person of the congregation, as they entered the church.

The offerings at the Holy Communion on Maundy Thursday, were for the purchase of a solid-silver set of vessels for the Celebration of the Blessed Sacrament. The fund for this now amounts to \$127.00.

The Rev. C. B. Champlin, for nearly seven years Rector here, goes to Pekin, Ill., to take the Pastorate of St. Paul's Church of that city, on the 11th of April.

MINNESOTA.—The Rev. Mr. Hunter, of Janesville, held Lenten services, at Elysium, during Passion Week. They began on Sunday evening. The subjects treated of on each successive occasion, were as follows:

1. "Certainty of a Heavenly Rest." 2. "Heavenly Rest for All, and All should fear lest they come short of it." 3. "Jesus Christ, the Way, the Truth and the Life." 4. "The Gracious Words Spoken by Christ." 5. "How the Words should be heard." 6. "Necessity of External Life, as well as External Form."

The presentation of the subjects was clear and forcible, and could hardly have failed to carry conviction of their truth and importance. Mr. Hunter also explained the Formularies of the Church. The attendance was exceptionally good, increasing with each evening; and a noticeable fact was, that more than half the congregations were men—something unusual in our Western States.

SPRINGFIELD.—At Holy Trinity, Danville, on Easter Day, there was an early Celebration at 6 A.M., with quite a large attendance of the faithful, considering the fact that the list of communicants numbers only 54 names. At 10:30, Morning prayer was said, followed by a Choral Celebration of the Holy Eucharist; a large congregation being in attendance. Twenty persons received at the early Celebration, and fifteen at the later. The church was beautifully decorated. In the afternoon, there was choral evensong, in which the Sunday School participated heartily. Three children were baptized at this service.

Never before, have the parishioners kept the Lenten Fast so strictly; and hence a most joyous Easter, in spite of the inclement weather. The Rev. Mr. Coe assisted the Rector in the services.

The Good Friday Services were attended by nearly as large congregations as the Easter services were. The difference being accounted for by the presence of persons not connected with the Parish, on the latter occasion.

At St. Mark's Church, Chester, (of which the Rev. Albert E. Wells is Rector), the church, on Easter Day, was beautifully decorated, the music good, and the services very well attended. The Rector had daily Service during Lent.

INDIANA.—On Palm Sunday, at St. Paul's, Richmond, Bishop Talbot ordained to the Diaconate Zacheus Test, M.D., and Wm. H. Milnes. It is worthy of note that on this occasion, the ordaining Bishop, the presenting Presbyter (Rev. Dr. Wakefield), and one of the candidates for Holy Orders (Dr. Test), were all formerly members of the "Society of Friends," and all came into the Church at a mature age. It is not likely that another such instance has occurred in the Church, or will ever again occur. On the same evening thirteen persons were confirmed in this church. Mr. Milnes, of the present senior class at Nashotah, will at once enter into the work of assistant-minister of St. Paul's, Indianapolis.

Having passed a satisfactory examination, he will not be deprived of his degree of B. D.

The Rev. Mr. Boxer of LaPorte, has been quite ill for some time; and therefore unable to have any services during Lent. On Easter day he was determined to officiate and to preach, although it was the fear of many that it was too great a risk; but he bore the strain exceedingly well, preaching one of the best sermons, so it is said, ever heard in that city.

The Rev. A. W. Mann held a service for deaf-mutes at St. Thomas' church, Plymouth, on Thursday, March 18th. A very large number of persons were present; and several deaf-mutes from a distance were in attendance. The peroration of the Rev. Mr. Mann's address was most excellent and eloquent. It was quite touching to notice at its close more than one moistened eye among those who understand only "the language of silence."

In this same church, on Good Friday, thirteen persons were confirmed, making 24 within less than a year. On Easter day, a beautiful Altar-Cross, of polished brass, was presented by one of the classes of the Sunday school.

At Trinity Church, Fort Wayne, (Rev. H. N. Webbe, Rector), Easter services were held at 10:30 A.M. and 3 P.M. Children's Celebration at 7:30 P.M. The church was crowded at all the services.

The offerings during the day amounted to about \$450.

LONG ISLAND.—The venerable Dr. Carmichael, (Senior Presbyter of his diocese), now past four score years, was stricken with paralysis, last week, and is not expected to recover. He was for many years the rector of the Church at Hempstead, L. I., and has been prominent in that diocese. For the last few years he has been relieved from duty.

The Bishop of Long Island has not only a Pre-Lent but a Mid-Lent Conference of his Clergy. The latter was held on the 11th inst. at Grace Church. The day was stormy; and, owing to their Lenten duties, there were but some thirty or forty of the clergy present. After Morning Prayer and the administration of the Holy Communion, the Bishop addressed the Clergy; taking for his theme, "How we may kindle the grace of Orders by diligent study of Holy Scriptures." The address was very able, and we are glad to know that it, with the other addresses delivered at the four Conferences, will be published.

TENNESSEE.—Our thanks are due to a Memphis Correspondent, for sending us a copy of an excellent little Manual, compiled for the use of the Congregation of St. Mary's cathedral in that city, and entitled "Devotions for Good Friday. Prayers on the Seven Words from the Cross." It is intended to correspond with "The Three Hours' Agony Service," and although intended primarily for use in Lent, would be very appropriate for any penitential season, whether of a private or public character.

The work in this diocese is progressing, though under many disadvantages. The Lenten services in Pulaski were very well attended, and the Easter services were all that any one could wish, being enjoyed not only by the Church people but also by a large number of outsiders. At the S. S. celebration in the afternoon the crowd was so great that the little chapel was too small to hold the people.

Easter joy is contagious. Our Methodist friends decorated their "pulpit and chancel" with flowers, and had special Easter services and Easter sermons, in the morning, afternoon and evening. This "straw" reminds us of a phrase in that Baptist's Tribute to Dr. DeKoven, "we cannot help liking the religious spirit of these High Churchmen, in spite of their ecclesiastical follies." Perhaps this is why some Methodists are beginning to like John Wesley's ideas of things. Perhaps this is why some "Episcopalians" would do well to imitate the Methodists.

MICHIGAN.—The total receipts of St. John's Church, Detroit, for the past year, were \$16,186.-45, of which, \$10,965.33 was from the Offertory and other contributions, aside from pew-rents. The disbursements were—for current expenses of Church and Sunday School, \$6,547.86, and for Benevolent purposes, \$9,469.29, leaving a balance in hand of \$169.30.

The Offerings in this church on Easter-Day, amounted to \$440.

St. James', a chapel of St. John's parish, also makes a good showing. Its receipts for the past year were \$1,478.53, and its outlay \$1,450.47.

The parish held a Sunday School Festival on Easter-Day, including the schools belonging to St. James' and St. Mary's Missions. The attendance was 838, and the collection amounted to \$164.

WISCONSIN.—Confirmations at Menomonee, 2; Neillsville, 4; Black River Falls, 1; Kenosha, St. Peters, Kemper Hall, 3; St. Matthew's, 11; Racine, Taylor Orphan Asylum, 2; St. Lukes, 10; College Chapel, 12; Holy Innocents, 3; Whitewater, 2; Milwaukee Cathedral, 29; (1 in private, 2 for St. Paul's Church), Soldiers' Home, 9; Christ Church, 15.

FOREIGN.

ENGLAND.

The *Church Review* says that the Bishop of Lichfield, in delivering his primary charge to the clergy of his diocese on the 2nd March, expressed the opinion that in large parishes clergymen or godly laymen might preach with advantage, not in great thoroughfares, but in courts and alleys. He advocated the leaving open of churches for private prayer. He strongly advocated the observance and regretted the frequent neglect of holy-days and daily services; said that catechizing ought to be more general than it is, and that the Athanasian Creed ought to be made a basis of instruction to the young.

Col. Synge, an English officer who was captured by Niko, a Greek brigand chief, at Salonica, has been released upon the payment of a ransom of £12,000.—At the recent meeting held in London, to protest against the proposed Sisters' Marriages Bill, Lord Hatherley made a very happy point:—After mentioning that the Emperor Claudius had applied to his Senate for its sanction to his marriage with his niece, his main argument being that the great Roman people must not be puritanical or eccentric in its scruples about marriage, the noble and learned lord said—"He used just the arguments that we hear nowadays, and they prevailed, perhaps because an Emperor had used them. Claudius married the lady, and—she poisoned him."

The Rev. H. W. Watkins, M. A., Warden of St. Augustine's, Canterbury, has been appointed Archdeacon of Durham; and the Rev. Leslie Randall has become Archdeacon of Oxford.

The influence of the life and work of Bishop Wilberforce, upon the Episcopate of the English Church, is happily expressed by the *Church Review*, in a recent article. We quote a paragraph:

The pre-Wilberforcean idea of a bishop was of an ecclesiastical divinity of wealth, family, and awful presence, who resided habitually in a sort of Olympus, whence he in a serene and legal manner administered the routine of his diocese, and from which he occasionally made a solemn progress to confirm or consecrate; retiring again into his sacred seclusion, or to his house in London, after having been looked at from only a great distance by all but a highly favoured few of the denizens of the districts he had deigned to visit. It is not too much to say that the present conception of what a bishop ought to be is the exact reverse of all this. Nobody cares now whether he is a man of wealth or family, or dignified presence, but everybody expects him to be a hard-working creature, constantly on the move, known to every corner of his diocese by frequent visits, accessible to all kinds of comers, the mainspring of all the energy that is being put forth within his ecclesiastical orbit. In proportion as a bishop comes up to or falls short of this ideal, he is estimated as an episcopal success or failure. Our grandfather's ideal of a bishop has been revolutionized out of existence, and the author of the revolution was SAMUEL WILBERFORCE.

CHINA.—Dr. Bunn, the medical missionary to China, is doing, while in this country, yeoman's work in behalf of his mission, making Addresses in various parts of the country, and explaining the nature of the work, and the needs of the Mission. He recently delivered an Address before one of the Missionary Associations of Long Island, at Flushing. He was followed by the Rev. Mr. Kimber, Secretary of the Foreign Committee, who strongly presented the claims of both fields.

IRELAND.—The *Church Times* says, that "incredible as it may seem, an imitation 'Lourdes' has been got up in these islands. The scene of the apparition is a village of Knock, near Claremorris, in the county of Mayo, where, according to the Special Correspondent of the *Daily News*, Our Lady, with St. Joseph and St. John, was seen against the wall of the Roman Catholic Chapel. The costume and surroundings of the figures are described as resembling what the witnesses, a little boy and the housekeeper of Archdeacon Cavanagh, the priest of the parish, would be familiar with in the cheap pictures and images imported from the Continent. As at Lourdes, the authorities at first made very little account of the business, but of late they have taken it up with enthusiasm; and Knock is thronged with pilgrims, who are cured, or fancy themselves cured, or at least benefited, by the application of bits of mortar from the walls of the chapel. We should be sorry even to appear to scoff at the religious convictions of the most illiterate Christians; but we cannot help saying that no one accustomed to read his Bible would be likely to give the least credence to the story; for it does not bear the smallest resemblance to the signs and wonders narrated in Holy Writ. It is not at all in the style, if we may so say, of the miracles wrought by our Blessed Lord and His Disciples."

RUSSIA.—A rich monastery at Kieff was destroyed on the 19th ult. by an explosion of dynamite, because of its rulers having constantly refused to gratify the demands of the Nihilists, who asked for funds for the holy cause of freeing Russia from servitude.—A church organist at Aratoff, near Kieff, lately confessed on his death-bed the murder twenty years ago of a farmer. He committed the crime with the priest's pistol, which he stole, and then placed in the sacristy, confessed to the priest, so as to preclude the latter from giving evidence against him without infringing the obligation of secrecy; and then went and denounced the priest as the culprit. The priest, who vainly protested his innocence, was sentenced to hard labor for life; and, on his liberation being applied for, on the strength of the organist's death-bed confession, the reply was that he had died a few months ago.—*London Times*.

Easter Day in Kalamazoo, Michigan.

Contributed to the LIVING CHURCH.

The Church in Kalamazoo has spent a faithful Lent, and was well prepared for a joyful Easter.

An early service (6 o'clock) was held in St. Luke's church, consisting of morning prayer, carols and a brief salutation from the rector, Rev. J. F. Conover; and at 10.30 a second service; then Litany, sermon and Holy Communion. The offerings of the congregation at this service amounted to \$100.25. The chancel was beautifully trimmed with plants, cut flowers, and several floral designs "In memoriam." The attendance at this, and indeed at every service during the day, was large. In the afternoon, the Sunday schools of the parish held their anniversary exercises in the church. These were opened by a short service (versicles, psalter and collects) and the singing of carols by the children of the two schools belonging to St. Luke's and St. Barnabas Missions. This was followed by the Reports from the officers of the schools, the announcement of the Banner Classes for the past year, and an Object-Lesson: "The Fruits of the Spirit the Power of the Resurrection," conducted by the rector.

The Object-Lesson was the feature of the afternoon; and I will sketch it, even at the risk of being thought tedious, hoping some one will find it suggestive.

A white screen, surmounted by a dove, was placed before the children, so that all could see it plainly. With its offering, each class in St. Luke's Sunday school, in turn, presented letters covered with flowers and moss, which formed the name of one of the fruits of the Spirit (as

Love, Joy, Peace etc). These were adjusted on the screen, and the Grace represented was concisely explained. When all (nine in number) were in place, the classes of St. Barnabas' school brought up larger and more richly decorated letters, forming the word CHRIST, which was placed at the foot of the other words. Below this was an "Alpha" and "Omega" completing the lesson. "If there had been no Resurrection, there would have been no Power of Resurrection, manifesting itself in the Descent of the Holy Ghost, after the Resurrection. From the day of Pentecost until now, the Holy Ghost has operated in the hearts of men, producing the Fruits of the Spirit, which appear in the lives of the faithful and devout. The Presence of the Holy Ghost (symbolized by the dove) is manifested in our lives by the Fruits of the Spirit. As parts of a perfect character, there is only One in Whom they could be concentrated; Who in His Life and Teaching, enforced and illustrated each of them: Christ, "The Beginning and the Ending, the First and the Last." The offerings were \$51.10.

At St. John's church, a choral Litany service was held at half past six o'clock A. M. The church was very tastefully decorated with blooming plants. The building was full at this and every service during the day. Morning prayer was said at half past ten o'clock, followed by a sermon and the administration of the Holy Communion. The congregation presented offerings at this service, amounting to \$137.00. In the afternoon, the Sunday school held its annual celebration, consisting of carols, addresses from the rector (Rev. C. T. Stout), and others, and the distribution of Easter eggs and Easter cards among the children. The Sunday school offerings were \$38.00.

The Rector of St. Luke's also held a service in St. Barnabas' chapel, on Easter evening, which was largely attended. M.

All Around the World.

The week ending with March 27th was marked by one of the severest storms known for years in the North-west. The storm extended across the whole country, but the greatest damage was at the West.—Discussion goes on in Congress, but the results are still small.—The news from Russia and the Nihilists is more cheerful, and thus far no other official life has been attempted.

Bret Harte has been confirmed as United States Consul at Glasgow, Scotland.—The excess of exports for the year ending Feb. 29, '80, was 212 millions of dollars; this is an increase upon the excess in 1879 of over eighty millions.

M. Schimper, the French author and naturalist, is dead.—Decreases against the Jesuits in France have been published, and they have been ordered to dissolve their association in that country.—The Pope is reported as suffering from over-work and want of exercise.—Russian court circles are very much displeased over the treatment by France of the Hartmann case.—In the great Gothard tunnel, completed Feb. 8, 120 men were killed and 400 wounded during its construction.—Emperor William, in replying to the congratulations of the Army Generals, on his birthday, assured them that there was no prospect of war at present for Germany with anyone.—Dr. Schlieman, the celebrated explorer of Ancient Troy, is hard at work on his new book which he intends to publish in the Autumn. The one bit of exercise he takes is a ride every morning, and a bath in the sea.—Ouray and the other Ute chiefs who have been in Washington several weeks, have returned to their reservation.—The King of Siam, the friend of General Grant, is expected to make a tour through the United States, about the first of May.—An oil-tank containing twelve thousand barrels of petroleum was destroyed by a stroke of lightning at Foxburg, Pa., on the night of the 27th ult.—It is reported that the people of Northern Hungary, who have suffered so much the past year from poor crops, are selling their property, and preparing to emigrate in large numbers to America.—The Jews in Russia are suffering from a new persecution. From several towns old resident Jews have been expelled; and many are professing Christianity to escape the severities with which they are treated.—The accessions to the Library of Congress during the last year, were 21,367 books and 12,050 pamphlets. The library contains about 400,000 books and 125,000 pamphlets.—A decree has been issued at Madrid, Spain, prohibiting the importation of pork from Germany and America.—Prince Leopold sails for Canada on the 27th of April. After a visit at Ottawa, he will take a trip through the Western States.—A statue is to be erected this year in the Vallée Noire, in Berry, to the memory of George Sands; this is the place where the majority of her romances were written.—The statue of the Prince Imperial which is to be placed in Westminster Abbey, represents a recumbent figure, with the hands crossed on the breast, and clasping a sword; the helmet at the foot. It will not be completed for several months.—The Wisconsin Legislature has adopted a joint resolution, proposing so to amend the State Constitution, that women shall be wholly enfranchised and made eligible to all State offices.—Prof. Benjamin Pierce, the eminent mathematician of Harvard, has written a book on higher mathematics, which, he says, only one man living besides himself can understand; that's not fair, let him send us a copy first before he makes so sweeping an assertion.—His Majesty King Cetewayo is occupying himself with social and scientific studies at Cape Town. He has calculated that each charge fired by foreign ships in saluting the fort, is of the value of an ox. He also concludes that it is more expensive to keep up armaments in Europe than in Zulu-land.—Miss Florence Nightingale is a great invalid, and rarely leaves her room; yet there are few busier women; she is never idle.—A collection of portraits of the Secretaries of the Treasury has been begun in Washington.

Church Calendar.

Table with 2 columns: Date and Day. April 2, Friday—Fast. 4, 1st Sunday after Easter. 9, Friday—Fast. 11, 2d Sunday after Easter. 16, Friday—Fast. 18, 3d Sunday after Easter. 23, Friday—Fast. 25, St. Mark. 4th Sunday after Easter. 30, Friday—Fast.

If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth. COLOSSIANS iii. 1, 2.

The Holy Sacrament of Baptism made you partakers of Christ's Death and Resurrection. It has joined you with Him in so wonderful and sacred a way, that He Himself and His holy Apostle have compared it with the myriads of the Holy Trinity. If then ye be thus marvelously in sacrament risen with Christ, seek those things that are above. Our life is hidden. Though dead, truly and sacramentally dead with Christ in baptism, yet we are also alive. But it is now His Life. It is a new principle. It is conferred with a new birth. It is a life of new hope, it is full of immortality. Christ is our Life. BISHOP MOBERLY.

Eternal Shepherd, Thou art wont To cleanse Thy sheep within the font, That mystic bath, that grave of sin, Where ransomed souls new life begin. LATIN HYMN.

Sevenths of Time; Tenths of Income.

So much for the Sabbath. Now for the tithes.

I. The Old Testament: Gen. xiv: 17-24; xxviii: 20-22; Lev. xxvii: 30-33; Numbers xviii: 21-32; Deut. xii: 17-19; xiv: 22; Mal. iii: 8-11.

Considerations: (1.) Abram gave to Melchizedek a tithe of the goods of the people of Sodom which he (Abram) had recaptured from their enemies. (2.) Jacob vowed a tithe of his increase, which has nothing in common with Abram's tithe, except the proportion. (Query: To whom did Jacob pay his tithe?) (3.) The Israelites were required to pay two tithes, certainly, and perhaps a third. These were all of incomes. One tithe went wholly to the Levites, who then tithed it for the priests. The others were eaten by the parties tithed in company with the poor, the stranger, and the Levite. (4.) The Israelites are charged with robbing God because they did not pay their tithes and make their offerings.

Additional considerations: (1.) The Gentile nations are never rebuked or denounced for the non-payment of a tithe, nor is there any record that they were under any law on the subject. (2.) The only law recorded requires from a particular people and for special reasons the payment of more than two tithes for religious and charitable purposes, and the same people are required to make offerings that seem to be quite as obligatory. (3.) Whilst there are numerous examples of the payment of a tithe among Gentile nations, there was no general custom of paying a tithe of increase for the purposes above mentioned. (4.) The selection of a tenth may be accounted for upon natural grounds. The hypothesis of an ancient divine command is not needed. (5.) The ancients had a perfect science of numbers, such as we know almost nothing of. (See St. Clem. of Alex., Miscell., Bk. vi, 11; Philip Smith's Anct. Hist. vol. I, 210; II, 144. These are the only authorities I have at hand.)

II. The New Testament: Acts ii: 44-45; iv: 33-35; Rom. xii: 13; I Cor. ix: 7-18; xvii: 1-4; II Cor. viii: 15; xi: 8-9; xii: 13-14; Gal. vi: 6; Phil. iv: 10-19; I Tim. vi: 17-19; Heb. vii: 1-10; xiii: 16.

Considerations: (1.) Only one of these passages—Heb. vii: 1-10—refers to tithes. It mentions Abram's payment to Melchizedek only as a proof of the superiority of his priesthood to that of Levi. (2.) Some of the other passages speak largely and strongly about the duty of making offerings, and others of them tell of the practice of Christians. Had the writers known of any law requiring the payment of a tithe, they would not have failed to mention it somewhere, as it would have materially strengthened their argument. (3.) The whole tone of the New Testament is against the existence of such a law.

III. The Fathers: St. Justin Martyr, I Apol. 14, 67; St. Irenaeus Against Her., Bk. iv, 13; (3); 18 (2); St. Clem. of Alex. Instructor, II, 13; Tertullian, Apol., 39; St. Cyprian, Works and Alms, 25.

Considerations: (1.) Tithes are mentioned here only to be repudiated. (2.) The general tone of the early Fathers accords with that of the New Testament, being very strongly antagonistic to "the Law" as distinguished from "the Gospel."

Additional considerations: (1.) When a sufficient number of the early Fathers agree in their presentation of the teaching and practice of the Church, the question is settled. (2.) The bringing in of a different teaching and practice in later times cannot be received as sufficient to establish a divine law. (3.) The language of Origen and St. Augustine has been strangely stretched to meet the requirements of a theory.

A general consideration: The indiscriminate application of Holy Scripture is a great evil. The dealings of God with rebellious Israel may properly be held up as a warning of what He will do with other rebels; but the warnings addressed to and the judgments denounced against a particular nation for a specified sin cannot justly be applied directly to another nation or people.

Finally, the inspired and uninspired Christian writers of the early Church agree in teaching that the Christian belongs wholly to his Lord; that he is to spend all his time, all his means, and all his talents in his Lord's service; that he is Christ's freeman, living under the "royal law," the "law of liberty," on which "hang all the law and the prophets;" and that he is so to walk as one who shall be judged by that law. Nothing less than the whole man, all that he is and all that he has, will satisfy the requirements of the Gospel. N. M.

The Church in Southern California.

Correspondence of the Living Church. People at the East have but little conception of the real condition of the Church in this distant part of the Golden State. The prevalent idea is, that because this is called the land of "sunshine, gold and honey," everything abounds here to the utmost needs of the people—that churches can be built and ministers sustained with scarce an effort. A greater mistake never existed.

We have a glorious climate and rich soil; but no gold or silver but what is brought from elsewhere. We have but little market for any grain that the farmers may grow. Wheat is but little grown in the South. This is the home of the smaller and the larger fruits. In time there will be wealth from these; but it is not yet. The citrus family of fruits are not early bearers; and the grower must abide his time. Hence to-day in Southern California there are more people in straightened circumstances (at least, as to ready, available means), than in almost any other portion of the States. Were they, therefore, disposed to enter vigorously and zealously upon Church-work and extension, they would be able to accomplish but a moiety of what our Eastern friends suppose. But I am sorry to say that, in general, the disposition is not equal even to the means. And it is not because people are more openly gross and wicked than elsewhere; but from a most terrible indifference to all the claims of Christianity. Of this point, however, I will speak at another time.

Southern California, with an area of at least 40,000 square miles, is almost wholly a missionary field; and a hard one, too. In all this vast field, there are but two places where the Church can, in any proper sense, be claimed as self-sustaining. These are Santa Barbara and Los Angeles. The former, with two parishes, can barely keep from absolute want one clergyman and his family. The latter, with a population of 15,000, and with a large Church membership, does but little, if any, better. Outside (if not inside) of these, all is missionary. It is true that the parish in San Gabriel has attempted to walk alone; but its own acts have demonstrated it a failure.

In San Louis Obispo, there is a weak mission. In Kern county I believe there is no organized mission at all. In Los Angeles county, besides the city parish, there is one at Anaheim, and one at San Gabriel; neither of them self-sustaining. In the town of Pomona, the Rev. Mr. Ruth carries on a small missionary work; very largely, if not entirely, at his own expense. There are other points, in this country, where services have been held; but so far as I know, there is none at the present. The parishes of Anaheim and San Gabriel are vacant.

In San Diego county, there is but one organization—a parish at the town of San Diego—very feeble since the collapse of the town, as a business point.

We come now to the great county of San Bernardino, with its area of 16,000 square miles. Here we have but one organized mission and one clergyman in the whole county. This Mission is located in the Colony of Riverside. This is a young, vigorous, and enterprising colony. It probably has not its superior on all the Pacific coast. It was planted for the culture of fruits; and especially those of the semitropics. Its population is about 15,000, and increasing as fast as could be expected.

With few exceptions, ready money is very scarce with the people. Most of them will have a struggle for the next two or three years, until their orchards and vineyards bear. In the meantime, Church work will drag and languish for the want of support; and the Missionary be in "Lent" all the time. I cannot but think, however, that there is quite a bright future for this place.

Even here, where the people are so recently from the States, the spirit of the Pacific coast has already laid its hand upon them; and they are bowing to its demands. With three places of public worship open on Sunday, there are perhaps at no time more than 150 present, out of a population of 1,500. In general habits of life, the people are steady and quiet. But they seem to think that, on Sunday, the Lord has no need of them, or they of the Lord; so the day is in some way, absorbed into the common stock of worldly time.

Services have been held from time to time, in San Bernardino, for several years; but little has been accomplished. The Missionary at Riverside expects soon to commence services again at San Bernardino.

With this brief sketch of the Church in Southern California, I will close this letter. In subsequent ones, I expect to speak more pointedly, and in detail. N. RIVERSIDE, SAN BERNARDINO, CO. CAL.

The Deaf-Mutes.

We have received the Seventh Annual Report of the Trustees of the Church Mission to Deaf-Mutes, of which the Bishop of New York is president, and the Rev. Dr. Gallaudet general manager, and Mr. Isaac H. Holmes, treasurer. The Report of the last named officer shows that the receipts for the past year, ending with October 1879, were \$6,695.83; which, added to the balance on hand in October 1878, makes a total of \$6,753.06. The outlay has been \$6,502.85; leaving a balance in the Treasury, of \$250.21. The General Manager's report contains a detailed statement of his labors through the year; which is followed by the quarterly reports of the Rev. John Chamberlain, Ass't. Manager, and those of the various laborers in the mission during the past year, numbering as many as 17, in addition to those already named. As a whole, it is a record of earnest persevering work in one of the most touching and interesting departments of missionary labor.

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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TO FARMERS, MERCHANTS AND WORKINGMEN.

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The Living Church.

April 8, 1880.

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A Change for the Better.

The time has come, when Easter may be said to be a universal festival. The churches of all denominations observe it by floral decorations, by special sermons appropriate to the day, and by festivals for their Sunday Schools. They are not at all afraid of Easter eggs, and do not look upon silken banners as "rags of popery." The papers, this year, everywhere throughout the country, contain columns of notices of their Easter services; and in every way they vie with the Church in making the day acceptable to their own people; so persuading them that their feast is really spread with the grains of golden wheat, and not with dry husks. These great festivals are no longer peculiar to the Church, but are fast becoming the common property of all religions. We can remember when they first began to open their houses of worship on Christmas. It was for the purpose of be-rating the festival in their sermons, and of proving that its observance was a fond superstition. Now, they are about as zealous in celebrating the high feasts as Churchmen are themselves, and with similar services, and, doubtless, some day they will take the *fasts*, too, under their protection. There is much in the Church and her ways that appeals to the æsthetic nature of man; and, in self-defence, in order to retain their influence over their people, they are obliged to follow in our steps. They could not puritanize the Church; and have themselves become permeated with her influence. In some quarters, the old leaven of bitterness remains, but, as a rule, it has largely died away, and many of the things that were once deemed worthy of grave rebuke, are now greeted with words of praise. Easter is one of the most ancient Feasts of Christendom, going back to the Apostles' times; and it is a hopeful sign, to see all who are called by the Christian name, claiming, as a heritage, the Lord's-Day of joy. Even that portion of the Press, which may be said to represent dissent, recognizes the change; and instead of the old gibe and jeer, has a Homily for Good Friday, and a joyous leader on the Resurrection.

The Province Practically.

The Bishop of Long Island has recently preached a sermon, which complains in no gingerly way of the lack of prompt and statesman-like energy, in preparing for the future work of the Church on this continent. "Aiming to be a national Church," he says, "we still linger in the mould and wear the fetters of—what amounts to a single Province." "It is now more than twenty five years," he adds, "since it became apparent that we must organize into groups our multiplying dioceses; and thus introduce new wheels into our ponderous machinery. The urgency is admitted; the general scheme has been before the Church mind all these years; and yet, so slack and feeble is our talent for organization, that we have got no further than the Report of the Committee, expressing a cautiously worded opinion that it is expedient to divide into Provinces, and to inquire how it can be done without offending anybody's prejudices, or hurting anybody's feelings." The Bishop's sarcasm is keen, because it is just. But in the meantime, while the *dolce far niente* (do nothing) policy of extreme conservatism, which is the twelfth commandment to some of our Eastern legislators, issues its decree that nothing practical can be expected from the General Convention, under six, nine or twelve years, the Bishops west of the Mississippi quietly meet, and inaugurate the Province, without waiting for permission, or even so much as submitting their scheme of co-operation to the perilous ordeal of their own Conventions. The idea of the Province is—To provide for the larger growth of the Church. It is a practical method of realizing the unity of the Church in Church work. The Bishops referred to have work to do, each in his respective

diocese, but *all* in that vast region over which they hold in a broad sense common jurisdiction. And, to do this work better by combining to do it, they have concluded not to wait any longer, having waited many years already; but to associate themselves under the presidency of their senior in office, the Bishop of Minnesota, into a Provincial relation for Educational, Missionary and Church-building work.

This is, practically, the inauguration of the movement to divide our present unwieldy Province into smaller groups of Dioceses. The trans-Mississippi Bishops do not use *the name*, but they have secured *the thing*; save the defect (as we must regard it), that the other Orders of the clergy, and the laity, are not represented in it.

A Sensible Secular Press.

We are always glad to be able to say a good word for the secular Press. We have rarely found a happier occasion for doing so, than that given us by the semi-weekly N. Y. *Tribune* of the 27th ult., and Scribner's *Monthly* for April. We wish we had room entire, for the "Lay Sermon for Easter" of the latter, and the leader of the former on "Good Friday." The first is about as clean-cut a setting forth, as we have seen, of our strongest realistic argument for the *Resurrection* as a fact, and of its vital relation to Christianity as a living power in the world. As for the second, we confess we were as much moved as we were surprised at its rare and touchingly written application of the *Great Tragedy* to the varied sufferings and sorrows of our common lot. Of course, neither writer quite brings out the greater truth of either fact, as a devout Churchman would desire. Each, however, stops so suggestively on its very verge, that it is not hard to divine the conclusion. But this, probably, grew out of the secular necessity of not verging too closely on what might be suspected to be "sectarianism." Be that as it may, it is a matter of deep thankfulness, that anywhere in the secular Press, there is to be found a disposition to treat these great facts of the Catholic Christian Year, with such reverence and good-sense, and in such fit accordance with its sacred seasons. All honor to those to whom such honor is due!

A Correspondent writes, "I have not seen in any of our Church papers the fact noticed, that (according to Dr. Jarvis, the eminent Historiographer of the Church), Good Friday and Easter Day, this year, fall on the very *day of the month and year* when the events happened which they commemorate. Dr. Jarvis says that Christ was put to death on March 26th, and rose from the dead, therefore, on March 28th. This gives great additional interest to the Celebration of Holy Week and Easter the present year."

THE Rev. J. P. T. Ingraham, formerly Rector of St. John's, St. Louis, and favorably known as an able Divine, delivered one of the course of Lectures on Judaism, in St. George's Hall, in that city, on the Evening of Sunday, March 7th. His subject was—"The Jewish Church; The Chief Purpose for which it was Organized." We regret that want of space compels us to confine ourselves to a simple mention of the able and interesting lecture.

A correspondent of the R. E. organ, who has been abusing the Church, and calling some of our Bishops "sympathizers with paganism," has, so the organ tells us, "established an independent organization in Jersey City where baptism will be administered according to the Greek rite, and confirmation by the presbyter, after the manner of the Lutherans." The organ has the grace to apologize for the mouthings of this vilifier previously printed in its columns.

Much to our regret we omit the S. S. Helps, this week. The questions were not received from the publishers in time to prepare the lesson so long in advance. Next week we shall give Helps for two Sundays, and, so get right again. We think the delay will not occur again.

DEANERY MEETING.—The meeting of the North-Eastern Deanery of the Diocese of Illinois, postponed from the 5th inst., is appointed for the 19th.

F. C. COOLBAUGH, Sec'y.

Brief Mention.

The N. Y. *Standard* says: "In the liberal and generous gifts made to colleges and schools in our day, it has been a matter of surprise to us that the General Seminary seems to be so continually forgotten." The Standing Committee has decided not to entertain the proposition to remove the Seminary to Seventy-ninth street.—The *Baltimore Church News* issues two double numbers, at the end of its first half year, and expresses the conviction that it is a success. The LIVING CHURCH rejoices at the prosperity of its neighbors.—A Church Association has been organized in the Diocese of Michigan, by the Bishop and twenty-one laymen, to hold the legal title to property given or bequeathed for Church purposes.—An American humorist has said a good word for short sermons. The pith of it was in the remark, that if in twenty minutes they had not come to water, they might rationally conclude, that there was some defect in the auger, or that they were boring in the wrong place.—The Chicago *Times* asks, "Why not teach Irish in the common schools if German is to be taught there? There are as many Irish in the country as Germans."—Some of our contemporaries, that express indignation that Rev. Edward Cowley of Shepherd Fold notoriety is not deposed from the ministry, should be informed that he cannot be deposed till after the trial, nor can he be tried unless personally present. The only way we can see for a trial would be to hold it in the penitentiary!—It is stated in a secular paper that two Bishops and several other clergy of our Church attended a public banquet at a hotel, in a southern city, on the first Friday in Lent. We hope the report is false, but have waited some time to see it contradicted.—A Boston writer, in alluding to the musical taste of the Hub, says: "Our ears have been cultivated until they overshadow our other organs."—The correspondent who enquires what effect the advance in the cost of paper will have on the subscription price of the LIVING CHURCH, is affectionately assured that it will have no effect at all. We have enlisted for the war at two dollars a year, and we shall use in future even better paper than we used when the price was at the lowest.—The *Times* suggests that Uncle Sam, in making sea-soundings along the isthmus, may be fishing for the Munroe doctrine!—An exchange says that a down east circus boasts of a cannibal among its attractions, but the foolish reluctance of mothers to part with their babies deprives him of an opportunity to show off.—A frightful though not fatal accident occurred at Trinity Church, Pittsburg, on Easter-Day. As the large congregation was passing out through the vestibule, the floor gave way and sixteen persons fell through. No one was seriously injured.—From all accounts we judge that Parnell has had enough of Easter eggs.—The attention of our western readers is called to the advertisements of our Chicago firms. Some of the best business houses of the city advertise with us, regularly, and we are pleased to know that it pays them well. Purchasers in the country can be supplied at first cost by mail or express, and be as well served as by personal inspection. Our houses are now carrying the largest stock ever brought to the city.—The Bishop of Maine has dislocated his shoulder by a fall.—A St. Louis exchange says that the Chicago fire left but one church building standing in Chicago, and that now there are 213. The latter statement we believe is correct, but we know of several church buildings that were not destroyed on the West side, and some on the South side below the origin of the fire.—It is said that the people of the Sandwich islands, not many years ago cannibals, now contribute \$24,000 a year for foreign missions.—It is estimated that \$4,000,000 is distributed annually, in New York city, by mission and charitable societies.—Mrs. Van Cott, the female "evangelist," has left the platform and gone to vending patent medicines. It was ill-health that drove her from the pulpit. The change will doubtless be beneficial to the spiritual health of the community, though we have some doubts as to the effect of the patent medicines on the bodily health of her customers.—The Citizens' League of Chicago is searching out and bringing to punishment the agencies by which boys and girls are ruined. It deserves to be sustained by all right-minded citizens.

News from the Churches.

NEW YORK.—On the evening of Maundy Thursday, Bishop Potter administered the rite of Confirmation to a large class in St. Paul's chapel, of which Rev. Dr. Mulcahey has charge. The class numbered nearly sixty, we are told; and it was marked by one peculiarity, not usual in the down-town chapels of Trinity church. As a rule, the candidates have been drawn mostly from the Sunday and parish schools, and the classes have been composed, for the most part, of children. This year a good deal of parish work for St. Paul's has been done among the poor who live in the vicinity, and it has proved true that a house-going parson makes a church-going people. The class was composed of persons of every age, from four-score down to the tender years of youth; and the large majority were adults and of both sexes. It is a change worth noticing, and it rejoices all hearts to see this venerable parish going out into the highways and hedges, and compelling men to come in, by labors of sympathy and love. "They are the lost sheep of the house of Israel," and have too long been able to say "No man hath cared for my soul."

On Good Friday, as indeed every day in Holy Week, the churches were opened morning and evening, and large congregations were in attendance. Upon the first-named day the congregations, for numbers, could hardly be distinguished from the Sunday gathering. Many of the churches were draped in black, every thing light and cheerful was put away, and there was no sound of music from organ and choir. Many stores were closed in the city, and the men were largely represented among the worshippers many of them being persons whose names carry weight in every department of life; men possessed no less of character than of fortune. The day is coming to be observed more and more; and, among the denominations, the loss of the influence of the Lenten season is more and more deplored. This year the senate at Washington and many of the courts and other public bodies in the country adjourned. Some years ago, in one of the courts, when a motion was made to adjourn on Good Friday, the judge (who was probably a puritan), was disposed to deny it; and he was reminded by counsel, that the only Court he ever heard of, as sitting on Good Friday, was that over which Pontius Pilate presided, and in which as judge, he condemned the Lord of Glory to be crucified.

ILLINOIS.

The Rev. Frederick Courtney, the new Rector of St. James' Church, Chicago, was solemnly instituted last Sunday morning by the Bishop of the diocese. The sermon was preached by the Rector, from 1 Thess. ii. 4. "As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

His exposition of the text was characterized by earnestness and simplicity of language, those two powerful elements in successful preaching. Having referred to the new pastoral relation which now existed between himself and his hearers, he called attention to the actual condition of the human race, as it might be supposed to appear to an observer outside of our system; and then went on to show how the Gospel was adapted to meet that condition. It came with a message of forgiveness, and with the Divine Promises in its hand. The preacher proceeded to point out that the Christian Ministry is held by the Church, not as a property, but as a trust, and showed how it has been handed down from the time of the Apostles, to their successors in our own day. He referred to the three great Creeds of Christendom as being a part of the trust committed to the Church and her Ministry. And, having dwelt upon the manner in which the trust is to be administered, "not as pleasing men, but God," he concluded with an earnest and eloquent exhortation to his flock: "O brethren and sisters; hold up my hands, strengthen my heart, beg God that I may faithfully perform my trust so as to please God; so that, when the last Great Day shall come, you may be my crown of rejoicing and my joy."

The offering was appropriated to Diocesan Missions. At the Celebration of the Eucharist, the Rector was Celebrant, and the Rev. G. C. Street officiated as deacon. There was a very large Communion; and, at the close of the services, many of the parishioners waited upon their new Rector in the vestry, in order to give him a loving greeting. To both pastor and people the LIVING CHURCH offers its warmest congratulations, and prays that the mutual bonds thus happily consummated, and so solemnly ratified before the altar of God, may long remain unbroken.

In the afternoon, there was a festival gathering of the Sunday school children, about six hundred being present. Carols were sung; and an address was made by Mr. W. F. Whitehouse, in which he alluded to the occasion as being one of welcome to their new Rector, Mr. Courtney; concluding by a reference to an engrossed Address of Welcome, which he proceeded to read, and then handed it to Mr. Courtney. The Address, which, we learn, was the handiwork of Mr. Frank Whitehouse, was handsomely engrossed on parchment, and bore a beautifully illuminated title. Mr. W. C. Larned delivered an address, and a carol was sung; after which, the Rector made an appropriate response, and closed the services.

On the first Sunday after Easter, Bishop McLaren made an official visitation of St. Ansgarius' (Swedish) church, Chicago, and confirmed seventeen children. The class had been prepared by the Deacon, Rev. J. Hedman, whose earnest labors are meeting with remarkable success. The Bishop catechised the class in open Church, and it is seldom that young people are able to respond as promptly and satisfactorily. They had thoroughly memorized the Church-Catechism and the DeKoven Manual of Confirmation. After the Confirmation, the Bishop celebrated the Holy Eucharist, the members of the class making their first Communion. The parish is harmonious and prospering.

Easter service, Christ Church, Joliet. Three very large congregations filled this church on Easter Day. The Offertory in cash contributions amounted to almost \$550.

Easter Services.

ST. PAUL'S CHURCH, SPRINGFIELD.

The Services of Easter Day at St. Paul's Church, Springfield, were begun with a Celebration of the Holy Eucharist at 6:00 o'clock. The continuous rain during the night, and the threatening weather at this early hour, did not deter a large number from coming out to greet their Lord at the dawn of His Resurrection Festival. The Chancel was tastefully decorated with green house plants and cut flowers; and the Altar (yest-d in the festival cloth of snowy white) stood out in fine relief from the handsome reredos, which seemed to come forth from the black drapery that shrouded it during the hours of Good Friday and Holy Saturday, with new and fresh beauty. The service was choral throughout; the music being of a simple character, adapted to the limited capabilities of singers at so early an hour. Between fifty and sixty persons received the Blessed Sacrament at this service.

Morning Prayer was said as a distinct service at 10 o'clock. At 11 o'clock, the church was filled for the mid-day Celebration, on which occasion the Bishop was Celebrant. The Processional Hymn was Barnby's "We march, we march to victory" The *Kyrie*, *Gloria Tibi*, *Sursum Corda*, *Sanctus* and *Gloria in Excelsis*, were sung to Tournis in F. The *Benedictus*—from the "Messe Solennelle"—was effectively sung before the Consecration; and the *Agnus Dei*, from the same Mass, was beautifully and feelingly rendered during the Communion of the people. The service closed with the *Nunc dimittis* (Gregorian), and the Retrocessional—"Jesus lives, O Day of Days."

The Bishop preached from Ps. xviii:24. "This is the Day which the Lord hath made; we will rejoice and be glad in it." This day, he said, was a foretaste of the eternal day in Heaven. In the beginning, God made the days—the evening and the morning—and pronounced them very good; but after He had rested from His labours, Satan entered in and marred His works; and, ever since, "the whole creation groaneth and travaileth" with the pangs of sin. Ever since, time has been *man's*. He has filled it with his creations. We call their aggregate human history, the details of human life. We say, we have lived so many days and months and years. They are *our days*. We make them. We fill them with our thoughts, and words and deeds, and we say with Jacob, "the days of the years of my pilgrimage are"—so many. One character stamps them all. They are always evil. Unlike God's days, they begin with the morning, they end with the evening. However bright they may be at the outset, their course is always the same, through decadence and decay, to death and corruption in the tomb. This is God's day. It has its evening of rest and refreshment in Joseph's tomb, and its morning of Resurrection whose fruition is the endless life in Heaven. The Bishop followed out this idea and enforced it with various illustrations from Holy Scripture.

Evensong was at 7 o'clock. The church was crowded to its utmost capacity; those who could not obtain sittings, standing in the aisles, while many turned away from the door unable to gain an entrance.

At this service twenty-two young persons were presented to the Bishop for Confirmation. The candidates, who occupied together places near the choir-stalls, were received by the Rector at the entrance to the choir, and led in turn to the Bishop (seated in the gate of the sanctuary), where, as they successively knelt before him, he laid his hands upon each.

At this service, the Bishop preached a most powerful and eloquent sermon, a short summary of which we propose to present to our readers, next week. We only regret that the crowded state of our columns in this number, compels us to defer it.

EASTER AT DETROIT.

The dawn of Easter, here, in respect to weather, was most unpromising; a raw sleet greeting the eye, as one looked out to see what was the prospect for the day; and doubtless, much sad disappointment was the result. It would seem however, that the Day of days was to assert itself with all the power of its bright associations; for, ere "Church-time" had arrived, the glorious Sun danced beaming, into the sky, to gladden the Easter-loving children of the Father. Attending Divine Service at 10 A.M., at Christ Church, I had the pleasure of listening to an admirable sermon from the Rt. Rev. Bishop Harris, his theme being "The Living Christ." There was, of course, a Celebration of the Holy Communion. I was much struck with the profusion of flowers; the more so, that Easter, this year, has come so early. I was delighted too, with their arrangement; the designs being altogether unique and exquisite, and the blending of colors beautiful and artistic. Determined to enjoy my Easter to the full, I attended "the gathering of the Clans" composed of the Sunday School of the Mother-parish (St. Johns), with those of her Missions of St. James and St. Mary. It was a beautiful sight, this congregating together of some eight hundred and thirty children; who, with bright faces and joyous hearts, caroled forth their songs of praise. Practical and most excellent addresses were made by the Rector (the Rev. Dr. Worthington), and by the Rev. Mr. Frisbie of St. James. Perfect order reigned throughout; and it was touching to witness those upturned faces of listening children, as their pastors portrayed the sufferings of a dying Saviour on their behalf; and the brightness of His glory as a Living Intercessor. The floral decorations here, though not very elaborate, were in excellent taste. In the evening, I attended service at the Mission Chapel of St. James', which proved a happy ending of a bright day, in my Easter Calendar. The Chapel is a little churchly gem in itself; but it was especially brilliant in its tasteful decoration. Chancel and Altar were glowing with color; and very beautiful

was the contrast between the white calla-lilies, and their bright-hued associates. It would be a pleasure to describe in detail the many beautiful designs, the handiwork of the ladies of this Mission; but I must deny myself. A description of the very handsome Altar cloths, donated by the Ladies of the Altar Society of the Mother Church, (St. Johns), must, for the present, be omitted, though I shall probably claim space, on another occasion, for farther mention of these beautiful gifts.

HAMILTON. DETROIT, Monday in Easter Week, 1880.

EASTER IN MINNEAPOLIS.

In Holy Trinity, East End (Rev. T. M. Riley, Rector), there was a Celebration at 7 A. M., and a second, after the usual Matins. At 4 P. M., there was a Children's Service and Evening Prayer. The church was beautifully decorated with flowers, and both the congregation and their Offerings were large.

At Gethsemane Church, there was an early Celebration; Sunday School at 9:30; Morning Prayer and a Celebration at 11 A. M. At 2:30 P. M. there was a special service for the Knights Templar, three Commanderies being present. At 4 P. M., the Children had a choral service, there were several Baptisms, and Eastor Cards were distributed; the Sunday School connected with Grace Chapel participating. The music was good, and the congregation large. The Rector—the Rev. Dr. Knickerbacker—preached. The church was beautifully decorated with Memorial Offerings of flowers.

The Chapel of St. Andrew's, North Minneapolis, was gay with floral Offerings. A beautiful Cross of white flowers and two exquisite bouquets—Memorials of loved ones at rest—were on the Altar. The Rev. W. T. Pise preached; the congregation being large and attentive. There was a Celebration of the Holy Eucharist. At the close of the services, the children were presented with Easter-eggs, beautifully colored by some of the ladies; and there was an Easter-Card for the Rector. The Offerings were devoted to Missions.

At All Saints, there was a special "Service of Song," at 7:30 P. M., consisting of the "Risen Lord," by Hutchins, in which they had been thoroughly trained by the Rev. W. T. Pise, Assistant-minister. The chapel was well filled, and addresses were made by Dr. Knickerbacker and the Rev. Mr. Pise. Easter eggs were presented to each child by the superintendent of the Sunday school, Mr. Black. A liberal offering was made for diocesan Missions.

The Rev. W. W. Raymond officiated at St. Mark's church, which was beautifully decorated for the Festival. The Holy Communion was celebrated. The music was good and the attendance of worshippers large. The offerings for diocesan Missions amounted to \$75. In the evening there was a Sunday school "Service of Song," with an address by Mr. Raymond; the church being again crowded.

Altogether, it was a bright and glorious Easter for the Minneapolis Churches.

Evanston, Illinois.

Correspondence of the Living Church.

The parish of St. Mark's, though still without a rector, is by no means sleeping. It is true that for many weeks after we were left, as sheep having no shepherd, the constant changing of Priests and the consequent want of sympathy and co-operation between Priest and people, had a tendency to weaken the congregation. Many wandered off temporarily, but this is no longer; the congregation is at its maximum. For this state of things we are indebted to the untiring labors of the Rev. Mr. Wilson, of Michigan, who has been with us for a few weeks. At once, on his taking charge, he began to hold daily Morning and Evening Prayer; and once more we had regular Early Celebration. He prepared a class for Confirmation, and the Bishop visited us on Monday in Holy Week, and Confirmed four persons. The services during Holy Week were notably well attended. On Good Friday they were continuous almost the whole day. It has seldom, if ever, been my privilege to participate in a more solemn service than the "Three Hours Service" on that day in St. Mark's, the scheme of which was compiled by Rev. Mr. Wilson. Its aim was to lead the faithful who were present to trace the footsteps of our Blessed Lord from station to station, as He went from the Hall of Judgment to the Cross; and to hear again his seven dying words.

Easter was a bright and Spring-like day. The attendance at the 7 A. M. Celebration was quite large; and at 10:45 A. M. the church was crowded. The chancel and altar were resplendent with lovely flowers; fair white lilies raised their pure heads here and there, amid a sea of many-colored blossoms.

At 3 P. M. the Sunday School held its Easter Festival, and the little ones showed that they felt the joys of Easter. The Exercises were such as are usual on similar occasions. The year's Offerings were about \$50, to be devoted to Diocesan Missions. Instead of the regular distribution of prizes, for a perfect knowledge of the Catechism, each teacher distributed Easter Cards.

Rev. Mr. Wilson has won, during his brief ministry among us, a high place in the respect and regard of the people of St. Mark's; he has the executive ability required for the work here. An item of interest comes from North Evanston. A gentleman there (not a Churchman), has offered to give a fine building lot, and \$100 in cash, towards the erection of an "Episcopal" church. There is much to be said in favor of accepting this offer, but it should be left to the Bishop to decide.

EASTER-TIDE, Evanston, 1880.

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.

Notices.

Marrages Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeal, Wan ed, School Notices etc. fifteen Cents a line (two cents a word) prepaid.

We are requested by the Rev. Dr. Locke to state that in consequence of a general change in the numbering of the streets in the Southern part of the city, his address in future will be 23 and 24 Prairie Avenue.

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

Vessels for Africa.

The Barque "Liberia" will sail from New York for Monrovia, Cape Palmas, etc., Liberia, West Coast of Africa, on or about the first of May; the Barque "Monrovia" on or about the first of June. The Secretary of the Foreign Committee will forward any Letters or Packages sent to his care, accompanied by a list stating contents, and value; for use at the Custom House. 23 BIBLE HOUSE, NEW YORK.

Registrar's Notice.

WESTERN MICHIGAN.—Grand Rapids. For disposal at Registrar office the following: Church Almanac.—'58, '65, '68, '69, '70, '71, '72, '74, '75, '76, '77, '78.

Spirit of Missions.—268 copies ranging from 1850 to 1880, some years complete. Convention Journals.—Albany '76 '77 '79. Cent. Pa. '79. Del. '76 '79. Fond du Lac '75 '76. Florida '78. Georgia '76. Illinois (special '75), '76 '77. Iowa '74. Ken. '76 '77 '78 '79. Long Island '78. Louisiana '75. Maine '75 '78. Mass. '77 '78. Mich. '74 '76 '78. Miss. '76 '78. N. J. '77 '78 '79. North N. J. '77 '79 special. Pittsburgh '76 '78 '79. Tenn. '75 '76 '77 '78. Vermont '79. West. N. Y. '75 '76 '77 '78 '79. Wisconsin '76 '77.

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Journals of Arkansas '77. Florida '75 '77. Nebraska '78. Mississippi '75. Texas '75 '78. North California '78. Ohio '77 '78. Address, EUGENE J. BARCOCK, Grand Rapids, Mich.

Special Acknowledgment.

CHRIST CHURCH MISSION, HAZEL GREEN, WIS. The Rev. G. H. Drewe, Missionary in charge, gratefully acknowledges the receipt of a complete set of handsome Altar Linen, a Chalice and Paten for the use of this Mission, together with a Surplice and other valuable articles for the Missionary's personal use. Also the munificent donation of \$50 for the Mission Chapel Fund, the whole being an Easter offering from the congregation of St. Mary's Church, West Philadelphia, through the Rev. Thos. C. Yarnall, D. D., Rector. May such generous sympathy for this poor mission excite others to "go and do likewise."

Easter, 1880.

Received with thanks: "A Friend," Chicago, Ill. 10.00 Per Mrs. Long, Shullsburg, Wis. 8.50 C. Mc. A., Platteville, Wis. 1.00 St. Mary's Church, West Philadelphia, per Rev. Thos. C. Yarnall, D. D. Rector, 50.00 Previous contributions, 66.55

\$136.05

Easter, 1880.

A Bed for Incubables.

Contributions are solicited for the endowment of a bed for incubables in St. Luke's Hospital, Chicago. No hospital receives incubables except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care. One bed at least in St. Luke's will be set apart for that class, and the income of \$3,000 will be used for its support. Any sum will be acceptable, and acknowledgment will be made in this paper. Rev. Clinton Locke requests that all who feel inclined to aid in the good work, will inclose their contributions to Miss Olive Lay, 321 Michigan Avenue, who has kindly consented to take charge of this fund.

The Treasurer acknowledges the following:

Chicago, March 29. "From a friend" \$ 5.00 From Bertie and Lonies Holmes, Easter offering 5.00 "A friend" 5.00 Emma and Edith, Knoxville, Ill: 1.00 Easter offering of St. Peter's Sunday school, Sycamore, Ill. 10.50 Easter offering from a S. S. class in Christ church, Madison, Indiana. 2.00 In memoriam, Lydia Mary Fay, Galena, Ill. 1.00 "Dixon Illinois" 1.00 Offering of Harvey Van Schaick and Helen Keep Otis 3.68

Previously acknowledged, \$ 34.18 \$124.15

Total, \$1,275.68

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Home and School.

Enough.

I am so weak, dear Lord, I cannot stand  
One moment without Thee;  
But oh! the tenderness of Thy enfolding,  
But oh! the faithfulness of Thine upholding,  
And oh! the strength of Thy right hand!  
That strength is enough for me.

I am so needy, Lord, and yet I know  
All fulness dwells in Thee;  
And hour by hour that never-failing treasure  
Supplies and fills in overflowing measure  
My last and greatest need. And so  
Thy grace is enough for me.

It is so sweet to trust Thy word alone!  
I do not ask to see  
The unveiling of Thy purpose, or the shining  
Of future light on mysteries untwining;  
Thy promise-roll is all my own—  
Thy word is enough for me.

There were strange soul-deaths, restless, vast  
And broad,  
Unfathomed as the sea;  
An infinite craving for some infinite stilling;  
But now Thy perfect love is perfect filling!  
Lord Jesus Christ, my Lord, my God,  
Thou, Thou art enough for me!

Where is Your Boy To-Night?

Life is teeming with evil snares,  
The gates of sin are wide,  
The rosy fingers of pleasure wave  
And beckon the young inside.  
Man of the world, with open purse  
Seeking your own delight,  
Pause, ere reason is wholly gone—  
Where is your boy to-night?

Sirens are singing on every hand,  
Luring the ear of youth.  
Gilded falsehood with silver notes  
Drowneth the voice of Truth.  
Dainty lady in costly robes,  
Your parlors gleam with light,  
Fate and beauty your senses steep—  
Where is your boy to-night?

Tempting whispers of royal spoil  
Flatter the youthful soul  
Eagerly entering into life,  
Restive of all control.  
Needs are many, and duties stern  
Crowd on the weary sight,  
Father, buried in business cares,  
Where is your boy to-night?

Pitfalls lurk in the flowery ways.  
Vice hath a golden gate,  
Who shall guide the unwary feet  
Into the highway straight?  
Patient worker with willing hand  
Keeping the home-hearth bright,  
Tired mother with tender eyes,  
Where is your boy to-night?

Turn his feet from the evil paths  
Ere they have entered in,  
Keep him unspotted while yet ye may.  
Earth is so stained with sin.  
Ere he has learned to follow wrong,  
Teach him to love the right,  
Watch, ere watching is wholly vain—  
Where is your boy to-night?

Capt. Allen Gardiner.

God's promises are sometimes put to a severe test, and sometimes it seems at first sight almost as if they had failed; but the sharpest experience proves that they never have failed, and that we may trust them absolutely.

One of the most extraordinary witnesses to this ever recorded, is furnished in the account of the death from exposure and starvation of seven men, on a small island near Terra Del Fuego, to which they had gone with the purpose of planting the Cross of Christ among the Fuegians, the most wretched inhabitants of the bleakest and most dismal land on the face of the earth. One of these men, Capt. Allen Gardiner, a commander in the British Royal Navy, had previously devoted eighteen years of his life to efforts, apparently unsuccessful, but never discouraged, to make known the pure Gospel and distribute the Bible among the Zulus of South Africa, the Patagonians of South America, and the Roman Catholics of the Spanish-American Republics. He had long cherished the purpose of reaching with the Gospel, the Indians of Patagonia and Terra Del Fuego. And after many untiring efforts in England, and in South America itself, he at length so far accomplished his purpose, that, well equipped for his devoted enterprise, he, with six others of like zeal with himself, embarked on the morning of September 7th, 1850, from England, and reached Picton Island in December, a place uninhabited by man, and scarcely ever visited, save by a few savages from the neighboring shores of Terra Del Fuego. Here they made their resting place, unable to fix it among the Fuegians, because of their savage and plundering propensities; the design being to have the headquarters of the mission on shipboard.

There is not space here to dwell upon the various disasters by which, their ships and boats having been lost or disabled, they were imprisoned on this desolate island, short of provisions, far from all help, at the beginning of an antarctic winter. Suffice to say, they all died from sickness, exposure and hunger. And in compliance with orders dated October 25, 1851, that is, six weeks or a month after the last of the party must have perished, Capt. Moshead received orders from the Admiralty to ascertain the fate of the missionaries at Terra Del Fuego, on his way to the Pacific. The unburied bodies of some of them were found and carefully interred, and all the papers and other sad memorials of their fate collected and sent home.

Where was the promise of God here? How did His help reach those desolate and seemingly forsaken men? God has ways of help that we know not of, and in the direst

extremity. His help is then most near to those who trust in Him.

Let the following extracts from their dying records witness to the extraordinary grace He vouchsafed to them. The first is from Capt. Gardiner's journal, Sept. 3d: "Mr. Maidment, (one of his sick companions) was so exhausted yesterday that he did not rise from his bed till noon, and I have not seen him since; consequently, I tasted nothing yesterday. I cannot leave the place where I am, and know not whether he is in the body, or enjoying the presence of the gracious God, Whom he has served so faithfully. I am writing this at ten o'clock in the forenoon. Blessed be my Heavenly Father for the many mercies I enjoy. A comfortable bed, no pain, or even craving of hunger; though excessively weak, scarcely able to turn in my bed, at least it is a very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed, and pray that I may receive the full blessing which it is doubtless designed to bestow. My care is all cast upon God." "Whether I live or die, may it be in Him; and I commend my body and soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings." "Thursday, Sept. 4—There is now no room to doubt that my dear fellow-laborer has ceased from his earthly toils, and joined the company of the redeemed, in the presence of the Lord, Whom he served so faithfully."

Another of these men, a surgeon, Mr. Richard Williams, had written a day or two before his death: "Should anything prevent my ever adding to this, let all my beloved ones at home rest assured that I was happy beyond all expression the night I wrote these lines, and would not have changed situations with any man living. Let them also be assured that my hopes were full and blooming with immortality; that heaven, and love, and Christ, which mean one and the same divine thing, were in my heart,.....And that to me to live is Christ, and to die is gain." Again, Thursday, June 12, he writes: "Ah! I am happy day and night, hour by hour. Asleep or awake, I am happy beyond the poor compass of language to tell. My joys are with Him whose delights have always been with the sons of men, and my heart and my spirit are in heaven with the blessed. ....Much more could I add, but my fingers are aching with cold, and I must wrap them up in my clothes; but my heart, my heart is warm; warm with praise, thanksgiving and love to God my Father, and love to God my Redeemer."

The following hymn, found amongst other papers, bears a touching testimony to the spirit in which another of this little band saw the time of his departure draw rapidly near. Among Mr. Maidment's papers were found the following:

"Come, O my soul! arise and dwell  
In everlasting love.  
Forsake this transitory scene,  
And soar to realms above.  
Though this dark cloud has hid my joy,  
By His almighty will,  
His mercies cannot fail to flow,  
My God is gracious still."

"Although my daily bread hath failed,  
I know from whom it came;  
And still His faithful promises  
Are every day the same.  
His words the same forevermore,  
As when they first were given;  
Yea, blessed thought! they cannot fail,  
Though earth dissolve and heaven."

"Enchanting thought! 'twill soon be o'er,—  
The fight is near its close;  
Soon shall I sing, redeemed from sin,  
In the glad song's triumphant strain,—  
Worthy the Lamb, that once was slain,  
And from the dead arose."  
Pioneer Cave. J. MAIDMENT."

The last words Gardiner wrote were on the 6th of September: "I neither hunger nor thirst, though five days without food. Marvellous loving-kindness to me a sinner."

Thus, when God called his faithful servants to undergo extraordinary trials, He supplied them with extraordinary strength and comfort; and when He took away their daily bread, He took away the fearful pangs of hunger; and though He suffered their earthly life to expire, their inward and spiritual life was more abundantly renewed, and their death was peaceful and happy, and without extraordinary pains. Thus has He strangely witnessed to the truth of those blessed words of Christ, which the Church is striving at this season\* to make us learn: "Man doth not live by bread alone, but by every word of God."

And the oft-repeated saying, that the blood of martyrs is the seed of the Church, was abundantly verified in this instance. The events which we have recited created an interest and provoked a zeal in the work in the Church of England, which, perhaps, nothing else could have done. Thus, in the providence of God, it was ordered that Gardiner should do by his death that to which he had in vain devoted his life. He did in God's way, that which he had failed to do in his own.

Glad would his spirit have been, could he have foreseen the continually increasing work of the South American Missionary Society, and above all, the unflagging energy in its service, of his own son, who from the time of completing his education at

\* This was written in Lent.

Oxford, has devoted himself unreservedly to the cause naturally so sacred to him.

A Missionary establishment of the Church of England is now located in the Fuegian Islands, among those very people Capt. Gardiner tried in vain to reach. It lies between the Straits of Magellan and Cape Horn; it is the most Southerly settlement of the habitable world, and is bringing the influences of Christianity and civilization steadily to bear upon these strange Fuegians. And a ship named the *Allen Gardiner* makes voyages among the islands where he after whom she is named spent so many weary months.

Will any one despair of Christ's cause, served by such men, and strengthened by such power from God?—*Oregon Churchman.*

OUR NEW VICAR.

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

XX.

I have been charmed with your account of your parish festival. This is the true way to make our Church take hold upon the hearts of her people. Those who are really holy will be always able to find in her services and holy-days—no matter how dully given or observed—comfort, and strength, and guidance. But those who are not holy—and they are the majority—require something to attract the natural man, and make him love his Church at first, for the sake of lower blessings than those which he will find she has in store for him when he has a higher appetite for her spiritual gifts. I do not think we have any stronger evidence of the deep and real truth which is embodied in her services, than the hold which they have managed to retain upon the affections of her children, notwithstanding the wretched manner in which for generations they have been rendered.

Take, for example, our most beautiful and perfect service, as you will find it celebrated—(the word, I fear, is too grandiloquent, I should rather say droned)—in too many of our country churches. The clergyman and clerk are the only participants, the people loling in their pews half asleep, without one symptom of life-like devotion to show that they are sharers in what is being done—done for them, as if they had really nothing in the matter to do for themselves. They would be angry if you said their priest could save them; but to pray for them (and by that I mean, to pray instead of them), that they seem to look upon as his office; while they in too many instances neither kneel, nor think, nor feel, nor pray. Is it not a wonder that any religious feeling should survive such a state of things one generation?

Hence the great carelessness of our people about prayer. Preaching is with them the *bonne bouche* at the end, to entitle them to the enjoyment of which, prayer must be endured. Any service without a sermon is vapid and dull. Now no one values preaching more than I do; it is one of God's highest ordinances for the conversion and edification of souls. There is in it (if duly appreciated and faithfully used) a deep mystic power, which we can no more understand than we can the mystic power of the Sacraments, by which, through the action of His preached Word upon men's souls, their dormant spiritual life is roused and awakened, as in the case of Christians; and the very gift of new life conferred, as in the case of those sitting in darkness and the shadow of death.

But still preaching is a means, not an end; and as the end is always higher than the means, so the end to which preaching should lead—namely, the worship of God—is higher than the preaching which leads to it. That flock is rightly pastured which loves both—the hand that feeds and the adoration of the Great Feeder—living daily on His Word, but living only that they may daily render back to Him the grateful homage of hearts whose life is in His perpetual love.

But our homage should be hearty, and it is not in human nature (and remember, now I am speaking of those who are not under strong spiritual influences), it is not in human nature to take pleasure in that which has no feature or form of pleasure connected with it. I do not by any means wish for the introduction into our ordinary parish churches of high ritual or choral service. I want simply what we can all have in the most rural districts—fervent, glowing, religious services, full of heart, and life, and voice; reverent reading, universal responding, simple chanting and singing, in which all can take a part—every heart making itself heard in heaven, no voice silent upon earth; the lessons read, the prayers prayed, the hymns and psalms sung. This we all might reach, and reach without vexation or alarm.

Then a stranger entering our churches would know that we were worshipping; then, what is of more importance, God and our own hearts would know it too, and, much as preaching would still be valued, worship would be valued more, the one teaching us what to do, the other the doing of it.

Your description of your village festival, and the hearty evening service which closed it upon St. John's day, led me off on this track. I believe the secret of mak-

ing our people again begin to care for their long-despised and forgotten holy days, as the Church enjoins them, is to make them holidays too.

I remember when I was chaplain to that best of men, the revered Bishop Mant, driving with him in his carriage one day, and talking of such things, I gave utterance to my thoughts in the playful manner in which he so much delighted, and in which he was as much an adept himself, as in the gravest and most graceful of his literary efforts—propounding this charade upon the word "holiday," or, as it is sometimes pronounced, holiday.

"My first is, what my second part  
On earth should ever be;  
My whole claims manhood's thoughtful heart,  
And childhood's thoughtless glee.  
Its joys our younger years confess,  
Free from restraint and care;  
Surely we will not love it less,  
When blest with praise and prayer."

I am quite sure that we must first, both with our lips and in our actions, pronounce the word *holiday* before we can get our common and ignorant people to value and use it for what it represents as a *holy-day*. England has lost, as you well say, her right to her old title "Merrie." Her growth in population, and power, and wealth has taken from her, her leisure for enjoyment. How beautifully Henry Taylor expresses this in his poem on Lago Lugano!

"O England! 'merry England' styled of yore,  
Where is thy mirth? thy jocund laughter,  
where?"

The sweat of labor on the brow of care  
Makes a mute answer. Driven from every door,  
The may-pole cheers the village green no more:  
No harvest-home, nor Christmas mummers  
are rare.

The tired mechanic at his lecture sighs,  
And, of the learned, which, with all his lore,  
Has leisure to be wise?"

It should be the aim of the Church to bring back to her this long-lost glory; and she has no means so legitimate for attaining such an end, as by giving her people their own natural and spiritual rights, and the real restoration of their holy days.

One of the chief difficulties in effecting this is that which appeared to be your difficulty when the suggestion was made by your Vicar—a money difficulty. He seems to have got over it admirably well. That the laborer should help himself to his holiday is all right, but it is as right that we should also help him.

It has long been a vision of mine, that the rich holiday-keeping portion of England's population should create a fund, to redeem a certain number of holidays for the poor. Amongst her giant works of beneficence, few could be found more honest or graceful than this. But, even short of a national movement, you have shown how much may be done by many hands lightening the burden. And I am sure many parishes in England—pauperized as my own is by charities—could hardly turn the bequests of our generous forefathers to better account, than by thus using them to bring back some of the old gladness, so common in their days that it was a proverb in our land.

We complain that our working classes are morose and discontented—that they do not reverence or observe the Lord's Day. We cry out against the efforts of those who, knowing no better, would make that day common, by filling it with worldly amusements. But, all the while, we do nothing ourselves to lighten their burdens, or brighten the darkness of their lives. It is impossible that men can do perpetual work; they must have some relaxation. If they were holy, they could have none more cheering than a holy use of God's day; but if they are not holy, religious services, specially when as unexciting as ours too often are, do little to cheer.

How it would lighten a man's weary toil, if he were sure of one day in every month, as bright as that which your people have been enjoying! He would have something above mere life to work for, some motive to deny himself the besetting pleasures with which the low public house supplies him; something which could not be enjoyed unless he can take his place, without a blush, among his fellows, with his decent clothes on his back, his wife and children decent too—with his good dinner, to take its fair place beside the other dinners which the village housewives furnish; and all the honor and respect of his humble degree as unsullied as the honor of a peer.

These decent clothes, this wholesome food, this honestly independent mien, can not be had without self-control and self-denial. The draper and butcher cannot have what has been already given to the publican. At one time, when I lived in Ireland, an English company came to my parish to work some coal mines there, and I recall now with shame the half-sneering and contemptuous smile with which I heard one well-fed, John-Bullish-looking gentleman suggest, that to teach them the value and comfort of a good dinner was, in his estimation, one of the first and most important elements in the improvement of the Irish people. What I at first despised as stupid sensual folly, I found, after a little thought, to be sound philosophy. A man will labor for what he values. The canker at the root of Irish prosperity is that wretched lazy indifference which says "Anything will do." Give the people a higher taste, even in the lower matter of their food, you touch the

right spring; you give them a motive for self-control and exertion, and the transition from potatoes and salt to beef and pudding is only a first step in that upward move whose end, we may hope with all reverence, will be in God.

The Church could do more to brighten life with her fasts and feasts than haply she imagines; her fasts, honestly kept, giving her funds to redeem her feasts for the sons of toil, and make their celebration a gladness.

However, until we give them other days of amusement, we cannot with a clear conscience, speak to the working classes about their observance of Sunday. They will continue to rob God, until we help them to their holidays in a more honest way.

Sunday, though a high festival, is one over which we have less control than over our other festal days. It is emphatically God's Day—given for many blessed purposes; but chief, and above all, for His worship and honor. Games and amusements most suitable for a Church festival, would be, in my mind, a desecration of the Lord's Day.

I am afraid I am rather what the world would call a Puritan on this subject. Not that I like long faces and drawing voices; and cheerless, sunless Sundays; but that I believe that one day in seven should be dealt with honestly, as God's day, not our own. Six working days He gives to us; against that gift He claims one for Himself—for Himself in name, but in reality for ourselves, for our best and most endearing interests. Had He said it was to be spent in our rooms, no light let in on our dwellings, no voice heard within our doors, He had a right to say so, and we were bound, in all fealty, and the good faith of an agreement—our own share of which we had amply enjoyed—to abide by His will.

But He has not said so. All He asks is, that on that day we should give our hearts and thoughts and words to Him. And this demand involves our own good, though we should comply with it as an act of homage to His glory. It is perfectly in keeping with the greatest bodily and mental enjoyment. It shuts us not out from one beauty or freshness of the fair world in which we live; nor from one social or domestic pleasure consistent with holiness. It merely reminds us that we hold every hour of our lives from God, and that if we pay not honestly the head-rent of one day in seven, we forfeit the other six.

It is, therefore, simple honesty to give it, and that honesty will find its own reward, when the heart, which renders this homage first as a duty, finds the sense of duty, as a constraint, gradually vanish, giving way to perfect enjoyment, as the impulse and element of its love, the essence and crown of its obedience.

There is much truth in the old proverb—"A Sunday well spent brings a week of content." We cannot benefit ourselves, or honor God more, than by a high and scrupulous and spiritual observance of His day. Nor can I close my letter more fitly than with those most exquisite words of our dear old friend, George Herbert, which leave, as we read them, such a pleasant ring in the ear and savour in the heart.

"O day most calm, most bright,  
The fruit of this, the next world's bud,  
The indorsement of supreme delight  
Writ by a Friend and with His blood;  
The couch of time; care's balm and bay;  
The week were dark, but for thy light;  
Thy torch doth show the way."  
To be continued.

Hospitals in New York.

From our New York Correspondent.

From time to time we have alluded to the charity which takes the special form of Hospitals and Homes for the sick in our city. We have no less than twenty-eight, supported by public and private charity; and most of them are absolutely free to the sick, without regard to nationality, color, or religion. Some of them are largely endowed, some are supported from the city treasury, and others depend entirely upon the contributions of the benevolent. For this year, the city appropriates \$996,741. The collections on Hospital Saturday and Sunday were \$14,000, and these amounts are supplemented by interest from endowments and by some \$11,000 contributed in the Churches, and sent direct to the Hospitals, so that the whole sum collected is \$25,811. It is the first time a general collection has been taken upon the new plan, and those who managed the affair are quite pleased with the result. St. Luke's Hospital, Episcopal, waived all claim to the proceeds of the general collection.

Of the denominational Hospitals, the Romanists have two, and the Presbyterians and Jews each one. There are two that belong to the Church. Some of the Hospitals have accommodations for 1,200 patients. Trinity Church has its own Hospital for the use of the sick of the parish; and it is located near St. John's Chapel. The oldest Hospital of the city is the New York Hospital, which was founded in 1770 and received its Charter from George III, the year following. It is mainly used for cases of accident, or for persons taken suddenly ill in the streets. There are not only general Hospitals, but Hospitals set apart for particular classes and for special forms of disease. In ministering to the sick, there are few cities that can compare with this great metropolis in Hospital charities.



The "Church of Jesus."

Correspondence of the LIVING CHURCH. Your New York Correspondent, in your issue of the 4th inst., refers to the "Communion Service" of the "Church of Jesus," which was lately published in the "Western Church," and says that it is "impossible," and "was never sanctioned by any of our Bishops, but was entirely disapproved. All very well, and very good news indeed to the "friends of a sound Faith." But there is farther information that the "friends of a sound Faith" desire, before they can rest contented to allow without protest material aid and comfort to be given to the "Church of Jesus," by the Church in the United States, through its Board of Missions, Mexican League, and other agencies—which is, that this Communion Office, although not approved by any of our Bishops, is not the one actually in use by the said Church of Jesus. If there is another in use, let us have it, with the guarantee that it is used. Until we have this, there is weighty reason to believe that the one we have is the actual use in Mexico. It is so represented by a gentleman of high official and social standing in the City of Mexico, from whom, I obtained the copy from which the "Western Church" translation was made. NELSON AYRES. BROWNSVILLE, TEXAS, March 13, 1880.

Deaths.

BRASS.—At the Rectory, Alpena, Michigan, on Tuesday, the 23d ult., in the 45th year of his age, the Rev. Richard Brass, Rector of Trinity Church, in that city. Our deceased brother had been in the Ministry of the Church between twelve and thirteen years; and ever since then, has been most favorably known as an earnest working priest, in the dioceses of Indiana and Michigan. He was an Englishman by birth, and came to this country as a young man. His death was caused by a complication of typhoid-pneumonia with disease of the brain. He was blessed with no small measure of success in his ministry; and his loss is mourned by a large circle of attached parishioners and friends. May he rest in peace, and may Everlasting Light shine upon him! MOREHOUSE.—Entered into rest, at Milwaukee, Wis., Sunday morning, April 4th, 1880, Mary Louise, youngest daughter of L. H. and Lydia E. Morehouse, aged four years and eight months.

Missionary Conference.

The Standing Committee of the Board of Managers make the following announcement with respect to the Missionary Conference to be held in the city of Detroit, on the 20th, 21st, and 22nd of April, 1880. Places of Meeting: St. Paul's Church, St. John's Church, Christ Church, and Grace Church. Tuesday, April 20th, 7:45 P.M., St. Paul's Church. Evening Prayer, with Sermon by the Rt. Rev. Dr. Bedell, Bishop of Ohio. St. John's Church, General Missionary Meeting. Speakers: The Rt. Rev. Dr. Hare, Missionary Bishop of Niobrara, the Rev. Dr. Schenck, Rector of St. Ann's Church, Brooklyn, Long Island, and the Rev. J. Kimber, Secretary for Foreign Missions. Christ Church, General Missionary Meeting. Speakers: The Rt. Rev. Dr. Whipple, Bishop of Minnesota, the Rev. Dr. Paddock, Rector of St. Peter's Church, Brooklyn, L. I., and the Rev. Dr. Twing, Secretary for Domestic Missions. Grace Church, General Missionary Meeting. Speakers: The Rev. Dr. Shipman, Rector of Christ Church, New York, the Rev. Dr. Reese, Rector of St. Paul's Church, Albany, N. Y., and A. C. Bunn, M.D., of Wuchang, China. All the remaining Services and Meetings in St. John's Church. Wednesday, April 21st, 9:30 A.M. The Holy Communion, with an Address by the Rt. Rev. Dr. Harris, Bishop of the Diocese. Meeting for Informal Discussion immediately thereafter. 11 A.M., to 12:30 P.M. General Topic: "Domestic Missions." 12:30 P.M., to 1:30 P.M. "Indian Missions." Wednesday, April 21st, 7:45 P.M. General Missionary Meeting. Speakers: The Rt. Rev. Dr. Gillespie, Bishop of Western Michigan, the Rev. Dr. Jaggar, Bishop of Southern Ohio, and the Rev. Dr. Battershall, Rector of St. Peter's Church Albany, N. Y. Thursday, April 22d. Meeting for Informal Discussion. 9:30 A.M. General Topic: "Foreign Missions." 11 A.M. to 12 M. "The Mexican Branch of the Church." 12 M. to 1 P.M. "Home Missions to Colored People." Note.—If there be time impracticable addresses upon the work in Greece and Haiti will be in order. 7:45 P.M. General Missionary Meeting. Speakers: The Rev. Dr. Reese, and Dr. Bunn: the closing address to be made by the Rev. Dr. Schenck, Chairman of Standing Committee, etc. Gloria in Excelsis. Benediction. The Bishop of the Diocese will preside at St. Paul's Church, and at all the subsequent Services and Meetings. Committee on Missionary Meetings. NOAH HUNT SCHENCK, Chairman, JOSHUA KIMBER, Secretary. Local Committee. GEORGE WORTHINGTON, Chairman, C. H. W. STOCKING, Secretary.

\* Not yet heard from.

Why Gough was whipped on Sunday. John B. Gough, when a lad, went regularly to church with his parents. The pew in front of them was always occupied by a tailor, who being entirely bald, wore a very shaggy wig. This wig was always a source of great wonder to John. One Sunday found John in the pew, with a pin bent and fastened to a string, and during the long prayer, John amused himself by throwing the pin at the wig. It finally stuck fast, much to his amazement. What to do he did not know; the prayer was nearly ended, and he knew the consequences if his father should see what he had done. As the Amen was said, John gave a jerk on the string, hoping it would become disentangled; but instead of that, off came the wig, and up jumped the frightened tailor, with a shriek. His feelings can be imagined. John got a good whipping when he got home. Moral: If that tailor had used A. M. Delight's Spanish Lustral, he would never have been obliged to wear a wig.

We print below, two private letters received recently by the Electro-Magnetic Co., 149 Clark St. They are but samples of a large correspondence they are receiving daily.

LIBERTY, ADAMS CO., ILL. Mr. J. C. Cushman, Gen. Manager Electro-Magnetic Co., 149 Clark Street.

My wife has tried two of your pads; they have stopped the bleeding at the lungs. I have got the second one; is it necessary to get the plaster? She has no settled pain; the distress seems to be on her left side; has some cough; takes no medicine since wearing the pad. She wants one of your pamphlets—the Guide to Good Luck. Yours truly, WM. F. McRAE.

OFFICE OF BROWN & TYLER, General Auction and Commission Merchants, No. 605 Main Street. KEOKUK, IOWA, March 31st, 1880. Electro-Magnetic Co., 149 Clark St., Chicago, Ill.

GENTLEMEN: I enclose M. O. for \$3 for a large Pad. Since I received the large one about Dec. 5, and special plaster sent by Dr. Brown, I have worn the large one out and also a smaller one I purchased here shortly before. I feel confident the large Pad helped me greatly; it removed a great deal of pain from my left breast; and the special Plaster was the best one, and did me more good. I think, than all the other plasters I ever wore. At times it was more bracing, and seemed to straighten me right up, and made me feel like a well man. I wore it as Dr. B. directed, but no pus formed, so I wore it until it fell off, when I put on the small plaster, and it is still on. I think the special one did me more good than anything I ever used externally or internally. I know your special plaster helped me greatly, and I would like another but do not know the price; if however you will send me one with pad I will remit for it on receipt. I am, Gentlemen, Yours gratefully, L. S. TYLER.

Valuable, But Not New.

Prof. Max Schuller, of Greifswald, and Prof. Rokitsansky, of Innsbruck, two of the most eminent physicians of Germany, have recently announced the discovery of a cure for consumption. Dr. Max Schuller, Dr. Klebs, and Dr. Reinstadter have again and again effected the cure of tubercles of the lungs by inhaling the vapor of benzoate of soda. The new treatment issues from the most authentic medical resources of Germany. A Vienna Medical journal says of it, that inhalations are going on in every room of the hospitals here. The extraordinary results attained by the experiments of these physicians have caused a profound sensation throughout Germany and Austria, and by translation the facts stated have found their way into the medical journals of this country.

The Lancet and Clinic, of Cincinnati, says, the announcement has created such excitement among the medical fraternity of that city that little else is talked about, and hails the results attained by the German professors as something new and valuable, when in fact the theory advanced by them, the practice recommended, and even the very remedies used have all been advocated and practiced in this country for nearly thirty years; for as early as 1851, Stringer & Townsend, of New York, published a lecture by Dr. Robert Hunter, now of Chicago, "On the Local Cure of Consumption, and on its cure by Medicated Inhalation."

In 1853, a more extended treatise by Dr. Hunter on the same subject was published by the same house.

In 1855-6 Dr. H. became editor of the New York Medical and Surgical Specialist, a monthly journal, in which will be found numerous contributions from his pen demonstrating the perfect curability of consumption by inhalation, and urging upon the profession the necessity of adopting it as the only means dictated by science or justified by success.

Indeed so important did Dr. Hunter regard his discoveries in this respect, that he gave up a lucrative general practice to devote himself wholly to throat and lung complaints, and for more than a quarter of a century has continued to make their treatment by inhalation a speciality.

The experiments of the German professors and the success attained by them are therefore no novelty in America, but nevertheless are timely and valuable as furnishing additional proof not only of the curability of consumption, but also as to the mode of treatment by which alone cure can be effected—matters which, in view of the great prevalence and fatality of lung diseases in our climate, are of deep concern to all classes.

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

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