

# The Living Church.

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## The Mourner's Blessing upon Lent.

Written for the Living Church.

A blessing on thee—on thy cloudy gloom,  
Thy restless wind, thy fitful, chilly shower,  
And on thy struggling green, thy pallid bloom,  
A hopeful solace in thy heaviest hour!  
A blessing on thy solemn, strenuous rite,  
Thy chastening rule, thy self-renewing day,  
Thy keen reproof, thy stern, heart-searching  
night,  
Thy watch with Jesus by the lonely way!  
A blessing on thy holy power to reach  
The hoard that sordid care is fain to hide;  
And, suiting every soul, to quiet each  
The burning vein of pleasure, hate and pride!  
A blessing on thee from the woeful heart!  
Thou bearest the Spirit-Sword—and, pierc-  
ing sure,  
Unheeding plaint, or tears' distressful start,  
Thou layest the rankling sorrow bare to cure.  
A blessing on thy cry for cleansing blood;  
Thy sighs, deep-drawn from contrite heart  
the while;  
Thy prayer, thy vow, thy salt and bitter food,  
That first reflects the Master's pardoning  
smile!  
A double blessing on thy Paschal bound,  
Thy solemn hours that tell how Jesus died;  
Thy parting feast with mournful hyssop  
crowned,  
Thy faithful watch His sepulchre beside!  
They wish thy shade were sped for Easter light,  
But, anguished with the sorrows of the clod,  
I bless the working of thy strenuous night,  
For thine the staff as well as rod of God!

## Old World Sketches.

(Clerical "Pluck."—"Crowing Hens."—Hoaxed.)

Some of the English clergymen in the Transvaal passed a few quite ticklish moments during "the late unpleasantness", now so happily settled; and, in our opinion, with great magnanimity on England's part, for she could have crushed the Boers in a month or so. One of these clergymen (the Rev. S. S. Moffat) has written home about it. The Boers wanted him to leave. But he was a real Englishman, and when they threatened to shoot, he said: "Shoot me by all means, then or now." I thank God that He enabled me to be perfectly calm. I felt nervous going into the village, and as I walked up the streets. But when it came to this, I felt perfectly cool, and I felt my back stiffen up like a steel rod, and I looked them all full in the face. I asked Jan what I had done, told him I was going out to eat my Christmas dinner, and advised him to do the same. At this point the fury broke out. George Viljoen shouted, "Blood has been shed; why should it not be shed to-day?" Others yelled, "Shoot him, shoot him!" I bowed, and said, "Shoot here; I am ready." Three or four sprang off their horses and rushed at me. They stopped short, however. I suppose they thought I would have given way. Only one came up, and he struck me twice in the chest with the butt-end of his gun, and then gave me a sliding blow along my helmet with his fist. I said, "There is no need to hurt me in that way." At this, some of the older ones seemed ashamed, and pulled him away. From this point the excitement gradually settled down.

It seems that the "crowing hens" are not all on this side of the water. Miss Anna Parnell has been "orating" to a crowd of wild Irishmen at Poulaphuca, wherever that may be. Take care, Anna! Some hard-hearted policeman may lay his hand on that fair shoulder, and put you in a jail. She evidently is quite as sanguinary as the male Parnell, as may be seen by the following extract from her speech: "Miss Parnell said, that, until recently, the county Wicklow had the reputation of being a poor-spirited county, but she thought it was rapidly getting to be a better county than many that had made better names for themselves. For 700 years the Irish had been making efforts, first of all to keep the English out, and, once the English finally got in, to put them out again—to drive them out. The great hope of the present movement was that for the first time it was one which depended, not on the leaders but on the people themselves. She thought on the whole that the people had been pretty well ed. If they failed this time, the failure would be a great deal worse than any former failure, because it would show that the mettle of the people had failed, and that they were not of the right stuff."

Some one is evidently stuffing *John Bull* (we mean the journal by that name) with the most extraordinary news from Chicago. When did the following occur? Who were the "ladies"? Do they belong to the *creme de la creme* of our German society? Or were they "ladies" who do washing, or gather rags? "A distressing scene occurred in the Superior Court at Chicago, on the 11th of February, where the distribution of some land under a will was in dispute among several German ladies before Judge Jameson. A great deal of warm feeling had been displayed by the fair disputants during the sitting, and there was an ominous expression on their faces betokening much suppressed wrath. When the Judge rose to leave the court for lunch, one of the ladies, unable any longer to control herself, struck her 'leading antagonist' a terrific blow with her clenched fist. The 'leading antagonist' retaliated by returning the blow and then fastening her fingers in her assailant's hair. A fierce strug-

gle ensued. The fight became general, and in a few moments eight German ladies were engaged in the *melee*. Spittoons were freely flung at each other by the combatants, as being the most convenient missiles at hand, but as a rule went wide of the mark, and hit only the officials of the court and the spectators. One of the ladies aged seventy years, distinguished herself by her extraordinary strength and agility, and was the object of universal interest. The results might have been more serious had not the attorneys for the disputants interfered. Jumping from their seats, they seized their clients, and, by tremendous efforts, managed to separate them. When the Judge had finished his lunch, order was restored; but the scratched faces and torn garments of the eight German ladies, bore painful testimony to the bitterness of the conflict which had been carried on during his absence from court."

## The Czar and the Scot.

Obituary Notes of two Great Men.

From our English Correspondent.

LONDON, March 17th.  
Of late years, Sunday has been so consecrated to the arrival of funest and portentous news, that one always opens Monday's papers with a kind of misgiving. This week, that feeling was amply justified; for astonished London and the not less astonished country learned that on the previous afternoon, the family of the Duke of Edinburgh had been shocked by a dispatch from St. Petersburg, announcing that the Nihilist plottings against the life of the Czar had proved successful. I need not repeat what our journals have already told you, about the universal horror and disgust which this crime excited. It occurs to me, however, to note the curious evidence which it has borne to the truth of a remark of the late Mr. Walter Bagehot, to the effect that a republic has gradually established itself under the robes of the English monarchy; for though the late Emperor was the father-in-law of the Queen's second son, nobody seems to regard the catastrophe as any special concern of our's. Indeed, we look upon it with very much the same feelings as we regarded the murder of President Lincoln. With our indignation is also mingled much wonder. If the Nihilists could have expected to get any thing out of their wicked deed:

"If the assassination could trammel up the consequence, and catch With his surcease, success"—  
their conduct would have been intelligible; but all they could have expected to come of it was merely that Alexander III. would follow Alexander II.; and, if there be any truth in physiognomy, that the new Czar would prove a sterner and a more resolute prince than the old. In short, I should suppose that the well-known retort of Charles II. to his anxious brother would have applied: "Depend upon it, James, nobody will kill me for the sake of making you king." To be sure, if a policy of regicide should be systematized and successfully persevered in, it might lead to important results; one being, the probable break-up of the Muscovite empire. So vast and heterogeneous a territory can only be held together by energetic personal rule; and if the ruler be effectually terrorized, it will follow almost of necessity that the gigantic fabric will collapse.

There is a tendency to compare Alexander II. with Louis XVI., and of course there is a similarity between the two cases, in that both fell victims to the faults of their predecessors rather than to their own. But the comparison is almost calumnious. Poor Louis' virtues were at best negative; while the late Emperor had done far more than most sovereigns to earn the good will of his subjects.

The great book of the season is undoubtedly "*Carlyle's Reminiscences*," which have just been redacted and published by Mr. J. A. Froude, and which have furnished newspapers and magazines alike with plenty of "copy." There seems some probability that the Essayist, Historian, Philosopher or Humorist who has been taken from us, will share the lot of Dr. Johnson; that is to say, he is far more likely to be known to succeeding generations through his biography than through his writings; only, in this case, Mr. Carlyle has been his own Boswell. The two volumes are exceedingly interesting and amusing; but there is something Rembrandtish in the sharp contrast between his lights and shadows. The lights, it should be observed, are reserved for two persons only,—namely, his father and his wife; the portraits of whom are a really remarkable work of art. They rather remind me of an account I lately read of a sort of Ranter Ober-Ammergau play, in one of the colliery districts; the title of which was *Joseph and His Brethren*. In this curious, but in its way not unedifying production, Joseph's coat was a linen blouse, with any number of gaily colored *chiffons* pinned all over it; and, in like manner, Mr. Carlyle has given us two lay figures, bedizened with adjectives. His father, a farmer and stone-mason at Ecclefechan, a little town just over the Scottish Border, is represented as having been a man "of perhaps the very largest natural endowments of any it had been the lot" of his son to converse with. But he does not appear, from anything that he is represented as actually saying or doing, to have been very different from any other shrewd and

God-fearing North Briton. Of Mrs. Carlyle, the picture reaches the very limits of possible elaboration, but it is constructed on the same principle; and we fail to catch the smallest idea of what she was really like, except that she was thrifty, loyal and affectionate. It would be heart-breaking to think that there were not thousands of wives, of whom everything that Mr. Carlyle says of his helpmeet might not be said with equal truth. I think I know, in my own small circle, at least a dozen such. On the other side of the account, it is amusing to see the unerring aim with which Carlyle wings with some disparaging epithet every one else whom he has occasion to mention. Some of his hits are quite droll; as, for instance, the following at Miss Martineau, who was almost as great an adept in the art of disparagement as he was himself:

"To admire Harriet Martineau's literary genius, or even her solidity of common sense, was never possible for either of us; but she had a sharp eye, an imperturbable self-possession, and in all things a swiftness of positive decision which, joined to her evident loyalty of intention, and her frank, guileless, easy ways, we both liked. Her talent, which, in that sense was very considerable, I used to think, would have made her a quite shining matron of some big dress shop, for instance, if she had a dressing faculty which perhaps she had not; but was totally inadequate to grapple with deep spiritual and social questions, into which she launched at all times, nothing doubting."

That little touch which I have put in italics is really a stroke of genius. In another place, Carlyle talks about "all the Sands and Eliots, and the babbling *Cohue* of 'celebrated scribbling women' that had strutted over the world" in his times. Some critics, I see, blame Mr. Froude for not retrenching these amenities; but he would surely have acted very unfairly if he had done so, unless indeed he had left out every word of adverse criticism. As it is, the public can judge for themselves how much of it is true, and how much mere Carlylism.

## Western New York.

Correspondence of the Living Church.

Whoever takes a trip to the Eastern part of this Diocese, can scarcely fail to take a look at the beautiful village of Geneva. Geneva was the home of Bishop De Lancey, and in that village Hobart College and the De Lancey Divinity School, are both located.

Hobart College was founded in 1825, by the Bishop whose name it bears. It was then called Geneva College. In 1825 its name was changed to Hobart Free College. In 1860, the present name was adopted. Hobart College is now enjoying a high degree of prosperity. The defection of President Stone to Romanism, and the troubles that followed, brought the school to a very low ebb. At the commencement, in 1876, there were but one senior, three juniors, and other classes in proportion. Dr. Perry, the new President, and of whom great things were expected, was scarcely seated in his chair, when he was called to the Episcopate of Iowa, and resigned. After his resignation, the question among the friends of the college was not so much whom Hobart would have for its President as who would take Hobart. Finally, Prof. Hinsdale, of Racine, accepted the position. He has proved to be the right man for the place. Confidence has been restored, the buildings have been enlarged and improved, and the number of students has increased to upwards of sixty. With its handsome endowments, its corps of able instructors, its healthy and beautiful location, and the hearty support of its alumni and friends, the future of the College looks bright.

The De Lancey Divinity-School was founded by the late Bishop De Lancey. From the first, it has been ably presided over by the Rev. Dr. Rankine. Its design is to prepare for the Ministry, those candidates for Holy Orders who come to us from the denominations, and from the business world, and from secular employments, but whose circumstances prevent their taking a regular course at the General Seminary. About forty have entered the Ministry from this school; and the position that a large proportion of them have taken in the work of the Church is not at all inferior to that of large numbers who have taken a more complete course at more pretentious schools. Four are pursuing their studies with Dr. Rankine at the present time. The results prove Bishop De Lancey's wisdom in founding this Institution.

St. James Church, Watkins, is a model Parish. The first Rector was the Rev. D. C. Mann, who was one of the first students of the De Lancey Divinity-School. After a successful Pastorate of fifteen years, he entered into rest, lamented by all, and was succeeded by his son, the Rev. C. Mann, who has just removed to a larger field in Kansas City. The kindness of the Parish continues to Mrs. Mann and her family the occupation of the Rectory, and other most substantial assistance. But the church is not closed. The Rev. F. P. Harrington, of Indiana, has been called to the temporary charge of the Parish; a relation that will doubtless be made permanent, if his health will permit. Would that we had more Parishes like St. James, Watkins! The Rev. R. B. Wolsey, of Niagara Falls, was compelled by ill health, to suspend all work in February. His vestry generously voted him

three months, leave of absence, gave him a purse of \$260, and sent him to the land of oranges and alligators, to recuperate. At last advices, his health was improving. The Rev. Mr. Patterson, of De Veaux College, is supplying during his absence.

It now turns out that St. Mark's Church, Le Roy, which has been vacant since January 1st, was burdened with a debt of \$5,500. This, to most persons, is a great surprise. We learn the condition of our Parishes through our parochial reports. In the successive reports of the last four years, the Church property has been valued at \$35,000, and there has been no mention of any debt. We learn that the debt has now been provided for, and the regular Services will soon be resumed.

The venerable Dr. Shelton is confined to his house by ill health. His recent Parish troubles and the severity of the winter, combined with his advanced age, seem to have told upon him very much. The Rev. Dr. Whitehead has not yet signified his acceptance of the Rectorship of St. Paul's.

The Rev. Dr. Stone has resigned the Church of the Good Shepherd Rectorship, and the Rev. B. Holley has been called to succeed him. It is rumored that the Church of the Epiphany will secure a Rector from Bishop Tuttle's Jurisdiction, after Easter. The Rev. Mr. Walsh, of Trinity, is now in Georgia. The restoration of his voice makes slow progress, and he is much discouraged.

On Thursday, March 31st, a conference took place under the auspices of the Brooklyn Bureau of Charities, of those interested in removing the evils which attend the present ill-regulated system of charitable giving. Public meetings were held during the afternoon and the evening, in the lecture room of the new edifice of the Long Island Historical Society. The aim was, partly, to bring the plan of the "Bureau" more prominently forward. Mr. Seth Low, its president and principal founder, is one of the most influential young Churchmen of the metropolis; active in Sunday School work, and in various philanthropies. The Bureau gives no direct aid to the poor, but investigates wrongness, and has done much good service in exposing fraud and imposture.

Several speakers addressed the afternoon session. A Roman Priest, Father C. W. McCarthy, spoke of the increase in the number of tramps, saying that 94 per cent. of them were criminals. Mr. Albert A. Day said that 23 per cent. of the families who depended upon charity were aided by several institutions at once. A Bureau whose facts could be registered and easily referred to, must be a great help in the removal of this evil. Deserving persons should always be aided. The question was, who were deserving? Much charity was given harmfully, because ignorantly. The Rev. Dr. Hall, of Trinity, discussed the value of organization to the charities of the Churches. A paper was read on "Pauperism and the Police," prepared by Gen. James Jourdan, Chief of the Brooklyn Police Department, who was himself unable to be present. Dr. J. H. Raymond considered the "Medical Aspect of Relief Work."

At the evening session, a paper was presented, from Robert Treat Paine, Jr., President of the Associated Charities of Boston. He believes every city must organize its charity in order to deal with pauperism successfully. In Boston, for every thousand poor families, a paid agent is employed, whose duties are less to grant pecuniary help than to discover the individual causes of poverty, and seek in a friendly way to remove them. To stop street begging, a temporary home is provided for women and children, and a lodge for men. Helpful friendship rather than alms, was the motto of their Charities.

The fourth and last lecture of the course by Bishop Williams was delivered on Monday night, the 28th ult., and the enthusiastic remarks at its close by those able to judge of its merits, showed that the Bishop of Connecticut well merited the high opinion which existed in the Church regarding his ability. The publication in book form of these lectures by Messrs. E. P. Dutton & Co., will be most welcome, not only to those who could not be present at their delivery, but to those who did hear them and who are rejoicing that an opportunity will be afforded them to read these valuable and brilliant lectures over at their leisure. As admission to them was free, they were enjoyed by large numbers outside of the Seminary. To the students it was a rare privilege. A death has recently occurred in the Seminary, though it did not take place in the Seminary buildings. It is the first death connected with this Institution, in a long time.

The Rev. Dr. Dix, of Trinity Church, who met with an accident at Long Beach on Tuesday, the 22d inst., is still confined to his bed, and it is feared he will not be out again for some weeks. Meanwhile, his Friday evening lectures in Trinity Chapel, will be read by his assistant, the Rev. G. W. Douglas.

The Committee appointed by Bishop Potter, at request of Rev. Edward Cowley, formerly of the Shepherd's Fold, to investigate his case with reference to an ecclesiastical trial, has held three sittings, and examined witnesses.

## THE EARLY AMERICAN BISHOPS.

A Series of Biographical Sketches.

BY THE BISHOP OF IOWA.

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INTRODUCTORY.

It is not the intention of the writer of these sketches of the early Bishops of the American Church, to attempt a complete, or even a connected, biography of those whose lives are to pass successively under his review. For an undertaking of this nature the columns of a paper are not sufficient; and even if they were, the more elaborate volume is the fitting place. It is, rather, the author's purpose to illustrate, week by week, mainly from manuscript authorities, or from rare and generally inaccessible volumes, tracts, and papers, those incidents and measures which reveal the character, and indicate the influences moulding the thoughts and tempers, of these men of the past. In the prosecution of this design, excellencies will doubtless be brought to light hitherto unnoticed; popular and prevalent misconceptions of men and measures will be corrected; honor will be rendered to whom honor is due, and, if need be, we shall not forbear to hold the mirror up to life and light, even when there are shadows darkening the picture, and errors in doctrinal belief and laxity in morals must be confessed. We may learn wisdom from the recital of the frailties, as well as the virtues, of our predecessors; and the historian's, or biographer's work is but imperfectly done when he shows only the bright and attractive side of men of like passions with ourselves. It will be in no spirit of mere fault-finding that censures will come, if they come at all; and praise will be given where it is deserved, with no restriction growing out of partisanship or preconceived prejudice. Fairly and fully would we draw lessons from the past, seeking by examples to incite the Churchmen of this generation to emulate the faith and zeal of their fathers, and under circumstances more favorable, and in a kindly age, to dare and do for Christ and His Church somewhat in the self-denying and self-sacrificing spirit of those who laid broad and deep the foundations of our American Communion. From these sketches of the past we shall learn our duty to go forward; and there will come with these simple recitals of forgotten deeds and almost forgotten names, abundant encouragement for patient toiling in behalf of the cause we have at heart. *Pro Ecclesia Dei, pro Ecclesia Dei*, were the last words murmured by the dying Whitgift, Archbishop of Canterbury; and it was "for the Church of God," "the pillar and ground of the Truth," that our fathers labored a century since, sustaining the burden and heat of their day of small things. Let us not be degenerate sons of such sires, but let ours be the high privilege to transmit unimpaired to those who shall come after us the same blessed heritage, strengthened and increased.

SAMUEL SEABURY, D. D.,

First Bishop of Connecticut.

CHAPTER I.

EARLY IMPRESSIONS AND SURROUNDINGS.

Few who have seen either the original, or its various reproductions of later date, have failed to admire the fine old print by Sharpe from Duché's portrait, now in the Library of Trinity College, Hartford, of the first American Bishop. Standing by a jutting rock, his Episcopal robes fluttering in the breeze, with one hand resting on the opened Word of God, and the other extended in the gesture of earnest address, he seems a fitting pioneer of that Apostolic band whose end will not be till time itself shall be no more. With an open, thoughtful, resolute face, expressive of the character of the man, and a mien graceful and commanding, exacting respect and admiration, it is a noble picture of one of nature's noblemen,—one who could not fail, even in an age that nurtured heroes, statesmen, and divines in marvellous profusion, to leave upon his times the impress of his greatness, and one, too, who must ever claim from posterity its meed of well-earned praise.

It was at an epoch in the ecclesiastical history of New England never to be forgotten, that in the humble parsonage in that part of Groton, Conn., which is now the town of Ledyard on the east side of the Thames, Samuel, the second son of Samuel Seabury, the Puritan minister of the town, and Abigail (Mumford) his wife, was born on the 30th of November, A. D. 1729. The growth of the Church in Connecticut had been marked since that memorable day—the 13th of September, 1722—when in the Library of Yale College, the "Rector", Timothy Cutler, and Daniel Brown and Samuel Johnson, who had been tutors or Professors, John Hart, minister of East Guilford, Jared Eliot of Killingworth, Samuel Whittell of Wallingford, and James Wetmore of North Haven; all but the President,\* graduates

\*Rector Cutler was graduated at Harvard College in 1711. He received the degree of S. T. D. from the Universities of Oxford and Cambridge in 1723. President Stiles bears this testimony to his learning and ability: "Rector Cutler was an excellent linguist. He was a great Hebraic and Orientalist. He had more knowledge of the Arabic than I believe any man ever before him in New England, except President Chauncy and his disciple, the first Mr. Thatcher. Dr. Cutler was a good logician, geographer, and historian. In the Philosophy, and Metaphysics and Ethics of his day, he was great. He spoke Latin with

of the College, leading men and ministers among the Puritan settlers of Connecticut, declared to the astonished Trustees that "some of them doubted the validity, and the rest were more fully persuaded of the invalidity of Presbyterian ordination in opposition to the Episcopal" (Hawks and Perry's Documentary History of the Church in Connecticut, i. 65). The defection of these men in high positions and standing, "persons of figure among us," as a Connecticut correspondent of Cotton Mather describes them, "most of them reputed men of considerable learning, and all of them of a virtuous and blameless conversation" (Ibid. pp. 62-63), might indeed be deemed a "dark Providence" (Ibid. p. 71); as, in the expressive language of the historian of Harvard University, it "shook Congregationalism throughout New England like an earthquake, and filled all its friends with terror and apprehension" (Quincy's History of Harvard University, i. 364). In Boston, where at the introduction of the Church in 1636, the use of one of the Puritan meeting-houses for service, at a time not interfering with the regular ministrations, was refused by the ministers "as a desecration of the church which should accede to it" (These are Quincy's words, History i. 357), and where the tolling of their bell for the Wednesday and Friday prayers was disallowed by the same preachers as "intrenching on their liberty of conscience" (Ibid. Vide also "The Hutchinson Papers," Prince Society Publications, ii. 295), the number of Church people had so increased as to warrant the erection of two churches, and to excite the continued and bitter opposition of the ministers and magistracy of the "Establishment," for such the Puritan "theocracy" had practically become. The republication and sale "at the Sign of the Crown and Blue Gate, over against the West End of the Town-House in Boston," in 1723, of Charles Leslie's "Short and Easy Method with the Deists," to which was added "A Discourse concerning Episcopacy," in which the validity of Presbyterian ordination was assailed by the celebrated John Checkley, was followed by the publisher's indictment, trial and conviction for the "publishing and selling of a false and scandalous libel," and the unfortunate pamphleteer was sentenced to pay fifty pounds to the King—the Head of the Church he had defended—and the costs of prosecution; standing committed until the sentence was fully performed.\* Meanwhile a furious controversy between Checkley, who issued "A Model Proof of the Order and Government Settled by Christ and His Apostles in the Church," and "A Discourse Showing who is a True Pastor of the Church of Christ," and Jonathan Dickinson of Elizabethtown, N. J., who replied with a "Defense of Presbyterian Ordination," and Thomas Foxcroft of Roxbury, Mass., who continued the controversy in "The Ruling and Ordaining Power of Congregational Bishops, or Presbyters, Defended." These polemic treatises were followed by the appearance of "An Essay on that Paradox, Infallibility may sometimes mistake; or, a Reply to a Discourse concerning Episcopacy by a son of Martin Mar-Prelate," (Thomas Walter), and by "Sober Remarks on John Checkley's Modest Proof" by Edward Wigglesworth of Cambridge, Mass., of which two editions were issued in a single year. The Church clergy were not idle. The press teemed with attacks on the Church in prose and doggerel verse, and earnest and well reasoned replies. The pulpit resounded with the discussion of matters of Church polity, and the conversation on the streets, the intercourse at the firesides and the correspondence of friends seemed for a time to be wholly occupied with the controversy between the Puritan and the Prelatist.

The minister of North Groton was by no means an uninterested observer of these events. He had, we are told, left Yale for Harvard at the time of the defection of Rector Cutler and his friends, but this removal had not placed him beyond the influences of the controversy, which, as we have seen, followed this remarkable change of opinion in the leading minds of his native colony. In the quiet parsonage at Groton, in his pulpit efforts, while ministering to his people in their homes and by their bedsides, and in his studies, and while on his knees, the question of duty rose before him with such vividness as to compel him to leave all and follow its dictates. In this decision there was doubtless the sympathy and support of the minister's young wife, whose family was inclined to the Church, and whose father, Thomas Mumford of Narragansett, R. I., became the first Warden, as well as one of the founders of St. James' parish, New London, Conn. It was during this period of his father's earnest ques-

\*Vide "The Speech of Mr. John Checkley, upon his Trial, at Boston in New England, for Publishing The Short and Easy Method with the Deists: To which is added A Discourse concerning Episcopacy; In Defense of Christianity and the Church of England, against the Deists and Dissenters. To which is added, The Jury's Verdict; and His Plea in Arrest of Judgment; and the Sentence of Court." The first edition of this rare and curious tract was published in London in 1720 (Stevens' American Nuggets, i. pp. 127-128). The second edition appeared eight years later. Appended to both editions is the following *Jeûpre*: "A Specimen of a True Dissenting Catechism, Upon Right True-Blue Dissenting Principles, with Learned Notes by Way of Explication. Question.—Why don't the Dissenters in their Public Worship make use of Creeds? Answer.—Why? Because they are not set down for word in the Bible. Question.—Well, but why don't the Dissenters in their Public Worship make use of the Lord's Prayer? Answer.—Because that is set down for word in the Bible. They're so perverse and opposite, As if they worshipp'd God for spite."

tioning of soul, that the future Bishop was born. The decision had not been publicly made as evident from the fact that the child received Baptism at the hands of the Congregationalist minister of the town. Still but a few months had passed when the father ceased to officiate for the people of North Groton. The ocean was shortly crossed, the convert bearing with him the attestation of the excellent Dr. Johnson of Stratford, to his "sober, virtuous and studious life" (Hawks and Perry's Documentary History of the Church in Conn., i. 140), and the application of the Church people of New London, Groton, and the neighboring places, for his appointment as their Missionary. The prayer of the New London Churchmen was granted, and the Missionary's child grew up, trained in his boyhood in the nurture and admonition of the Lord, in the parish and community where he was at length, full of years and honors, to lay down this life and "fall asleep" in Jesus.

**The Board of Missions, and Mr. Morehouse.**

To the Editor of the Living Church:

In the LIVING CHURCH, of March 19th, is a letter from Mr. Morehouse, publisher of the Young Churchman, in reply to a letter of mine entitled "The Board of Missions Vindicated," which appeared in the previous issue of the paper. In my letter I had said, that the statement quoted in the LIVING CHURCH from the Young Churchman, "was in reality a year old, and was taken notice of by the Secretaries of the Board of Missions when first published, and that some of its errors were then corrected. The correction not having been given the same publicity as the original, have failed to keep pace with the misstatements." Mr. Morehouse feels aggrieved at what he regards as an insinuation, on my part, that he intentionally withheld the truth. I desire to say as a matter of justice to him—and I do so with great cordiality—that I intended no such personal reflection, but simply to affirm the fact that no public correction had been made, as explained in the quoting of the misstatements in the LIVING CHURCH after they were a year old.

Mr. Morehouse had referred to the Soldier, as "a Sunday School paper not as large as the Young Churchman, and one that should cost less money." We said in answer, "The Board's paper is published weekly, giving its readers fifty-two numbers a year, while the Young Churchman appears but monthly, giving twelve numbers. Merely from a business point of view, a paper having annually more than four times as much reading matter as the Young Churchman, should not, and cannot cost less money than the latter. A charge of extravagance based on such a calculation must refute itself."

Mr. Morehouse now replies: "The statement regarding the weekly issue of the Soldier, while the Young Churchman is monthly, has no force when the fact is taken into consideration, that they receive the proportionate difference in subscription price." Even so, his original statement that the Soldier, "should cost less money" than the Young Churchman, is a financial inaccuracy. Nor is the reply much better. Let any one reduce it to mathematics. A "proportionate difference of subscription price, would mean that the price of the Soldier is four times greater than that of the Young Churchman; and it is not. To defend one inaccuracy by falling into another, is not the way to arrive at the facts. I am not taking the real figures, but only those which Mr. Morehouse furnishes.

Now let me simply repeat, that the Board publishes its Sunday School paper, only because it is the best method of extending an interest in, i. e., advertising the Church's Missions among the children. The principle involved in this advertising, is a business principle, and is fully recognized and approved by the entire Church. The question of relative "extravagance" cannot be regarded aside from this fact. And when we take it as a ground for complaint, that a few hundred dollars of missionary money in any given year, have been used in this advertising, we should do one of two things. We should either deny the right of the Board to spend money in advertising at all, or else we should demonstrate that the results do not warrant the amount expended. Last year, the results, so far as the children were concerned, footed up \$23,000. To any one acquainted with such matters, that, we think, will be a sufficient answer, to the cry of extravagance. If such a charge is to be made, the public will be apt to give it more weight, when it originates somewhere else than in the columns of a rival Sunday School paper, the publisher of which may fairly be suspected of seeing with slightly prejudiced observation.

I must further repeat what I said in my letter about the central expenses of our Board of Missions being less than those of the missionary work of many of the religious denominations around us, and that they are growing smaller all the time. I must also revert to my statement, that the Church has now the full and official control of her Missionary Society, and can afford to give it her entire confidence.

And I beg, finally, to call attention to the fact that whether the strictures of Mr. Morehouse were deserved or not, at the time they were made, a year ago, they are not deserved now. As I stated in my letter (though Mr. Morehouse seems to have overlooked the fact in his reply), the contract under which the Soldier was published, has no existence now, and the Board has acquired facilities for printing its own paper; and is doing so at present, on a paying basis, which will actually leave a small balance in hand at the end of the year.

Your readers will, I feel sure, bear me out, if I decline to make further reference to a discussion which thus dates back for its topic to a year ago, and which in no way fits in with the present state of the facts.

**The Church in Iowa.**

[From our Davenport Correspondent.]

On the second Sunday in Lent, the Bishop visited the Church at Iowa City. Owing to the illness of the Rector (Rev. C. Compton Burnet), the Bishop officiated at both Services, preaching morning and evening, catechising and addressing the Sunday school, and confirming and addressing a class of two. On the fourth Sunday in Lent, the Bishop visited Maquoketa, where the Rev. Samuel Myers is doing good work in building up a Church. Many appointments to visit this place have been made during the winter, and once the Bishop had accomplished two-thirds of the journey, when he was caught in a snow storm, and compelled to turn back to Davenport, which place he reached after the rough experience so vividly portrayed in the last letter of "Roderick." At last, however, the visitation was made, and five persons were confirmed.

The unusual snow-fall of this winter has proved a great hindrance to Church work. Most of the parishes and missions in the north-western part of the State have been cut off from all communication with the outside world, except by telegraph; and the Bishop has been compelled to postpone nearly all of his visitations appointed for March. Trinity Church Muscatine has undergone thorough repairing, and the Services are to be resumed at once. At the request of the parish, the Bishop has appointed the Rev. Chester Percival to be Rector of Grace Church, Cresco. The Rev. Charles R. Stroh has resigned the positions of Head-master of the Boardman English German School, and the Rectorship of St. Paul's Church, Durant. The Rev. Mr. Stroh has proved an efficient instructor and a faithful Rector, and he will be greatly missed in both positions. An alms-chest of polished oak with heavy brass mountings, from J. & R. Lamb, of New York, has just been placed in Trinity Church, Iowa City. It bears the following inscription: "To the Glory of God, and in loving memory of George B. Boal. From the Bishop of Iowa and Mrs. Perry." We take the following item of great interest from the Davenport Democrat: "Information has just been received of the gift by Mrs. D. J. Ely, of New York city, of \$5,000 for the erection of a house in the Cathedral Close, for the Rev. Dr. Barris, incumbent of the Ely Professorship, founded by the late D. J. Ely, Esq., of Chicago and New York, a liberal donor to the Cathedral and College. 'Ely House' will be erected on the corner of Main and Twelfth streets, facing the Cathedral, and standing in the midst of a shady grove of oaks. The architectural style of this, the first of the three Professor's Houses contemplated by Bishop Lee on laying out the Cathedral grounds, is that of the Queen Anne period; and the plans, which have already been received from the East, call for an exceedingly beautiful addition to the buildings now adorning the Cathedral Close. It is the plan of the trustees to enlarge the present 'Deanery,' a fine brick building erected and occupied by Bishop Lee, by adding a mansard roof, and making it the permanent Theological Building of the College, under the fitting name of 'Lee Hall.' With the changes proposed, it will provide amply for the requisite recitation, library, and reception rooms, and will furnish dormitories for from fifteen to twenty students. Who will provide the \$2,500 necessary for completing for immediate use, this fitting memorial of the founder of 'Griswold,' and first Bishop of Iowa? It is to be hoped that arrangements can be made for the erection, at the same time with 'Ely House,' of the canopy on the Brady street corner of the Close, for the residence of the Professor, who has charge of the Cathedral congregation."

The Lenten Services at the churches in Davenport continue to be well attended. Confirmation classes are in the course of preparation at the three churches, for the "Laying on of Hands" by the Bishop, at the Easter and Whitsun-Day visitations.

On the first Sunday in April, Bishop Perry will visit St. Paul's Church, Council Bluffs, where he will confirm a large class, and will also ordain to the Diaconate, Mr. Henry Bond Restarick, who is pursuing the study of theology at "Griswold."

**A Church School in Washington.**

Correspondence of the Living Church.

I am happy to report that a vigorous and hopeful effort is now begun for the establishment of an efficient school for girls at the National Capital. Another correspondent has given you an outline of the history and failure of schools in the past, with an allusion to the present enterprise. The plan is growing in favor, and very general interest seems to have been awakened. Approving letters have been published from Bishops Stevens, Bedell, Paddock, Beckwith, Vail, Quintard, Starkey, Pinkney, Whipple, Peterkin, Robertson, Clarkson, Welles, Lyman, and Seymour. Wm. D. Cabell, Esq., 53 Corcoran Building, Washington, is the active and efficient manager. The Rt. Rev. Wm. Pinkney, Bishop of Maryland, is deeply interested in the work, and has recently delivered an address on the subject. You will confer a great favor on the Church, by giving space to the following extracts from his address. The Bishop said:

"I hold that the education of young ladies on strictly Church principles, is the most pressing duty of the hour, and will be most prolific of fruit, and also because the door is just now providentially opened before us, of entering in and securing what the self-denying labors of our faithful Presbyter and his large hearted vestry are willing to make over to us.

The girlhood of the Church touches the future of its welfare most vitally, and is destined to exert on it the most powerful influence, since to it,

when it is developed into womanhood, will be committed the first and the mightiest moulding power in the formation of the manhood that is to be.

The offer of the ground by the vestry of St. Paul's and its noble hearted rector, for the purpose of building and founding a seminary for girls near the banks of Rock Creek, the great seclusion of the spot selected, the loveliness of the surrounding scenery, its proximity to the city of Washington and the countless attractions it affords, intellectual and moral; the pre-eminent healthfulness of the locality, the room for daily recreation afforded in those large splendid walks, on grounds that are surpassingly beautiful; all seem to me to constitute a providential call to enter at once on the work and complete it.

Many of our leading Churchmen come here from every State in this gorgeous sisterhood of States, and they bring their daughters with them, and the first demand is a proper seminary of learning. Our want is theirs also, so that we may send out our appeal to the great cities of New York, Philadelphia, and Boston, and solicit their aid in supplying a need that they feel as well as we. But before we go out in search of help, we must prove our worthiness by doing our duty first. Raise twelve thousand dollars in this District, (it may easily be made thirty thousand) and then we may reasonably expect aid from abroad.

To the Churchmen of this great and growing country, we make our appeal for help, in a work which is as much theirs as ours. We have but recently celebrated the centenary of the Nation's birth. What can the Church people of this land do to catch up and retain the sweet inspiration of the hour, or call back the calm, clear light that played on the cradle of our independence to mingle with the noon-tide splendors of the present, with so much of hopefulness for the future, as by founding a seminary for young ladies in the Capital of the Nation, where they may breathe the sublime conservatism of our liturgy and that love of law and order which it so sublimely teaches?"

**St. Paul's, Brooklyn.**

The Feast of the Annunciation B. V. M., seems to have been every where observed in New York and Brooklyn. At St. Paul's, Brooklyn, of which the Rev. Warren C. Hubbard is Rector, and the Rev. C. H. Vandyne, Assistant Minister, Morning Prayer was said at 10 o'clock, and Evening Prayer at 5. Notwithstanding the sharp rain, in the morning, a goodly number were present. The altar was vested in white, and decorated with vases of lilies. The Lenten Services at this church are attended by increasingly large congregations. A Tuesday morning 7 o'clock Service for business men, started as an experiment, has met with unexpected favor. At the Wednesday evening Service, various city clergymen lecture. The Rev. Dr. Cushman was the lecturer two weeks ago, and the Rev. William Hyde, of Christ Chapel, last week.

The Sunday Services at St. Paul's are conducted with rare beauty and appropriateness of detail, and the parish possesses one of the best trained and most satisfactory boy-choirs in the Long Island diocese—a diocese where boy choirs are gradually coming into fashion, under the encouragement of the Bishop. Within a few years, such a choir was a novelty; now there are at least twelve in flourishing operation. The parishes that have introduced them profess various shades of Churchmanship, and in one or two cases, a slight feeling of opposition met the first introduction. But in every instance they have worked their way easily into acknowledged popularity, and have had a most noticeable influence in the direction of increased devotion, and of greatly enlarged attendance at Services. No single parish that has tried the experiment, could now be induced to go back to the old system, and the experiment itself has been tried under so many varying circumstances, as seemingly to demonstrate the applicability to boy choirs as well as to some other things of the old adage, "where there's a will, there's a way."

**A Golden Wedding.**

To the Editor of the Living Church:

Not long since, you made a brief chronicle of the fiftieth anniversary of the Ordination of the Rev. Levi H. Corson, residing in Jonesville, Michigan, and officiating in Grace Church. To that memorable day is now added the very pleasurable fiftieth anniversary of the marriage of the Rev. and Mrs. Corson; which was celebrated in a quiet and substantial way at their home in Jonesville, on Monday, the 28th of February, 1881. The parishioners of Grace Church paid personal testimonial and token of respect and affection for the venerable couple, leaving with them substantial evidences of their "golden" regards.

The Bishop, Clergy, and Churchmen of Detroit, sent their compliments with a hundred dollars; one layman of Detroit fifty dollars additional; a friend in Bath, N. Y., (a former parochial charge of Mr. Corson's), twenty-five dollars; the gifts amounting to the sum of two hundred and thirty-five dollars.

This Reverend Presbyter, whose years are numbered in the calendar of the sixth century, holds unique and conspicuous place in the history of the American Church, having been, about thirty years ago, Rector of Christ Church, St. Louis, Mo., at a time when his was the only parish of our Church west of the Mississippi river.

[From the Chicago Times, March 16.]

How long will it be before ministers will give up all pretense of preaching the gospel, and rely for audiences upon the attractiveness of the secular themes they may choose for treatment? The departure has already commenced. Discarding all scriptural text, Mr. Robert Collyer preached, or, more properly, lectured, upon George Eliot, upon a Sunday, and upon the Sabbath the Rev. R. Heber Newton talked of Thomas Carlyle. The pews seem to relish the departure, and the heathen are gathered in by the announcement. But how the gospel is spread by the device, the devoutly orthodox will be unable to see.

**Miss Smiley in Cincinnati.**

Correspondence of the Living Church.

The Church in this city is engaged in holding the usual special Services in Lent, and the several parishes are thoroughly harmonious and cooperative; the clergy being united in feeling and in effort. There is nothing of special interest to report, except the visit of Miss Sarah F. Smiley, and her public readings in Christ Church, which is a fact of not merely local interest, but may be said to mark a new departure for our staid, sedate, old Church, which has heretofore not very greatly encouraged its devout women to take much part in our churches, except in the usual responses in singing, and in Sunday-school instruction. To see a holy, thoroughly intelligent, and very capable woman stand up in the church, even on a week day, and deliver "lectures" (etymologically, "reading") before large congregations, is something phenomenal, to say the least, in the way of a new departure from old-time usages.

Miss Smiley is a lady who was born and reared a Quakeress, in Philadelphia, or in that vicinity. She is now in mature life; and some twelve or fifteen years ago, became especially interested in the study of the Holy Scriptures. Encouraged, no doubt, by her early training, she felt called to the work of disseminating the knowledge of the Word of God, and began,—first at home, and afterwards, in other places—the work of public instruction. The best proof of her fitness and gifts in this respect, is found in the fact, that wherever she has gone she has not failed in commanding public attention, and in interesting and benefiting those who have listened to her. Her manner and style are not at all sensational, nor in the slightest degree tinged by rhapsody. She is a well-versed student of the Scriptures, and has very thoroughly and critically mastered the more important subjects of Old and New Testament exegesis. Her manner is purely didactic. In short, Miss Smiley is a very well informed Bible-Class teacher on a large scale, speaking to a class of several hundred in a public room, instead of to a few, in a Bible-class room.

The thoroughness of Miss Smiley's study of the Holy Scriptures is seen in her intimate knowledge of the Old Testament Scriptures, and her profound spiritual insight into their typology. A large portion of her public readings is devoted to the prophetic character of the Old Testament, in its bearing upon Christ and His Kingdom; and it has never been our privilege to hear from any divine, either in our own Church, or elsewhere, more masterly and complete dissertations upon the prophetic bearings of these Scriptures. Her readings, therefore are not sentimental, nor emotional, but thoroughly didactic and doctrinal. Her manner is quiet and pervaded throughout by a modesty, gentleness, and sweetness, that are at once both feminine and Christian. She charms by the gentle modesty of her manner, no less than by the intelligence and spiritual insight of her subject matter.

We Churchmen are by no means surprised that this thoroughness of Scripture study has gradually brought this former Quakeress to her present attitude, as a confirmed member of our Church. We should have expected such a result; for all sectarianism is really founded on partial views of truth. About ten years ago, Miss Smiley began to see the importance and value of God's Sacramental institutions. Who can thoroughly study the Old Testament as a revelation from Jehovah, and fail to see this? She had never been baptized with water; had never partaken of that mystic Feast, which speaks the union that subsists between Christ and His Bride, the Church. She became convinced of duty neglected in these respects, and applied to a Baptist minister in Brooklyn to admit her to these Ordinances of Christ. But she expressly stipulated that she did not mean to join the Baptist denomination, as she was not satisfied in mind about other things to which that union would have required formal consent. This minister consented to baptize her, and admit her to Communion; but, in doing so, he violated all the traditions of his denomination, and passed under a professional cloud in his denominational relations, which continues to this day. Offences against Sacramental Order are not very readily forgiven among the Baptists, whose very name implies a ritualistic tenacity.

Miss Smiley, for this public act, was disowned by her former associates, and for several years continued outside of formal religious associations; precisely in the condition of Apollon (Acts xviii: 24-28,) who "was an eloquent man, and mighty in the Scriptures," "instructed in the way of the Lord; and, being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." She needed an Aquila and Priscilla to expound unto her the way of the Lord more perfectly so far as the external structure of the Kingdom of God is concerned. But such a student of the Word of God as Miss Smiley could not be content with this Apollon-like condition; and so the result was, that by last year she had worked out for herself the problem, and was convinced of her duty to formally unite herself with our American Branch of the Apostolic Church. She was confirmed by Bishop Stevens at Philadelphia last summer.

Having heard Miss Smiley in her previous relations, with profit and pleasure, and being somewhat acquainted with her public history, and appreciating her gifts and graces, the problem came distinctly up to our mind at the time:—Here is a great opportunity for our Church; but what will be the outcome? It is not to be disguised that there is a considerable prejudice against the employment of women in public spheres in our Church; even though they be "prophetesses," as Miss Smiley undoubtedly is; that is to say, a woman remarkably endowed by the Holy Spirit with a profoundly spiritual insight into truth, which

is the essential idea of a "prophets." It scarcely occurred to us as possible that she could continue her career as a public teacher in connection with our Church; but we thought that if our Missionary organization could employ her gifts as a General Agent or Secretary, and let her consecrate her talents and her life to the visiting of our parishes, in the behalf of missionary work, especially among her own sex, arousing them to greater enthusiasm and devotion in the department of Home and Foreign Missions, she might do a work in our churches that really would be inestimable, the value of which only the Day of Judgment could reveal.

The providence of God seems, however, to be leading her in the direction of continuing her former labors, in connection now with our Church. She has made the experiment in other places; but with what success we are not informed. Her readings in Cincinnati have been chiefly in Christ Church, our oldest parish, where have gathered, each afternoon, congregations of about 200 or 300 persons, chiefly ladies. They still continue; and, so far as we know, the impression made upon the public mind has been quite favorable. Our old Church has not suffered, but we think has gained in public respect by this new departure, and the greatest gain of all will doubtless be found to be the elevation of the standard of piety among our Christian women, who will especially receive new and quickened impressions of duty, to live more devoted Christian lives, less frivolous and worldly.

But the question will come up: Does not St. Paul interdict women from speaking in the church? He does, in the Epistle to the Corinthians (I. ch. xiv: 34-40), command them "to keep silence in the churches." But several questions arise, in determining the proper exegesis. 1. Is not the restriction limited to Corinth, and its vicinity, where the worship of Venus had superinduced a fearful state of social immorality? 2. Does it relate to anything more than official teachings, and so may be confined to the exclusion of women from Ordination to the Ministry? The coupling of the idea of "authority" with the interdiction looks this way. 3. If the rule of silence for women is absolute, should they be allowed to sing, or to repeat the responses, or to teach in the Sunday-School?

We believe that God would not raise up prophets, and forbid to them the public exercise of their gifts; and therefore that the true answer to the difficulty will be found in our first and second points above. The work of Christian women in our churches is of the noblest kind, and the Church will be poor indeed, if deprived of their piety, their love, their prayers.

T. J. M.

DIocese, Parish, and Mission.

Church News and Church Work.

[From Correspondents and Exchanges.]

Springfield.—On Thursday evening, March 25th, the Rev. I. N. W. Irvine, Dean of Cairo, held a Mission Service at Ashley, Washington County. Ashley is a brick town of 1,500 inhabitants, and is the junction of the I. C. and the L. & N. railroads. The Service was held in the Southern Methodist place of worship, and the Dean's earnest and logical explanation of the continuity of God's visible Church was listened to with marked attention by a large congregation. The Rev. Jesse Higgins, of Centralia, was present and assisted. Ashley is but one of half a dozen places between Centralia and Cairo, where it is hoped that Missions may be started during the coming summer. Is there no young man in the East, who will offer himself to the Master for this blessed work?

Illinois.—On the evening of Monday, the 28th ult., the Bishop visited St. Stephen's parish, and confirmed seven persons. The Altar at St. Stephen's has recently been enriched by the addition of a mensa and re-table of Vermont marble; the gift of Mr. McFee, of the parish.

The Bishop of the Diocese administered the Rite of Confirmation in St. Mark's Church, Evanston, on Thursday evening, March 24, to a class of nine persons, two of them adults; one being a brother of the Bishop himself. The class was presented by the Rector, who also said Evening Prayer, the Bishop preaching the sermon. The church was filled by an attentive and reverent congregation.

On the evening of Wednesday, the 30th ult., Bishop McLaren confirmed seven persons at St. Luke's Mission, which is under the care of Mr. T. B. Townsend, Lay Reader. The prosperity of this Mission, we are gratified to hear, is such as to warrant the expectation that steps will be taken, in the course of the present year, for a church edifice.

Connecticut.—The members of the Woman's Auxiliary are much in earnest. At the Fall meeting in Middletown, sixty ladies went from New Haven, so great was the interest felt. The next meeting is appointed to be held in Trinity Church, New Haven, on Thursday in Easter week, and the entertainment is to be at Miss Edwards'. One Four ladies are delegated from each parish. One of the members writes—"If you know of any Missionary Bishop or other prominent person who will be East at that time, please let us know."

Pittsburg.—The Rev. G. A. Carlsensen, Rector of Christ Church, Meadville, publishes, in the interests of his parish-work, a very neat little eight-page sheet, bright, interesting, and instructive. It contains, of course, a complete directory to all the various Missions and Societies connected with the parish, as well as to the Organizations and Services more immediately appertaining to the parish-church itself. There is a Lenten Pastoral Letter to the parishioners also, Notes on the Calendar, and a variety of generally, and another to the children. We find, school articles on different subjects of interest. The Parish Chronicle has now reached the 10th number of its third volume.

Western Michigan.—On Wednesday, the 23rd inst., at Evening Prayer, Bishop Gillespie confirmed one deaf-mute, presented by the Rev. A. W. Mann, missionary to the deaf-mutes.

The Rev. Sidney Corbett, D. D., the Rector of St. Thomas parish in Battle Creek, requested his people last Sunday, to place upon the Alms Basins, that morning, "cash pledges" for the amount they respectively would give towards completing the church spire, that has remained in an unfinished state for three years. Dr. Corbett asked of his parish eleven hundred dollars (\$1,100), but even a larger sum than that was given, and the spire will now be finished. This people have been generous and self-sacrificing in the erection of a church and chapel, but they all feel well rewarded by the beautiful structure they have secured thereby.

On Sunday, March 27th, the Bishop of Michigan visited St. Paul's Church, Jackson, confirming a class of twenty-four persons presented by the Rector, the Rev. M. A. Johnson, D. D. The Bishop preached to large congregations at both morning and evening Services. In the afternoon he addressed the Mission Sunday School at the chapel of the Good Samaritan.

On Tuesday evening, March 25th, at St. Peter's Church, Detroit, Bishop Harris delivered an original and striking lecture on Faith, as a faculty by which the human spirit grasps the invisible world. About one hundred and seventy persons were present.

Wisconsin.—Emmanuel Parish, Lancaster, has been made happy and important by the gift of a Menely bell by Mr. J. Allen Barber, one of the original incorporators of the parish. The Rector had an interview with Mr. Barber on Monday last, and, judging that all he needed was to be more prettily asked, detailed to the ladies of the congregation, after the four o'clock Service on Wednesday afternoon, the condition of the negotiations. With colors flying, though subdued as became the Lenten season, these mothers in Israel went to the gentleman's office, who after some parleying, surrendered unconditionally, and within twenty-four hours the bell was in the belfry, that had stood empty for sixteen years. The rope for the bell was given by one of the merchants in the village; two of the vestrymen assisted manually in the raising; another gave the lumber necessary; and a young artisan who with his brother, built the C. & N. W., depot here, superintended the raising and setting of the bell.

Simultaneously with all these gifts of bell, rope, labor, material, etc., the parish received brooms, and oil, given by merchants of the town. Sometime since, a new Altar-cloth was made by one of the ladies, and last Sunday found the Lectern adorned in harmony with the cloth. It is said that richer adornments, including a super-frontal, and book-marks, will be first seen by those who at "the rising of the sun" celebrate the Memorial the Saviour has "commanded to be made," on Easter Morning. We are expecting the Bishop of the Diocese, but the snow hinders him. The interest belonging to the above details, is that they show signs of life.

Minnesota.—At the request of Rev. R. D. Irwin, Rector of the Church of the Good Shepherd at Albert Lea, a Mission of nine days, closing on Thursday morning last, the 24th of March, was held by Rev. L. F. Cole, Rector of St. Charles, Minn. Notwithstanding the unfavorable state of the weather, the attendance was excellent, and the greatest interest was manifested, especially at the evening Services. Mr. Cole is an able extemporary speaker, and was listened to with the closest attention. The subjects which were chosen deserve special mention, viz: "Christ in the Church"; "Inspiration"; and "A Historical Church". A pleasing feature, also, of the Mission was the presence of many of our prominent merchants, members of other religious bodies, who made a point of attending, and expressed themselves as being very much pleased. Mr. Cole is admirably adapted for the work. This is partly due, doubtless, to his thorough training amongst the Adventists, for many years before he joined the Church. Let him only come again at a more favorable season, and he will be sure to have a large attendance.

Current Literature.

OXFORD HYMNAL. Pica. 12mo. New edition. Thomas Nelson & Sons, London and New York. The name of this hymn, and the fact that this new edition of the Hymnal is from the Oxford University Press, would be a sufficient guarantee to most persons as to thoroughness and beauty of workmanship. The book before us however, is something of a surprise even in this direction, and is the most tasteful and sumptuous edition we have yet seen.

THE FLIGHT INTO EGYPT, and minor Poems by Thos. E. Van Heber, Author of Quintus Metius, or the Blacksmith of Antwerp, etc., San Francisco: A. L. Bancroft & Co.

The poems are written by one certainly not devoid of poetic feeling and instinct. Nor is this only to be said. Mr. Van Heber gives evidence of true reverence and religious feeling. After a reading of his poems we see nothing in this respect to criticize and very much to commend. This extract from The Flight into Egypt, will give our readers a good example of the style and spirit of the author.

A Holy Family journeying through the night; Two human; One, both human and divine; The foster-father faithful, good and true; The virgin mother all immaculate; The incarnate God in budding infancy; All three mysteriously linked in love, Love such as angels scarce can comprehend.

NEWHALL'S GOLDEN CANTICLE AND OFFERTORY. A collection of music suitable for the various Festivals, Feasts and Offices of the Church. By Modern composers. Geo. H. Newhall & Co., 50 West Fourth St., Cincinnati, Ohio.

This music will, we think, find favor in many choirs. It is Church music, dedicated to the Bishop of Southern Ohio. There are three Te Deums by the Rev. O. Witherspoon and one by the Rev. R. B. Wolsley. There is an Easter Carol by Warren and another by Wilmore, Fogge, Halle, Schomacker, De Koode, Trott, Kingsley, and Osborn are represented.

THE EASTER HERITAGE. ANSON D. F. Randolph & Co., New York. Price 50 cents. A pretty Easter token in the shape of an anchor, containing several pages of verses.

Interesting to all Churchmen is the Gospel of St. Luke, with critical notes, by the late Bishop Burgess, to which are added six charges to the clergy, now reprinted by particular request; a book of 477 pages, with preface by his nephew, the late Rev. L. K. Storrs, of Brookline, Mass.; A. D. F. Randolph & Co., New York. It is a book worth buying, worth reading, worth lending and worth keeping. It is at once a Commentary and an Inquiry; the former, on the deep spiritual meaning of this wonderful historical biography of the Son of Man and Repository of His Moral Teaching; and the latter, into the sources whence this great Christian historian and biographer drew the matter which in his pages he has so exquisitely presented.

Hobart College, N. Y.

To the Editor of the Living Church:

THE LIVING CHURCH has pleased its many readers in Western New York, by its good words concerning Hobart College, Geneva; the College of the five dioceses of the Empire State. With renovated rooms for students, new halls for recitations and lectures, a well equipped laboratory and observatory, a magnificent campus for athletic sports, and the beautiful Seneca Lake for boating, there is every provision for personal comfort, and every facility for progress in each department of Collegiate study. The Faculty is composed of scholars of high attainments, who work zealously and harmoniously, and are determined that Hobart shall not only retain its honorable position, but shall move on as rapidly as any College in the Republic.

To advantages literary and scientific, Hobart adds the attraction of society of liberal culture, in one of the most beautiful and healthy villages in the State of New York. Under President Hinsdale, the number of students has increased, and there is need for enlarged accommodations. Each Professorship is endowed, and no College, in proportion to its size, has a larger number of scholarships for students who need aid while prosecuting their studies. The writer of this, after much thought and investigation, selected Hobart for his son, and hopes that many parents will make similar investigation with the same result. Large Colleges, counting students by 500 or 1000, may have some attractions for young men, but they cannot offer greater facilities than does Hobart, with its admirable corps of Professors, and complete outfit for literary and scientific work.

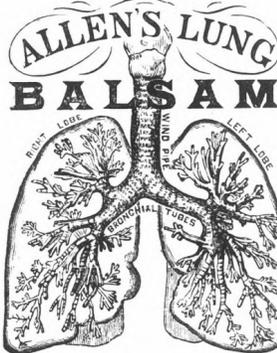
L. V. B.

Buffalo, March 5, 1881.

Consumption Cured.

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

A GOOD FAMILY REMEDY, STRICTLY PURE, Harmless to the Most Delicate.



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

What The Doctors Say! ISAAC R. DORAN M. D., of Logan Co., Ohio, writes, that "Allen's Lung Balm 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."

DR. FLETCHER, of Lexington, Missouri, says: "I recommend you 'Balsam' in preference to any other medicine for coughs and colds."

DR. A. C. JOHNSON, of Mt. Vernon, Ills., writes of some wonderful cures of Consumption in his place by the use of "Allen's Lung Balm."

DR. J. B. TURNER, Blountsville, Ala., a practicing physician of twenty-five years, writes, "It is the best preparation for Consumption in the world."

For all Diseases of the Throat, Lungs and Pulmonary Organs, it will be found a most excellent Remedy.

AS AN EXPECTORANT IT HAS NO EQUAL. IT CONTAINS NO OPIUM IN ANY FORM.

J. N. HARRIS & CO., Proprietors, CINCINNATI, O.

FOR SALE BY ALL DRUGGISTS.



The trade supplied by Gale & Block, Chicago.

Don't buy a sewing machine until you have tried the Light-Knitting

NEW HOME

It will cost you nothing to try it. Send your address, and we will mail you prices and circulars describing our plan of sending machines for trial. We want active agents in all unoccupied territory. Address, JOHNSON, CLARK & CO., 248 State St., Chicago, Ills.

GOOD AGENTS WANTED. The Ladies' Sewing Companion is a very useful article. It hangs on the wall out of the reach of the "little ones," holds two thimbles, large or small, a velvet emery cushion for needles and pins, four spoons of thread, and pair of scissors, making a very neat ornament for the room, as well as being keep things in their respective places. This is the best selling article you EVER SAW. One little girl, nine years old, in Iowa, sold 50 in two days. One agent in Michigan has sold over 5,000 at retail since last July. Never was an article invented that sells equal to this. Everybody buys it. Sample, with best terms to agents, sent free on the receipt of 25 cts. in postage stamps or currency. Address all orders to F. M. VAN ETTEN, 208 LaSalle St., Chicago, Ill.

Advertisement for GRAND AVENUE HOTEL, 909 Grand Ave., MILWAUKEE, WISCONSIN. C. A. Buttles, Prop'r. Hotel contains 90 rooms, with dining room 40 ft. square. New and elegantly furnished and surrounded by a large lawn. All the home comforts can be had which could be desired by tourists or travelers. Terms \$2 to \$2.50 per Day. Or special rates made by the week or month. Applications by parties desiring a delightful Summer Home should be made early.

Fine Table Silverware almost Given Away!



After years of experimenting, and by a large outlay of capital, we have at last succeeded in the production of Silver-Plated Ware of the most sterling quality, and of the rarest and most elegant designs, at a reduction of fully two-thirds the former cost, and are enabled to place before the public the finest Silver-Plated Ware at prices below the cost of very ordinary china. Silver-Plated Ware has always been considered a luxury which many could not afford, but at the prices at which we are now offering it, it is much cheaper than anything else, as it will last a lifetime. There is hardly anything a lady takes more pride in than her table, and what will add more to the beauty of it than a handsome service of silver? and there is now no excuse for any one to be without it. In order to introduce our ware to the public, we propose, for a short time, to sell at our lowest wholesale prices direct to the consumer, thereby saving our patrons the large profits made by the jobber and retailer. Formerly we have established a magnificent set of Silverware, for the entire set, and it is only by manufacturing in immense quantities, and by our new process, that we can afford to sell at the following prices: Upon receipt of only Six Dollars, we will send by express, in a neat box, the five pieces represented in the above illustrations, viz: No. 1. SUGAR BOWL—Exquisite in design and workmanship. No. 2. GAKE BASKET—Genuine (new model). No. 3. DINNER CASTER (5 bottles), very handsome. No. 4. BUTTER DISH—Very recherche design, with patent tray. No. 5. TEA or COFFEE POT—Fire-proof. This ware is all White Metal, pure Cast Silver Plate, new in design and chasing, and warranted. The Tea or Coffee Pot is pure White Metal, silver-plated. It is of full family size, and is made with a patent copper bottom, rendering it perfectly fire-proof. The Butter Dish has the latest patent tray, it is easily kept clean, and will not corrode like the old-fashioned metal trays. The above cuts represent the ware as accurately as possible, but do not do it justice. Remember, we send the entire list of five pieces by express, securely boxed, packed, and guaranteed to reach their destination in perfect condition, upon receipt of only Six Dollars; or we will send them C. O. D., provided One Dollar accompanies the order, the same to be deducted from the bill. Or we will send your choice of any one of the five pieces securely boxed and packed, by express, upon receipt of \$1.50, and you may have the privilege of sending the balance, \$4.50, for the remaining four pieces in the set, after you have received the first. This is a rare opportunity to secure a magnificent set of Silverware. We have established a Salesroom in New York City, at 23 Dey Street, where our goods will be found on exhibition, and if you are in the city we would like to have you call and see them for yourself, or if you have a friend or acquaintance in New York, please ask them to call on and examine the ware for you. The articles are all full size, as will be seen by the dimensions given above. Do not be deceived by inferior plated ware, as each piece manufactured by us has the Standard Silver Company stamped plainly upon it. Any person buying this ware, and not being perfectly satisfied, can return it, and his or her money will be refunded. Remittances made by Post Office Order, Draft on New York (payable to Standard Silver Company), or Registered Letter, at our risk. In ordering, please give your Name, Post Office, County, State, and your nearest Express Office. In writing, mention this paper. Address, P. O. Box 1,882. STANDARD SILVER COMPANY, 23 Dey Street, New York.

Advertisement for ST. MARY'S SCHOOL, Knoxville, Illinois. 1868, 1872. Offers the following advantages: It is a Church Boarding School. It has daily Services and positive Church teaching. It has both a Classical and an English Course of Study. It employs only teachers of experience. Its discipline is strictly watchful and just. It has a most beautiful and healthy location. Its grounds are large, comprising ninety acres. It gives all boys daily military drill. It has a first-class Gymnasium, Bowling Alley, Drill Hall, Reading Room, &c. Send for catalogue, with full particulars. Rev. JAMES DOBBIN, Rector.

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

Advertisement for St. John Baptist School, 233 East 17th St. New York. Under the charge of the Sisters of St. John Baptist. Term \$2.75 per school year. Address the Sister Superior, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

Advertisement for 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. Baier, Jr., a private pupil of Plafidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

Advertisement for 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 Catalogues application should be made to the President, T. R. PYNCHON, D. D., Hartford, Ct.

Advertisement for De Veaux College, Suspension Bridge, Niagara Co., N. Y. FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No Exams. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously. Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Pres't.

Advertisement for The Theological Department of the University OF THE SOUTH, by its presence and influence, attracts into the ranks of the ministry a fair proportion of the best graduates of an institution which is attended by the best class of Southern young men. For this reason, if for no other, it is a necessity to the Church. This department of the university, which is fully organized, is entirely dependent upon the voluntary contributions of the Church. We beg those who recognize its claims to be reminded of its needs. W. P. DU BOISE, Treasurer, Theological Dept., Savannah, Tenn., Feb. 7, 1881.

Advertisement for The Commencement of Hobart College, GENEVA, N. Y., will take place June 30th, 1881. Examinations for admission will be held at Philosophical Hall, on June 28th, beginning at 9 o'clock A.M. Candidates for admission to any of the college classes will inform the President by letter of their intention before the day of examination. For catalogues, information concerning scholarships, etc., address the Rev. R. G. HINSDALE, S.T.D., Pres't.

Advertisement for EUROPE. Persons wishing to visit Europe in style, will find unequalled advantages offered in my "Four Program for 1881," sent on application. Prof. de Potter, Female Academy, Albany, N. Y.

"THE VERY ESSENCE OF ASPARAGUS." Cures all Irritative diseases of the kidneys and bladder. By its mild and strengthening action it purifies the blood better than purgatives. It relieves liver and skin diseases. It prevents heart diseases, rheumatism and dropsy. It is of invaluable value to children who are troubled with diuretics at night. For sale by Druggists. Or by Mail 60 cents in Postage Stamps. F. CROSBY, 666 6th AVENUE, New York.

**The Living Church.**

April 9, 1881.

Entered at the Chicago P. O. as second-class mail matter.  
Subscription, \$2.00 a Year.  
To the Clergy, 1.50  
Advertising Rates, per square line, 15 cts.

G. W. LEFFINGWELL, D. D.  
CHICAGO, 162 Washington Street.  
NEW YORK, No. 40 Bible House.

Until June 1st, 1881, the LIVING CHURCH will be sent to new Subscribers,

Three Months for 25 Cents.

Only the first thousand subscribers on this plan can receive back-numbers of Bishop Perry's and Dr. Warring's Series. Our next number will be a twelve-page sheet, sixty columns.

**Founded on Sacrifice.**

"That dress of thine is made of many lives; I see Upon thy coral there, the diver's misery.  
"Thy shawl is red with blood, for that the camel bled;  
The seamstress sewed her pain into the lace's thread.  
"The tortured worm gave up his tomb, thy silk to make;  
The oyster bore his pearl of trouble for thy sake.  
"The frolic kid was flayed, thy snowy hands to hide,  
A thousand cochineals to paint thy ribbon died.  
"Thou wouldst not crush a worm, so gentle is thy heart;  
And yet, behold! how strange a paradox thou art."

One of the great mysteries of this world, is the ministry of Sacrifice. Life everywhere is the product of death. The richest blessings that we enjoy to-day are the fruit of patient devotion to duty by the generations that have preceded us. We are reaping what they sowed; building upon their ruins, using the stones that they quarried, working with the tools that they forged.

As the palace car rolls along smoothly on the steel rail, leaping torrents, crossing mountains and marshes, plunging through tunnels that pierce granite hills, we give scarcely a thought to the weary process by which this wonderful convenience of travel has been provided. We do not realize that every inch of our way has been won by the toil of human hands, and the anxious forethought of human brains. The road-bed tells its story, of the Battle of the Giants, where Man and Nature have contended and the earth has trembled with the encounter; the steel rails that gleam so quietly in the sun, have a long history of travail and tribulation; they recall scenes of hardship and danger, visions of dark mines, of fiery furnaces, of tremendous powers and ponderous machines; visions of men, with hearts as well as hands—multitudes of men, that loved, hoped, despaired and hated, prayed and wept, smiled and cursed, and died at last, having wrought their sinews and their lives, perhaps their very souls, into those steel rails.

Over all our civilization, over all our well provided and well-guarded lives, the great shadow of Sacrifice stretches out from the past. Sacrifice is woven into the clothes we wear; it cements the stones of the foundations under our houses; it looks down upon us from painted canvass, and stands out before us on chiselled marble. Sacrifice is written upon all good things in this world.

It is so with our physical life. Who can estimate the mother's sacrifice, by which we have been brought forth and brought up? What sleepless nights and toilsome days, what agonies of nerve and anguish of soul, have been the price of our life and health and safety! How little do we realize the tremendous price that has been paid for us!

It is so with our social life. The civilization that we inherit and enjoy was born of the travail of great souls, and fostered by the sacrifice of heroes. We plough the fields that were once stained with the blood of battle, and forge our plough-shares of the steel that bristled in the ranks of war. Millions have toiled and died, while great cities have risen from swamps and the wilderness has been transformed into a garden. Our social, civil and commercial advantages are all founded on sacrifice. They exist because men have not lived for themselves.

The law holds everywhere, and under it God works for us as He has appointed us to work for our kind. He Who has ordained Sacrifice to be the foundation of all progress in our earthly life, of all perma-

nence in our human relationships, has Himself given the sanction of conformity to it. "God so loved the world that He gave His Only Begotten Son." Our heritage of spiritual blessing, our riches of grace, our treasures of hope, our privilege of Christian fellowship, are founded on sacrifice, are all wrought out for us and handed down to us. We are heirs through Christ. By His death we live, by His stripes we are healed, by His suffering we are saved, by His poverty we are made rich. Ah! happy Christian souls! your peace has been purchased by dreadful conflict with the powers of darkness. The Captain of your salvation was made perfect through suffering, and His kingdom was founded on sacrifice. The Cross, an instrument of the most fearful death, is the symbol of your present hope and joy.

We live and move and have our being in Sacrifice. It is the foundation that human progress always builds upon, the foundation that God has laid for the building up of human souls. As He hath loved us so ought we to love the brethren. As we are building on the sacrifice of others, debtors always to the labor and life of those who have gone before, we ought, in our turn, to be making broader and better the great foundation of human hopes and happiness. The chief corner stone, elect and precious, is laid. By its side let us lay the sacrifice of our little lives, in strong faith that a great and goodly temple shall be reared thereon, where humanity shall find a shrine and shelter, even a holy temple to the Lord.

**"Able Constitutional Lawyers."**

It is well for the country, no doubt, to have able constitutional lawyers, although it is unfortunate for the country that no two of them are able to agree. The country, however, still survives and goes on growing at a great pace, notwithstanding. It seems to us, in our very humble way of looking at things, however, that because a man, who has dabbled in politics, and been once of the "ins," and again of the "outs," has gained the reputation of being, in the estimation of his political party, an "able constitutional lawyer," he is therefore qualified to speak *ex cathedra* on all matters of an ecclesiastical kind, is one of the transparent absurdities which it is well to expose and put an end to. We have had a surfeit of this sort of thing in the Church. Our General Conventions are weighed down with "able constitutional" ability of the ponderous type, which knows something or less about the "deestric" which it represents and the jurisprudence of the county whose bench it has adorned; but which cannot repeat the Catechism, or give an intelligent statement of the history of the Protestant Episcopal Church in America; to say nothing of the "Holy Catholic Church" mentioned by it in a vague and uncertain way when it recites the Creed. It is one of the relics of the infantile past and must disappear in the larger development of the Church's true life. In the meantime, let us be patient with it—it is not likely to survive long. In the meantime, the Church will grow, and her policy will expand, just as though there was no such thing in the world as an "able constitutional lawyer."

In its way, the *Independent* is an able paper, but it does not know everything. It says: "The repetition of such ceremonies as baptism and ordination is not unknown among Episcopalians."

The *Independent* is not well informed. We esteem baptism a Sacrament, not a "ceremony." No attempt is ever made by us to repeat it, simply because it cannot be repeated. Men may go through as many ceremonies as they like, and if it please them to do so, may call it "repeating baptism." But baptism cannot be repeated. A man can no more be baptized twice than he can be born twice. An inspired apostle tells us that there is "one Lord, one Faith, one Baptism." In the Creed we say "I acknowledge one baptism for the remission of sins."

If there be any doubt as to whether a man has been baptized, he may indeed be baptized hypothetically. But repeating baptism is wholly out of the question.

The same is true of ordination. If a man has been ordained, no attempt is ever made to re-ordain him. But where he has never had ordination at all, he receives it before exercising any distinctively ministerial or priestly function among us.

**Brief Mention.**

It is said that deep waters run still. This is used to illustrate the piety of some who make but little noise in their religious life. Yet some waters are so deep as never to run at all. The piety of some seems to be so profound as never to be discovered.—The average of antediluvian life was nearly one thousand years. Afterwards, the average of human life was shortened to four hundred years, then to two hundred, and then to three score and ten. What does this prove, but that a shorter time of probation is more satisfactory of good results than a longer one? And is not this a strong presumption against a second probation beyond the grave?—It was the Earl of Chatham who combined three falsehoods in one, when he said of the Church of England: "We have a Popish Liturgy, a Calvinistic Creed, and an Arminian clergy." Dr. Sawyer (Universalist) has sought to improve it by giving it in this way: "A Calvinistic Creed, an Arminian clergy, and an infidel people." The latter is as big a bounce as the former.—Not pleased with the liberal and tolerant spirit of the Church, as compared with the sects, and chagrined at her rapid growth, a Universalist paper takes to calling names. Here is the latest: "Episcopal anacanda."—Every Churchman knows and concedes that, in the New Testament, the words "bishop" and "elder" are used to denote the same Order in the Ministry. Yet Dr. Coleman, in his Primitive Church, devotes fifty-two pages to prove that "bishop" and "elder," as used in the New Testament, refer to the same ministerial Order. Dr. Dexter, in his Congregationalism, devotes thirty-three pages to the same purpose. Were there ever more conspicuous examples than these, of "fighting a man of straw?"—On Monday evening of this week, the Bishop of Springfield lectured in Bloomington on the distinction between Catholicism and Romanism. Bishop Seymour is a thorough master of this subject, and perhaps no other speaker in the country is able to discuss it with equal learning and ability.—Bishop Starkey lately administered the Rite of Confirmation to Mrs. Sarah Wright, in Newark, N. J. She is ninety-eight years old.—St. Paul's Cathedral, London, is to be lighted by electricity.—The obstruction, damage, and expense, resulting to the Chicago, Burlington & Quincy Railroad this winter, from snow, are estimated to amount to one million dollars. The managers deserve all praise for their extraordinary exertions in keeping the road open, regardless of cost. Nothing could be more admirably conducted than the great snow campaign on the C. B. & Q., winter of 1881.—The ethereal mildness of April 1st, in Illinois, marked ten degrees above zero, and several hundred passengers were basking in a snow-bank a hundred miles south of Chicago.—Speaking of the little he had been able to give to his father, Thomas Carlyle says: "Thou who wouldst give, give quickly. In the grave thy loved ones can receive no kindness."—The offer of a Teacher's Assistant to our readers who teach in Sunday School, having been standing for several months, terminates at Easter.—Our readers will please notice the offer at the head of this page, and we hope many of them will improve the opportunity to send the LIVING CHURCH for three months to their friends. We expect to retain as permanent subscribers nearly all to whom it is sent under this offer.—The *Standard of the Cross* reports another gift to Kenyon College, the sum of \$10,000, by Mrs. Ezra Bliss, of Columbus. It is to be used for a building for gymnasium and offices, to be called Hubbard Hall, in memory of a brother of the donor. This is the third gift announced since last Commencement, making \$25,000 in all. Such gifts are more than money to any institution, in the confidence manifested, and in good influence on the community.—Owing to delay in return of proof-sheets of Dr. Warring's "Genesis First and Science," the publication of the first chapter must be postponed till next week. The series will run through the entire year in every number of the LIVING CHURCH. It is, without doubt, the most masterly treatise on the scientific aspects of the first chapter of Genesis, that has ever appeared.—It is reported that the Rev. B. Musgrave has resigned the Reformed Episcopal Church of St. John, Philadelphia, on the ground that he is "orthodox, holding exactly the doctrinal views of Archbishop Leighton and Bishop Pearson, of Hervey and Romaine," while "the most prominent members of that congregation are undiscerning and therefore sadly presumptuous."

At the solicitation of several clergymen who desire to bring the LIVING CHURCH to the attention of their people, without incurring the full expense of a year's subscription, we make a proposition at the head of this page to send it for three months at half price, to new subscribers. Should it not be desired for a longer time, it will be discontinued without notice or trouble on the part of the subscriber. The circulation of this paper is nearing the point beyond which it will not pay the publisher to send it at a reduction for the sake of increasing the list, and it is not likely that another offer like the above will be made.

HEART OF CHRIST MY KING, and other ancient Christian Hymns. Translated by Edward A. Washburn, D. D. Anson D. F. Randolph & Co., New York. Price 50 cents.

These translations were made by Dr. Washburn at intervals during a period of several years. It was his intention, had he lived, to have published them this year. They are given to the public now, partly as an Easter token, and partly as a simple memorial of the author. With all the freshness of original verse, they breathe the spirit of profound devotion and adoration, peculiar to Latin hymns. The passionate opening hymn, from St. Bernard, gives the key to the collection.

**A Meditation for Holy Week.**

"Christ also suffered for us, leaving us an example." I. Peter 3: 21.

Written for the Living Church.

Dear Lord, with stumbling feet we press  
Onward through life's strange wilderness.  
Perils affright us, doubts assail,  
Sin is so strong, and we so frail;  
That vain is help, unless we flee;  
O bright Example! unto Thee,  
Strengthen our weakness by Thy power,  
To triumph in temptation's hour.

Thou, Who hast worn humanity,  
And knowest its infirmity,  
Help us to bend rebelliously,  
And say to passion's wave—"Be still!"  
Though those we love may turn aside,  
And those most trusted have denied,  
Though agony our souls doth shake,  
We too, cry, "Why dost Thou forsake?"

Help us, like Thee, our thorns to wear;  
Like Thee, our heavy cross to bear;  
Like Thee, when smitten, take the pain;  
Reproached, reproaching not again;  
Like Thee, accept the proffered cup,  
Though gall and wormwood fill it up;  
With Thee is conquered, and we rise  
Till death, dear Lord, to Paradise.

M. A. H.

Ogdensburg, N. Y.

**New London, Connecticut.**

To the Editor of the Living Church:

Noticing that you seem to have no correspondence from this Southeastern corner of the Diocese of Connecticut, I thought a few lines in reference to the historical old city of New London, and the Parish of St. James, might not be uninteresting to your many readers. The city has between eleven and twelve thousand inhabitants; and, lying as it does at the junction of the Thames river with Fisher's Island Sound, has the most beautiful location that can be imagined. It is a quiet sleepy old place, waking up a little in Summer, when the Pequot, with its forty cottages, is open, and the city people come flocking in; but the rest of the year, it plods on in the even tenor of its ways, slow to adopt reforms or innovations of any sort.

St. James is a beautiful church, of red stone, designed by Upjohn, complete in all its parts. Here is the beautiful cromlech to Bishop Seabury, who is buried under the church; and here, also, is the new Brass, in memory of the Rev. Dr. Robert Hallam, so many years the loved Pastor of the Parish, and who is also buried under the church. We had a beautiful Service, a few months since, when it was unveiled by the Bishop, surrounded by nine or ten clergymen, all loving friends of the deceased Rector. There is also a very appropriate mural tablet to the Rev. M. Fowler, his wife, and three children, killed in the accident near New Hamburg, some years since.

We have a branch of the Woman's Auxiliary, in full working order; a Women's Employment Society, which does much good work. The old Sewing Society, established so many years ago, is in its decadence, but it has been supplemented by the Helping Hands; and they are working energetically and usefully. I must not fail to speak of the work that one young lady has carried on quietly and faithfully, for some years, alone, and almost unaided. Every Saturday, from two to five, Miss M. assembles at her own house, nearly twenty little girls, whose mothers have no time to teach them; and by every means in her power, she makes the labor of learning to sew, pleasant to them. They are given tickets for their good behavior, punctuality, and proficiency; and with those tickets, are allowed to buy the garments they have made. A pleasant little Service reminds them that they are learning to be useful members of the Church, as well as of their respective families. In these days of universal sewing machines, few can do hand sewing well; and unless learned well in childhood, it will in all probability, never be learned at all.

The rectory is a large handsome house adjoining the church. But here, I am sorry to say, St. James begins and ends. With its three hundred and more communicants, and its large number of wealthy parishioners, we have just a church and a rectory; no more, unless we count the Sunday School under the church, a room too dark to see in, and too damp to occupy. St. James' is conservative and does not care to extend its borders. Some five years ago, we celebrated our one hundred and fiftieth anniversary; and yet we have no Parish School, no Parish House, no Home for the aged poor.

Our Services, during Lent, are many and pleasant, and are fairly well attended; on Non-Litany days at 5 P. M., on Wednesdays, morning and evening, and on Fridays, morning, with a lecture at 7:30 P. M., by some clergyman of another Parish. The last was by Dr. Giesy, of Christ Church, Norwich, and went straight to the hearts of his hearers.

Just across the river, in the town of Groton, is the little Missionary Church built in memory of Bishop Seabury, five or six years ago. It is a struggling little Parish, but the people are energetic and willing to work. The ladies make surpluses, which are marvels of beautiful sewing; and they would fill an order even for Chicago. They have on hand (and sell for a dollar apiece), very fine copies of the original engraving of Bishop Seabury. Orders for these are solicited. The debt has all been paid, except about six hundred dollars, and for the interest of this, the ladies make themselves responsible. When free from debt, the church will be consecrated as the Bishop Seabury Memorial Church.

On the grounds belonging to the Pequot House, is a pretty little Chapel, which is only open for Service, three months in the year, and is entirely supported by the guests of the Pequot. Different clergymen are invited to preach. They give their services, and are pleasantly entertained for a few days by the Pequot proprietor. Hillside, March 22, 1881.

**Diocese of Pittsburgh.**

The Lenten season has brought out the usual extra effort put forth by almost every parish. At Warren, Dean Getz has Services on Wednesdays and Fridays, both morning and evening, with Lectures on the Lord's Prayer, and on the Apostles' Creed. The Services in Holy Week will be daily, with baptisms on Easter Eve. Special sermons are delivered on Sunday evenings.

At Bradford, the Rev. A. B. Putnam has daily Evening Prayer, with Lectures on Wednesdays and Fridays; and special sermons on Sundays. Subjects: The Family; The State; The Church; The Ministry; The Sacraments; The Day of Rest, Baptisms on Easter Eve.

At Corry, the Rev. Thos. Ainslie Stevenson, in addition to Sunday and Wednesday Services, is giving Services to Foxburgh, Townville, and Union.

At Smethport, the Rev. J. Heber McCandless has Celebration of the Holy Communion every Sunday; neighborhood meetings on Wednesday evenings, with Meditation on the Suffering Life of our Lord; Friday evenings, Service, and Meditation on the Seven Sayings from the Cross; Saturday evenings, Service, and lessons on the Holy Communion; Services on Thursdays at Eldred. Special subjects on Sunday evenings: Baptism; The Church; Man; Life, as Related to the Incarnation. Holy Baptism will be administered on Easter Eve.

Calvary Church, New York, is still without a Rector, and no formal election has taken place. Rev. Dr. Charles H. Hall, of Brooklyn, was approached by the Vestry on the subject, soon after the death of Dr. Washburn, but preferred to remain Rector of the Church of the Holy Trinity, Brooklyn, one of the two strongest parishes of that city. His life-long friendship for the late Dr. Washburn was the only strong inducement for the change. Various rumors have been afloat, since Dr. Hall's name ceased to be associated with the vacant Rectorship, and much interest has been felt in the matter, by Churchmen in the metropolis. It is now definitely understood that among various well-known names now being spoken of in the parish, are those of the Rev. Frederick Courtney, of St. James', Chicago, the Rev. David H. Greer, of Grace Church, Providence, R. I., the Rev. Dr. John W. Brown, of Cleveland, O., (who lately declined St. Peter's, Brooklyn), and the Rev. Dr. James D. Morrison, of St. John's, Ogdensburg, N. Y. Doubtless an election will be made after Easter.

The Sheltering Arms, for children, situated at Tenth Ave. and 129th St., New York, has for some time past been in need of increased accommodations for its little inmates, and for others who wanted to become inmates, but could not for the lack of room. Miss Sophie E. Furness has come forward in the extremity, and presented \$30,000 for the erection of a juvenile "Cottage," as a memorial to her deceased mother, Mrs. William P. Furness. The "Cottage" will be a pretty large and substantial one, and well worthy of the object to which it is devoted. It will be bounded by 129th street and Old Broadway, Tenth Avenue, and Lawrence street. The material is to be brick, with Ohio stone trimmings; and the plan contemplates two stories and a Mansard roof. It will accommodate about forty poor boys. The corner stone is to be laid on April 24th, the first Sunday after Easter. The President of the institution, the Rev. Dr. T. M. Peters, and the Treasurer, Woodbury G. Langdon, Esq., are members of the Building Committee.

The Rev. Boyd Vincent has declined the Rectorship of the Church of the Redeemer, Brooklyn. This is the second election that has been declined. The difficulty seems to arise, not by any means from the undesirableness of the parish, but, on the contrary, from its remarkable prosperity, and from the difficulties which a new man would necessarily have to encounter, in succeeding a pastor of such extraordinary energy, and popularity as Mr. Leonard.

Rev. T. M. Riley (Rector of Holy Trinity Church, East Minneapolis) has established a new Mission to be called the Annunciation, in the Northern part of the city. The first Service was held for the Mission, on the Feast of the Annunciation; and the Sacrament of Baptism was administered. A Sunday evening Service will for the present be held in a private house; the intention being to secure a lot and build a chapel, at no distant day.

The Bishop of the Diocese is expected to return from his Southern home, and to resume work in his Diocese, about Easter. B.

The address of the Rev. J. S. Kent, Pastor of St. Mary's, Cleveland, is changed from 465 Woodland Avenue, to 3 Wallingford Court.

The Rev. Edwin Wickens, Rector of Calvary Church, Bastrop, and Missionary at large, has assumed the care of St. Bartholomew's Church, Hempstead; and, as a matter of convenience, will reside there. Please address P. O. Box 177, Hempstead, Texas. His field remains unchanged.

The Rev. Thaddeus A. Snively entered upon the Rectorship of St. John's Church, Troy, N. Y., March 1st.

The Rev. J. M. C. Fulton, Rector of the Church of the Epiphany, Providence R. I., who has passed through so much affliction since going to that city a year ago, received a telegram on the 2nd inst., announcing the death of his mother, that morning, in Wallace, Cumberland county, Nova Scotia.

The present address of the Rev. Chas. De L. Allen, late Rector of St. Paul's, East Saginaw, is Mexico, Mo.

The Chicago Times informs us this morning (April 5) that the Rev. Phillips Brooks, D. D., "who for a time, was Rector of St. James Church, Chicago," has been called to the chair at Harvard left vacant by the retirement of Rev. Dr. Peabody. It was Rev. Arthur Brooks, brother to the above, who was in Chicago.

Christ Church, Detroit, Mich., has called Dr. Giesy, of Norwich, Conn.



Calendar.

APRIL, 1881.

- 1. 5th Sunday in Lent.
- 2. Palm Sunday.
- 3. Monday before Easter.
- 4. Tuesday " "
- 5. Wednesday " "
- 6. Maundy Thursday.
- 7. Good Friday.
- 8. Easter Even.
- 9. Easter Day.
- 10. Monday in Easter Week.
- 11. Tuesday in Easter Week.
- 12. Friday, Fast.
- 13. 1st Sunday after Easter.
- 14. St. Mark.
- 15. Friday, Fast.

N. B.—The Forty Days of Lent, beginning with Ash-Wednesday, are, by the ordinance 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."

The Lord is my Shepherd, therefore can I lack nothing. PSALM xxiii. 1.

He is the Lamb of God that taketh away the sin of the world; He would fix our eyes on Himself in His sufferings, that when we see Him on the Cross, we may learn to be of the same spirit. But the Lamb that was slain has become the Good Shepherd; feeding His sheep, and leading them to living fountains of waters. We are His and His only; nothing can be to us as He is; He lays special stress on this, that we are His own in a way we cannot belong to any one else, or anything to us. If we have forgotten this, He has not: He is still seeking us because we are His own. Everything else will forget us, but He will not. No one else can care for us as He does.

ISAAC WILLIAMS.

The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am His  
And He is mine forever.

In death's dark vale I fear no ill  
With thee, dear Lord, beside me,  
Thy rod and staff my comfort still,  
Thy Cross before to guide me.

And so through all the length of days  
Thy goodness faileth never;  
Good Shepherd, may I sing Thy praise  
Within Thy house for ever!

H. W. BAKER.

The Crown of Thorns.

Written for the Living Church.

The highest token of honor that can be bestowed upon any one's person, is the placing of a crown upon his head. This use of the crown has prevailed everywhere and in all ages. Emperors and kings are always crowned, and the coronation is a great national event, celebrated with the utmost festivity and rejoicing. The crowns of royal personages are very splendid; of great intrinsic value; as they are made of gold, pearls, and precious stones, and they descend from one generation to another.

The ancient Greeks were very fond of certain games or physical exercises, such as boxing and wrestling, and, particularly the foot-race. They had four different sorts of games, and the victor in each was rewarded by a particular crown. The prize in one set of games was a crown of olive leaves; in another, a crown of laurel leaves; in another a crown of pine leaves; and in another, a crown of parsley. The crown in each case was of no value in itself; but it was greatly desired, and most highly prized, as a mark of honor. One of these games—the popular foot-race—was held at Corinth, and St. Paul in one of his epistles to that city, alluded to it in the words, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown."

Among the ancient Romans a crown was not only given to the emperor, but crowns of leaves were placed upon the heads of heroes whom the people wished to honor—upon that of a soldier who had saved the life of a Roman citizen on the battle-field; that of a general who had rescued a besieged army—while there were three kinds of triumphal crowns for the general who had won a great victory.

When our Blessed Saviour was on earth in the form of man, He was crowned. It was on the first Good Friday, that Pontius Pilate, the Roman governor of the Jews, asked Him if he were a King. Christ assented, explaining that His Kingdom was not of this world. And when the weak and wicked ruler had condemned Him to be crucified, the Roman soldiers, in bitter mockery, platted a crown of thorns and pressed it upon His brow.

We are not told of what plant this cruel crown was made, but there is found in the Holy Land a shrub, resembling a young willow in its leaves and pliability, that has strong, sharp thorns, about an inch long; and as it has been thought probable that this is the very plant which the soldiers used for the Saviour's chaplet, it is called *Spina Christi*.

One of our living divines mentions in a published sermon a picture by a great artist, at Bologna, in which "an angel stands at the foot of the empty cross, and tries with his finger one of the sharp points in the crown of thorns which the Saviour had worn during His passion. It is all a sad, inexplicable wonder to him. It appeals to no experience of wickedness and woe in his pure and angelic nature." We can imagine an angel bewildered at the sight of man crowning his Redeemer with thorns; but how is it with ourselves? Can we say that we would never have shared in the base ingratitude of that cruel chaplet? Let us remember that Christ bore the punishment of the sins of all men, and that our sins made part of the awful burden that brought His sacred brow to the very ground in agony and bloody sweat. And that, now, if we continue in sin, if we do not strive after holiness, we crucify the Son of God afresh, and put Him to an open shame, though we do not cover His brow with an actual crown of mockery.

Man crowned the Saviour with thorns, and

now, when He is exalted to the right hand of the Father, and has all power in heaven and in earth, and "on His head are many crowns," He offers us a crown. It is no crown of insupportable suffering; it is no perishable crown, like those of emperors and kings; it is no fading crown, like those of the victors in the Grecian games and the Roman heroes; but a Crown of Life the Lord has promised to those that love Him—even endless life in His presence where there is fulness of joy forever.

Bird Voices.

Written for the Living Church.

No wonder a saint of God once cried out rapturously, as he listened to the warblings of the sweet songsters of nature: "O Lord, what music hast Thou not prepared for us above, since Thou givest us such melody here below!"

I know of nothing that so moves the spirit to ecstasy, as the earliest delicious trillings of the birds after a long and bitter winter. To-day, the 20th of March, I have been to walk in the outskirts of this New England village. Whatever may be the condition of things in the Western portion of our Union, here upon the seaboard, the spring is putting on her beauteous array. Already the grass gives more than a *soupcou* of verdure, and the trees and shrubs begin to push forth their buds. This resurrection from an icy grave fills the soul with glad emotions; but much as we delight in these visions of renewed brightness, there comes through the ear the most precious joy to the heart. I stand, entranced, while the blue-bird sings to his mate; and I forget all else but that this world is very charming and filled with wondrous good.

In the morning the robins give a concert in the orchard trees, opposite my dwelling; and often they come near and peck in the grass-plot before my door. Last summer a pretty "*rouge gorge*," as the French call the redbreast, came with his wife, and made a nest in the maple near my chamber window. There they reared a young brood, furnishing me with many a lesson of patience, diligence, contentment and earnestness. What a gallant fellow was the father bird! Now and then, he faithfully kept the house, shielding the eggs with his warm breast, while the tired mother flew about to stretch her wings and to vary the scene a little. Then, when the tiny creatures were animate, and eager for food, how perseveringly the old folks nurtured and cared for them; till, by and by, a vigorous family emigrated from the old home, and are no doubt making their worthy mark somewhere in the world. Maybe we are now being regaled by the songs of the old robins' offspring. Who knows?

F. B. S.

There is an idea common among young girls which ought to be combated by every intelligent woman; it is that in becoming a housekeeper, and especially if called upon to do the greater part of the work, she might just as well be uneducated; that her acquirements at school, if not unfitting for her, are of no value. If this were true it would indeed be lamented, but it is not true; because we can point to notable instances of educated women who are untidy and disorderly is no proof of the proposition. So far as my own observation goes—and I have kept my eyes wide open for several years—I have found that those women who have had the benefit of a thorough education are the best housekeepers. A woman who has been taught accuracy by a course in chemistry; who has had her eyes enlightened by the study and practice of painting; who has learned the necessity of precision by long hours at the piano, will make her home the richer and the better ordered for this training. If she brings to her work the right spirit, she is certain to find a use for all that she has ever learned, beside having the aid which her habits of order and perseverance will constantly give her. The coming housekeeper ought to be a very happy woman; she will have so much to think about when her hands are busy with work which does not demand much direction.—*New York Evening Post*.

Our dear brethren of the Laity we exhort fully to co-operate with their pastors in furthering the great interests of the Kingdom of Christ. All of us are alike redeemed with the same precious blood, and look forward to the same inheritance. The self-consecration, made by the communicant at the Lord's table, is as full and unreserved as that made by the minister at his Ordination. And the Christian, who offers and presents himself a living sacrifice to God, will not withhold the time, the toil, the treasure wherewith he can glorify his Saviour. The services of Christian men and women in works of charity, whether for the bodies or souls of men, are becoming more highly appreciated. The Church cannot dispense with such helpers, and desires earnestly that their numbers may increase. There is room and occupation for all who are willing thus to prove the sincerity of their love. The ordained leaders of the Sacramental host cannot fight this great battle single-handed.—*Pastoral Letter, 1880*.

SINGULAR OR PLURAL.—Of a North-countryman, who was both parish clerk and schoolmaster, it is related that when he was compelled to resign his scholastic duties to a qualified teacher from a training college, he heard the new master tell his pupils: "A is an indefinite article. A is one, and can only be applied to one thing. You cannot say a cats, a dogs; but only a cat, a dog." Upon this the clerk said to the rector, "Here's a pretty fellow you've got to keep school! He says that you can only apply the article A to nouns of the singular number, and here have I been saying A-men all my life, and your reverence has never once corrected me."

The Boston Journal says that "the Princess Louise is fond of music and a good singer;" but it does not give the singer's name.—*New York Post*.

Five Little Graves.

Written for a beloved parishioner, after visiting the graves of her five children.

Five little bodies in a row are laid;  
Five little saints in glory are made;  
Five little faces at home we miss;  
Five little spirits safely in bliss.

Five little crosses on earth laid down;  
Five little gems in the Saviour's crown;  
Five little bodies to Heaven shall rise;  
Five little children where day never dies.

Five little chimes from the bells of Heaven;  
Five little notes to the parents are given;  
Five little voices are ringing out, "Come!  
'Tis a merciful Father calling you Home."  
J. R. W.

"Ho! for Washington Territory."

Bishop Paddock and Wife en Route.

From our Detroit Correspondent.

Detroit has been enjoying a brief visit from the Bishop of Washington Territory and his family, who became the guests of Bishop Harris on Saturday, March 26th, remaining two days. On Sunday morning, Bishop Paddock described his field and future work, at Christ Church, where, both for his own sake, and for his right reverend brother's, he has enjoyed a warm place in all hearts. On Sunday evening, he made a similar statement at St. John's Church. On Monday, he read the concluding portion of the noonday Service at Mariner's Church; Bishop Harris not having yet returned from his visitation at Jackson. On Monday afternoon, at three o'clock, a special meeting of great interest was held at Grace Church, under the arrangement of the Woman's Auxiliary of Detroit. About one hundred and fifty ladies and a number of gentlemen were present. Bishop Harris introduced Bishop and Mrs. Paddock, with expressions of marked interest, asking the ladies present to devise liberal things in behalf of the newly organized missionary jurisdiction. Bishop Paddock then spoke briefly of his work; and, at the conclusion of his address, by request, all the gentlemen retired, Mrs. Pitkin, the president of the Diocesan Woman's Auxiliary, taking the chair.

Mrs. Paddock then addressed the ladies, speaking clearly and fluently for about half an hour, and infusing something of her own enthusiasm and cheerful missionary spirit into the hearts of all her hearers. There has been sufficient intercourse between Detroit and Brooklyn Church people, to enable the former to know somewhat of the attractiveness of the parish and parsonage of St. Peter's; and very many of those present thought they were coming to a condolence meeting. But Mrs. Paddock gracefully declined such sympathy, and showed herself to be a very "trap to catch a sunbeam." The old home and work and friends were sure to be equally lovely. The climate, natural scenery, prospects, and society of Washington Territory were described in glowing terms; and, before the eloquent lady had finished, the cry of "Ho! for Washington Territory" was going up in a hundred or more female hearts. It seemed simply glorious to be a missionary Bishop's wife. The long journey was only a continuous ovation. On each side of the railway track were multitudes of ardent Church-people, Bishops, Rectors, Congregations, Women's Auxiliaries, all wishing the missionary party God-speed. Every trunk, by her magic wand, was converted into a missionary box full of treasures. They did not know just yet where they were to live, and it would be months probably before the Bishop could decide; but the new Episcopal residence would be a palace in the end. No boarding school so attractive, as that of the extreme Northwestern territory. The hospital they were planning and raising money to build, would be full of beds and voices of comfort. No work so stimulating and fascinating as that of the pioneer missionary in the Columbia Valley and on the Northern Pacific Slope. Every steamer was a floating palace. Every straggling village blazed with gaslight, and resounded with telephones. As the heroic and high spirited lady went on with her descriptions and anticipations, it seemed the greatest mystery, that two prominent Eastern clergymen had declined this glorious mission (one of them, too, it is understood, on his wife's account); and when Mrs. Paddock completed her address, condolence had turned to congratulation, and the tears, which glistened in many eyes were joyful rather than sad. The offering, though entirely impromptu, amounted to \$42. The Bishop and his party took the evening train for Chicago.

The Church and Stage Guild in London, of which one of our city papers spoke so slightly the other day, still continues to hold interesting and well attended meetings. At a late gathering, Canon Shuttleworth presided, and a paper was read by the Rev. W. Chevalier, on "The Dramatic Element in the Bible, and its Influence on the Pulpit and the Stage." The speaker commenced by remarking that the dramatic instinct was inherent in man, and pointed out the strong dramatic element in many of the Books of the Bible, notably in Job, Esther, and Ruth. Few writings excelled in dramatic force the opening chapter of Job, which was eminently tragic in its form; and with this he contrasted the Song of Solomon, which was essentially a pastoral idyll. The story of Joseph itself was a five-act drama, commencing with the scene at the pit, and ending with Israel in Egypt, and death; and there were many scenes of intense dramatic force scattered through the Old Testament pages, as the raising of Samuel by the Witch of Endor (which probably suggested to Shakespeare the witches scene in *Macbeth*), the meeting of Ahab and Micaiah, and others which he enumerated. The highest expression of religion was artistic, and the highest form of art religious. The power of moving people in the pulpit was derived from the dramatic element. He thought it very desirable that oratory should form part of the training

of young men for Holy Orders. A discussion ensued, in which some of the clergy and members of the theatrical profession took part, elaborating some of the ideas and suggestions thrown out by the lecturer. Mrs. Hollick advocated the adoption of stories from the Bible as suitable to dramatic representation, and said that she had herself seldom seen a more effective performance than that of *Paul* by Salvini. She hoped the restrictions in this country against performing Sacred History would be removed. Canon Shuttleworth thought the circumstances which called for such performances exceptional, but referred to the recent "Nativity" plays at St. Peter's, London Docks, and St. Michael's, Shoreditch, as very reverent in tone, and altogether unobjectionable.

One of the prettiest scenes to be found anywhere in the metropolis is made by the hundreds of children who flock to Madison Square on a pleasant afternoon to enjoy roller-skating. The walks swarm with them, and the roar from Broadway is drowned by the sharp rattle of the box-wood rollers on the artificial flagging. The little girls are in the majority, and they would have the advantage in the matter of noise even if they were only equal to the boys in number; for the pleasure of roller-skating is a revelation to them, and they enter into it boisterously. The smallest skates are many sizes too big for the smallest of the little girls, and with each tiny foot strapped to a little truck almost large enough for her to lie upon, the mite of a skater presents one of the most ludicrous and at the same time pleasing spectacles imaginable, as she struggles to master the "outer edge." She seems to be in no danger of falling, for the weights strapped to her feet gives her an appearance of the utmost stability.—*Harper's Weekly*.

Mere men of the world, and particularly over-prosperous business men, are somewhat fond of decrying the business capacity of the clergy.

Setting aside youth and manner of education, which are often the cause of the defect, they overlook two important considerations which make it no fault. Where do they win such financial successes, without giving an undivided and absorbing attention to their money-making schemes? The clergyman can give no such attention to worldly business; he would deserve to be degraded if he did. Again, the business man does not always stop to consider the sharp divergence of a large portion of his common business principles, from the express laws of the Christian Religion. The clergyman cannot act upon those principles; if he did, he would be already self-degraded, and would soon be denounced by the world itself.

OMNIBUS.

England has shown a courage like that of the Boers, by granting them peace and the independence they asked.—The upper Missouri river rose higher than its banks, on the 27th ult., owing to the breaking up of the ice; and several villages were flooded and much property destroyed. S. Pierre, Dakota, was one of the greatest sufferers.—April 6th was the anniversary of Greek Independence.—Last year the silk industries of the United States gave employment to 34,440 operatives, who were paid an aggregate of \$9,107,825 in wages. Census-office returns show the total value of finished silk goods produced during the year in the United States, as nearly \$35,000,000.—The Italian government has already expended \$4,000,000 in improving the Tiber at Rome.—At last reports, Lima (Peru) was still in the hands of the Chilians. The pillage has been a disgrace to modern warfare; \$6,000,000 would not replace the damage.—The centennial birthday of George Stephenson, the great civil engineer, which occurs this year, is to be celebrated in England.—If navies or armies made a country great, we should have to stop our boasting, and hide our "diminished head." England's navy consists of 238 ships; that of France of 495; of Russia, 225; of Germany, 85; and of the United States, 83.—Parnell stayed at a meeting in London, the other day, that money is flowing from America to Ireland at the rate of £4,000 weekly.—An important discovery has been made on the Mojave desert. It has been found that grape cuttings inserted in the trunks of the cacti, grow and thrive as vigorously as in cultivated land. By the use of a chisel a man can plant a vineyard in a day; and the vines will climb the cactus, and grow without further cultivation.—Cardinal Becci, the brother of the Pope, is dead.—Mr. Jewett has declined to become president of the "World's Fair Commission," in place of ex-President Grant; and it is now generally thought that the whole thing will fail.—The latest and most reliable news from White River, Col., points to an outbreak of the Utes early in the spring.—Guatemala, which lies almost under the equator, had a heavy frost Feb. 10th, destroying all crops.—The stories and anecdotes about George Eliot continue to be published; some of the latest are that her translation of Spinoza's Ethics is shortly to be published, and that, shortly before her death, she had completed the plan of a new novel, which was to be "positively the last." It was to be a work, like "Adam Bede", with country scenes and places.—England is being flooded with New York sovereigns, counterfeiters made in America, so perfect as to have deceived the English experts for some time.—The coronation of the Czar will not take place till the end of the year, when the period of mourning will be over. It will take place at Moscow.—The constitutional amendments were adopted in Indiana, and hereafter that State will vote for government officers at the same time the majority of the rest of the States do.—The new "European, American, and Asiatic Telegraph Company" has been organized. Ocean lines are to be laid to Canada and the European and Asiatic continents.

The Household.

All communications for this Department should be addressed to THE HOUSEHOLD, 225 East 10th St., N. Y. City.

Miss Corson's Cookery for the Sick.

Omelet.—There are two kinds of omelet. One is made very light and puffy by beating the white and yolk of the eggs separately, and then stirring them lightly together while cooking. The other is a

Plain Roll Omelet for Breakfast.—Have ready the frying pan hot, then break three eggs into a cup, and add a salt-spoonful of salt and a quarter of a salt-spoonful of pepper. Beat only long enough to mix properly, say for one minute. Then put the frying pan on the fire, with a tea-spoonful of butter in it. When the butter begins to froth, pour into it the beaten eggs, and as fast as they cook on the bottom, break them away from the bottom of the pan with a fork (Miss Corson illustrated this by slipping the fork under the omelet on the right hand side of the pan, and gradually rolling it up and over towards the left) to let the uncooked eggs down on to the bottom of the pan, until all of the mixture has in this way been sufficiently cooked. Then roll it up with a fork (throwing it over from right to left) on to one side of the pan, and turn it out into a hot dish. Three eggs are enough to cook at one time. A plain Breakfast Omelet which is gotten abroad, is made by putting into the middle of it, chopped parsley, mushrooms, and tomatoes, with wine. It is then called *Omelet with fine herbs*.

Eggs on Toast.—Many a dish that should be delicious is spoiled for lack of care or skill in preparing it, and none more frequently than eggs on toast. Cut the bread evenly, about half an inch thick; warm it through thoroughly on both sides before beginning to toast it, then brown evenly. Have some melted butter ready in a deep dish, and laying the neatly-trimmed and toasted bread in a covered dish, spread some of the melted butter over each slice as fast as toasted. Cover the dish closely, and set in the oven to keep warm. Then put about a half a pint of boiling water into a shallow pan, set it over the fire, and break in, one at a time, as many eggs as will be needed. As soon as the whites are stiff or set, take out one piece of toast at a time, and lay on a hot platter, and with a spoon lay one egg on each slice of the toast. When done, send to the table hot. This makes a delicate dish for breakfast, and digestible for invalids as well as for strong people.

MYSELF AND YOURSELF.—The family should be the centre of the best influences of which human nature is susceptible, and it is a great mistake to suppose that a good and happy home will come of itself in a well-meaning household.

Many elements must enter into a happy home life which do not appear on the surface, nor suggest themselves to a careless participant. One of the most important of these is a practical recognition of the distinct personal rights of each member of the family. The best household discipline is that which secures as much individual freedom as is possible with implicit obedience and unquestioned restraint in necessary things. The most successful parental government is that which earliest enables the child to govern himself.

Freedom should be afforded for the peculiar talents and tastes of each to develop naturally, and tender consideration shown, and special safeguards provided for individual temptations and faults. . . . One of the unspoken and dimly comprehended grievances of children, especially older ones, is the failure on the part of the parents to allow the child to be himself in the best sense of the word. To be let alone is sometimes a great relief. A sensitive nature shrinks from having its shy thoughts intruded upon, its weaknesses laid bare, its motives rudely probed, its inexplicable moods sharply questioned. We should always wait reverently at the inner door of another's life, at least knock for entrance, even in our most intimate freedom.

L. A. F.

If we had known how the sharp words we spoke this morning at the door, had stung the sensitive heart, not transiently, but with a pain, that throbbled and ached all the day long—ah, if we had known, we would not have said what we said. If we had known how the remembered sneer would have cut into the dear one's happiness, as a knife cuts the fine-fibred and sensitive flesh, with a pain not felt at the gash so much as in the sore and the healing; ah, if we had only known how the sneer would hurt, the lip would not have taken that wicked curve. Had we but known how the absence of the customary kiss would have made home dreary all the way through—have cast the sun into an eclipse; have taken the pleasure from the social day, and made the children's laughter sound like a painful intrusion—ah! had we but known, we would not have left the door without leaving within the door, as it closed, the benediction of the looked-for kiss.

Had we but known the pain the harshly-spoken judgment would cause—judgment right in itself, perhaps, but which spoken harshly seemed like censure, when if spoken gently, would have made the needed and meekly received correction—ah, had we but known, we would have put it differently. Had we but known that it was to be the last meeting, and not the brief and insignificant one that we deemed it, how differently we should have acted.—*Golden Rule*.

A CONVENIENT BASKET FOR HOLDING WORK.—A very neat and convenient receptacle for work, etc., can readily be made out of an ordinary willow waste-paper basket. Strips of silk should be inserted under and over the strands, joining the ends on the inside. After the strips are inserted the basket should be lined with muslin, and a silk covering added, allowing about a quarter of a yard in width, above the basket, which can be closed with gathering strings. A basket thus fitted up, will hold a great deal of work, and when not in use will serve to brighten a corner of the sitting-room. A black basket with red silk trimmings will be found durable. Fine delaine will trim nicely, when it is not convenient to use silk.

FOR THE CHILDREN.

What Does It Matter?

It matters little where I was born, Or if my parents were rich or poor, Whether they shrank at the cold world's scorn, Or walked in the pride of wealth secure; But, whether I live an honest man, And hold my integrity firm in my clutch, I tell you, brother, plain as I can, It matters much!

Stories on the Catechism.

By C. A. Jones.

I believe in the Holy Ghost.

MISS ALICE.—CONTINUED.

They were in Poplar Court now, and Mabel Baring followed the girl up the old staircase, and stood by her side in the miserable room. She whose boast it was that she had "once been a lady," lifted her face, all coarse and bloated now, from the straw pillow upon which it rested, and looked up into the calm compassionate eyes, which were bending over her with such tender pity.

"Your daughter told me that you would let me come and see you; I would help you if I could, on this Christmas night." "Christmas! ah, there's no Christmas for such as I am,—once it was different, but those days have passed away." And a look that had in it something like remorse came upon the woman's face.

"Oh, do not say such words. Christmas is for all,—the poorest, the most weary, the most suffering can come to Him in the lowly Manger as at this time." "Poor, and weary, and suffering," repeated Alice's mother; "yes, yes, I know that, but what of those who have fallen into the lowest depths of sin and degradation; what of those who knew the right way, and have turned from it, and have sunk as I have?"

Oh, Mrs. Norton; come to Him to-night, and throw yourself before Him in the Manger, and ask the Holy Child to bring you back some of the innocence you have lost." And as the chill December blast whistled through the old broken window, Mabel Baring, kneeling upon the dirty floor, prayed that the soul of Alice's mother might be drawn to the Child Christ that night.

Still the poor woman shook her head and muttered, "Too late, all too late! Alice is always talking of the Voice of the Holy Dove; but I never heeded it, never listened to it, and now, oh, now, there is no hope for me!" "My friend, He is whispering to you even now of pardon and of peace; let me send a clergyman to you to help you; and believe me, I will be Alice's friend, and help you as well as I can."

"Pardon and peace," repeated the poor woman; "oh, let me hear of it now, if, as you say, it is not too late." Mrs. Norton turned her face to the wall, to hide the tears which fell from the poor sunken eyes which had shed no tears of penitence all through those weary years; and Mabel Baring knelt for an instant on the dirty floor, and prayed for her fallen sister, for His sake Who came as at Christmas time with the promise of never-ending love and forgiveness.

Mabel drew the girl towards her and kissed her forehead; and as she did so some vague, undefined fear was upon her, some strange forbidding that perhaps the mother—who seemed so near death—might be spared, and the brave, unselfish child taken from a world which had never had in it one single gleam of brightness for her. Promising to be with them early in the morning, Mabel Baring bade them good night, and hurried home, with a feeling of thankfulness in her heart that it had been allowed to her to carry comfort to one poor weary soul on the glad Christmas Eve.

The morning of the birthday of the Incarnate God dawned upon the earth, and from the Altars of the whole Catholic Church, there went up that great act of thanksgiving, that sacrifice of praise, before which the faithful bowed in adoration at the Feet of the Holy Child in the Manger.

There were sounds of mirth and revelry in Poplar Court, when, early in the afternoon of Christmas Day, Miss Baring and a grave-looking clergyman passed through the wretched place, and went into the miserable dwelling where she who had been once a lady lived in all her poverty and sin.

"I will wait here," said Mabel, "if you will send Alice to me. I think you will manage the poor woman best alone."

"This is hardly a fit place for you, but I suppose you do not mind it?"

"No; and I shall be glad to see Alice alone; I felt anxious about the child last night."

If such had been her feelings the night before, her worst fears were confirmed when Alice appeared before her, with flushed cheeks and sparkling eye, and yet with such a weary, haggard look upon her poor thin face. "Alice, what is it, is your mother worse?"

"Oh no, ma'am, she's better, ever so much better; she has not looked as she looks this morning for a long, long time; and it's all thanks to you, ma'am. Oh, I'm so glad I went and asked you to come last night."

"Then, my child, are you ill?"

"No, not ill, only my cough hurt me a little last night, and I could not sleep, and I was afraid of waking her."

And, even as Alice spoke, there came a sharp, distressing cough, and the girl held her hand to her side in order to try to stay the pain.

"Alice, you must let me take care of you." Tears were in poor Alice's eyes, as she answered: "I have never been taken care of in all my life, no one has ever loved me, but I think mother loves me a little now. Oh, I have wanted it so often—wanted some one to speak kindly to me, and no one ever did it; and all my life I have been very lonely, and I am very tired now."

And poor Alice's head drooped on Mabel Baring's shoulder, as though it had at last found a resting-place there. In a short time the good clergyman re-appeared, and spoke a few kind words to the poor girl.

"We must take you both away from this place," he said, "you and your mother; it is not a fit place for either of you. I know a good woman who will take you into her house, and there your mother will be cared for, and you" (and the searching grey eyes looked kindly upon the poor trembling girl) "will have some one to share the task of nursing her."

Alice could not speak; surely joy had come to her on Christmas Day, and the love she had so longed for was brightening her life.

Weeks passed away; the dreary attic in Poplar Court was untenanted, and in a neat little cottage in Highgate, Mary Norton sat watching by the dying bed of her child. Things had indeed changed; the woman who had been very near death, brought there by poverty, want and drink, had been spared, and given time for repentance; the girl had caught her death sickness on that cold, snowy night, when she had sought help for her seemingly dying mother.

She had received her first and last Communion. "I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, His only Son, Our Lord." The girl's voice sank into a low, inaudible whisper; but they knew she was still saying the Creed. Then came a sudden strength; a smile of unearthly beauty was on the poor worn face, and clearly and distinctly sounded the words—"I believe in the Holy Ghost."

Then there was silence. "Miss Alice" had gone from suffering to the "dear Land of Rest." Her mother lives on, a sorrowful, repentant woman; listening for the Gentle Voice which was her child's comfort and safeguard.

Bible Studies.

NO. X. Written for the Living Church. Something that is frequently mentioned in the Old Testament, as emblematic of power, dignity, and dominion. It is worn by some of the Orientals as an ornament, and is a token of eminent rank. The women among the Druses on Mount Lebanon wear it as a badge of wife-hood. It was placed in the casques of the kings of

Macedon. It has often served as a drinking cup. It has embellished the most sacred places; and criminals laying hold of it have found refuge and safety from deserved punishment. There is great significance in this escape from the penalty of sin; that to which the guilty clung, was besmeared with blood, typical of the crimson stream that alone can save the sinner from the consequences of his crimes.

This same thing of which I am thinking has been often bestowed on the pictorial representations of heathen gods and heroes. It has also been gilded and suspended in the temples.

The Germans have perfected it as a wind instrument and some of their regiments have only this music. A celebrated Italian artist has attached it to a great Law-giver. What is it? F. B. S.

A CRY FROM THE HEART.—Little dunce (looking up suddenly from her history book.) "Oh, Mamma darling, I do wish I'd lived under James the Second!" Mamma—"Why?" Little dunce. "Because I see here that education was much neglected in his reign!"—Punch.

Mark Twain, in his lecture at San Francisco upon the habits of the Southern Sea Islanders, offered to illustrate the manner in which the cannibals eat their food if any lady would lend him her baby. The lecture was not illustrated.

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