

The Living Church.

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

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WHOLE No. 122.

Europe and Asia.

News Gathered for the Living Church.

Greece and Turkey.—Troy and the Trojans.—The Japanese.—Russia and China.

Things look a little quieter in Greece and Turkey. They have agreed to have another talk about things at Constantinople, and Prince Bismarck is to preside. Greece is beginning to see that she labors under a delusion in thinking that the whole of Europe is in a sentimental craze to help her out; and the Turks feel that they will have to give up something, but they mean to equivocate and wriggle and delay and palaver as long as they can. The Great Powers are to send deputies to this Constantinople Conference, and they will probably arrange a compromise. The situation, therefore, hinges upon the attitude of Greece after the Powers have arrived at a decision, and whether she will consent to accept less than has been specified in the Treaty of Berlin. After the Powers have delivered their decision, they of course will not recede from it. If Greece is dissatisfied with it, and refuses to accept it, she must act for herself, and, of course, will alienate the sympathies of the Powers and all hope of assistance from them. She must make war upon Turkey alone, and, as she is much the weaker Power, she must inevitably get the worst of it, and at the close of such a war find herself infinitely worse off than she is now. The wiser policy for her to pursue would be to accept the decision of the Powers, and, if she can't get the whole loaf, take half, and retain the respect and sympathies of Europe.

Some of the Chicago children might envy, and in some things take pattern after the little Japs, whom they call "heathen, and living in darkness, and ignorant," and undoubtedly very greatly despise. Miss Bird, who has been living in Japan, and has written a most charming book about it, says, one very striking feature of Japanese social life is the prominent part played in it by children; child-worship, according to Miss Bird, being carried to a greater extreme than even in America. From the earliest age the children dress exactly like their parents, sit up as late at night, and are included in all their conversation. Both fathers and mothers take great pride and delight in their offspring, carrying them about

holding them in their arms, and entering into their games, supplying them constantly with new toys, taking them to picnics and festivals, and never content to be without them. The children, as a general thing, are very prepossessing in looks and behavior, are perfectly docile and obedient, are uniformly good to each other; and Miss Bird remarks that, in the many hours that she watched them at play, she never heard an angry word or saw a sour look or act. "They are little men and women rather than children, and their old-fashioned appearance is greatly aided by their dress, which, as I have remarked before, is the same as that of the adults." We also recommend the following to the Chicago tramps: "The modesty and honesty of Japanese beggars are worthy the imitation of their profession all the world over. To save themselves the trouble of answering the calls of mendicants, the shopkeepers of Japan hang copper coins by strings on nails in front of their shops, and when a beggar comes that way he takes one, and only one. He never abuses the merchant's generosity by taking two or more coins, nor by entering the shop to solicit a larger amount than that hung on the nail.

The Russians and the Chinese are settling their old quarrel. The Marquis Tseng (where did the Chinese get marquis?) is a very bright fellow; and he has made a very good bargain for China, and got back a province which the Russians took long ago, and which everybody expected they would always keep. It is said by some of the Grant men, that the Chinese Marquis ought not to have the credit half as much as Gen. Grant. When he was in China, the whole country was rampant for war with Russia, and the war party was in the ascendancy. Recognized as the greatest General in the world, the Chinese Prime Minister consulted him for advice. He showed the Prime Minister the folly of going to war with Russia, how mighty the Muscovite power was, and how easily it would swoop down upon China by land and by sea. His advice was taken. The war feeling died out, and the Government entered upon the more pacific policy of negotiation; with what results has already been shown. The English do not like either this treaty nor the one this country has lately made with China. Both tend greatly to interfere with the opium trade; and Christian England kicks gently at any interference with her right to poison and demoralize the Chinese.

The Rev. Mr. Suckling, successor to good Father Lowder as Vicar of St. Peter's, London Docks, came into residence in his new parish, on the Feast of the Purification B. V. M.

A fragment of a crucifix in alabaster was recently found in the Thames in the parish of All Saints, Lambeth. It is evidently part of some medieval church decoration, being exquisitely carved, possibly by a foreign artist; and is now in the possession of Dr. Lee, the vicar of the parish.

Events in England.

The Closure.—Meeting of Convocation.

From our English Correspondent.

LONDON, Feb. 10, 1881.

The coup d'état of Mr. Speaker Brand, followed, as it was, by the arrest of one Michael Davitt, a Fenian convict, who had been released with a ticket-of-leave, but who had abused the forbearance of the government by making incendiary speeches up and down the country, has had a remarkable effect upon the Irish Land League; or rather, it has had just the effect which was predicted of it. The movement, like an inflated bladder, has collapsed the moment it received a slight puncture. But the six and thirty Leaguers who sit in the House of Commons did not subside without one more effort, and, on Thursday last, they made a final desperate attempt to interrupt business. The result was, that they were one after another "named" by the Speaker, and turned out of the House. After this, Mr. Gladstone introduced his motion for the closure, an ugly Frenchified word for an ugly un-English thing; to wit, a gag upon freedom of debate. Ugly or not, however, it had become a necessity, and it would have been absurd to go on professing a pharisaical superiority over other countries, which our manners did not justify. Where you have a Constitution so arranged, that it is in the power of the Crown, or the Lords, or the Commons, or a minority in either House, to throw the whole machine out of gear, it is obvious that it can only be worked by people who are habitually moderate and self-controlled. It has hitherto been our boast that Englishmen possessed these qualities; but Mr. Parnell and his friends have effectually taken the conceit out of us.

The most lamentable part of the business is the way in which, for the moment at least, these wretched Home-Rulers have chilled the benevolence of English feeling towards Ireland. I do not mean to say, that we quite adopt and adapt to our own circumstances the Words of Artemus Ward: "Injuns, wherever found, is pison." Probably, if I said that Irishmen were like alcohol, which, in small quantities and much diluted, makes an agreeable and wholesome beverage, but which is a deadly drink if swallowed in bumper-

The Irishmen who live amongst us are rather favorites than not. But the *Irishry* is seldom the most delightful quarter of our large towns; and, as for Ireland itself, it is time that the mythical history, of which you seem to hear plenty in America, should be exploded. It is perfectly true that the Irish Celts were at one time far in advance of the heathen English tribes who had driven the British Celts from the Eastern shores of the island; or, if not, Ireland was at least garrisoned by a considerable number of Christian monasteries. But this advantage had disappeared, centuries before the invasion of Strongbow; and a state of things had supervened, of which Donnybrook fair and the faction fights are apparently a reminiscence—survivals of the unfittest, so to speak. It is a pure mistake to suppose that either the Reformation or the English Invasion made Ireland what she is. The worst that can be said of them, is that they have failed to make her better. I am not saying that the natives did not suffer a good deal from the English and Scotch settlers. In Queen Elizabeth's time, they were always spoken of as "Wild Irishmen;" and I fear they were not treated much better than the Indians were treated by the "Pilgrim Fathers." But the provoking thing is, that, when England is anxious to offer amends, the only result seems to be that of making things worse. The return which has been made for Gladstone's very remarkable policy of conciliation has had the natural effect of making people doubt whether we have not been too ready to confess the sins of our forefathers. At present, Ireland is the spoilt child of the United Kingdom; and, like other spoilt children, has succeeded in becoming a thorough nuisance.

The Convocation of Canterbury met on Tuesday. In opening the proceedings, the Archbishop made an important statement, the gist of which seems to be that his Grace is at last convinced that his anti-Ritual legislation has brought matters to a very ugly pass, and that the only chance there is of peace is for everybody to leave everything to the Bishops; and for the Bishops to take care that no more suits are brought. The Most Reverend prelate says: "Vexatious suits," but there have been none yet to whom the epithet would not most justly apply; for no clergyman has been prosecuted except by outsiders, and against the expressed wish of his congregation. In the Lower House, the question was raised by a gravamen of Canon Gregory, and a motion to convert it into an *articulus clerti*; in other words, a proposal that the House should adopt as its own a complaint and recommendation of the reverend gentleman. The matter is still under discussion; but the probable result may be gathered from a division on "the previous question," which was, of course, a device for getting rid of the question altogether. The attempt was defeated by 75 to 14. But Convocation is too interesting a subject to be treated of at the end of a letter; so I reserve it for next week.

New York.

The twenty-ninth Anniversary of the Church Charity Foundation of Long Island was celebrated Sunday evening, at St. Ann's, Brooklyn. The Annual Report was read by Rev. Geo. R. Van De-Water of St. Luke's, and a sermon was preached by Rev. Chas. P. Baker of the Church of the Messiah.

One hundred and eighteen thousand dollars of the two hundred and fifty thousand asked for endowment of the General Theological Seminary, has already been subscribed. Of this sum the very handsome amount of seventy-five thousand dollars has been contributed by the family of Dean Hoffman, and under such conditions that for a number of years the interest will accumulate upon the principal.

On Monday Evening, February 28th, a public meeting of Sunday School superintendents and teachers was held at St. Peter's Chapel, Brooklyn, at which Bishop Paddock of Washington Territory, delivered what will probably be his last public address before his departure for his Jurisdiction.

On the same evening, Bishop Williams, of Connecticut, began a course of four lectures on the English Reformation, to be delivered on successive Monday evenings, in Association Hall, New York. This is the first course of the Bishop Paddock lectureship foundation. The public are admitted as well as members of the Seminary, by obtaining free cards of admission at the Church book stores.

Bishop Williams began his lecture by discussing the need of reform at the beginning of the sixteenth century. The Councils of Constance, Pisa, and Basle had attempted reform and failed. The causes which prepared the way were threefold: First, the corruptions of the Church; Second, the revival of learning; Third, the awakening of the consciences of men from their lethargy.

The Bishop dwelt upon the methods of reform. Reform of the whole Church seemed hopeless, after the failure of previous efforts through hostile intrigues of the Papal party. Two methods were attempted, viz., that by individual leaders, and that based upon recognition of the ancient rights of autonomous Churches. The latter, which was the method selected in England, was the only one that had proved successful.

Many evils had to be met. The forces used were ecclesiastical and civil. The principle of the reform was to recall men to the Scriptures and primitive Fathers. The issue had been often misunderstood, but it had given us a branch of the Church Catholic, strong in its historic character and holding the ancient faith in its purity.

The event of the week has been the presentation of the obelisk by the United States to the city. The exercises were held in the Metropolitan Museum of Art, near the site of the obelisk in Central Park, and Hon. William M. Everts, the Secretary of State, was the chief speaker. Medals were struck in commemoration of the event.

On Tuesday, Wednesday, and Thursday, what was called an Organ Builders' Festival was held in Holy Trinity Chapel, Duffield Street, Brooklyn. The Chapel is a part of Holy Trinity parish, and formerly occupied the old church edifice of St. Ann's, which was destroyed to make way for the Brooklyn bridge. The Rev. William Short has been minister in charge for several years. A week ago a reception was held in the mother church for the purpose of giving a welcome to the Rector's new assistant, the Rev. Joseph Reynolds, Jr. Assistant ministers are not always made to feel welcome in the parish in which they come to labor.

The Rev. Dr. John Cotton Smith returning to his home, from a visit to a parishioner one day last week, was attacked by a thief in Fifth Ave., and an unsuccessful attempt was made to steal his watch. He received a painful wound in the head from a club, from the effects of which he has since been confined to his house.

Mrs. John Jacob Astor has just sent a party of one hundred homeless children to homes in the West and South, at a cost of \$1,500, making in all, eight hundred and thirteen children so cared for by her, at a total cost of \$11,500.

The Rev. Charles A. Tibbals of Red Bank, N. J., and lately of Baltimore, has accepted the Rectorship of St. Peter's, Brooklyn. He left the Seminary in 1875, and is yet under thirty years of age.

St. Matthias' Day was observed by almost every church in the metropolis, and in a large proportion of them (the number surely should have included all), by Celebration of the Holy Communion. We sometimes hear excuse offered for negligence of the Church's clear intention in this matter, that special hindrances stand in the way, and parishioners are usually blamed. Does not the "obstacle in the way" have oftener an existence in the Rector's imagination than in real fact? We do not know of any obstacles of this sort, which one who wills it, cannot overcome.

The Rev. Drs. Dix and Houghton, the Rev. Messrs. C. T. Olmstead, Alexander McMillan, and others, have issued an appeal on behalf of the House of the Holy Comforter, free home for incurable women and children. The home needs enlarging, and its heating apparatus is in-

adequate, causing discomfort to the present inmates, when the weather is especially severe.

The Church of the Ascension, Brooklyn, has been laboring long beneath a heavy burden of debt. A gentleman, who refuses to allow his name to be made public, has generously come forward and assumed the payment of interest for a certain number of years. As a result, impetus has been given to all the suffering energies of the parish.

The Rev. Dr. John C. Eccleston celebrated, last Sunday, the twenty-fifth anniversary of his Rectorship of St. John's, Clifton, Staten Island. He preached the same sermon he delivered on assuming charge of the parish.

On Sunday afternoon, the Church Mission to Deaf Mutes, of which the Rev. Dr. Gallandut is the active and well-known manager, held its eighth anniversary in St. Thomas' Church, Fifth Ave.

On Sexagesima Sunday, the Rev. W. A. Leonard preached his farewell sermon as Rector of the Church of the Redeemer, Brooklyn. He stated that when he came to the parish, nine years ago, its income was \$3,000; now it averages \$14,000 per annum. There were 65 Sunday School scholars at that time; now more than 600. The chapel and tower have been built, the church floor tiled, a church porch, a pulpit, lectern, chancel chairs, credence, and much decoration added. The Industrial School numbers 200; the Boys' Mission, 40; the Mothers' Meeting, 40. There are in active operation in the parish, a Chancel Committee, Benevolent Association, League Guild, Chapel Choir, and Brotherhood. A Day Nursery, and a Free Library and Reading Room, have lately been put in working order. St. Augustine's Colored Mission in charge of a colored clergyman, is also connected with the parish. There are seven young men studying for Holy Orders. The people were much affected during the Services of the day, and at the final Service of the Sunday School, a beautiful album was presented to Mr. Leonard, containing many memorials of the teachers and scholars. A metallic plate inserted in the cover bore a very perfect picture of the church in enamel and gold, with the words inscribed below it, "How amiable are Thy tabernacles, O Lord of Hosts!" There is a general feeling of regret among Brooklyn clergy at Mr. Leonard's departure.

Mr. Leonard's departure is a great loss to the parish, and a great compliment to say, that he has won a very warm place in all hearts.

Choirs of Men and Boys—Their Training and Management.

A Series for the Living Church, by the Precentor of the Cathedral, Chicago.

III.

Leaving the matter of musical theory and practice, let us speak of other influences to be brought to bear upon the Choir. In the first place, we would put unvarying regularity in everything. After the great Chicago fire, the boys of the Cathedral there came to their usual Tuesday evening practice, as if nothing had happened, and were somewhat surprised when the Precentor told them that there would be no practice that evening, for he could not think of singing just then. The following Friday evening, however, the usual rehearsal took place in the church, though three or four hundred homeless men were stretched out, tired and half asleep, in the pews. The Psalter for the fifteenth evening was practised straight through; also, long as it was; and, as a "good night" to the poor fellows enjoying the shelter of the church, "Sun of my soul" closed the rehearsal. The effect was felt, however, on the next Sunday, when the Choir in its usual order led the Service for the dense congregation then present; many of them offering up hearty thanks for life preserved, though almost all else had been burned up.

A spirit of loving duty must also be developed in the Choir; and whatever system of rewards or punishments may be put in use, the parental idea must ever be kept foremost, and a dismissal, for any cause, be as rare almost as the disowning of a child. This will call for much patience, for readiness to put up with many childish foolishnesses; but it will be found better so, in the long run, than any system of hard and fast discipline. Where a choir is paid, a mechanical compliance with the apparent rules of reverence may be obtained; but there will not be that love evolved, which will look back to the Choir as a place of fond memory, when the boy shall have become a man. It is possible, however, to have the very best order in Church Choirs; but one must not be disheartened nor discouraged, if it is not always evident. Perhaps it would be a trying duty to put such unremitting labor upon an equal number of most devoted adult communicants, during Divine Service, and expect them never to have distractions, wandering thoughts, or the most uncontrollable desire to whisper, now and then; to say nothing of the "terrible temptations" which come in the most solemn moments, excited by the inevitably ludicrous which crops out in the most unexpected way, at the most awkward times.

Much may be done for the benefit of a choir in having a cheerful, pleasant place for rehearsal. It would be better if such rehearsals were never held in the church, unless when there is actual

necessity. At such times, whenever the work is the practice of the Service for the next Sunday, the rehearsal should be opened and closed with a suitable Collect, all standing, which will be found most convenient.

The boys should always be taught their part, separately from the men. It is as well to conceal all labor, and not to expose unduly the drudgery of teaching. If the men see the result, in the good singing of the boys at full rehearsal, they are encouraged and pleased. The men, too, should practice separately when learning; for this purpose, if an additional evening cannot be given them, they can practice for a half hour or so after the dismissal of the boys at a general rehearsal. Men are rather sensitive about having faults pointed out before the younger members.

A choir Festival Service should be held annually in the church, and some compliment should be made both men and boys at Christmas time; but all must be managed with the greatest delicacy, and with as little fuss or parade of benevolence or doing, as possible. Common sense, tact, and a gentlemanly taste, must be brought into play; and, when all is done, there must be no despondency or lack of energy in the choir-leader or clergyman, though all should seem to be forgotten, and thoughtless indifference or even ingratitude be apparent in some or all the members of the choir. This will not be the case, however, to any great extent. It will be found, rather, that there is genuine good feeling aroused, and renewed love for the blessed work of the Choir.

Some have found it to work well to organize the Choir into a Society, having its own rules, and with power to vote upon the admission or expulsion of its members. This system, however, has evils which may be avoided by referring all admissions to the Parish Priest, who, though possibly not skilled in music, can admit upon the recommendation of the Choir Leader and Organist. All cases of discipline should be acted upon by a committee, consisting of the Rector, Choir-master or leader, and the Organist. It would be well, in extreme cases, to take the elder boys into consultation, and give them a voice in the matter.

With this restriction, and under the supervision of the Parish Priest, it will be well to have a potent leader, if such is not paid and provided by the parish, or if the Choir itself does not engage such a person; also, an officer to take charge of the surplices and cassocks, a Librarian and a Secretary. With this machinery, and with faithful, unremitting work, the Choir will be a success.

One most important feature of a Choir, has not yet been mentioned; and that is, the Organist. This officer must be well trained for his work, and ever ready, or his want of knowledge concealed by careful preparation beforehand, for every Service. The organist for a choral Service must be ready at a moment to transpose the responses, amens, and all the liturgic parts of the Service in any key. He ought to be able to take the pitch of the priest's voice, and lead, with his instrument, the choir on the same tone or mode; and thus avoid the mechanical and jerky method of sudden and unprepared changes. If the organist is not a master of harmony, he should write out his modulations, and have them ready to go from Chant to Creed, and from one part of the Service to another, smoothly and without abrupt break.

The ideal church choir is that, of course, which sings without any instrument whatever; but this requires a still higher degree of reverent patience, either with failures in attaining, or with labor to attain. Travellers tell us, with rapture, of the effects produced by such choirs in the Greek Church; though the one singer in the Russian Chapel in New York is but a poor representative of such music; suggesting only a reverent independence of criticism rather than aught sublime or beautiful. The Choir of the Sistine Chapel at Rome sings in this way, entirely without instrumental help; but the organ has a place even in Russia, in the Imperial Chapels; and its use is universal all over the Western Church.

For male choirs, we need the very best instruments, full, resonant, and melodious. This powerful aid, in the hands of a competent religious organist, will transfigure the voice of even half-trained choristers, and make all go well.

In conclusion, it may not be amiss to give a list of books which will be found specially useful to clergymen or others desirous of gaining more definite and extensive information than could be given in these papers. The books are all inexpensive and easily had. The following are recommended: *Manual of Singing*, by Richard Mann, Novello & Co.; *Church Choirs*, by Frederick Helmore, Novello & Co.; *Plain Song*, "Music Primer," by Rev. T. Helmore, Novello & Co. For further reading, the three following, all published by Novello & Co.: *Silcher's Succinct Instructions for Singing Schools*; *Fetis on Choir and Chorus Singing*; *Sabilla Novello's Voice and Vocal Art*.

These books open up possible heights of perfection, to which only the very few may attain; but whoever studies them will be much helped in his work, and find many difficulties removed in the always difficult task of training and managing choirs of men and boys. J. H. K.

New York.

Bishop Paddock, of Washington Territory, has held a special Ordination at St. Ann's, New York. He advanced the Rev. Ernest Edward Wood, late of the Diocese of Quebec, to the Priesthood. The Rev. Dr. Seabury and the Rev. Messrs. J. S. Atwell, J. H. Brown, J. H. Appleton, T. H. Sill, J. K. S. Nisbett, John Chamberlain, C. H. Van Winkle and C. H. Krans, Priests; and the Rev. Messrs. F. R. De Rossett, G. F. Pratt, J. C. Kerr, and J. J. R. Spong, Deacons. The Rev. Mr. Krans, Assistant Minister of St. Ann's, preached the sermon, taking for text II. Kings, II. 13, 15. The Rev. J. H. Appleton, of St. Barnabas' House, acted as presenter; and the Litany was sung by the Rev. John Chamberlain, also Assistant of St. Ann's. Bishop Paddock was Celebrant at the Holy Communion, and was assisted by Dr. Seabury, and the Rev. Messrs. Atwell and Sill. The newly ordained Presbyter goes out with the Bishop to his Missionary field.

A missionary meeting in aid of the work in Washington Territory was held lately at the Church of the Holy Trinity, Madison Ave. and 42d St. Bishop Paddock preached from St. Matt. vii. 21, and gave the character and prospects of the field. The Rev. Dr. Stephen Tyng, Jr., made an earnest appeal supporting what the Bishop had said, and enforcing it upon his people. The Rev. Messrs. Rice and Bonham also made brief addresses, and a liberal Offering was taken up.

The Rev. Dr. John W. Brown, of Cleveland, has been preaching at St. Peter's, Brooklyn. He has concluded however to decline the Rectorship of the Parish, which was recently offered him. His election to St. Paul's Buffalo, to succeed the Rev. Dr. Shelton, has also been declined.

The Rev. Bishop Falkner, Assistant Minister of Christ Church, Brooklyn, has been elected to the Rectorship of the Church of the Redeemer, in that city, to succeed the Rev. William A. Leonard. The Rev. Mr. Falkner came into the Church not long ago, having been, for some years just previously, Pastor of a Congregational church in Brooklyn. He is a man of very considerable ability, and was so much beloved by his former flock, some of whom went so far as to present to him a surplice and stole on the occasion of his Ordination. He has, we understand, a brother in Holy Orders, who was also at one time a Congregational preacher.

At a meeting, sometime since, of the Trustees of St. Barnabas Hospital, Newark, N. J., Bishop Starkey was appointed to consider the matter of securing Sisters to act as nurses in the Institution. The Committee decided to invite the Sisters of St. Margaret, East Grinstead, England, to take charge of the Hospital. These Sisters have already won universal respect from the somewhat Puritan population of Boston, Mass., by their manifold good works and patient self-denials in connection with the Church of the Advent, in that city. The invitation to Newark has been accepted, and we understand a party of the Sisters has just arrived from England to begin work.

The Senior Promade, Class '81, of Columbia College, took place at Delmonico's, on Wednesday night. The lady managers to assist, were Mrs. President Barnard, Mrs. Hamilton Fish, Mrs. John Jacob Astor, Mrs. Francis R. Rivers, and Mrs. Pierre Lorillard; and the affair was a very pleasant one. The College has decided to add to its number of courses, a special course in political science, for the benefit of such as desire a practical preparation for political life, or for the practical side of citizenship.

Our Washington Letter.

The B. P. E. C. N.—Polemics.—Rev. John B. Williams.—Church Congress.—Society for Increase of the Ministry.—The Blessedness of Poverty.

From our Washington Correspondent.

WASHINGTON, D. C., Feb. 1881.

Our Diocesan paper has become impersonal in editorship, and has enlarged to sixteen pages. Who the power-behind-the-throne (the impersonal editor) is, has not yet leaked out; nor whether Dr. Fair still holds, or has yielded the sceptre. How he can find time for regular editorial duty, amid the clamorous demands of a large and vigorously worked parish, one may well wonder. But, then, he comes of a race, one of whom exceeded even the Doctor; for he wrote home from the camp, that he was writing with his sword in one hand and his musket in the other!

A pervert to Romanism and "A Catholic" have lately had a spirited correspondence. The former wrote, denying the correctness of some of the historical statements made in print by the latter. The latter replied, and the former refused to read the reply, saying that the Virgin Mary, to whom she has prayed for light in the matter, forbade. The Catholic replied, saying that the Holy Ghost had moved him to write, and behold, the Virgin Mary had forbidden to be read what the Holy Ghost had moved to be written. How was that?

One of the points made by this pervert from the Church to Romanism, was, that St. Peter, tho' married, forsook his wife; for the Scriptures say that he "gave up all for Christ," all including, of course, the poor wife. The Churchman made a point, thus: "If 'all' means all, and not some, why does 'all' mean some, and not 'all,' as soon as you come to the passage—'drink ye all of this'?"

The Rev. Jno. B. Williams has resigned the Rectorship of his Parish, which includes a portion of the District of Columbia. All Saint's Chapel also, has, within a year past, been built in this Parish. Mr. Williams has held the Rectorship for a little more than ten years. It has been intimated that the Vestry will hesitate to accept the resignation, which was made to take

effect on or near Easter. The Parish, during the past ten years, has exceeded its former self, and made such a record as it never before had; and should the Rector insist upon the final acceptance of his tendered resignation, his departure will be greatly and generally regretted. The Bishop has advised against the proposed severance of parochial relations.

An effort is being made to hold the next meeting of the Church Congress in the city of Baltimore; but it does not meet with a cordial response from the Diocesan. The late Bishop of Maryland, it is said, was not favorable to the Congress, which is said to be a reason assigned for the present hesitancy. The matter is not, however, yet fully determined, *pro* or *con*. It is ardently hoped by many, that the Congress, which has done so much hitherto to reconcile the schools of thought to each other, may hold its next sessions in the Monumental city.

The Bishop of Connecticut was to preach at St. John's, and perhaps at other places, on February 13th. His subject, the "Society for the Increase of the Ministry." In the meantime, while this noble Bishop is advocating an increase of the laborers in the vineyard, the Bishop of a very neighboring Diocese, if an accurate version of a late pamphlet reaches your correspondent, has informed a gentleman, Brookes by name, who desires to become a postulant for Orders, that if he intends to prosecute his theological studies at the General Seminary, he is not wanted as a candidate. Thus there seems to be a surplus, instead of an excess of students for the Ministry; and the Bishop of Connecticut has been engaged in a labor of supererogation.

I see it stated in a city journal, that one of our very wealthy Churchmen is so beset with applications for pecuniary aid for one sort of an enterprise or another, that he scarcely ventures to take his necessary exercise on the public street. What a blessing to be so poor that one can take a walk unmolested! Your correspondent, *par exemple*, can tramp from the river front to the boundary, free as the winds that blow.

Brooklyn.

Correspondence of the Living Church.

The Anniversary Sermon, preached by the Rev. D. V. M. Johnson, D. D., in St. Mary's Church, Brooklyn, Long Island, has recently been published, at the earnest request of his friends and parishioners. It is issued in superior type, by the Orphans' Press of the Church Charity Foundation, and merits a careful reading. In these days, when "more than one-sixth of the clergy are unemployed, and one-third are constantly on the wing," the prosperous Rectorship of a quarter of a century, by one whose usefulness is still undiminished, and whose success in parish work, in a large and important field like that of Brooklyn, is still at its height, is worthy of investigation, for the help and encouragement it may afford to those just taking to themselves a Rector's great responsibilities. In entering upon that new and important field, during an Ember Season, Dr. Johnson took for his theme, "Brethren, pray for us!" Who can tell the value of the prayers offered by his flock, in answer to his appeal? Who can say how much of his unusual success has been owing to such a wise beginning?

St. Mary's has, from the first, been a free church. When first organized, the fewness of numbers, and their want of financial ability, made it necessary to raise, by subscription, the few dollars needed for a stove in their humble sanctuary. The parish grew and prospered under the Divine Blessing, till it was decided to build a new church. The first step taken for raising the needed funds, was by monthly offerings from the congregation, enclosed in envelopes, and laid upon the Altar. During those anxious days of financial embarrassment, and of doubt and uncertainty, many prayers were going up from loving hearts, that faith might be strengthened, and hope be brightened. Every man of the vestry was true, and alive, and fully up to his own personal duty and obligation; and they gave according to their ability, as did also the poorest among the flock. And the Lord blessed them. Could it be otherwise? And, in the month of June, their dear church (the dearer for what it had cost them in individual effort and self-denial) was consecrated, by Bishop Potter, to the worship and service of God. Soon it became necessary, in order to accommodate increasing numbers, and those living at a distance, to organize and build a daughter church, which is known to-day as St. Matthew's, on Throop Avenue. Then began, under judicious organizations, many and varied, a faithful work among the sick and needy; the building of a rectory; the establishing of schools, both secular and religious; the opening of a reading room; the collecting of money, by systematic offerings, and individual exertions, for various charitable institutions far and near; for missionaries on all our borders; for the Indians of our own land, and for the heathen across the sea. Having first placed themselves on a firm footing, they had the ability and the heart, to scatter their own rich blessings far and wide. Long may the sweetest influences of the Holy Spirit rest upon this Parish of St. Mary's! upon the worthy shepherd and his loving flock! And may they never forget that, which from the first they have so fully comprehended and practically carried out, that they who water others, shall also themselves be watered.

Another "Reformed Episcopal" asteroid has appeared in England. "Bishop" Toke has seceded from the body that seceded from the R. E. body, that seceded from the original "Reformed Episcopal" body of this country. The advocates of this schism do not seem to have hit "just the thing" after all; inasmuch as there are already three R. E. bodies, all rivals, and refusing communion to one another.

Kentucky.

Correspondence of the Living Church.

LOUISVILLE, Feb. 5, 1881.

In a late communication, I wrote of a Memorial Service, to be held shortly thereafter, in Christ Church, in this city, for the late Dr. Norton. This Service took place on last Sunday afternoon, (the Fourth after Epiphany), Bishop Dudley being the preacher. There was a church full of people, a chancel well filled with clergy, excellent music, and a good sermon. The sermon, which has been published at length in the Daily Press, and which will have a permanent record in the Parish, set forth in detail, all that could be said in a wise and discriminating eulogy, of our brother departed; but there was no appeal made to perpetuate his work in an enduring form. His work amongst the poor and for the negro was spoken of, and an extract was taken from a late communication in the LIVING CHURCH, which may be deemed as "praise from Sir Hubert Stanley," as to our late brother's estimate of sectism. But I wrote it down, that there was no appeal made to perpetuate in any real way, the work of an earnest worker who has passed away. The Vestry of Christ Church asked for a Memorial Service, and left the Order of it, in first hands; and it was ordered, in a manner which took the popular mind. A man said once, here in Kentucky, "You must let down the bars to get the sects in." He said it, when Clay was paltering with compromise as an expedient, and adopted compromise as his own policy, by which to build up God's Church. This man was in authority; and while no one then believed in it, this ecclesiastic impressed his policy on this Diocese. It has never recovered from this teaching so put upon it.

The man I spoke of was a Churchman, and not a seeker after popularity. He had peculiar methods, but his methods never went wrong in their ends. If he did not exactly mould into shape, "How to preach the Gospel to the poor," he made an effort towards their reclamation. And I ask if he be not a shame to say, that, in a city so large as this, this one man, out of a very moderate income, gave \$2,000 per annum to support a mission among the colored people; building first a church and school for the purpose? Bishop Dudley said in his sermon: "I, for one, thank God that amid our universal neglect of this numerous people, so needing the sober simplicity, the quiet conversational, the elevating and refining influence of this Church's system, one man did testify by his words and his gifts, to the reality of what we say we believe, that Jesus died for all men, and that His Church is Catholic, open to all and fitted to all." But is this work to die out, with the going away of the man who was brave for God and honest in the trust committed to Him? He might have thought of the work that others have been doing for years, and have said, "Let well enough alone," and have put his money in other directions. But he did believe in the power and mission of the one Church which Jesus Christ set up for a world's Salvation, and always did his work, in *Her lines*. Out of the 2,000 and more Churchmen in this city, there might have been an effort to secure an abiding interest in the work which the brother loved, whose loss we so greatly deplore.

The Vestry of Christ Church have not as yet acted in the matter of a successor. The Rev. M. M. Beaton, lately called to the Advent, has kindly consented to render such necessary services as are needed; and Bishop Dudley comes also to the rescue, officiating at the Morning Services.

The Clerical Club, organized during the past summer, meets weekly on Monday, and so far, has been full of interest and benefit to its members.

The Convocation of Paducah assembles in St. Paul's Church, Henderson, on the 9th. The Rev. Mr. Barrett, the late Diocesan Missionary, has resigned his work, and accepted the Rectorship of this Parish. Efforts have been made to secure a good attendance at this meeting of the Convocation, and good may be hoped for. This is its first meeting within a year, and a Dean is to be chosen.

Reports lately received from our Diocesan Missionaries are encouraging; and notably, the work of the Mission in Lee County. Despite the hard winter in the mountains, the school has been well attended; Miss Post, the assistant teacher, who was added to the staff of one, has won the favor and good will of all in the community. The Mission is the one place in the Diocese where Daily Prayer is offered.

The cold wave has not as yet taken its departure; and we are seriously beginning to think of the wisdom of doubling our coal supplies, and adopting the northern winter as a permanent institution.

GRACE CHURCH, UTICA, N. Y., Feb. 7, 1881.

To the Editor of the Living Church:

I see a brief editorial, in your last issue, in reply to an inquiry, ought converts from the Romish Church to be confirmed? or, in other words, has the Romish Church an apostolic rite of Confirmation? and your reply is, that it has, and that converts should not be confirmed on entering the Church. Are you not in error? In 1852, this same inquiry was answered in a most satisfactory and masterly manner by the late Bishop Whittingham. See Church Review, April, 1852. You will find it a most interesting and exhaustive article, and an honor to that most learned Prelate. I give you simply his conclusions: "We confirm converted Romanists; then, first, because they are repentant heretics; second, because they are returning schismatics; third, because they have never received true Confirmation; fourth, because if they had received it, the ends for which we administer it were not then fulfilled, and the Church has authority so to provide for the fulfillment of those

ends; and, fifth, because to what they received in the Romish Communion, the administration of the ordinance as used in the Protestant Episcopal Church, would be a supplement, neither incongruous nor improper." See page 62, Ch. Review, Apr. 1852.

E. M. VANDEUSEN.

The Church in Baltimore.

"Woman's Auxiliary Missionary Society."—Miss Scott, of the African Mission.—Church of the Holy Comforter.

From our Baltimore Correspondent.

BALTIMORE, Feb. 14, 1881.

On Wednesday last, the regular monthly meeting of the "Woman's Auxiliary Missionary Society of Baltimore," was held at Grace Church parish building, at 11 o'clock A. M. An interesting feature of the occasion was the presence of Miss Scott, of the African Mission; who, on being introduced to those present, by the Rev. Dr. Leeds, gave an interesting account of the African field, the work which has been already accomplished, and the prospects and plans for the future. She is a pleasing and earnest speaker, and for nearly an hour, riveted the attention of the large audience, among whom were the Rev. Dr. Fair, of Ascension Church; the Rev. Dr. Hammond, of St. George's Church; and the Rev. Mr. Pickman, assistant minister of Grace Church. In the course of her remarks, Miss Scott stated that she is especially interested in establishing a first-class school for girls, in that part of Africa under the charge of the Rt. Rev. Bishop Penick, which shall be, to the Church in his Missionary Jurisdiction, what St. Mary's School, Burlington, N. J., has been to the Church in the United States. She said that ten thousand dollars had been already secured for the erection of the necessary buildings, and that a most beautiful and salubrious site had been selected near Basso, some ten or fifteen miles back from the seacoast. Her especial object now is, to provide for the proper furnishing of the building when finished; and she made an earnest appeal for help in carrying out the work. She asked for donations in kind as well as in money, and threw out the suggestion that articles of furniture, etc., contributed by manufacturers, might be the means of opening up a trade in that part of the world, where American manufactures are but little known, and where our own nation, in matters of commerce, is far behind many of the nations of Europe.

The Memorial Church of the Holy Comforter, East Pratt St., is about to become the possessor of a large new organ. The church is a beautiful specimen of Gothic architecture, consisting of nave and aisles, and chancel aisles, in one of which the present organ now stands, and which could easily be made to contain an organ large enough for the size of the church. But the vestry thought otherwise, and have erected an organ gallery over the main entrance of the building, which has the effect of shortening the nave and otherwise marring the symmetry of the edifice. This change of itself is to be regretted, to say nothing of the results of removing the organ from the floor of the church to a gallery over the heads of the congregation; which can only be the destruction of congregational singing, and confining the music of the Church to the members of the choir.

On Thursday and Friday evenings of last week, Convocational Services were held in St. George's Chapel, of which the Rev. Dr. Hammond has the pastoral charge. The subjects for the addresses on both evenings, were furnished by the Gospel for the week—the Parable of the wheat and the tares. On Thursday evening, the Service was said by the Priest in charge, and the Dean of the Convocation, the Rev. Dr. Rich. After which, the Rev. W. Ayres, of Brownsville, Texas, delivered an address on the good seed and the tares growing in the same field; by the Rev. Mr. Taylor, who is at present assisting the Rev. Mr. Leakin, of Trinity Church in this city, on "The sowing of the tares as the work of an enemy"; and by the Rev. Mr. Leakin, on the question of the servants to the householder, "Shall we go and gather them up?" On Friday evening, the Rev. Mr. Dame, of Memorial Church, delivered an address on the answer of the householder, "Nay; lest while ye gather up the tares, ye root up also the wheat with them." The Rev. Mr. Ayres followed, on the direction of the householder to his servants, "Let both grow together until the harvest." And the Rev. Mr. Taylor concluded the course of instruction, with an address on the separation that shall take place in the time of harvest, between the wheat and the tares. A deep impression was evidently made upon the minds of the congregation by these Services, and the earnest words of instruction and exhortation that accompanied them.

The Rev. Elisha Whittlesey, of Hartford, Conn., preached at Grace Church, Park Avenue and Monument St., yesterday morning, and at the Church of the Ascension, Lafayette Square, last evening, in behalf of the Society for the Increase of the Ministry. The Offerings were devoted to the cause which he advocated. On Friday evening last, Gen. Colston, formerly of the Confederate Army, but more recently of the Egyptian service, delivered an instructive lecture in the chapel of the Ascension Church, on "Egypt." The lecture was illustrated by calcium-light pictures.

To the Editor of the Living Church:

The statement made on page 8, column 1st, of your issue of Feb. 19th, that Trinity Church, Jacksonville, Ill., was consecrated by Bishop Smith is an error. It was consecrated by Bishop Kemper, and was the first church consecrated by him. The Sermon was preached by Dr. Samuel Roosevelt Johnson. Bishop Smith laid the corner stone, as is correctly stated.

I. L. TOWNSEND.

Washington, D. C., Feb. 18th, 1881.

Mission at Cleveland, Ohio.

Correspondence of the Living Church.

On Saturday evening, Feb. 12th, a Mission began, conducted by Fr. Grafton, of the Order of St. John the Evangelist, and Rector of the Church of the Advent, Boston. This had been prepared for by a week's Services, held in the Chapel under the direction of Fr. Gardner, of the same Order. These preparation Services had not been largely attended, though it was evident, towards the close of the week, that a growing interest was manifesting itself. Fr. Grafton's first lecture on this Saturday evening was specially addressed to Communicants, and the church was comfortably filled. On Sunday, the Holy Eucharist was celebrated at 7:30; and Morning Prayer, with a second Celebration, was said at 10:30. At 3 P. M. Evening Prayer was said with the Sunday School, forming a "Children's Church" Service, at which an address was made by Fr. Gardner. At 7:30 came the regular Mission Service. Daily, through the week, the Services were as follows: Holy Communion at 7:30, with a meditation; Morning Prayer at 10:30, followed by special Intercessory Prayer and an Instruction. Evensong at 5; and at 7:30 the Mission Service.

Fr. Grafton's subjects were, for Sunday, Feb. 13th, A. M., "Grace." P. M., "The Holy Ghost, the Minister of Grace." Monday, "Man, the subject of Grace." Tuesday, "Sin." Wednesday, "Judgment." Thursday, "Life in Christ." Friday, "The Principles of the Christian Life, as revealed to us in the Sermon on the Mount." On Saturday, the Mission Sermon was not preached; but, on Sunday morning, Feb. 20th, the Service was rounded by a sermon on "The Incarnation;" and in the evening, on "Preparation for Judgment."

The attendance at all the Sunday Services was exceedingly good, especially the last Sunday of the Mission, when the capacity of the building was fully tested. During the week, the attendance varied from about 50 to 125. These numbers are not to be wondered at, when it is remembered that this is the first effort after a regular Mission which has ever been made in these parts. Something of the same sort was tried a few years ago, by the various city Rectors preaching on successive evenings in the same church; and, last year, a little Mission was preached in the same way at East Rockport, a suburb of Cleveland.

This, however, is the first, in what—let us hope—will be a series of "Parochial Missions,"—a system which has been become very popular and effective in other parts of the Church (and especially in England), in reaching many never before brought within the Church's influence. Nor is the attendance to be wondered at, when the striking lack of co-operation among the various city Rectors and their flocks, is considered. "We groan, being burdened" with congregationalism. The Services were quite successful, however, in a quiet way, but criticisms, unkind and untrue, were freely made by the so-called "High," and by the self-styled "Evangelical."

The absence of Ritualism at these Mission Services was commented upon, as one method of making the novelty bearable to the easily alarmed consciences of some; and by others, the same thing was considered as being simply a Jesuitical dodge, merely for the purpose of effecting a lodgment, and doing what good might be done at present, but mainly with an eye to the aftermath of pure and unadulterated Romanism. The cassock, worn at all times in place of a coat, and the English manner and pronunciation in preaching, were also (and perhaps naturally) subjects of remark. But oh! that the Holy Ghost would come down upon us as a Church, make us more and more earnest in seeking the salvation of our own souls and of the souls of others, and save us from petty criticisms of mere methods!

It is believed by the Rector of Grace Church that great good has resulted to his parish, through the Mission; for, while those who have been indifferent, or, may be, have opposed themselves, will undoubtedly soon take knowledge and be ashamed. Quite a number have already come to look upon the Mission—now a thing of the past—as the means of new life to their hearts, and of increased spiritual life.

On Monday, the 21st, Fr. Grafton was invited to address the "Cleveland Clerical Association," in the Guild room of Trinity Church, on the subject of Mission Work. Twenty-seven of the brethren from the city and contiguous parts of the Diocese, were present, and an hour was spent in listening to a vivid description of the Cowley Fathers in England, India, and America.

In the afternoon at 4 o'clock, a lecture on Sisterhoods was given in Grace Church, at which a goodly number of ladies were present. The work was duly presented by facts and figures, and the three vows of Poverty, Chastity, and Obedience, were beautifully held forth as a following of our dear Lord. The objection to those vows being life-long was met by the illustration of the vow of marriage.

The Fathers returned East the same evening, carrying with them the pleasant thought of having done a ten days' work for God and His Church in a new, unexpected quarter; and leaving behind them, in many hearts, the kindest memories of their visit.

J. S. K.

Among forthcoming sales of books, at the rooms of Messrs. Sotheby, Wilkinson, and Hodge, will be a portion of the valuable library of the late Lord Hampton. It is strong in Bibles, including the first and other editions of Coverdale's Bible, the first and second Prayer Book of Edward Sixth, the rare French version of Edward Sixth's Second Liturgy, scarce Liturgies and Primers, specimens of printing by Wynkyn de Worde and Fynson, and a valuable manuscript terrier giving in detail the thirty-one manors and estates of which Serjeant Pakington was seized when he died in 1560.

The Clergy in the Parishes.

Written for the Living Church. CAPE LOOKOUT, Feb. 21st, 1881. Hon. Godly Layman, Warden of St. Lawrence's, Goldston; Deputy, etc., from the Diocese of Rutledge.

By referring to a file of old letters, I have found one of yours, written me during the prolonged vacancy in your parish—the very letter, in fact, in which you express your wish and tell me of your effort to get me called to the rectorship. In this letter you write as follows:

"There are now before the Vestry no less than forty-seven names of candidates. Most of these clergymen have written themselves to some member of the Vestry or of the congregation, on the subject; the rest have gotten some friend to do it for them. It is mortifying to think that there are so many of our clergy capable of so demeaning themselves and so gravely forgetting the respect due their sacred office.

"Of these, by examination of the clergy list, I find that twenty-nine are already in parishes; while eighteen are, at present, unemployed. My feeling, which I frankly expressed in the Vestry meeting, is that, as for the former, it does not speak well for them that, instead of quietly and faithfully attending to such duties as God has, for the time being, at least, given to their charge, they should be lying in wait for vacancies elsewhere; and it still less speaks well for the others who are doing nothing. We certainly don't want an ecclesiastical idler or dilettante, nor one who has had trouble in some other parish, and been obliged to leave."

Now, it so chanced that, on the very day on which I received this letter, asking my advice about the affairs of your parish, I remember that I was about writing you, to ask your advice, as an honorable man of business, on behalf of a young friend of mine.

It seems that a New York firm, doing a very large and varied business, had advertised for clerks, and my friend went on and offered himself. He was first told that he must bring known vouchers for his integrity, industry, and fidelity; and, also, that he must go through a long and expensive training for their special line of business. This—feeling deeply interested—he agreed to do. When he again presented himself, he was carefully examined, and, everything being satisfactory to the manager having this matter in charge, he was then required to sign an engagement that he would not take service with any other house. This he also did willingly, for he desired nothing better than to continue permanently in the employment of this firm. After this, he received a certificate authorizing him to discharge any service for which he might be called on in his house; and a chief of one of the departments, where a clerk was needed just then, carried him off at once, and assigned him a desk. In less than a year, however, the chief desiring to give the place to some one in whom he was interested, abruptly dismissed my young friend, telling him to get work in some other department. He, of course, immediately reported himself to the manager, and requested to be assigned to duty elsewhere, but was answered that he had nothing to do with the actual employment of clerks. He only attended to the charge of seeing to the preparation, and issuing certificates, without which no one was allowed in their establishment; but the head of each special department selected according to his own needs and preferences, from among those so authorized. My friend then went the rounds of the different departments, but in vain. Either the chief had no immediate need of another clerk, or he had some one in view whom he wished to befriend; or, if a vacancy occurred, he told the applicant that he preferred to get some one who was already showing himself active and capable in another branch. The poor fellow, now beginning to suffer for the means of support, returned to the manager and urged that, as he had been required to spend much time and means in preparing himself for their business, and, also, to pledge himself not to accept service elsewhere, he felt that he had a right to ask the firm either to assign him to duty, or to provide for him while he was waiting until they had something for him to do.

The manager replied kindly, that he sincerely regretted that it was not within his power to do either; that the firm had made no provision to pay those not actually on duty, and that the assignment of the clerks to duty was left wholly in the hands of the heads of branches—most of whom were so tenacious of this right that they would resent even a request from him. My young friend turned away, and once more made a round of the whole establishment, to see if he could not find some one who would assign him to work; but in vain; and he was soon told that it was not creditable to him to be doing this, and that no one would accept a clerk who spent his time hanging about in that manner. So, half-starved and almost broken-hearted, he came to me for sympathy and help.

But you interrupt me here, to tell me that this story is absurd; that no business firm in the country would act in a manner so un-business-like and dishonorable. You are right; no business firm would. The firm of which I speak is the Protestant Episcopal Church; and my young friend is a clergyman of our Church, and one of those who, in your words, "so demeaned himself, and so gravely forgot the respect due his sacred office" as to be an applicant for the rectorship of St. Lawrence's. He was one of your forty-seven; one of the eighteen unemployed clergymen.

Now, I beg you, as a high-toned, honorable man, to remember that no one of these forty-seven men, came into the ministry either uninvited or on his own responsibility. I beg you to remember that the Church, by the authorized lips of her Bishops, leading clergy, and Societies, has long been calling loudly for clergy, from the pulpit and through the press, and urging young men in private to devote themselves to her service; and that probably few of these did not deliberately give up worldly prospects, and some of them an actual position and income already attained, much better than anything for which they could reasonably hope in the ministry. Remember, too, that their fitness for the ministry was first certified by their own pastors and by the lay vestrymen of their own parishes; and that the whole responsibility of accepting them as priests of the Church, was freely taken, on the Church's behalf, by the Standing Committee, Examining Chaplains, and, above all, by the Bishops who ordained them—every one of whom acted, directly or indirectly, in the name of and by the choice of the laity. Remember, finally, that these men were required not only to go through long training which more or less unfitted them for turning back to other means of support, but, also, were solemnly charged at their Ordination, "to forsake and set aside all worldly cares and studies," and "to apply themselves wholly to this one thing."

I beg you, then, to remember that, having taken them in their early enthusiasm, self-devotion and confidence, and placed them in this position, the Church neither assures them active duty, nor provides for their support while waiting for duty; but leaves them to support themselves, and to get duty where they can. If they have no private resources, what does this mean? That they are exposed to the hard necessity of either suffering from want and seeing their families suffer, or of "so demeaning themselves, and so gravely forgetting the respect due their sacred office," as, directly or indirectly, to become applicants for employment.

You say well, that no honorable business firm would act in such a manner. But it is honorable business men, my dear friend—such men as yourself, for instance, who are responsible for the continuance of such a state of things, since nothing whatever can be done to relieve the Church from such dishonor, unless you initiate and resolutely carry through the reform. Many of our Bishops and influential clergy, especially those of rare abilities and of private means, know nothing personally of this dilemma, in which so many of their brethren are thus placed; and, therefore, give the matter little heed. A large number of others, who escape it only by the utmost tact and circumspection (to say nothing sometimes, I fear, of a policy which evinces more care for their own interests than for their sacred trusts), are very careful not to be drawn into any such discussion. The very sufferers themselves dare not remonstrate, for fear of making a bad matter worse. None of the clergy dare speak out, unless it is some like myself, who live in my simple way below, in isolation, out of the reach of these abuses—and who are careful to keep out of their reach; or who, like Drs. Dix and Schenck, are far above them.

I am called off to a sick parishioner, and must stop; but will write again soon. Your fellow servant, VOX CLAMANTIS.

To the Editor of the Living Church:

In the LIVING CHURCH lately you make a very pertinent remark: "How seldom do we hear of a Vestry engaging in silent prayer for Divine Guidance, before proceeding to ballot for a Pastor." I send you the following "form," which may be of service to some Vestry now seeking a Pastor. I copied it some years since from some Manual, but do not know who the author is.

H. JUDD. Oak Park, Ill., Feb. 1881.

A PRAYER FOR CONGREGATIONS AND VESTRIES SEEKING A PASTOR.—Almighty God, the fountain of all wisdom, who hast taught us to seek Thy guidance and help in all our doings, be Thou our light and protection in seeking a Pastor and Teacher for this congregation. Purify our minds from all worldly and unholy desires. May we seek only Thy glory, Thy truth, Thy service, the best interests of Thy Church and our own souls. Save us from division and strife, and every evil temper and disposition. Unite us more and more in all brotherly love and concord, and so guide and govern us that we may choose and obtain a faithful minister of Christ, under whose teachings and other labors, by the power of the Holy Ghost, we may grow in the knowledge and obedience of Thy Word, in faith, and love, and every virtue, to the praise and glory of Thy Name, through Jesus Christ, our Lord. Amen.

To the Editor of the Living Church:

The effort of the Rev. Mr. French, of Michigan, to diminish the evil of Sunday Schools, by abolishing their libraries (as mentioned in your paper of the 10th inst.), is a wholesome sign. He offers a substitute. He might have done better, and have left his hands entirely free, if he had just swept out libraries with no reprieve. For he is likely to be shocked, and to be made indignant from time to time, with the errors and heresies he will meet with in the selected substitutes. Only in the hands of persons well trained theologically, can these publications be safe.

There are many who will wish the Rev. Mr. French good luck in his effort to purify Sunday Schools; while the number is now rapidly increasing who would think him doing a far better work if he would abolish the Sunday School altogether, and go back to that which is ecclesiastical and safe—the Church Parish School for every day in the week but the two days of rest; Saturday, the children's rest; Sunday, for all. SENEX.

Parochial Work.

IDAHO.—A correspondent, writing from Boise City, says: "The snows have fallen unusually heavily this winter. Along the Rocky Mountain Range, the telegraph lines are down between here and San Francisco. The stage roads are impassable, and Boise has been without a mail for nine days. The Missionary in charge of Idaho City and Silver, cannot reach either place, the roads being entirely washed out, on the Idaho road, and the snows on the Silver route rendering travel impossible. A freshet broke the dam controlling the creek above Boise Barracks, sending the stream, swollen by the recent rain, raging through Boise City, tearing the bed out of the street roads, and inundating some of the houses. St. Michael's Rectory suffered, and the grounds were covered with sand and debris, washed down from the mountains.

The ladies of St. Michael's Church gave a concert, last week, to aid in repairing the rectory. Over one hundred dollars was cleared. They are to give an entertainment next Monday, and, from the proceeds of these two, they expect to realize enough to put the rectory in thorough repair, ready for the new Rector.

MICHIGAN.—Professor Moses Coit Taylor, of the University of Michigan, has been admitted as a candidate for Holy Orders, in this diocese. An exchange remarks that such an incident is a very good omen, and adds: "It is well that men of character, tried and established, and who have won a place, and a high one, in society and literature, should in their ripe manhood assume the work and the responsibility of the ministry. Prof. Taylor has gained much distinction in his professorship, by his contributions to periodicals, his 'Essays,' and his truly great work, 'The History of American Literature.'"

VIRGINIA.—The Theological Seminary at Alexandria is doing well, with 47 students. The Annual Council will be held this year in Danville, when the question of division will again be agitated; but it is not likely that any action will be taken. The question of Total Abstinence is receiving gradually more and more attention in this State; and public sentiment is demanding an abolition of the old-fashioned drinking customs. Little has yet been done in the way of legislation, only a few places having adopted "local option"; but there has been a marked improvement, nevertheless in the habits of the people. The time seems to be coming when all good Christians will take a firm stand in favor of confining alcohol to medicinal use. The attitude of the physicians towards the use of liquors in sickness is very different to what it once was; and whisky has ceased to be a cure for all bodily ills, in some parts of the United States. TALBOT.

FOND DU LAC.—A recent fire at Omro destroyed the property belonging to St. John's Mission. A hall had been rented, and, by persistent effort, fitted up with all the necessary arrangements for worship. A platform with rail, an altar, credence, and lectern, all home-made but substantial, had been secured. Recently, an organ was bought, to be paid for in monthly installments. The payments had been regularly met; twenty dollars were yet due. The large Bible, Paeyer-Books and Hymnals are all gone. The loss is between one hundred and fifty to two hundred dollars.

I have the consent of the Bishop, to ask our more fortunate brethren, fellow-members of the Body of Christ, if they will sympathize, in a practical manner, with this weak and suffering member. It is "perplexed, but not in despair; cast down, but not destroyed." Another hall has been rented, and Services will be held regularly, and, if possible, a church will be built, or at least begun, this year. Any help given towards retrieving the loss will be thankfully acknowledged by the Missionary.

CHAS. T. SUSAN.

WISCONSIN.—We are pleased to note in "Our Mission Record," that the work of the faithful at Sharon has been blest almost to the completion of their little chapel. For years they have been struggling to build a church by means of the unique industry of selling garden and flower seeds. They have a choice variety for sale (and we can testify that they are good and reliable seeds), at five cents a package. For a Catalogue of these seeds, send to Sharon Mission, Sharon, Walworth Co., Wis. One of the interesting features of their work is supplying seeds to Indian Missions. Those who have no use for the seeds frequently send money to be used for this purpose. The Record says: "Missionaries tell us it is a great help to them, not only in supplying their own gardens, but in many instances they have been able to supply the Indians themselves. A slight kindness in this way is often-times of great help in the work of their Christianization." But mostly it is aid of this kind, as to do good among worthy Indian women, who, as a rule, are the ones to do the farm work, while their husbands rove about, hunting and fishing, in idleness.

On Sunday, Feb. 20th (Sexagesima), there was a special Ordination in the Cathedral, Milwaukee. The Rev. Louis Cloak, Missionary at Lancaster, Montfort, and Levington, Grant Co., was advanced to the Priesthood; and Mr. Geo. Thorpe, officiating at Monroe, was ordained Deacon. The Rev. Dr. Ashley and the Rev. Mr. St. George presented the Candidates. The Rev. Dr. Spalding and the Rev. Mr. Mallory united in the imposition of hands in the Priest's Ordination. The sermon was preached by the Bishop. In the evening, the Rev. Mr. Cloak preached in the Cathedral. From Tuesday, Feb. 22nd, to Friday, Feb. 25th, a number of the Clergy of the Diocese attended the Devotional Meeting at Nashotah. Mr. Milton C. Lightner, of Chicago, an alumnus of Racine, has been chosen a member of the Board of Trustees of Racine College. Among the projected buildings for the spring and summer, in the Diocese, are churches at Geneva, Burlington, St. Paul, Milwaukee, Hudson, New Richmond, and Neillsville; and Rectories at Delavan and Watertown.

Bishop Welles visited the Parish of Christ Church, Delavan, on Feb. 24th, and administered the Rite of Confirmation to two persons in private; and afterward, went to Elkhorn, holding Service in the evening and confirming.

SPRINGFIELD.—Last night, St. John's Chapel, Springfield, was made very happy by a visit from the Bishop, who came to confirm twelve members of the Mission. Before the Service, one by one came early, and kneeling on the chancel step, said the Prayer for Preparation; little child and grown woman praying that, by the grace of the Holy Rite, they might be made "strong and willing Christians, true soldiers of Jesus Christ;" praying to the Holy Ghost that He might come upon them, and be "their light in darkness, their strength in weakness, their joy in sorrow." The crowded little chapel was hushed during this

touching and instructive scene, which evidently left its impression upon the hearts of the people, throughout the solemn Service of Choral Evensong that followed. They had not forgotten the Bishop's beautiful Christmas Address, and so listened, with very willing ears, to his kind and helpful words. After the sermon, the candidates were presented by the Rev. Mr. Clendenin, and afterwards addressed by the Bishop himself.

For six years or more, the work at St. John's has been under the able direction of Mr. R. P. Johnson, assisted by Mr. Moss and other faithful teachers. Very hard and earnest work, too, has it been; but we hope, now, that the Bishop will soon see much fruit for the much good seed sown and watched. The music, under the direction of Mr. Moss, we think, a larger and richer church might be proud of, and be pardoned for the pride.

Springfield, Feb. 21, 1881.

Current Literature.

EPHREATHA, or the Amelioration of the World. Sermons Preached at Westminster Abbey, etc. By F. W. Farrar, D. D., F. R. S., Canon of Westminster and Rector of St. Margaret's, Westminster. New York: Macmillan & Co.; Chicago: Jansen, McClurg & Co. Price \$1.50.

This is Canon Farrar's last volume of sermons. They were no doubt well worth hearing. They are worth publishing; worth buying; worth reading. Still Canon Farrar is not a great theologian; not a great thinker; not always even accurate in statement. He is, however, always readable, generally striking, often brilliant. He leaves an impression of honesty and sincerity. Reading his sermons, one comes to feel as though he knew their author and to like him. His sermons, however, are not of the highest order. They are not great, as Liddon's are great, or Mozley's, nor yet as the sermons of Robertson are great. Canon Farrar is, however, an able, well-read, warm-hearted man. Of this there is ample evidence in this volume. These sermons are rich in quotations from all sources, from DeQuincy to George Eliot, from Dante and Milton to James Russell Lowell. Farrar has evidently a better knowledge of general literature than of historic theology. Nor is he very particular as to what he says when he wants to bring in a reference to history, "to point a moral or adorn a tale." Thus, on page 109, he speaks of the United States as "the mighty Republic of the West," founded "on the grand principles of Puritanism." Like Dean Stanley, his master, Canon Farrar must be striking, at any cost, and, if possible, picturesque. The Broad Churchmen are all great, and great men cannot stop for accuracy. Still we like Canon Farrar. He is one of the best men of his school.

There is ample room in the Church for men like him. Indeed, we may well be proud of such a man, because of his many gifts, brilliant abilities, and generous spirit. It is a thoughtful and noble-hearted man who can say: "Begin by being decently pure, truthful, kindly, honest, courageous men! Begin by thinking a little of others. Begin by sparing a little of your substance. Begin by giving cups of cold water in Christ's name to Christ's little ones." Again, "What is all this to? Nothing, if life be nothing; nothing, if the chief use and market of our lives be but to sleep and feed; nothing, if the main object of life be in the vulgar sense 'to get on'; if to puff and push our way into rank, or to toil and mull for money, and then to spend it on ourselves, or accumulate it in masses for the aggrandizement of our families, be deemed a worthy life."

FAMILIAR TALKS ON ENGLISH LITERATURE. By Abby Sage Richardson. Chicago: Jansen, McClurg & Co. Price \$2.00.

The object of the author in these "talks" is certainly a laudable one—to create a desire on the part of those who read it, to know the best works of our best authors." She does not propose to add to the number of those hand-books of literature which, like a series of stones in a grave-yard, record the life, death, and principal events relating to an author, "ending with a few lines from his work, as a sort of epitaph." That her "talks" may not cover too much ground, she has kept "within the limits of pure literature—poetry, essays, and fiction." And, as the poet is the chief, it is to the poet and his work that she gives the most attention.

No one who has ever attempted to take a class through English Literature, with an earnest desire to make such a course the means of intellectual growth, but must have felt convinced that the line must be drawn somewhere, if the student become not

"A bookish blockhead, ignorantly in his head, With loads of learned lumber in his head."

Then why not draw it at pure literature? With such ideas, the author has set out to give, in colloquial style, the story of English Literature. The "talks" are short, and each has its point. We give some of their delightful topics, selected by a random turning of the leaves: Sfr Philip Sidney and the Arcadia; The Singers of the Golden Age; The Great Dean; The First Woman Novelist; Some Friends of the Lake Poets.

Mrs. Richardson is evidently an enthusiast on the subject of which she writes, and we think her book will awaken a like enthusiasm in the students of her manual. Indeed, we have seen no text book which seems so well adapted to be a guide through the fair fields of English Literature.

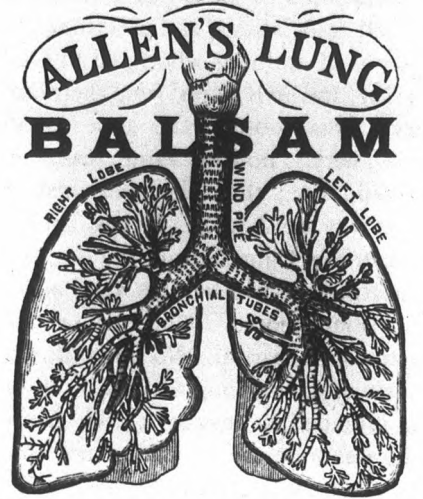
The contents of the North American Review for March must win the attention of all, by the timeliness of the topics discussed. First, we have a thoughtful and moderate article by Bishop Cox, on "Theology in the Public Schools." The author would sternly exclude from the school-room all sectarian dogmas, whether Papist or Protestant, but he insists on the retention of the Bible; first, because that book is the principal fountain of our English speech; and, secondly, because it is really the base of our social system. The second article is by Captain Eads, who endeavors to show the practicability of his ship-railway, its advantages over all canal schemes, and why the United States can without risk guarantee the payment of 6-per-cent. interest on \$50,000,000 of the capital of the proposed company. Judge H. H. Chalmers, writing of the effects of Negro Suffrage, bespeaks for the Southern States, while engaged with the solution of the great problem that has been forced upon them, the sympathy and counsel of the North. The other articles are "The Free School System," by John D. Philbrick, being a reply to the recent strictures of Mr. Richard Grant White on the public schools; "Theological Charlatanism," by Mr. John Flske, whose typical theological charlatan is Mr. Joseph Cook; and, finally, a review of some recent publications in Physics, by Prof. A. W. Wright.

SCRIBNER'S, for March, has another article, richly illustrated, about London with Dickens; the second part of the charming story, A Fair Barbarian; Ericsson's Destroyer (a description of a new iron-clad and torpedo gun); Charles and Mary Lamb, with portraits; Striped Bass, Peter the Great, Parisian

Art, and John Singleton Copley, illustrated in the usual exquisite style of this magazine. Theodore Thomas has a paper on Music in America, which is the most sensible treatment of the subject we have seen. There are other good things in this number, and nothing that is not good.

We are very glad to see that a cheap edition of "Sadler's Church Doctrine and Bible Truth" has been issued. For the trifling of fifty cents, one may obtain this manual of the faith, and be thoroughly grounded in Scriptural teaching.

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(This engraving represents the Lungs in a healthy state.)

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ISAAC R. DORAN M. D., of Logan Co., Ohio, writes, that "Allen's Lung Balsam gives perfect satisfaction in every case within my knowledge. Having confidence in it, I freely use it in my daily practice, and with unbounded success."

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Brook Hall Female Seminary, Media, Pa. Will open on Wednesday, Sept. 15th. The high reputation of this School will be sustained by increase of advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to

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St. John Baptist School, 233 East 17th St. New York. Under the charge of the Sisters of St. John Baptist. Terms, \$25 per school year. Address the Sister Superior, as above.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baler, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

Trinity College, Hartford, Ct. Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President.

T. R. PYNCHON, D. D., Hartford, Ct.

School of St. John, THE EVANGELIST, Boston, Mass. Visitor, Rev. C. C. Grafton, S. S. J. E. For Terms apply to CHARLES HILL, 89 Pinckney Street, Boston, Mass.

St. Agnes' School, 717 Monroe Street, Chicago, Ill. Will commence its Fifth Year Wednesday, September 8th, 1880, and remain in session till June 21, 1881, with the usual vacations. Any further information may be obtained by addressing the Principal.

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

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The Living Church.

March 5, 1881.

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C. W. LEFFINGWELL, D. D.

CHICAGO, 162 Washington St. NEW YORK, No. 40 Bible House.

Lent comes to us, venerable by immemorial observance in the Church, tender with manifold associations, and sanctified by the devotions of millions who lived to God in their day, and do now rest from their labors. Every one can observe the time in some way. There is no one valid reason why we should not; there are many and good reasons why we should. It has been observed in the Church from the beginning, and is still observed by the vast majority of Christian people. There is a necessity for some such season. No body of Christians can exist very long without it, or something intended to answer a like purpose. Find a denomination that has no observance corresponding to Lent, and in it you will find one that, if not quite dead, is at least near its death-bed. "Protracted meetings," "revivals," the "Week of Prayer," are gropings after such a time as Lent. It is essential that we should have some season for united and more frequent prayer, greater effort and renewed zeal in the service of our Lord. In the Lent Fast, the Church provides such a time. It commemorates the fasting and temptation of that Lord and Master Who said: "I have given you an example, that ye should do as I have done." It comes fragrant with the prayers of the saints, and the devotion of the ages. Every Churchman, who is at all godly and Christian, will in some way keep the fast. One of our Bishops has well said: "The duty of fasting is ordained of Christ Himself; there must be a time for every duty; and therefore the Church appoints a time in all respects fitting and appropriate. Not to 'hear the Church' in a matter so Scriptural and so true to her Divine Mission, is to run the risk of being made 'as a heathen man and a publican.'"

The Chicago Times recently had an editorial, very justly condemnatory of a foolish proposition to "celebrate" the tenth anniversary of the Great Fire. And it refers to a suggestion by some of our prominent citizens, that a much more desirable commemoration of that memorable event, would be the erection, in some public and accessible locality within the limits of the city of Chicago, of a suitable memorial, to "testify in a monumental way its deep gratitude for the charity of the world which was heaped upon her with a lavish hand," in the hour of her unprecedented calamity.

The LIVING CHURCH would offer the further suggestion, that such a structure should combine the purposes of a Memorial Monument, and of a Beneficent Institution of some kind, expressive at once of thankfulness to the Father of Mercies Who brings good out of evil, and of gratitude to our fellow-men who vied with each other in extending a helping hand to the people of Chicago, in the hour of their supreme need. The day of obelisks has passed away; nor do we desire to see any duplicate of the London Monument, erected in commemoration of the Great Fire of 1666; which, according to Pope—

"Like a tall bully, lifts its head, and lies."

The Spirit of Missions for March contains several more pastorals from the Bishops, recommending to their dioceses the plan of offerings adopted by the Missionary Board. It will doubtless prevail in the greater portion of our Church, and result in a large increase of funds. In some dioceses which are really missionary ground but receive no help from the Missionary Board, the plan will not meet with favor. From such sections of the Church—little can be expected for the general fund. On both sides of that line, it ought to work well and produce grand results.

The hours of the Lenten Services in Grace Church, Chicago, will be—every day except Wednesday—at 4.45 P. M. Litany at 10 on Wednesdays and Fridays; and Evening Prayer and Sermons, Wednesday, at 7.30 P. M. Holy Communion every Thursday, 10 A. M. There will be an address at every Service.

A Neglected Duty.

Preceding the Psalter, in the Book of Common Prayer, are Forms of Prayer to be used in Families. It is an order, we fear, but little observed. It cannot be the fault of the prayers themselves, for they are excellent. Nor would it matter if some other form should be observed, instead. There are many very excellent Manuals for family devotion. Those of Bishop Wainwright and of Dr. Goulburn are especially good. There is no excuse for the devout Churchman, who, being the head of a family, fails to have daily family devotions. There is no one reason why he should not. There are many reasons why he should. It witnesses to the too often forgotten fact that the head of the house is responsible before Almighty God for those of his household; that he is a priest in his own house; that as such he should instruct his family in the Faith, and in duty toward God and man; for himself and for his, claim a daily forgiveness; make an ever-renewed consecration; ask a daily sanctification, offering before God a morning and evening sacrifice of praise and thanksgiving. Daily reading of Scripture and daily prayer, in the presence of the assembled household, will prove one of the most effectual means for fulfilling one's duty, as a Christian teacher and priest, to those under his own roof. It will be a holy and blessed memory to the children, to their latest hour on earth. When scattered through the world, as they soon will be, their thoughts will often recur to the old home and hearth-stone, in this connection; in memory, often going back tenderly to the times when their father or mother used to sit among their children, reading from the Holy Book; and when, as a family, on their knees before God, they asked His guidance and protection. No other teaching will be so effectual; none so lasting; none so associated with all that is tenderest and holiest and most potent to restrain from evil, and to guide into the paths of peace. Christian parent, neglect not this duty and this privilege! It is something you can do. In doing it, you will have the blessing given to that Mary who did what she could; who, in that she did what she could, had the priceless commendation of her Lord, that whosoever His Gospel should be preached, her loving acts should be spoken of for a memorial of her. So shall we, too, in doing what we can, inherit the blessing. When we are dead and gone, our children will remember it, and think of it often. Of us, it will be a most constant and effective memorial; and to them, a perpetual admonition and benediction. Yes, it will be a memorial of us in that hour when, in the presence of the Judge, it shall said, "Give an account of thy stewardship." What, if from neglect of this duty, some one of those dearer to us far than our own life, should be separated from us forever in the life everlasting?

Dr. Warring's Forthcoming Book.

[Secured for Publication in the LIVING CHURCH.]

We read the MS. of Dr. Warring's new book something more than a year ago. It is a special study of the first 27 verses of the first Chapter of Genesis—confessedly the most difficult part of the Mosaic Cosmogony. It sets out with no theory. It does not tell us that Moses meant to teach science, or that he did not. It takes his words just as they stand, and looks over the world's history to see if they correspond to anything in it. It deals in science, and in that kind of exegesis which depends on the Grammar and Lexicon. It pays no attention to the authority of commentators, save so far as they are sustained by the words of Moses. Towards these it is most reverent. The mode of treatment is peculiar and possesses for this purpose a great advantage. The body of the book is in the form of a conversation between Professor—, an agnostic and the writer of the book. The Professor starts with a high opinion of Science, in which he is fully in accord with Dr. Warring; but with a low opinion of Moses, and in this they differ most widely. The Professor undertakes to air his opinions. Their correctness is challenged and a discussion is agreed upon. Certain rules are laid down: 1. Moses shall be taken to mean what he says; 2. He shall not be condemned for what he has not said; 3. In case of difference, the Hebrew shall be held to be the authority; 4. Nothing is to be discussed outside of this account.

They then meet in Dr. Warring's library, and beginning at the first verse, go in the course of six or seven evenings through the account, inquiring clause by clause whether that be true.

There is no preaching and no poetry in the book. The writer means business, and makes a challenge to the scientific world. It remains to be seen whether scientists will venture to take it up. Such a treatment in its extent and thoroughness has never been attempted by any other man, and the results are startling.

This part is called The Appeal. Its motto speaks its character. "We will if you please test this view in the light of facts." Huxley in his New York Lectures, "Hast thou appealed unto Cæsar? Unto Cæsar thou shalt go." Acts.

After the "Appeal," is a series of essays on various subjects closely connected with the Creative Account, but which could not be brought into the discussion. Among other matters, there is an exhaustive examination of the Chaldean Genesis which is claimed by high authority to be the source of our Genesis; and the utter absurdity, in fact the utter impossibility, of such a connection is shown.

We believe that this, with Dr. Warring's other book, The Mosaic Account of Creation, The Miracle of to-day, marks an era in the study of this much abused chapter.

Unreasonable Reason.

Saint Augustine bent his mighty mind to understand the Trinity. He believed the high mystery because the Church taught it and pointed it out in the sacred writings; but he only apprehended it. His ambition was to comprehend it exhaustively, and so day after day he wrestled with the holy truth. Walking by the sea-side, he saw a child seeking with a shell to pour the waters of the great deep into a little hollow in the sand; and the child's folly showed him the folly of Augustine.

In all ages, man has been trying to reduce infinite things to the compass of some finite measure, and no one has yet succeeded. We thirst to know all things; we aspire to grasp all that is above us. We soar upward as far as wing can carry us, and, then, taking tired station on the top-most peak of the comprehensible, we pine and fret because measureless expanses of truth rise in blue infinitude above us. S. Augustine was an antetype of the rationalistic spirit which characterizes our day, and which is doing such violence to that loftiest and divinest faculty of the soul which was afterwards developed in the old saint, who found faith the pathway to true knowledge.

There are two ways of looking at scepticism. There are some who group themselves in nooks of darkness, like owls, and, with an air of judicial solemnity, croak out their prophecies of evil. These are they that say everything is going to the bad—there will never be any more daylight—we may as well give up, for chaos is come again! But there are braver spirits, who recognize the reason as a God-given and God-like faculty, which must grapple with the infinite problems, by the force of a law of its being. The child no sooner begins to be, than he begins to rationalize. He looks and speaks interrogation-points at you, until you find yourself puzzled, and are quite willing to renounce the role of Sir Oracle. There is no harm in inquiry. If the curious mind oversteps not the modesty of nature, it should seek to know the principles of things, and how they are interrelated, and the "wherefore" of them. Let us not sit in darkness because others want more light. Let them seek it, and continue to seek it, until they come suddenly face to face with the blazing sun, the source and center of light, and there they will learn that, having found it, they cannot see it; not because it does not exist, but because their eyesight is not strong enough to bear the awful brightness. Rationalism, if it has any heart, will always find its way back to the simplicity of believing what it cannot comprehend.

Have you ever thought of it? The little inquisitive child who sits on your knee and puts leading questions which you cannot answer, never gets them answered by any one. There they are, as they were years ago, the unsolved problems of life!

Let us be content to be what we are—creatures, finite, limited, ignorant, short-sighted creatures—and let us surrender that ancient desire to be as gods, knowing all good and evil. It is very well to be al-

ways trying to account for things; but let us for awhile try to account for the pride of reason which refuses to believe in miracle because it cannot see it done, or in the Trinity because it cannot understand it exhaustively; and yet believes in light though it cannot tell what light is, and in force though it knows not whence it comes, and in consciousness though it would be thoroughly puzzled if you were to ask it to define what consciousness might be.

"Annual Record of St. Thomas' Parish," etc., New York City.

This probably explains why it is we have no more of these large working Parishes. If there were, and the Reports "should be written every one," the Church certainly, if not "the world itself, could not contain the books that should be written." Yet this is not mere printed emptiness—official waste paper. Here are figures that do not lie, and yet so overlay these pages, that the latter may be said to bristle with facts. St. Thomas was "the doubting Apostle," but this namesake Parish of his is neither a doubting nor a doubtful one. Its Record goes a great way towards casting doubt on the common disparagement of "rich city parishes."

We find in this Record, besides the Church and its branch Chapel and the Sunday Schools, a complete net-work of benevolent schools, societies, and committees, through which, we hardly see how a single useful person or an available opportunity for work or giving, can escape. Eight or ten different agencies, evidently well organized, and showing on their official list a large amount of active and cover with their operations, almost every kind of Parish and neighborhood work of which one can think, (excepting perhaps Hospital work) and expend in its behalf, in the neighborhood of six thousand dollars or more; we only give a rough estimate. The record is certainly a creditable one, and ought to provoke emulation in every Parish of like position and capacity. Let every "rich City-Parish" go and do likewise, and those that are neither urban nor rich, faithfully follow their example, so far as their condition warrants, and we shall see great things won for the Church in the next decade alone.

The Bishop of Illinois has had the honor of delivering the first series of public lectures this season, under the auspices of the General Theological Seminary. The Sunday School Room of Calvary Church, was used, and there was a considerable attendance beyond the membership of the Seminary. The first lecture, Feb. 15th, was on the topic, "Causes of Doubt." We anticipate finding room in the LIVING CHURCH for the Bishop's ringing words, on another occasion, and can here only hope to give our readers a hint of them. "The truth," he declared, "maintained itself ever one and unchangeable, but there had always been changeful and alternating periods of doubt and faith concerning it. Under the law of reaction, liberty tends to lawlessness, and faith to superstition; but a blind faith at last goes to reason for eyesight, and he who doubted the truth, begins to doubt his doubt. At present we are passing through a time of depression in religious things, and it is also a time of contention in systems of philosophy. What can bring unity out of contention, order out of chaos? Is it not the voice of authority, though that word is unpopular? Doubt needs to find an infallible authority upon which to rest its faith with the joy and peace of certitude."

The second lecture, Feb. 17th, was on "The Son, the Spirit, and the Church." The Bishop described Dogma to be a statement by adequate authority of a revealed truth, or fact of revelation. Christ was the original and infallible authority of Christian dogma. But he had also founded the Church, and promised it the guidance of the Spirit. The promise that the Spirit should guide the Church unto all truth, was positive. Where does an authoritative tribunal preside to determine the strife of tongues, and announce what a Christian man must believe? The pure, distinct, univocal strain of the whole Church, filling all ages with its music, is the voice of the Holy Spirit. This is the old truth which must be re-asserted."

To the Editor of the Living Church:

Will you kindly state the names of those who voted, on the question of the Appellate Court in the recent meeting of the Federate Council of Illinois?

[The following is from the Secretary's minutes.—EDITOR L. C.]

BISHOPS.

Bishop of Illinois, Nay; Quincy, Yea; Springfield, Yea.

OTHER CLERGY.

Illinois.—Two present; three absent. Rev. T. N. Morrison, D.D., Nay; Rev. F. Courtney, Yea. Quincy.—four present; one absent. Revs. C. W. Leffingwell, D. D., Nay; W. O. Corby, D.D., Yea; E. H. Radd, Yea; R. Ritchie, Yea.

Springfield.—Five present. Revs. J. D. Easter, D. D., Yea; E. A. Larrabee, Yea; D. W. Dresser, Yea; F. W. Taylor, Yea; W. H. Moore, Yea.

LAYTY.

Illinois.—Two present; three absent. S. C. Judd, Esq., Yea; J. C. Cushman, Yea.

Quincy.—Three present; two absent. E. J. Parker, Yea; H. A. Williamson, Yea; Samuel Wilkinson, Yea.

Springfield.—Four present; one absent. R. P. Johnston, Yea; S. A. Foley, Yea; Wm. Ollis, Yea; H. H. Candee, Yea.

The Bishop of Kansas, after watching for two months by the bed-side of his sick wife, in New York, has resumed his diocesan work. Mrs. Vail is slowly improving, but the anxieties of the Bishop are still very great.

Anthems and Hymns for the Sundays in Lent.

Arranged for the Living Church by the Precentor of the Cathedral, Chicago.

A list of Anthems and Hymns suitable for Lent, may be a help in their selection. Of Anthems, the following will be found effective and not too difficult:

- "By the Waters of Babylon"—Allen, Novello.
- "Come and let us return unto the Lord"—Goss, Novello.
- "Come unto Me"—Smith, Novello.
- "Come unto Me"—Cooper, Ditson.
- "Lord, for Thy tender mercies' sake"—Farrant, Novello.
- "Like as a father pitieth his own children"—Hatton, Borsley.
- "O Saviour of the world"—Goss, Novello.
- "Out of the deep"—Mozart, Novello.
- "Turn Thy face from my sins"—Attwood, Novello.

The above are available for any Sunday or Service in Lent.

For the Fourth Sunday will be appropriate: "Jesus said to His Disciples"—Stainer, Hutchings' Parish Choir.

"O taste and see"—Goss, Novello.

For Palm Sunday, the following: "Hosanna in the highest"—Stainer, Novello.

For Good Friday, the Anthem by Goss, "O Saviour of the world," mentioned above, will also be suitable.

For Hymns during the Sundays in Lent, the following are suggested, having some connection with either the New Lessons, the Epistles or Gospels:

- First Sunday, Hymn 49—"Forty days and forty nights." Hymn 68—"Christian, dost thou see them?"
- Second Sunday, Hymn 514—"Art thou weary, art thou languid?" Hymn 490—"The world is very evil."
- Third Sunday, Hymn 370—"Saviour, source of every blessing." Hymn 528—"I heard the voice of Jesus say."
- Fourth Sunday, Hymn 464—"The King of love my Shepherd is." Hymn 210—"Shepherd of souls, refresh and bless."
- Fifth Sunday, Hymn 1—"Lo, he comes with clouds descending." Hymn 424—"All hail the power."
- Sixth Sunday, Hymn 72—"All glory, land and honor." Hymn 83—"When I survey the wondrous Cross."
- For Processional use, Hymn 163—"To Thy temple I repair." Hymn 81—"See the destined day arise." Hymn 401—"Come, my soul, thy suit prepare."
- For Recessional use, Hymn 477—"Oft in danger, oft in woe." Hymn 395—"Abide with me." Hymn 336—"Sun of my Soul."

Each clergyman or congregation will have special favorite Hymns not mentioned above; they can easily be added to the list, and thus enough be provided for the Services, if Anthems are not used. J. H. K.

In Memoriam.

We are truly grieved to learn, through the Minneapolis Tribune, of the death, on the 19th ult., after an illness of only eight days, of Miss S. P. Darlington, Principal of St. Mary's Hall, Faribault, Minnesota.

Miss Darlington came to Faribault in 1862, and, with the exception of a year or two, has ever since been connected with the Bishop's schools. She was the first principal of St. Mary's Hall, and has acted in that capacity every year but one since it was founded. Her rare administrative ability, added to her sterling qualities of mind and heart, have made St. Mary's Hall a school well known in the country for its excellent discipline, and thorough education. She was one of the few who knew how to combine indulgence with strictness, and clemency with firmness. In losing her, not only the school, but Faribault, feels that it has lost a friend. Her illness was of short duration, and the powers of her mind remained undimmed to the last. She died, as it may be said, "in the harness," and it may be written of her as of a Christian soldier of old, that, "She has fought a good fight; she has finished her course; she has kept the faith." Under arrangements suggested by Miss Darlington, at the beginning of her illness, the school will be carried on as heretofore, Miss Wickersham being appointed as acting Principal, by a telegram from the Bishop.

The funeral took place on Wednesday, the 23d ult., and was very largely attended.

At a meeting of the Trustees of Hobart College, says the Kalendar, the Rev. Dr. Ayrault was re-appointed Chaplain of that institution. Old Hobart is now in a very flourishing condition. Another building is sadly needed for its already too crowded halls. Churchmen are beginning to appreciate, as never before, the superior advantages held out by Hobart; for here, one of the most thorough courses in all branches of education, under a learned and faithful Faculty, and the influence of our dear Household of Faith, is offered to us for our sons.

The annual Pre-Lenten Retreat of the Clergy of the Diocese of Illinois, was held in the Cathedral of SS. Peter and Paul, in Chicago, on Monday and Tuesday. Owing to the severity of the late storm, and the interruption of travel, the attendance was small, the clergy of the city and its immediate neighborhood, some thirteen or fourteen only, being present.

The Retreat was under the charge of the Rev. Frederick Courtney, Rector of St. James' Church, who conducted the Services and gave the Meditations. The Services were, the Holy Communion each day at 8 A. M.; and Prayers and Meditations at 10.30 A. M., 2.30 P. M., and 7.30 P. M. (except on Tuesday), the Retreat closing on that day with the afternoon Service.

It was a season of quiet thoughtfulness and devotion. The Meditations were especially suggestive and quickening; rich in their insight and use of Holy Scripture, and earnest and close in their application to those who would make full proof of their ministry.

Western New York.

Correspondence of the Living Church.

The winter session of the Convocation of the Deanery of Buffalo was held in St. Luke's Church, Buffalo, on Wednesday, Feb. 23rd.

After the Morning Service and Holy Communion, a sermon was preached by the Rev. C. W. Hayes, of Westfield, on Rev. ii. 7. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

At the afternoon session, a very thoughtful Essay on Parish Life was read by the Rev. Dr. Landers, of Fredonia. The Essayist dwelt first on the religious life of the Christian Family, and then showed that the religious life of the Parish should be patterned after this model; the one being a type of the other.

The Dean reported that the Offerings for missions, though falling short of the pledges made at the beginning of the Convention-year, had yet met the appropriations, owing to the fact that one missionary appointment had been vacant during the last quarter.

The next Convocation was appointed to be held in June, in St. Stephen's Church, Olean. The Rev. C. F. A. Bielby was appointed Preacher, and Rev. J. M. Henderson, Essayist. A missionary meeting was held in the evening, at which stirring missionary addresses were made.

Conspicuous among the clergy present, was the venerable Dr. Shelton. Though past the age of fourscore, his zeal has not abated. His one regret seems to be, that age and infirmities prevent him from doing vigorous work for the Church, as of yore.

This was one of the best Convocations of the Buffalo Deanery. The Dean is "the right man in the right place"; and, under his able administration, under God, the Church cannot fail of making rapid growth in this part of the Diocese.

The Rev. Dr. Whitehead, of South Bethlehem, Pennsylvania, has been called to the Rectorship of St. Paul's, Buffalo. He will probably accept. The Rev. M. B. Benton, of Ellicottville, has been obliged to discontinue work, by reason of continued ill-health.

The Rev. W. W. Walsh, of Trinity Church, Rochester, was stricken with paralysis of the vocal chords, about two months ago. This severe affliction was doubtless caused by overwork, consequent upon the removal of his church to a new location, and the erection of a new church edifice.

St. Mark's Church, Le Roy, made vacant by the resignation and removal of the Rev. Dr. Bishop, has had a few less than fifty applications for the vacancy. The Vestry are vigorously engaged in "the sifting process."

Pre-Lenten Mission at Nashotah.

Correspondence of the Living Church.

The Pre-Lenten Devotional Meeting of the clergy of the diocese of Wisconsin, conducted by the Rev. Mr. Riley of Minneapolis, was begun on Tuesday, 22nd ult., with Evening Prayer, at 7:30 P. M., followed by an address delivered by the Missioner, which set forth clearly the object of this gathering, namely, an increased spiritual vitality, zeal and faithfulness, to be shown by God's commissioned heralds, the ministers at His Altars.

On Wednesday, at 7 A. M., there was a Celebration of the Holy Communion, by the Bishop, at which all the clergy in attendance, to the number of twenty-two, as well as the students, were present. At 9:30 A. M., Morning Prayer was said by the Rev. Drs. Kemper, Ashley and Cole; and then followed an address by the Bishop on the necessity of "enduring hardness as a good soldier"; not seeking hardness to endure, but rather working where placed by God, and cheerfully taking what He sends.

Ps. 119; and then the Meditation began, being prefaced with the *Veni Creator*, in unison. The Missioner, sitting in a chair at the chancel step, drew a mental picture of the Good Shepherd, who, though unseen and unnoticed by His wayward flock, yet stood ready to make bare His Arm for their deliverance; and, as He bears with us and with all the race, so should we bear with them we are appointed to feed, guide, and watch over.

At 3 P. M. all again met in the Chapel, when readings on Pastoral Duties were given by the Missioner, and afterwards "Instruction". At 7:30 P. M. Evening Prayer was followed by an Office and Meditation. The subject was "The Apocalyptic Vision of the Lamb walking among the Golden Candlesticks"; and its lesson was that the retaining of privileges, gifts and talents depends upon their right and thorough use.

At 7 A. M. of Thursday (Festival of St. Matthias), the Bishop again celebrated the Holy Communion; and at 9:30 A. M., after Morning Prayer, he continued his address of the day previous, by suggesting the question as to whether God's Ministers feel that the work is greater than the man. The Meditation that followed was upon Christ standing and knocking at the door of our hearts; and it was particularly real and profitable, as one of the stained windows in the north side of the Chapel is a representation of Holman Hunt's picture of the Knocking and Waiting One.

At 7:30 P. M., after Evening Prayer, the Meditation was upon Paul the Aged writing to Timothy that he had kept the Faith, fought the fight, and was soon to have the crown of righteousness, which the Lord Whom he had served and preached, would soon bestow upon him. He had fought against himself, his love of ease, his "thorn", his prepossessions, and all that was in him of Saul of Tarsus. So must we fight, if we would attain to like high results!

Morning Prayer and an Address by the Bishop concluded the quiet and happy Devotional Meeting at Nashotah. C.

Considerable correspondence and advertising, and some acknowledgments are crowded out this week. They will find place soon. Arrangements are in progress for improving our mechanical department so as to give as many pages as are needed each week.

Personal Mention.

The Rev. T. G. Jackson, lately of Rome, N. Y., has accepted the Rectorship of Grace Church, Carthage, Jefferson Co., Diocese of Central New York, and wishes to be addressed accordingly.

The Rev. Frank M. Clendenin entered, on Quinquagesima Sunday, upon his charge as Missionary at Belleville, Ill., and wishes to be addressed accordingly.

Bishop McLaren and family started on Thursday for a short visit to New Orleans, to return home on the 12th. The Bishop has not yet recovered from his attack of laryngitis, and the change, it is hoped, will be beneficial.

The Rev. E. Folsom Baker has accepted a call to the Church of the Holy Trinity, Jersey City, and took charge on the 2d of January last.

The death is recently announced of the Rev. W. E. Scudmore, Warden of the House of Mercy and Rector of Ditchington. He is well known as the learned author of "Steps to the Altar," and "Notitia Eucharistica."

The Rev. H. B. Whitmore has entered upon his duties as Rector of St. John's Church, Portage, Wisconsin, and requests that he may be addressed accordingly.

The vestry of St. Andrew's Church, Chicago, have presented to their late Rector, the Rev. W. H. Knowlton, a lengthy and very complimentary Address, on occasion of his resignation of the parish, as a mark of their own individual confidence, and of the unanimous feeling of the parishioners, and as a proof of their affection and esteem.

Marriages.

PRUNY-WEST.—At "Hillsdale," Rockdale, N. Y., the residence of the bride's mother, on Feb. 2, 1881, by the Rev. E. A. Hartman, Miss Lura Agnes West, daughter of the late Dr. E. Milton West, to Mr. Irving Leonard Prunty. After the marriage Holy Communion was celebrated.

Deaths.

GILGOLLY.—At Ogden, Utah, on Monday evening, Feb. 14, the Rev. James Lee Gilgolly, in the 38th year of his age.

Notices.

Any School or College desiring a Teacher of the Classics, Mathematics and Instrumental Music, would do well to address Professor Blank, No. 81 Randolph St., Chicago, Ill.

The Mutual Life Insurance Company, of New York.

The annual statements of this gigantic corporation put in an appearance with almost the regularity and promptness of an anniversary day. To the thousands of its members who are readers of this paper we direct attention to its thirty-eighth annual statement in another column. This statement shows the status of the company on the 31st day of December, 1880, and gives a resume of the business during the past year—a feature in the annual statements of life insurance companies which ought to be more general. We will only refer to the salient points of the statement, to give some idea of the enormous transactions this company quietly en-

gaged in—only heard of when the annual statement appears. There were over ten thousand policies issued last year, for insurance of nearly thirty-four millions of dollars. The company received over seventeen millions of dollars for premiums, interest and rent during the year. It paid out to its members and their successors over thirteen millions of dollars within the year. It had on hand over eleven millions of dollars of surplus at the end of the year 1880, from which the dividend of this year is being drawn. The expenses of such a company are naturally at a less ratio than smaller companies, and it being a mutual corporation, all savings go to the insured. The MUTUAL LIFE does not issue Tontine policies, but continues the original idea of life and endowment insurance at participating rates, each year demonstrating the cost of the preceding year.

We call attention to the advertisement of David C. Cook's publications in another column. These publications have had to seek trade solely on their merits, and yet, within a few years they have become more popular than any other Sunday School publications extant. From the nature of things, David C. Cook's publications could not live if it were not for superior merit to all others, as Mr. Cook has no organized society pledged to his support. Secure samples and judge for yourself.

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IN ANOTHER COLUMN will be found the advertisement of ALLEN'S LUNG BALSAM. We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to those suffering with any throat or lung disease, to take it and be cured.

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Church Calendar.

MARCH, 1881.

- 2. Ash-Wednesday. Fast.
6. 1st Sunday in Lent.
9. Ember-Day. Fast.
11. Ember-Day. Fast.
12. Ember-Day. Fast.
13. 2d Sunday in Lent.
20. 3d Sunday in Lent.
27. 4th Sunday in Lent.

N. B.—The Forty Days of Lent, beginning with Ash-Wednesday, are, by the ordinances of the Church, "Days of Fasting, on which such a measure of Abstinence is required, as is more especially suited to extraordinary Acts and Exercises of Devotion."

For there is a shame that bringeth sin, and there is a shame which is glory and grace. ECCLESIASTICUS iv:21.

It is as easy to close the eyes of the mind as of the body; and the former is more frequently done with wilfulness, and yet not attended to, than the latter. Men find that the survey of themselves, their own heart and temper, their own behavior and life, doth not afford them satisfaction; things are not as they should be; therefore they turn away, will not go over particulars, or look deeper, lest they should find more amiss. For who would choose to be put out of humor with himself? No one, surely, if it were not in order to mend, and to be more thoroughly and better pleased with himself for the future.

BISHOP BUTLER.

Down at Thy Feet, O Lord, down at Thy Feet Here let me rest: Lowly in penitence, upon the ground, My brow hard pressed.

When wilt Thou raise me up in pardoning love? O Lord, not yet; For when I see Thy Face, I shall not weep, I shall forget.

CLEWER MANUAL.

First Sunday in Lent;

AND SPRING EMBER-DAYS.

A Presbyter of great intellectual strength and most fervent piety, and of a deep and beautiful humility, once said: "We of the clergy need preaching to. The Laity might do much good by a timely word now and then. Our spirits hunger and thirst for the same sort of nutriment that we are so constantly giving to others."

"A timely word"—there's the rub; to approach the man of God with due reverence, and to offer a suggestion, or to give positive advice so as not to wound or offend, nor to appear to be setting one's self up above one's betters. I do not think suggestions or advice are exactly what the Reverend gentleman meant. It seemed to me that what he desired was that most blessed interchange, that holy communion in heart and speech, which is a rare thing, but which does now and then exist between the Rector and some of his parishioners.

But, however timid or reserved we may be in this near approach to our pastor, we are reminded on this first Sunday in Lent, and during the Ember-days that follow, that we can be of real service to those who are set over us in the Lord. "Pray for us" was the urgent entreaty of the inspired Apostles; and all down the long line of consecrated ambassadors since that early age of the Christian Ministry, the cry has come from every devout Pastor's heart, "Pray for us." Not only in the great congregation, in these days wisely set apart for united petitions for "those who shall be ordained to any holy function," but also in the closet, each individual of the sacred household should ask the divine blessing upon the clergy.

What Office so full of weighty responsibility? The rich treasure of God entrusted to "earthen vessels"! Who would not shrink from assuming even the lowest rank in the solemn ministry, but for the abundant Grace promised in answer to earnest prayer? And, while those who feel the imperative call, come, tremulous yet eager to obey it, shall not we, for whom they are to watch and labor, go often to the Throne of Grace, and beseech "all good things" for them?

The return that we in our worldly capacity, can make for a preached Gospel, and for the Ministry of the Sacraments, is meagre indeed. Who would not, then, gladly go to God, and ask him to repay, in richest measure, our great indebtedness?

Four times a year come the Ember-days. How welcome a "Circuit"! The Church, in her various appointments, has been so thoughtful of every need! I cannot quite understand how the other Christian bodies get along without this beautiful and useful system. Indeed, many of their members do long for it. Once, when I went for Easter flowers, and was speaking with enthusiasm of the great Festival toward which we were looking, the florist, who did not belong to us, said, "I wish the Methodists would observe your Christian Year." And that was not the first time, nor the last, that I have heard the expression of such a desire.

The Church ought to be a more devout, earnest household than she is; such sublime methods as hers! When we think of the perpetual round of deeply suggestive spiritual Services, and then of our own little profit, we take shame to ourselves, if we have any goodness or honesty left.

Let us pray that those who are sent to be our leaders and guides, may themselves so follow in the foot-prints of our blessed Saviour, that we may recognize the divine character of every step, and gladly tread where they beckon us to go. It is one of the most precious gifts in life, to have a good Pastor, or Shepherd. Our Lord knew this, when He provided the Sacred Ministry for us. I can recall the time, when, in the estimation of the people, a greater sacredness attached to the holy Office than is the case now. We should do all that we can in order to restore that reverence for the clergy that has fallen off somewhat in the later days; and one special mean to this end, is, to be instant in prayer for all who are laboring in the Name and Service of God. F. B. S.

Lady Burdett-Coutts.

It may be interesting at the present moment to know to what uses the Baroness Burdett-Coutts has hiterto put her enormous wealth. The record is not inglorious, and, as given below, is very incomplete—complete enough, however, to give a fair idea of her untiring munificence. In addition to a thousand and one miscellaneous contribution, to public and private charities, she erected and endowed at her own sole cost the Church of St. Stephens, Westminster. She did a similar act for the city of Carlisle. At an outlay of £250,000 she endowed the three colonial bishoprics of Adelaide, Capetown, and British Columbia. Sir Henry Turner's topographical survey of Jerusalem was paid for out of her purse. She established a "Home" and means of reform for fallen women. In Spitalfields she has sewing schools and other means of industrial education and occupation for poor adult women, who are also provided with food. In 1859 she fitted out hundreds of destitute boys for the Royal Navy, first testing their fitness and character in schools and in a well-managed shoeblock brigade. The East London Weavers' Aid Association, which did a great deal of good at a critical time, was the result of her wise forethought. Out of an East End fever spot, she erected the model dwellings called Columbia Square, planting a prosperous colony on what was once a rookery, similar to one or two which the curious may still find in the neighborhood of Baxter-street, New York. She built Columbia market, she erected in London and Manchester several of the hand-somest drinking fountains extant; in the distressful days of Girvan in Scotland she relieved the people, and paid their passage to Australia; when the inhabitants of Cape Clear, close to Skibereen, in Ireland, were "hard up" and likely to starve, she helped them with money and fishing tackle, and gave many families the means to emigrate. She established a model farm for the instruction of the natives of Sarawak in the Indian Archipelago. The Turkish Compassionate Fund was founded by her, and she sent out thousands of pounds to the distressed people on the line of the Russian march. Her own almoner distributed money for her recently in Ireland. Holly Lodge and its beautiful grounds are continually given up to school fetes. No class or institution is outside the pale of her sympathy; she is the patroness of costermongers and volunteers, of distressed men and poor women, and her charities are not confined to London. In 1867 more than 2,000 Belgian volunteers were invited to Holly Lodge to meet the Prince and Princess of Wales. The Queen gave her a peerage in 1871. The year after, she publicly received the freedom of the city of London, and in 1874 Edinburgh bestowed upon her a similar distinction. She had earned all the honors they could heap upon her, for not only did she give her money away, but she gave time and thought to its proper disposal, and often did work that properly belonged to the Government.

A Valuable Testimony.

Dr. Hodge (Presbyterian) in his Church Polity, bears the following testimony to the need of a Liturgy among those who have tried extemporaneous forms for centuries, and found them wanting:

It has often been said that there is no more propriety in a minister's using prayers prepared to his hand, than in his using sermons prepared by others. If he is fit to preach, he is fit to pray. There is, however, a great difference between the two cases. In preaching, the minister is not the organ of the people; in prayer, he is. They listen to his preaching; they join in his prayers. It is of great importance to their spiritual edification and comfort that there should be nothing with which they cannot sympathize or which offends or disturbs their feelings. If the preacher offends them, that is one thing; but when they themselves draw near to God, and are made to utter incoherent, wandering, or irrelevant prayers, it is a very grievous affliction. It is a very mistaken zeal for our Church which leads any man to deny or to defend these frequent blemishes in her sacred Services. One great advantage which we think would attend the introduction of such a book as has been described, is the improvement it would tend to produce in the conduct of public worship, and in the celebration of other religious Services. There is another advantage of scarcely less importance: There are literally thousands of cases in which religious Worship should be conducted and the dead buried, when no minister is at hand. In vacant churches, destitute settlements, in the army, the navy, in merchant vessels, there is a demand for some authorized forms. For the want of a Presbyterian work of the kind intended, the English Prayer Book is used in all parts of the world. The book has gone wherever the English language is used; and it will continue to be resorted to, even by Presbyterians, until their own Church provides a book better suited to their necessities.

The Presbyterian Church has suffered more than can well be estimated from those faults in the conduct of her simple Services, which our venerable ministers have so often pointed out, and from failing to supply her scattered children with those aids to religious Worship which their exigencies demand.

SOME OF BOTH.—Martha was taken up with much serving, but Mary sat discoursing with her Lord of the high virtues of His Kingdom. A mingling of the traits of Mary and Martha makes the best type of Christian women. Too much of domestic absorption narrows, sharpens and acidulates—and too much, even of missionary society, may reveal itself in unkept children. Let the women exercise the influence which they possess or can gain by mental, moral and social qualities, in every interest of society or the Church, from the selecting of a pastor to the cause of the poor, just as charitable and prudent men do, without sacrificing the ordinary duties and responsibilities of life.—Interior.

The New York Observer in commenting on the work of Bishop Whipple among the Indians, says: "The labors of this excellent and devoted Bishop have been blessed like those of Oberlin and Schwartz; and he is justly held in honor by the Church at large."

Per Angusta ad Augusta.

"Through narrow things to great." So the words run, Carved in rude letters 'bove an antique door; And as I scanned the legend o'er and o'er, Busy imagination had begun

To muse what truth could from the scroll be won. This first: Oft through the dark and grim defile We reach the open where rich cornfields smile, And grapes grow purple 'neath the mellow sun. Thus, oft through Duty's uninviting gate We enter on a broad and rich domain, And win the triumphs that on virtue wait, Reaching through seeming loss the highest gain. All pass this straitened door who would be great, And find in front an ever-widening plain.

"From narrow things to great." The words might stand

Fit motto for Death's portal, grim and black, From which we shrink and shudder and look back

With yearning eyes on this familiar land Where we have lived and loved, enjoyed and planned.

But think we that upon the other side This gate is life; beyond, it opens wide On everlasting hills aglow with light, Caught from the lustrous shinnings of God's Face, Scenes of surpassing beauty and of light, Rivers of pleasure, moons without a night, Marvels of glory and surpassing grace? Ah, fools and blind, to tremble at the door Through which we pass to joys for evermore.

—Rev. C. D. Bell, D. D.

Indian Missions in Minnesota.

The Minnesota Missionary, though a very small monthly, is always very interesting, especially for its sketches of work among the Indians. The January number mentions the gift of \$40 from a lady in Baltimore to four Indian clergymen at Red Lake, to buy something they should select. Each bought a buffalo overcoat. They are in the habit of making periodical trips from Red Lake to White Earth, 160 miles in all, to buy provisions, coming with their team of Indian ponies and sleigh; and as the road runs through an uninhabited country they are obliged often to sleep out of doors in the coldest weather, and so to be exposed for six days and nights, to a very low temperature. Encased in these overcoats and building a big fire they will be able to sleep out with comfort, no matter how low the thermometer sinks. With the buffalo coats and an axe to cut wood, 40 below zero will have no terrors for them.

"Many of the poor Indians are suffering severely this winter from the unaccountable and inexcusable failure of the Government to pay them their usual annuity. This annuity is due to them from the sale of their land to the Government. When they sold their lands it was for the merest fraction of its value, perhaps only about a cent and a half an acre, and it was stipulated that they were to receive so much a year for so many years, in money and in goods. This payment is always made in October; and the Indians have been waiting, waiting for it from that time to this, but in vain. They have by this means been deprived of their usual fall hunt, upon which they enter immediately after payment, and continue till the snow gets too deep, about January 1st, because they were afraid to leave the Agency and go to their distant hunting grounds lest they should miss the payment. Thus they have been kept hanging around the agencies, deprived of their usual means of subsistence derived from the chase, and are therefore hungry. Not only are they hungry, but naked also, and suffering from the cold, because the blankets and other goods due them from the Government, have not been forthcoming. The amount of their payment would not be much to a white man; \$5 a head in money, and perhaps a blanket to each man, and some linsey and calico to each woman and child, but it is a great deal to them, for it is their little all; and small as the amount of clothing seems, it is what they depend on to keep their children from freezing.

There is something chronic about this blundering in the Indian business. We have known the Government physician to be repeatedly without medicines for four months at a time, because somebody in Washington had neglected his duty in not sending them, and so they were obliged to look helplessly on, and see poor sick Indians languish and die before their face, without the means of helping them.

Of the 6,000 red men of Minnesota, very few are Christians yet; the work has hardly begun among them. It is yet almost a mass of heathenism, for what are 200 Communicants among 6,000? But the Lord would not have raised us up eight Indian clergymen, taken them from the blanket and from the wigwag, if He had not further designs. He would not have performed that miracle, for such almost it is, nor would He tell this time upheld them by His grace as He has.

Owing to the drought and heat last summer, the Indians' little gardens of corn and potatoes, at Red Lake, yielded very poorly. But, as if to make up, the Lord sent them an unusually good fall catch of white fish, which keep frozen all winter, and supply them continually with delicious food. One Indian took 3,000 white fish, worth perhaps \$300; very good for two weeks' work. The mother-in-law of Rev. Mark Hart took 1,500, and the wife of Rev. Fred Smith, 300. It is something to have such a wife or mother-in-law as that.

Some of them bring down the frozen fish 80 miles to White Earth, to exchange with the Indians of that place for flour, of which the latter have an abundance.

Miss Anna F. Atlee, of Lancaster, Pa., lately sent a beautiful silver chalice and paten for the Holy Communion, for some Church where the congregation is composed of Indians. It has been sent to the Church of the Holy Spirit, in Pembina settlement, of which the Rev. George Johnson is in charge. All of the Indian Churches now have Communion vessels.

A free day school is about to be opened in that church by the Rev. George Johnson. There is no school nearer than White Earth, a distance of 18 miles, and it will supply a great want, as there are many children of schoolable age. It will be taught half of each day, leaving the clergyman time for visiting, etc., the other half."

Queen Victoria, following up strictly the wishes and directions of the Prince Consort, has brought up each of her children to practise some handicraft or other, in addition to his (or her) general education. Thus the Duke of Edinburgh is a skilled carpenter as well as a good musician; and the Duke of Connaught is an excellent photographer.

Cato said:—"I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he may be in the right."

One of the sublimest things in the world is plain truth.

Current Events.

Prince Bismark expresses alarm at the prevalence of drunkenness in Germany. It has become a scandal to the nation. Excessive beer-drinking, though it does not produce the same crazy drunkenness as whisky, is utterly besotting and beastly.—A delegation of Maine capitalists and manufacturers passed through Chicago lately en route to Arkansas, where they propose to locate lands and establish various branches of industry and business.—A proposal has been put forward by the Church Missionary Society to build a steamer, at a cost of £5,000, for Mission Work in East Africa, as a memorial to the late Rev. Henry Wright.—During the last twenty-two years there have been but forty-six instances in London of the thermometer registering so low as 20 degrees Fahrenheit. In no winter has it been so low more than six times. There are many people in England who suppose zero to be the lowest possible degree of cold. A shop-keeper in London told the writer, who objected to a certain thermometer because it was not graded below zero, that it was impossible for cold to be below zero; there could be no degrees below nothing!—In a recent sermon Canon Gregory said that the chief need of the Church in Madagascar was a cathedral, where the Services could be reverently conducted, and the splendor of which would assure the natives that the work was of a permanent character.—The Boers have made overtures for peace, asking that the British evacuate the Transvaal, and leave its future relations to be settled by a commission.—Edison was 34 years old on the 11th of February. Ten years ago he went to New York, and had to walk the streets all night, for want of money to pay for lodging. He bids fair to be one of the most successful, in a monetary way, of the world's inventors.—The Czar has sent out aides to distribute money in the famine-stricken districts. That is the kind of a paternal Government that Russia needs just now.—The Chinaman is being employed as porter in the large stores of Paris.—The Italians have a tradition which amounts to history with them, that the ancestors of Edgar A. Poe emigrated from Italy to England in the eighteenth century.—It is said that W. D. Howells has resigned his position as editor of the Atlantic. He is to be succeeded by Thos. Bailey Aldrich.—A newspaper of Orenburg, Russia, reports that the distress is so great among the Ural Khirgiz tribes, that they are selling their male children for grain, and leaving the girls to perish by hunger and cold.—Servia has followed the example of France. The legislature has passed a resolution, closing all the monasteries in the country.—An advance of five feet per day is being made in the Hudson River tunnel; at which rate of progress it will be completed in eighteen months.—The important fact is mentioned by Mr. George Dennis, that he has discovered, on the earliest rock-hewn monument of Asia Minor (the pre-historic statue of Cybele, or Niobe, sculptured on the cliffs of Mount Sipylus, near Magnesia, and mentioned by Homer), a cartouche cut in the rock at the right of the head, with hieroglyphics that have not yet been copied. They are in low relief, distinguishable with difficulty, and not easily accessible. It is probable that they are not Egyptian, but Hittite, and are the relics of that very early and most mysterious race of the earliest civilized conquerors of Asia Minor, who came from Syria, and who are mentioned in Genesis and in the Egyptian monuments, and whose chief capitals were Carchemish and the northern Kadesh.—Two pyramids have been opened in the neighborhood of Sakkarat, to the north of Memphis. They were erected by two kings of the 6th dynasty, and are therefore very ancient. Thousands of inscriptions cover the rooms and passages of the monuments. It is a great "find" for the archeologists.—The Empress Eugenie, it is said, will very soon publish a history of the life and death of the Prince Imperial.—Sixteen young women have already entered Somerville Hall, the new Woman's College at Oxford.—It is once more announced that Prince Gortschakoff has definitely retired from all public affairs.—Much dissatisfaction is expressed, that Carlyle left the publishing of his memoirs to so unreliable a man as James Anthony Froude.—Additional figures of the new census are as follows: 25,520,582 males and 24,632,284 females. The natives number 43,475,506 and the foreign-born 6,677,360. There are 43,404,877 whites, 6,577,151 colored, 105,463 Chinese, and 255 other Asiatics. There are 15,158 colored persons to each 100,000 whites, against 14,528 in 1870; 15,359 foreigners to each 100,000 natives, against 16,875 in 1870, and 96,519 females to every 100,000 males, against 97,801 in 1870.—It is asserted that within eighteen months, two and a half miles of the proposed Channel tunnel between England and France will have been excavated, and that the work will surely be completed in four years. Another grand scheme for crossing the Channel is seriously contemplated, namely, a line of steel tubes, sixteen feet in diameter, ballasted so as to make it weigh one and a quarter tons to the foot less than the water displaced, and held at a depth of thirty-five feet below the surface, so as not to impede navigation, by chains attached to caissons sunk to the bottom.—The French village of Breverie has been completely destroyed by two avalanches.—The cardinal-prince Archbishop Kutsecher, who has just died, showed that even in such an aristocratic country as Austria, it is possible for a man to rise from the lowest to the highest rank. He was the son of a poor weaver, and died Prince, Archbishop and Peer.—Thirty-six shocks of earthquake, in succession, have occurred in the Azores. At least accounts, a church and some hundreds of dwellings had been destroyed, and several lives lost.—Thomas Hughes' colony in Tennessee has begun the publication of a journal entitled the *Rugbeian*. It will be a great help to the colony, not only in giving information about it to the world outside, but also in stimulating thought and literary skill among its people.

The Household.

All communications for this Department should be addressed to THE HOUSEHOLD, 225 East 19th St., New York City.

Miss Corson's Cookery for the Sick.

Boiled Rice.—A cupful of rice will make a small dish for the table when it is done. The rice must be carefully picked over, and then washed in cold water until it is free from all the loose starch which may adhere to it, or until the water looks clear. Then dry it. It can be put in a flour sieve for this purpose. In placing it over the fire, use three pints of water to a cup of rice and one and a half teaspoonfuls of salt. The water must be boiling before the rice is added. Boil precisely 12 minutes, and then pour off the water. Then place the sauce-pan with the rice, on the back part of the stove where it will be kept warm without burning, for 10 minutes longer. In this way it is not soggy, or too soft, and every grain is separate by itself. In the south of Europe, rice is never cooked as soft as it is here, and after being cooked, if left covered, it will soften and the grains will burst open. It can be added to beef tea, when the patient is in condition to take so much nourishment.

Grape Fruit.—This is an excellent tonic, and to eat in a Spring morning is better than orange. It comes from Florida and can be found in Filton Market. It resembles a blood-orange, and should be peeled like one. Remove every particle of white pip or skin, and then break up the juicy part into little pieces and sprinkle them with sugar. Let them remain in the sugar 3 or 4 hours, or over night. It is a little bitter and therefore a tonic.

Cup Custard.—For a rich, heavy custard, take 6 eggs to 1 quart of milk and 6 tablespoonfuls of sugar. Beat the eggs and sugar together till they are slightly mixed, and then add the milk. Put into cups, and then, for convenience in baking, place the cups in a pan with hot water reaching half way up the sides of the cups. This will prevent the formation of whey, which ought never to be given to the sick. Put into the oven and bake 20 minutes, when the custard will come out hard and hard. Any flavoring which may be desired, can be used, such as vanilla, nutmeg, essence of lemon, or orange. For a lighter and more delicate custard, take fewer eggs.

To steam custard in a mould, set the mould in a pan with water enough to reach two-thirds up the sides. Set the sauce-pan on the fire and boil gently three-quarters of an hour. In steaming custard, if the water boils fast, the custard will be full of little holes and not smooth and even.

Cracker and Jelly.—To prepare a light nourishment of cracker and jelly for the convalescent, soak two crackers in boiling water for half a minute, or till saturated with the water. Then take out in a saucer, and on one of them spread a little jelly and a very little butter. Put the other cracker on the top of the first, with a little more butter and a spoonful of hot water.

Mulled Wine.—This is an effective stimulant, and a very pleasant one. It is prepared by beating one egg in a goblet for a minute, then adding six tablespoonfuls of wine, and mixing thoroughly. It may be sweetened if the patient desires. Then pour in six tablespoonfuls of boiling water at once, and it is ready for immediate use.

Milk Punch.—This is a very valuable aid to the physician. To three parts of milk, which can be used either hot or cold, should be added one part of whisky, rum or brandy. To one goblet of the punch, add a tablespoonful of sugar.

Miss Corson's recipes to be used exclusively for the sick, end here. The others are more substantial, but are valuable to those in health.

Now while there is such a rage for knitted trimmings, we feel sure that our readers will be glad to get occasional directions for knitting the different patterns. Most of them are very pretty and simple. Knit of fine Saxony they make the most suitable edging for flannel skirts, little saques and blankets; while knit of cotton, (or linen thread, which is prettier and more durable) these edgings make substantial and suitable trimming for underclothing, bureau scarfs, pillow shams, and indeed, almost anything where other kinds of lace can be used. The narrower patterns are especially pretty for this. We think that the following directions may be easily followed by any one who understands plain knitting:

NARROW LACE—OPEN TWIST.—Cast on seven stitches. First row: 3 plain, make one, narrow, make 2, 2 plain. Second row: 3 plain, purl one, 2 plain, make one, narrow, one plain. Third row: Slip one, 2 plain, make one, narrow, 4 plain. Fourth row: Cast off 2 stitches, 3 plain, make one, narrow, one plain. Begin again at first row.

The size of the needles and the number of cotton used must be regulated by the taste of the knitter; if she wants her lace fine and delicate, she must, of course, use fine needles and fine cotton.

KNITTED INSERTIONS, NO. 1—TWIST PATTERN.—Cast on six stitches for each pattern. First six rows: plain. Seventh row: slip 3 loops on a spare needle, leave them and knit the next three; then knit those on the spare needle. Repeat these seven rows.

NO. 2—FEATHER PATTERN.—Cast on 25 stitches for each pattern. First row: knit 2 together 4 times; then over and one plain 8 times; then knit 2 together 4 times and purl the last stitch. Second, third and fourth rows: plain. Repeat from first row.

Knitted bands for babies are much better than flannel ones, which must be pinned. They are knit of soft white wool, whole, like the leg of a sock, and if knit ribbed, two plain and two purl stitches, are sufficiently elastic to slip over the feet and fit the little body closely and completely.

FOR THE CHILDREN.

Bible Studies.

NO. V.

Written for the Living Church.

A voracious and very prolific creature. We read of it both in the Old and New Testament.

It may be dreaded for its ravages upon vegetation, or welcomed as food for man. It has been "eaten as meat, ground into flour, and made into bread." A celebrated prophet made it a part of his subsistence; and whole armies have been nourished by it in time of scarcity. It is a great traveller, and not at all exclusive in its visits, going not only to houses of low degree, but also into the palace of the king. It is not solitary in its habits. Large companies travel together and take the people by surprise. Where they devastate a region it sometimes proves a blessing; and there spring up superb flowers, and the most beautiful verdure. Our Lord has made nothing without a wise purpose.

What is the name of this creature? What king did it visit? and what prophet did it feed? F. B. S.

Stories on the Catechism.

By C. A. Jones.

He Descended into Hell; the Third Day He Rose again from the Dead.

HOME FROM INDIA.

To fall asleep is not to die: To dwell with Christ is better life.

A lady and a little girl might have been seen sitting in a drawing-room in a large London hotel. The lady was writing what appeared to be a very long letter; and the little girl was sitting on a low stool with her elbows on her knees, and her chin resting in her hands, gazing into the fire.

And now, while she is writing, I will tell you who the little girl is, and why she is sitting gazing into the fire with such a sad look on her little pale, delicate face. She is little Jessie Campbell, and the lady is not her mother, but her aunt. Her mother is out in India, and last year Jessie was there too; but then her father, Colonel Campbell, was ordered to an unhealthy station, and so his little daughter was sent home to England.

Her sister Katie was with her, and that fact had reconciled Jessie to being sent away from her parents. Where Jessie was there could not be unhappiness for her sister; and so the two little girls had entered on their long journey, happy to be together, and full of delightful anticipations of the bright home they were bound for: the home of their mother's elder sister; the home where their mother's own early years had been passed; and every nook and corner of which they seemed to know already from her descriptions of its beauties.

But their arrival in England unfortunately dispelled all these happy dreams and visions; their coming home had been a very sudden arrangement; so sudden, that it was only by telegram that their aunt, Mrs. Anstey, heard of her little nieces having left India; and the telegram found her on the point of starting for the South of France, to spend the winter there with her husband, who was an invalid. So all she could do was to place the matter in the hands of the family lawyer, and give him authority to find some good school, where Katie and Jessie could spend their first winter in England, and from which she would fetch them as she passed through London in the spring to return to her Somersetshire home.

This was done; and great as was the trial for the poor children to find themselves thus among strangers, in a land where all was new to them, still they were together, and that made up for a great deal; and then there was always the prospect to look forward to, of being fetched away in a few months by their aunt. So our little friends were not unhappy, and at the end of a month or six weeks they wrote to Mrs. Campbell in her far away-Indian home, that "school" was not "nearly as bad" as they expected. But then the winter began, and it proved a very severe one.

Katie had always been delicate, and Mrs. Lee began to be very anxious about her, and when, in spite of all the care and nursing, the cold and cough changed into bronchitis, and Katie drooped and faded day by day, she saw that the end was near at hand; that Jessie would be the only one left for Mrs. Anstey to see on her return to England.

And so it proved. After many weeks of pain and weakness, little Katie's sufferings ended, and she was laid to rest in the large London cemetery, leaving a very desolate little sister behind her. Mrs. Lee did all that she could to comfort poor Jessie; but the child seemed to have no interest left for anything. So that it was with great satisfaction her kind schoolmistress heard that Mrs. Anstey was hurrying home as fast as she possibly could.

The very day my story begins, she had reached London, and gone straight to Craven Hill, and taken Jessie away. And now that you have heard her history, you will not wonder that the little face was so sorrowful, or that the blue eyes, looking into the fire, so often filled with tears.

She was sitting with her back to her aunt, so she did not notice that the letter was finished, and almost started when Mrs.

Anstey's voice sounded in the quiet room: "There, Jessie darling," she said, "at last, my long letter is written; and now tell me what you have been thinking about all this time that I have been writing. I have looked round two or three times, and always seen you sitting still—thinking—thinking. So, now tell me, my darling, what it has all been about."

"Oh, Aunt Mabel, I have been thinking about what I heard you tell Mrs. Lee this morning, that you meant to take me away with you next week to Langley Park. It is very kind of you, Aunt, and very kind of Uncle Anstey to say I may come; but, oh, please, I would rather stay at school."

"Don't say that, my darling, you don't know how I have longed to get home quickly, so that I might have you with me. Just at first you will miss kind Mrs. Lee and your little companions, but I shall find some nice little girls to come and see you, and before very long Bryan will be at home for his holidays, and I am sure you and he will be great friends. He often wishes he had a sister of his own, and I know he will be delighted to find I have taken home a little cousin for him to take care of."

But Mrs. Anstey looked in vain for a smile on Jessie's face in answer to her own. She only looked rather sadder than before, and repeated, "You are very kind, Aunt Mabel; but I had rather stay at school, please."

Aunt Mabel looked and felt very much puzzled by Jessie's strange choice of a home; and after a few minutes' pause, she said: "I don't think I can promise to leave you in London, Jessie; these pale cheeks want some country breezes to bring back their lost roses, and I feel sure that after a little time you will be happier with me than anywhere. You can't think how lovely the Langley woods will be looking very soon. When you have once seen them you won't want to come back to Craven Hill."

"That is just what I don't want to see, Aunt Mabel; I could not bear to go to the Langley woods without Katie, we talked of them so often, and how we would gather bluebells there together; and I couldn't, oh! no! I couldn't bear to see the bluebells without Katie."

And poor little Jessie hid her face on kind Aunt Mabel's shoulder, and sobbed as if her heart would break.

Mrs. Anstey let her cry for a little time, and then when she was quieter, she spoke to her again. "My darling, I only want to do what will be best for you. You may be quite sure that dear Katie wishes you to be happy; and she would not like you to give up all bright and beautiful things for her sake."

"Katie is dead, Aunt Mabel," said Jessie, looking very much puzzled. "I know she cannot come back to see the bluebells with me, and so I don't care for them without her."

"My darling, I am quite sure Katie would not come back if she could." "Not come back, Auntie!" Jessie almost shrieked in her astonishment; "not come back out of that cold, dark grave, where they put her, to play with me in the sunshine!"

"Katie is not there, my darling. Her poor little body, which suffered so much pain, and was so tired, and so weak, was laid in the grave; but Katie herself—her happy spirit—is far away in a place so beautiful and bright that all the lovely things of earth are not worthy to be compared with it."

To be continued.

Charlie and the Snow.

Written for the Living Church.

A few weeks since, while in New York, we found, one bright beautiful morning, that the snow had fallen during the night, and lay in one unbroken sheet on the Park in front of our window. The sun was shining brightly, adding unusual brilliancy to the scene before us.

Little Charlie, who had been standing by my side, broke the stillness with, "Mamma, I think snow-time the most beautiful time there is; you know, mamma that God is white like the snow; and the angels are white; and that is the reason why I think snow-time the most beautiful time there is."

"But, my boy, what makes you think the angels are white?" "Why, mamma, don't you know you read to me last winter, where the angel came to roll away the stone from the sepulchre, that 'his countenance was like lightning and his raiment white as snow?'"

MARY STEVENS ENSWORTH.

In one of Dr. Chalmers' ragged schools in Glasgow there was a boy who could not be controlled and was a constant interruption to the school. After bearing long with him, it was resolved to expel him. The superintendent of the school, seeing elements of power in the boy, pleaded for one more trial. It was before the days of gas, and the school-room was lighted with common candles. They of course needed frequent snuffing, and so the superintendent appointed this uncontrollable boy, general candle-snuffer. From the commencement of his work a change came over him. He entered into his work with spirit, and became one of the best boys in the school. His active energy only needed employment.

Afraid to Swear Alone.

The wicked practice of swearing, which is so common as to offend the ear in every hotel, and almost in every street, is often mere bravado. Boys think it sounds manly to be profane, and men think it gives force and character to their sayings. Unlike most other vices, it is done openly, and is intended by the swearer for other people's ears. It is a public sin against God, and a public insult to all good men. The boldest blasphemers are often the greatest cowards.

"I will give you ten dollars," said a man to a profane swearer, "if you will go into the village graveyard at twelve o'clock to-night and swear the same oaths you have uttered, when you are alone with God."

"Agreed!" said the man; "an easy way to make ten dollars." "Well, come to-morrow, and say you have done it, and you shall have the money."

Midnight came. It was a night of great darkness. As he entered the cemetery not a sound was heard; all was still as death. Then came the gentleman's words to his mind. "Alone with God?" rang in his ears. He did not dare to utter an oath, but fled from the place, crying, "God be merciful to me, a sinner!"

A Good Answer.

Father Himes, the venerable Missionary who has lately come into the Church from the Second Adventists, is exercising his ministry in Dakota.

Some of his former co-religionists, and other Christian people not of our communion, have been attending his services in Elk Point. Naturally they feel that the Church Service is somewhat protracted and rather long for them. Accordingly they came to him and said, "now, Father Himes, if you would only shorten your Service we would crowd your Church whenever you preach."

"Ah, my good friends," said Father Himes, "you certainly would not ask me to 'clip the King's coin.'"—Nebraska Church Guardian.

A gentleman, near London, went to visit a woman who was sick. As he was going into the room he saw kneeling by the side of the poor woman's bed a little girl, who rose from her knees as soon as she saw the gentleman, and went out of the room. "Who is that child?" the gentleman asked. "Oh, sir!" said the sick woman, "that is a little angel, who often comes to read her Bible to me, to my great comfort; and she has just now given me sixpence."

The visitor was so well pleased with the little girl's conduct that he wished to know how she had learned to love the word of God, and to be so kind to poor people. Finding that she was one of the scholars of a neighboring Sunday school, he went to the school and inquired of her why she acted thus. She answered, "Because, sir, I find it is said in the Bible that pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction."

The following prayer was written by the mother of Rev. Augustus Hare, and learned by him when a boy: "I believe Thee, O my God, to be indulgent to what I have been; to help me mend what I am; and of Thy goodness to direct what I shall be; so that the love of virtue and the love of Thee may always be first in my heart. Hear me for Christ's sake. Amen."

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Minnesota.

Pre-Lent Convocation Meeting. Written for the Living Church.

The Northern Convocation of Minnesota assembled on the evening of Tuesday, the 15th ult., in Holy Trinity Church, Minneapolis.

On the following day, after Morning Prayer and the Celebration of Holy Communion in Gethsemane Church, the Convocation was called to order by the Rector, the Rev. Dr. Knickerbacker; whereupon the Rev. Theodore M. Riley, Rector of Holy Trinity, delivered an elaborate and carefully prepared Address to the clergy, on "The Influence of the Ideal on our Character and Work."

At the afternoon session the following was the programme: 1. Rev. F. W. Tompkins. Subject: "How to Use Lent." 2. Rev. G. H. Davis, "Christian Education." 3. Rev. T. M. Hudson, "Relation of Pastor and People." 4. Two "Scenes in Our Lord's Life, and their Relation to the Present," St. John ii. 1-11, and St. Luke vii. 34. 5. Rev. J. A. Bevington, "Church Music." 6. Rev. D. B. Knickerbacker, D. D., "Recent Liberal Benefactions." All these Essays are spoken of as being admirable, and as evincing careful thought, study, and preparation.

Dr. Knickerbacker, in his Paper, exhibited an interesting classified statement of the gifts and bequests made in connection with our Branch of the Church, within the last three years, running up into the millions.

The evening session was held in St. Mark's Church, where eloquent and interesting Addresses were made upon the subject of Missions, by several of the clergy, the Rev. M. N. Gilbert, the new Rector of Christ Church, St. Paul, leading off; and being followed by the Rev. F. W. Tompkins, Dr. Hawley, and Messrs. Peake and Rollitt.

On Tuesday morning, after a Celebration of the Holy Communion at Gethsemane Church, the Rev. F. M. Riley gave an Address ad clerum, his subject being "Success."

At the afternoon session, the Rev. F. J. Hawley, D. D., of Brainerd, read an interesting Paper on "The English Version and the New Revisions of the Bible." He was followed by the Rev. W. R. Powell, whose subject was "Paul, the Tent-Maker, an Example for the Clergy of the Present Time." The next Paper was read by the Rev. C. S. Sinsley, on "Aggressive Church Work." The Rev. E. S. Peake then read a Paper on "Missionary Organization." And the final Essay was delivered by the Rev. Chas. Booth, his subject being "The Christian Training of the Young."

The Rev. Dr. Knickerbacker read a long and touching letter from P. Whipple, who is spending the winter for the benefit of his health, in Florida. This was responded to, on behalf of the brethren, by the Rev. Messrs. Riley and Tompkins, who had put the greetings of the clergy to their beloved diocesan, in the form of a letter, in which they made allusion to the interesting coincidence that that day was the Bishop's fifty-ninth birthday.

On motion, the thanks of the Convocation were tendered to the Rev. Theodore M. Riley, for the two lectures delivered by him, to which Mr. Riley made an appropriate reply.

In the evening, two Missionary Meetings were held; one in St. Paul's, presided over by Dr. Knickerbacker, at which the speakers were the Revs. Henry Kittson, T. C. Hudson, and Wm. R. Powell. The other meeting was held in St. Andrew's Church, under the presidency of the Rev. E. S. Peake of Detroit Lake. The speakers were the Revs. D. T. Booth, S. K. Miller, and the Chairman.

And thus ended a most interesting and edifying session of the Northern Convocation. We doubt not that the brethren returned to their parishes, refreshed in spirit, and prepared to undertake the Lenten work that is opening before them, with hearts full of love for the Great Shepherd, and for the flocks respectively committed to their care.

Vermont Church News.

Correspondence of the Living Church.

Norwich University, a church, school and college which has done good work in the Diocese, has just received a handsome endowment.

The Church people of Weathersfield are making arrangement with Rev. W. B. T. Smith, of W. Claremont, N. H., to hold one Service there on Sundays.

A Convocation of the whole Diocese was held at Montpelier, February, 22nd, 23rd, and 24th. A powerful Church Sermon by Rev. A. B. Flanders of Chester, on the text "Saved as by fire," is published by the Claremont Manufacturing Company, as a tract for the use of those inquiring about the Church's claims.

Mission Services have been started at North Bennington, by Rev. A. B. Graves, rector of St. Peter's, Bennington.

Rev. Chas. S. Hale, of Newburn, N. C., formerly of this Diocese, has received a call to the Rectorship of Trinity Church, Claremont, N. H.

Trinity Church, Rutland, has made a thorough organization for Church work in the Parish, with monthly meetings at which the reports of the various Committees are made to the Rector, Rev. Walter Mitchell. The Free Church system and weekly Offertory of pledges have been for nearly a year in successful operation there, with good results, spiritually and financially.

The work at Arlington, the oldest parish in the Diocese, is reviving, under the faithful pastorate of Rev. J. Randall. A little over a year ago, a steam apparatus for heating was put into the church, at a cost of \$600. It is all paid for, and has proved a perfect success this cold winter. The Ladies Society meets weekly and is a great

help financially. Day Services were first held in Arlington in 1764, and so well has the Church held her own, that until within six years there was no other place of worship in the village. In the Churchyard are buried some who fell in the battle of Bennington.

An Appeal for the Colored Mission To the Editor of the Living Church:

The Mission work among the colored people in Chicago, inaugurated more than a year ago under the auspices of the N. E. Deaney, has been prosecuted with the following encouraging results: A Sunday School with 7 teachers and 75 children, a Ladies Mite Society with more than 50 members enrolled, an Industrial School for Girls, with one teacher and 25 children; 30 communicants, and good congregations. More than \$600 has been raised and expended for the mission during the year.

It is the desire of the Bishop and the reverend clergy that this worthy mission be put upon a permanent basis, that the good work begun may be successfully carried on. At present the mission is under an annual rental of \$300, beside other expenses. The people are poor and utterly unable to meet this large responsibility, and come to ask the devout Church people and friends of the work to give them a home, and in this way insure the permanent success of the work. The sum asked for is \$5,000, for which a suitable lot can be purchased and a neat chapel erected. Mrs. N. K. Fairbanks has kindly consented to act as Treasurer for the fund, and all monies may be sent to her address, S. E. Corner of 18th and Mich. Ave., or be given to the Missionary in charge of the work, Rev. J. E. Thompson, and will be acknowledged weekly in the columns of the LIVING CHURCH.

IMPORTANT TESTIMONY FROM A WELL KNOWN SCIENTIFIC GENTLEMAN.

The following letter is from J. C. Anderson, Esq., formerly of Pennsylvania, a widely known inventor, and President of the Inventor's Protective Benevolent Association at the Centennial Exposition in 1876. CHICAGO, ILL., Feb. 21, 1881.

J. C. CUSHMAN ESQ.: 215 Clark St. DEAR SIR:—In answer to your inquiry I have to say that I most heartily recommend your Electro-Magnetic Pad to all you claim for it. That it is based upon strictly scientific principles there can be no doubt. It is well known that where the stomach is debilitated and impaired it cannot properly digest medicinal remedies, and that the operation is hurtful and tends to aggravate the impairment, nor can there be any doubt in the light of science to-day, that remedies may be taken into the system, which are just as certainly and as effectively as though thoroughly digested by the stomach, without any hurtful effects whatever. I can be witness by actual experience of friends who have benefited in such a marked degree by the system, which places it in my mind by good controversy. Very truly yours, J. C. ANDERSON.

AKRON, O., Feb. 22, 1881. J. C. CUSHMAN ESQ.: DEAR SIR:—One of your Electro-Magnetic Pads did a wonderful good thing. It cured a young lady of St. Vitas' dance. Her mother said if she had given one hundred dollars for it, it would have been nothing compared to the value received. They had tried all the doctors, but failed on getting relief. She is now as well as ever she was, and dances about every night in the week. I may have a chance to sell her another, she is so impatient. Yours truly, Mrs. E. A. KILBOURN.

"Why, Miss Jones, how nice and fair you look; you have such a clear healthy complexion." "If you desire to become so fair, the secret is to use 'Champlain's Liquid Pearl.' Sold by all druggists at fifty cts."

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My aim in this new undertaking, which involves almost more labor than my "Life and Words of Christ," has been and will be to bring all that I can gather from every available source to bear on the illustration of the Scriptures. I should like to supply what Dr. Arnold used to long for—"a people's handbook to the Bible," not a dry series of papers, but a pleasant, attractive illumination of its pages by the varied light of modern research and discovery. Whether or not I have succeeded in this first volume must be left to the reader to determine.—From the Preface.

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STATEMENT OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

F. S. WINSTON, President.

FOR THE YEAR ENDING DECEMBER 31st, 1880.

Assets, \$91,735,786.02

Table with columns: No., Ann. Pay'ts., Amount, Policies in force, Jan. 1st, 1881, Risks Assumed, 105,529, 332,461,026

Table with columns: No., Amount, Policies in force, Jan. 1st, 1881, Risks Terminated, 7,551, 26,459,482

Table with columns: Dr., Cr., To Balance from last account, \$85,785,515.68, Claims by death not yet due, 721,996.04

Table with columns: Dr., Cr., By Paid Death Claims, \$1,324,447.93, Dividends, 19,016,322.00

Table with columns: Dr., Cr., By Bonds Secured by Mortgages on Real Estate, \$53,524,916.64, United States and other Bonds, 19,016,322.00

Table with columns: Dr., Cr., To Reserve at 4 per cent., \$86,642,571.30, Claims by death not yet due, 721,996.04

Table with columns: Dr., Cr., By Bonds Secured by Mortgages on Real Estate, \$53,524,916.64, United States and other Bonds, 19,016,322.00

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