

# The Living Church.

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

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WHOLE No. 172.

## QUINQUAGESIMA.

Written for the Living Church.

The voice of prayer fell on the sacred calm;  
"O gracious Lord! Who hast this lesson taught,  
That without charity our deeds are naught."  
Who then shall wear the crown or bear the palm?  
Who shall his soul in peace secure embalm?  
Then followed the Apostle's burning words  
Which penetrate the soul like flaming swords,  
Each sentence in itself a holy psalm.  
"And have not charity." O look within  
The heart, to see if that sweet guest be gone;  
The attribute God-given to deal with sin;  
For minor sins its presence will atone.  
O ye who find it not, this day begin  
To shelter her "who seeketh not her own."  
ALICE GRAY COWAN.

## A Child-Martyr.

Written for the Living Church.

On the morning of the 22d of October, 1781, the noble palace of Versailles presented a scene of joy and exultation. A son had just been born to the "good Louis," a son who was doubtless destined to follow in his father's footsteps, and to lead the nation, which had been for so long suffering under cruel wrongs, by the still waters of peace and prosperity. The joy was not confined to the courtiers. The whole people participated in it; from every side came felicitations to the happy parents; old enemies were reconciled, in honor of the event, and even strangers could not pass one another on the street without taking hands in congratulation.

Seven years before, Louis, fifteenth of the name, had been carried to a loathsome grave amid the jeers and execrations of his subjects, who had once bestowed upon him the title of the "well beloved." His cup of iniquity was full. Never had man had such opportunities for winning a people's love, a people's gratitude; never did man more merit a people's hate. At last the tomb received him, and his grandson, a young man of spotless reputation, of high promise, donned the crown of St. Louis.

The new king felt the awfulness of his responsibility, and his first act was to publicly invoke the favor and protection of the Ruler of Princes upon himself and upon his young and charming spouse. Louis the sixteenth and Marie Antoinette. These were the parents of the child whose advent into the world on that October morning, seemed like a day-spring from on high to the people of France. What prayers were poured out before that cradle, what hopes expressed!

The mother took the education of her child into her own hands. She was well fitted for the task. Daughter of that Theresa, who with more than manly ardor, had successfully marshalled the hosts of Hungary against the ambitious perfidy of Frederick, she brought to France all the determination, all the courage of the Hapsburgh Caesars, joined to a firm sense of duty, and to an almost exaggerated contempt for weakness and indecision of every kind. These latter failings she could not fail to be painfully conscious of in her husband, and she resolved that her son should be free from them. But while filling him with manly principles, she did not neglect the softer virtues. She taught him that the lowly were to be his especial care, that the poor were peculiarly his heritage, and many a stricken peasant, and many a weeping widow, in the remotest corners of the land, had reason to bless the royal child and the royal mother.

The years crept on. The child was growing up and seemed destined to be all that the nation could desire. But the horizon was darkening. Strange murmurs were heard, and suddenly, like an avalanche, the terrible Revolution, offspring of centuries of guilt and horror, burst forth to give the world the nearest approach that it has seen to the reign of Anti-Christ.

From the palace, parents and children were hurried to the prison; and the first grief of the little Louis, now eleven years old, was the separation from the play-fellows and the books that he loved so well.

It is from now that the life of this boy offers an example of courage, of patience, of Christian resignation and of Christian piety, which has perhaps never been equalled in the lives of God's saints. From a palace to a dungeon, from luxury to want, from obsequious anticipation of every desire to insolent denial of the bare necessities of life, such was the change. And through it all the boy remained brave, pure, pious, faithful.

Poor child! With no great gifts had he been endowed; he gave token of no splendid intellect, of no brilliant genius, but better far, he had a kind loving heart, a gentle spirit; one can say of him as was said of another, that he was "born to suffer and for suffering."

At first the royal captives were allowed free communication with each other, and spent the greater part of their days together, but soon crueler counsels prevailed and separation was enforced. When it was proposed to take her boy from her, Marie Antoinette became a lion. "Punish me in any way; deprive me of food, of raiment, but leave, oh! leave me my child," she cried, but all in vain, and it was literally "over her body" that the little Louis was dragged by the brutal tools of murderous anarchy. How tell the terrible story of the three years that followed? The royal child was handed over to the tender mercies of an incarnate devil, with in-

structions to make him forget his birth, his faith, his God. The wretch worked hard. Every day the boy was drugged with liquor, and in that condition dragged before his mother and forced to utter blasphemies of all sorts; he was ill-treated in a way that makes the blood boil to think of, forced to do the most menial, the most revolting offices for his fiendish keeper, kept without food, without clothes, over-run with vermin, beaten sore, not even allowed to sleep! And through it all the little martyr preserved the dignity of a king and of a Christian. One of the ruffians to whom he was surrendered, said to him one day: "Ah, Capet, if you were to become king, wouldn't you have your revenge! What would you do to us?" "Forgive you," said the worthy little descendant of St. Louis. Was not that answer enough to cool even the animosity of vice against virtue. One would have thought so, but a more horrible, a more fiendish torture was in store for him.

One bright afternoon, in the autumn of 1793, Louis was called hastily to the ante-chamber of a tribunal; a pen was placed in his hand, and he was told to sign a document which lay before him. He was then carried into court, and asked if the signature was his. The document—can one believe it—was a series of foul accusations against his mother, and this document, signed by a child ignorant of its contents, was used as evidence and served to condemn that mother to death! This was not enough for the devilish cruelty of the brutes, to whom God, for some inscrutable reason, had given up the fair land of France. The boy must know what he had done. Accordingly, he was told that his mother had been condemned and executed on his evidence—the mother whom he loved so well.

Poor boy, for one moment it seemed as though he would revolt, but soon the thought was dissipated. He threw himself on the ground, and his only words were, "Mamma, mamma, forgive me, pray for me."

From that moment till his happy release, nine months later, he never spoke a word. He felt that his tongue had been made use of to put his mother to death; he had still a sister, he would be silent. Threats, blows, promises, all were in vain. He could not even be induced to murmur, but calm and inflexible, with doubtless a God-given strength, he would turn away from his persecutors, and take refuge in prayer—praying probably for them, asking too, perhaps—who could blame him—that an end might be put to his misery.

After the fall of Robespierre, a new regime was inaugurated, and the Government bethought themselves of this heir of forty kings, and determined to give him some measure of freedom. Delegates were sent to him, but not a word could he be induced to utter. Delicacies were set before him, every encouragement was offered, but without avail. It was too late.

At last, none too soon, the end came. In the midst of the bright summer of 1795, the boy was stricken down. The best medical attendance was useless; he proffered no complaint; asked if he forgave all who had ill-treated him, he made an affirmative sign with his hand. One of those present said: Are you happy at the thought of going to another world? A bright smile illumined his pallid face, the long silent lips murmured gently the sweet words, "Mamma, mamma," and the little royal martyr passed away to receive a brighter and more glorious crown than that which was his by birth.

Since the Church of the Mediator, Brooklyn, of which the Rev. J. W. Sparks is rector, came into possession of the building at the corner of Ormond Place and Jefferson street, the parish has taken a new start. A Guild has been organized for charitable purposes; daily Morning and Evening Prayer has been sustained; and the Sunday Services have been multiplied. All this work has given rise to the necessity for additional ministerial assistance. Accordingly, the Rev. John J. R. Spong, of the Diocese of New York, has accepted the position of assistant to the Rector. The new surpliced choir of men and boys, with the auxiliary of female voices (after the style of St. Mary the Virgin, of New York), under the able direction of Mr. Russell T. Joy, organist, has already far exceeded the most sanguine expectations of its friends. The vestry has had placed before them the plans for the remodeling the church for their consideration and approval, which, when carried into effect will make this edifice one of the most attractive church buildings in this city of churches. The architect, Mr. J. D. Miller, of New York, has in the plans developed a church of Norman structure.

In excavating the new building of the Produce Exchange, New York, three British cannon balls were recently found, and a keg containing a large quantity of English half-pennies, bearing dates from 1738 to 1745 inclusive. The relics are thought to have some connection with old Fort George which stood on this site before the war of the Revolution.

For the discovery of seven comets, Professor Swift, of the Rochester observatory, has been awarded the Lalande prize by the Academy of Sciences of Paris.

## Home and Health.

By a Business Man.

MR. EDITOR:—Of all the inventions of modern times, the contrivances for supplying houses with sewer-gas are most complete. Indeed, it may be said that the degree of civilization to which a community has attained, is measured by the amount of sewer-gas consumed. The savage knows nothing of this luxury. He breathes raw air, ignorant of the art of sewerage, whereby the oxygen of the atmosphere is adapted to the delicate constitution of a superior race. The rude tiller of the soil, living afar from the refinements of city-life, maintains his stolidity and strength without the aid of this modern improvement. The citizen of the small town also manages to exist without sewer-gas. It is only the city, that can enjoy in full the blessing of this artificial air.

The methods which are employed in the city for securing this crown and glory of civilization deserve attention. They are very simple, and can be easily adopted even in small towns. The first requisite, of course, is a sewer. Sewer-gas is formed in a sewer. This is only a drain into which filth is emptied. For complete success in the manufacture of sewer-gas, the drain should be closed at both ends. This may easily be done by placing its mouth under the water of the stream into which it empties, and by closing the house end. The gas is rapidly manufactured, as the sewer becomes encrusted with decomposing matter. As this gas cannot pass out at the mouth of the sewer, downward, it will make its way upward into the house. It is not really essential that the mouth of the sewer should be closed. A strong wind blowing into it will effectually force the gas upward, in which direction it naturally tends. In order to draw the sewer-gas into the house, to insure a plentiful supply, a partial vacuum may be created by heating the house. This forces the air out, and brings the sewer-gas in. All openings for the admission of pure air must be strictly prohibited.

To prevent the escape of the air from the house, down the sewer, and so forcing the sewer-gas out, architects have invented what is called a "trap." Its design is to promote the circulation of the gas which is so conducive to culture, and profitable to physicians and undertakers. The "trap" is formed like a siphon. It is cunningly devised to empty itself. A series of these inventions may be so arranged, that, if any single one of the number fails to work in this way, another will supply the deficiency. All the traps in a well-ordered house may be siphoned by a single trap properly constructed.

The traps being arranged to open automatically when there is an accumulation of sewer-gas from the decomposing filth in the sewer, there is nothing to prevent the enjoyment of inhalation by all the members of the family. To get the full benefit of it, they must confine themselves in-doors, for the greater part of the time, and the house must be kept closed, ventilated only through the sewer.

The plan here outlined is very popular. At least nine houses out of ten, in our cities, are so arranged, and the result is apparent in the refined pallor imparted to the complexion, in the nervous condition, and the delicate constitution of the inmates. These contrivances for the general distribution of sewer-gas are working wonders for our generation. The ancient energy of the Anglo-Saxon race is departing, with other relics of barbarism, and the aesthete is the coming man. The aesthete must have sewer-gas. From nothing less refined can his inspiration be drawn. He will even cross the Atlantic to tread the soil where sun-flowers are spontaneous, and sewer-gas is unlimited.

In addition to inventions for introducing sewer-gas, described above, many houses have a most ingenious device for insuring a putrid pool under the basement floor. The sewer-pipe is carried under the house, the entire length; and, as the walls settle, under which it is laid, the joints are opened, and a way is made for the escape of the contents under the basement floor. Catch-basins and cess-pools are also valuable adjuncts to the machinery for supplying houses with sewer-gas. With the modern improvements now available, no one can reasonably complain of being deprived of this luxury. It is as cheap (and nasty) as are some daily papers.

There may be some among your readers who sympathize with me in my savage instincts; some who—living in cities—still retain a fondness for aboriginal air, and have not yet attained to the aesthetic culture that feeds on sewer-gas. If such there be, I desire to say to them, that this innovation may yet be successfully resisted. For one, I am not disposed to yield to it. I believe in pure air, good blood, healthy complexion, and long life; and firmly believe that there is nothing inconsistent with religion and culture, in these things. If you are disposed to allow space for some suggestions on the prevention of this abuse and outrage of "heaven's first law," I will give my thoughts in another letter.

On Septuagesima Sunday, the Rev. Warren C. Hubbard celebrated the fifth anniversary of his Rectorship of St. Paul's Church, Brooklyn, N. Y. In the evening he preached an anniversary sermon, giving at its conclusion some interesting

facts and statistics concerning his work in the parish. During the five years, he had presented 103 persons for Confirmation, married 37 couples, buried 78 persons, baptized 143 infants and adults, celebrated the Holy Communion 136 times, 108 in public and 28 times to the sick; has preached 509 times, and exclusive of these official acts, has read the Service 1,533 times. Parochial visits have been made, far exceeding 3,000. Many organizations for Church work have been established in the parish, and are in successful operation; the Rector's Guild, which in the three years of its existence has put into his hands \$259.40 for the relief of the poor, and contributed besides \$109.95 to the special sinking fund for payment of the Church debt; the Choir Guild, composed of members of the surpliced choir and others, which besides sustaining the music of the Church, originated this special sinking fund, and has raised for it during the past year, \$3,322.48; the Industrial School; the Employment Society; the Altar Committee, which has to keep the altar supplied with flowers, afterwards distributed to the sick; and St. Agnes' Guild of poor working girls which has done a noble work, dear to the Rector's heart. In his sermon, the Rev. Mr. Hubbard spoke only modestly of these things, but it may be added that he found the parish in a greatly divided and depressed condition, and has built it up in spiritual and material things alike, introducing frequent Services, with beautiful and Churchly worship, and rooting himself deeply in the hearts of the people. The church is one of the largest and finest in the city, and located in a pleasant resident quarter. Though heavily burdened with debt, it has a future of much strength and usefulness before it.

## Bowels of Mercies?

To the Editor of the Living Church:

A few weeks ago, I sent to you an appeal in behalf of a clergyman who is a gentleman and a scholar, and whose library is about to be sold to pay a debt of \$500, which he had contracted in order to secure the completion of a mission chapel. I should be glad to think that this appeal will not fail. With your influence in its favor, I think it will succeed.

I sent substantially the same appeal to another Church paper, which has made more money by the Church than you are likely to make; and, now, I have found out the reason. It is conducted on "purely business" principles. In their private capacity, I suppose its managers have that part of the Christian man which St. Paul calls the "bowels of mercies;" but in their editorial capacity, that organ is not permitted to interfere with business. Bowels of mercies are not business; the people of the Church are not to be expected to consider the struggles of a poor missionary with bowels of mercies; that would not be business. And the one thing needful in newspaper service is to always agree with people; that is business; it pays.

Last week, I received a note from the editors of the paper in question, signed "Editors of the —," giving the reason why the appeal could not be published in their paper. Here it is: "The case of the clergyman in question, we do not think is one in which we could wisely make such an appeal. He seems to have given his note for a sum which he had no means of paying. The fact that this was for the completion of a church will not make the laity, to whom the appeal is addressed, less likely to look at the transaction from a purely business standpoint; and viewed from that standpoint we can not see how it can be regarded otherwise than wholly indefensible."

There is another part of the Christian man which one would infer to be superfluous or perhaps inconvenient, in the religious newspaper business. I mean the charity which hopeth all things, and believeth all things. Before condemning a suffering but uncomplaining brother's conduct, as "wholly indefensible" charity would have asked: Is there no palliation of his fault? Is there not, perhaps, some detail of facts which our correspondent has written for the sake of brevity, and which, if we knew it, would show this "wholly indefensible" fault to be no fault at all? Charitably, even on the tripod, it seems to me, would have given a worthy and unfortunate brother the benefit of that doubt. I think it would have helped him first, and would have admonished him, if he really needed admonition, afterwards.

Supposing safety to be a prime consideration, Charity would have been perfectly safe, if it had not only hoped but believed all things in this case. Our brother's conduct, it would have joyously learned, was perfectly defensible even from a purely business standpoint; and from any standpoint whence manly self-devotion is visible, it is something more than that. A mission church had been nearly completed. Drawing, working plans, and contracts had been made by the missionary. He had worked in its construction with his own hands. Its consecration was desired. The Bishop's visit could be made at a certain time only. Some eight hundred dollars had been raised and paid on the building. Before the consecration could take place, the church must be finished, and the remaining \$500 must be secured to the builder. From an influential and very promising quarter a contribution had been assured. With this assurance, the

missionary gave his note for the amount; not trusting to luck, not even to promises; but well knowing that his personal note implied his personal obligation, and engaged his personal honesty. He told the builder that the note would be paid, if necessary, by the sale of his library; and if he should die before it was paid, his whole-souled wife promised to pay it out of the small sum she would receive from the Clergymen's Assurance League. The work was done, the note was cheerfully received, and the church was consecrated. The expected contribution did not come in. Our brother accepted the situation. He owed the money, and there was but one way to pay it. He ordered his books to be sold; and in the meantime, till they shall be sold, he pays interest on his note. He never complained to any one. I learned the facts quite accidentally; and I, not he, nor with his slightest knowledge, made an appeal to clergy and laity that we should pay that debt, as the Church's debt, which it is, and save our brother's little library, the only property he has on earth. He is a man whose "Church views," I have reason to believe, are very different from mine in some particulars; in that respect, I take it for granted that he is a very wrong-headed man. I fear, too, that he would not make a fortune as a Church-publisher; I suspect that he would not dispense with "bowels of mercies" even in business. In this particular matter before us he certainly did not regard things from the "purely business standpoint" of his own interest; he had the folly to regard them from the stand-point of sacrifice. But, for all that, I assert that from the "purely business standpoint" of debtor and creditor, which he has not disregarded, his business integrity in this affair is as clear and spotless as that of any man in the world. So his creditor thinks, also.

Messrs. Editors, I have taken little interest in the tedious talk which has been going on about the supposed horrors of our "parochial system" (much of it in the Church-paper to which I have referred). It is not the parochial systems which is at fault, so much as the voluntary system which is hard to work; and it is not systems so much as the men who apply them, that need to be converted. In the circumstances of our Church, I find that where the proposed substitute for our parochial system is applied, it works as badly for the clergy as the other. Under our existing system, many of our brethren are in evil case, because "bowels of mercies" are lacking in the body. No system will supply these. Every system will be cruel without them. With them, any system will work reasonably well. Just as things are, what better can we do, than to try to right the wrong and soothe the sorrows that come from time to time before us? If we were all to do that, many of the wrongs and sorrows of our brethren would not happen. When they did happen they would be relieved.

I thank you, Messrs. Editors, for your kindness, and enclose a contribution (unconditional) from St. George's Church. JOHN FULTON.  
St. Louis, Feb. 12.

## Meeting of N. E. Deanery, Ills.

The Convocation of the N. E. Deanery met in Christ Church, Harvard, on Monday Feb. 6th. Evening Prayer was said at 8 o'clock, and a sermon preached by Rev. T. N. Morrison, Jr., on the text "All things are lawful unto me, but all things are not expedient." (1 Cor. vi: 12.) On the following day, before the appointed 10 o'clock Celebration, the Chapter was called to order by the Dean. Present: The Dean, Rev. A. A. Fiske (Rector), Rev. Canon Knowles, Rev. Messrs. Davis, Perry, Averill, and E. Ritchie. The minutes of the last meeting were approved. The Rev. E. Ritchie was re-elected Secretary. Reports were offered on the work at Austin, Englewood, and Pullman. There are regular Services now at Englewood. The matter of Services at Pullman was in the Bishop's hands. The Dean reported the procuring and reception of a furnace for the church at Harvard.

Naperville was selected as the next place of meeting, on Tuesday and Wednesday, 2nd and 3rd of May. The Dean appointed four speakers for Tuesday Evening, and the Rev. B. A. Holland, Essayist for Wednesday.

A Celebration of the Holy Communion followed; the Dean acting as celebrant, assisted by the Rev. Canon Knowles. After the Celebration, the Dean presented an Essay on the interpretation of Scripture, and the relations between the Bible and the Church. The members of the Deanery were most hospitably entertained by parishioners, during their stay at Harvard.

On the Evening of Tuesday, the Bishop, who had purposed being at the meeting of the Deanery, but was detained, came out, preached, and administered Confirmation, those of the members of the Chapter who were able, remaining and taking part in the Evening Service.

The church-building at Harvard is very pretty, and in excellent taste. It is built of wood, and consists of porch, nave, chancel and vestry-room. The "belfry" would be better if it were large enough to hold a bell, otherwise, it is quite a model. The chancel would be very much more effective in appearance and in teaching, if the choir-floor were lowered and the Altar raised. The windows are very good indeed. They show how great an improvement has taken place in the work of staining glass. Sometimes the symbolism is a little obscure.

Upon the whole, we warmly congratulate the earnest and indefatigable pastor, upon the accomplishment of so much, under great disadvantages and discouragements. We trust he feels that, at last, he has turned the corner.



The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

California.—The Rev. Thos. A. Griffiths arrived from Georgia, and took charge of St. Paul's Mission, Bakersfield, Kern County, last week. He makes the third member of the "San Joaquin Valley Association Mission." The Rev. D. O. Kelley was with him on his first Sunday in his new charge, to turn the mission over to him and see that he was duly "installed." Mr. Griffiths preached morning and evening, giving great satisfaction to those who heard him, and promise of peculiar adaptability to that very difficult field. The Holy Communion was celebrated by the Rev. Mr. Kelley. The Church has the lead in religious influence and position in Bakersfield, and by a wise and energetic ministry of the Word and Sacraments, and in the pastoral office, she ought to maintain the advantage. A church was built this year. There are now five organized missions, two churches, and two parishes, three missionaries, about one hundred communicants, and a monthly revenue of \$130 in the San Joaquin Valley, where Church work was first begun by Mr. Kelley, less than two years and a half ago. Two more churches are likely to be built within a year at St. Paul's Church, Live Oaks, has recently had placed in it a beautiful stained-glass window, in memory of Miss Martha A. Stafford. The centerpiece represents a cross, encircled by a crown, resting upon a background of mingled blue and gold, whose contrasting lights are dispersed in subdued radiance throughout the church. This tribute of affection to the memory of her sister, was presented to the church by Mrs. Howard, wife of the Rector, and recalls to every heart the memory of one who was the embodiment of Christian graces. At the base are the words: "In loving memory of Martha A. Stafford; born May 24th, 1838, died July 8th, 1881. Her works do follow her." The window was made by the Messrs. Lamb, of New York, and does credit to their usual good taste and workmanship.

The present Rector has been there for two years, during which time he has baptized twenty-two persons (three of whom are colored); and presented for Confirmation eighty-one candidates (three colored). The Services are, as usual, on Sunday morning and evening; also, in the course of the week, on Litany days. Sunday School is opened with the regular Morning Service, at which any who desire may be present; at the same time giving the children a Church Service for themselves.

Central New York.—A great improvement has been made in the chapel of Trinity Church, Elmira. The whole effect is beautiful and brilliant, and there is probably no chapel in Western or Central New York that is superior to it. A lady in the congregation paid the expenses; and this is but one of her many generous contributions to Trinity Church. A few years ago, the exterior of the church was painted through her liberality. The beautiful Corona that hangs in the chancel, the Eagle Lectern, a part of the solid silver Communion set, the Altar cloths, and various other things of beauty and utility, were given by the same bountiful hand which is so often open, not only for Church objects, but in deeds of charity for the poor and distressed, everywhere. It is needless to say that her graceful and generous acts are highly appreciated by the Rector and Vestry, and by the whole congregation.

Central Pennsylvania.—The Rev. H. C. Swencler, late of Chambersburg, has accepted the call to Grace Church, Honesdale, and officiated in his new parish on the last Sunday in January. He was once a Methodist minister, as was his father before him. He is now a most loving and sincere minister of the Church, throwing all his energies into his work; is very genial and highly esteemed. His predecessor in Grace Church was the Rev. T. E. Caskey, a man of rare enthusiasm, and greatly beloved by his flock. In consequence of overwork during the last Lenten season, his health failed completely. He had so many services (and others in prospect for Easter), beginning with the Early Church at that, before completing the first Service on Easter morn- ing, he was obliged to give up. From that time, his parishioners have hoped for his restoration to health, and have given him entire respite from all parish duties, but in vain; and he left, in May last, to seek in a foreign land (Germany) that which he failed to find in our own country. Mr. Caskey had some cherished plans, one of which was to celebrate in a becoming manner, by the presence of prominent clergymen and the Bishop, the approaching semi-centennial of the organizing of Grace Church, which will occur on the 13th of February, 1882. It was intended to make the occasion one of much interest, by a special reference to all those connected with this parish, who, during the last fifty years, have entered into their rest. It was also designed to cancel the comparatively small debt of two or three hundred dollars remaining on the rectory. The church is a beautiful brown-stone edifice, and free from debt. The Sunday School is a model one.

Connecticut.—The winter Convocation of the Clergy of New Haven County, met in Trinity Church, New Haven, on Tuesday, January 31st. The first Service, consisting of Morning Prayer and the Holy Communion, was at 11 A. M. The Convocation Sermon was preached by Rev. E. S. Lines, of St. Paul's Church, New Haven; his text being St. Luke xvii. 5. "The Apostles said unto the Lord, Increase our faith." The preacher spoke of the excellence of the request, for all Christians, especially for those who have large responsibility in the Church, because it is a prayer for power to do hard things, not for freedom from the necessity of doing hard things. Reference was made to the superficial, critical treatment of religious questions, to the current spirit of doubt, and its influence in weakening—often unconsciously—the faith, and so the power of those who teach, and rule, and guide the flock. The loss of the spirit of faith was set forth as the chief cause of most of the ills of the Church. A plea was made for prayer and preparation of mind and heart for the increase of faith, as meaning the increase of spiritual power, and the winning of victories, like unto those which marked the beginning of the Church. The afternoon session was occupied by the reading of an essay, followed by discussion, and consideration of a previously chosen text. The Rev. Mr. Denlow, of Grace Church, Fair Haven, read the essay, his subject being, "The Evils of Sunday Schools." The practical ills connected with ordinary Sunday School instruction were clearly stated. In the discussion which followed, the opinion of the clergy appeared to be, that the Sunday School must be maintained, and an endeavor be made to increase the efficiency of its instruction, to prevent it from displacing attendance of children at Church, and on home instruction.

The Rev. Dr. Vibbert and the Rev. Mr. Moon presented written papers upon the last clause of the Lord's Prayer in the New Version—"Deliver us from the evil one." A discussion followed which was resumed on Wednesday morning. The feeling of the clergy appeared to be one of regret at the change made in the revision, with the frank admission that much was to be said in its favor. A missionary meeting was to have been held on Wednesday evening, but a furious snow storm prevented. The closing session was held on Wednesday morning. Much time was given to the practical consideration of missionary work in the county. Reports were made by the Rev. Mr. Marks, of North Bradford and North Guilford, the Rev. G. H. Smith, of Yaleville, and the Rev. Mr. Bddy, of East Haven. A sermon plan was presented by Rev. Mr. Wildman, of Wallingford, on I. St. John iii. 24. At the next Convocation in April (day and place to be fixed by the Dean and Secretary), the Rev. Dr. DeShon will be the preacher; the Rev. Mr. Randall will read the essay; the Rev. Mr. Worthington will present the first paper on the text, Gen. i. 5. "And the evening and the morning were the first day;" and the Rev. Dr. Beardsley, and the Rev. Messrs. Russell and Pardee will be the missionary speakers. After adjournment, the members of Convocation became the guests of the ladies of Trinity Parish, at dinner.

Minnesota.—The members of this Convocation met on the Festival of the Conversion of St. Paul, and the following day, at the Church of the Good Shepherd, St. Paul. Holy Communion was celebrated by the Dean (Dr. Watson, of Redwing), assisted by the Revs. E. Livermore and S. K. Miller. After dinner with the hospitable rector of Good Shepherd, whose house is said to be opened day and night, for any to take refuge therein, and whose

table is never without a guest, Convocation was called to business. The Rev. H. Kittson was elected Secretary. The following subjects were discussed: (1) "Shall our States be our Provinces?" (2) "The Church's care of the young with reference to the Sacraments." (3) "What are the elements of an attractive Service?" (4) "The Church's care of the young with reference to Friendly Societies." The subject proved full of matter, and brought out full and interesting discussions, in which most of the members took part. A special interest was added to the meetings by the presence of the Bishop of Honolulu, who gave a remarkable account of the work and people in the Sandwich Islands; also, by the address of Rev. Wharton B. Smith, curate in charge of St. John the Evangelist's Church, in the Parish of St. Peter, Eaton Square, London, England, of which Canon Wilkinson is Rector.

The presence of the Rabbi of the neighboring Synagogue gave occasion to the members of Convocation to question him about the training of the pariah children. The result of their questions showed that Christian parents could learn a lesson from a Jewish Rabbi, as to the importance of early training.

The Bishop of Honolulu, besides preaching on Thursday evening, at the concluding Service of Convocation, visited the other churches in the city. He preached in the morning at St. Paul's, in the afternoon at St. John's, and in the evening at Christ Church. The offertories on each occasion were devoted to the work in Honolulu.

St. John the Evangelist's, although a new Parish in St. Paul's, is already fairly established. At Christmas time, many beautiful gifts were presented by the members and friends of the Church. An Altar-disk and Cross, candlesticks and vases, all of polished brass, were among the gifts; also, a carved black-walnut Bishop's chair, and a Hymn-tablet of butternut, beautifully illuminated. A new organ and two standards in blue and gold with trine lights were placed in the church last week. A stone font is promised for Easter. A surprised choir of men and boys has been organized. Holy Communion is celebrated every Sunday and Holiday, and the Prayers of the Church are offered morning and evening, daily. The rapid increase of population in the part of the city where the church was located, gives hopes for the future.

Mississippi.—A most interesting Service was held on a recent Sunday afternoon at Vicksburg, being the opening and dedication of the Chapel of Christ Church, which has been prepared and beautifully furnished by the teachers of the Sunday School, and is intended to be used for the week-day Services.

At 4:30 o'clock, Dr. Sansom (the rector), the officers, and the teachers of the School, entered the front door of the Chapel in procession, and as they passed up the aisle, repeated the 24th psalm. On reaching the chancel, Mr. Louis Holtlander advanced in front of the altar, and in the name of the Rector to accept of this chapel as the offering of the Sunday School for the purpose of Divine worship. On which, the Rector used a good portion of the Service in the Prayer Book for the "Consecration of a Church or chapel," setting it apart from all common and worldly purposes, and dedicating it to the worship of God.

The Chapel is a perfect little gem, and most appropriately furnished. It is 40x18 feet, the chancel being separated from the nave by a very becoming arch. The walls are wainscoted as high as the bottom of the windows, the plastering above being painted a warm brown tint. The windows are Gothic pointed, and filled with stained glass by Wells & Bro., Chicago. The seats are oiled and varnished, with floriated ends, the work of Mr. Holtlander. The beautiful altar cross, richly gilded, was the liberal gift of Mr. H. Pennell, of Vicksburg. The Chapel will accommodate seventy-five or eighty persons, and will make a most comfortable place of worship for the week-day Services of the Church.

New Hampshire.—The South-east Convocation of New Hampshire met at Trinity Church, Gilsum, on Tuesday and Wednesday, January 24th and 25th. At Evening Prayer on Tuesday, papers were read on the History of Prayer Book revision, and some questions concerning the same. First, by the Rev. I. W. Beard, of Dover, on Changes that already have been made in the Prayer Book. Second, by the Rev. Wm. Lloyd Himes, of Wolfborough Junction, on Probable or Desirable Changes in the Order of Morning and Evening Prayer. Third, by the Rev. George B. Morgan, of Exeter, on Probable or Desirable Changes in the Communion Office. The Rev. L. Sears, Dean of Convocation, followed with a short and telling "summing up." After the Service, a business meeting was held for the discussion of practical matters connected with the affairs of the Convocation, and will make a most comfortable place of worship for the week-day Services of the Church.

The Rev. L. Waterman received many congratulations, as this was an anniversary of his Ordination to the Priesthood. After a closing meeting for business, Convocation adjourned in time for the afternoon train. The weather was the most severely cold of the season, the thermometer registering 22 degrees below zero. This had its effect upon the size of the congregations, but the brethren were out in full numbers. The spring meeting will be held in Dover, when the "temperance" question will be discussed. It is now estimated that the remainder of the Knolton estate which will eventually be available for the Holmese School, will not fall short of \$60,000, in addition to the direct bequest of \$100,000.

The Rev. Charles A. Holbrook, of St. John's Church, Portsmouth, N. H., sailed for the Azores, on Sunday, Feb. 23d, to be absent about three months, for the recovery of his health. During the few years of his rectorship at Portsmouth, he has labored indefatigably. The opening of a House for children, a Workingmen's Institute, a Mission Sunday School, and the organization of a Branch of the Girls' Friendly Society, being prominent results of his generous zeal. The gift of a house for the Children's Home, and of the only building they now occupy, for the establishment of a Hospital, testify to the response which his labors have called forth. In addition to these extra labors, and his ordinary parish routine, he has recently superintended the erection of a new Mission Chapel, a bequest. It is hardly surprising that he has felt the presence of so many burdens, and is now obliged to seek a little rest.

New York.—The Maternity Society of the Parish of the Transfiguration, held its Sixth Anniversary in the Sunday School room, on Thursday, Feb. 2d, the Feast of the Purification, when officers were elected, reports of the year's work were read, annual dues paid, and new subscriptions received. The business meeting was preceded by a Celebration of the Holy Communion in the church proper. There was a large attendance of members and friends, and the Rev. Dr. Houghton presided, as usual. For the first year of its existence, the Society assisted twenty mothers with clothing and other comforts. During the past year, they have been able to aid over one hundred; thus doing a blessed work in destitute homes, not easily reached through the ordinary channels of charity. The Festival, this year, fell on the first Thursday of the month, being the time when the Nobriara League hold their Monthly Meetings at the same time and place; but the League graciously yielded to those who had a prior and stronger claim, and postponed their regular meeting till the following day, Friday the 3d inst.

A Memorial Service, in commemoration of the Rev. J. S. Atwell, late Rector of St. Philip's (colored) Church, Mulberry Street, New York, was held on the evening of Septuagesima Sunday. The Bishops of New York and Springfield, the Rev. Dr. DeCosta, and the Rev. Messrs. Brown and Walden, were present. The Rev. Mr. Brown made an address, referring to the late Rector's independence of character and devotion to the Church. The Rev. Treadwell

Walden, who is temporarily in charge of the parish, read letters from several of the city clergy, regretting their inability to be present, and also a paper which had been carefully prepared, giving Mr. Atwell's history. He was spoken of as a grave, careworn Rector, ever ready to pray with the sick, and advise the perplexed; best known, and perhaps most highly appreciated, by the poor. He did not aim at popularity, and flattery he scorned. He was a good organizer, and an excellent administrator of the affairs of the parish. Bishop Seymour followed, saying he knew the late Rector well. He had been interested in St. Philip's Church since a period prior to the war. He saw around him unmistakable tokens of the industry, zeal and success of the late Rector. The offertory was devoted to the widow and children. Bishop Potter brought the Services to an end with the Blessing of Peace.

At the session of the Southern Convocation, held recently in White Plains, a Committee, consisting of the Rev. Chaney Bruce Brewster and others, was appointed to draft a suitable minute on the death of the Rev. J. G. Rosecranz, late Rector of St. Peter's Church, Port Chester. The minute was carefully prepared and must have been quite gratifying to the friends of the deceased. It was unanimously adopted by a rising vote.

Northern Texas.—St. Matthew's Parish, Dallas, continues to grow and prosper. In addition to work in other departments, it now has three Sunday Schools in successful operation—one at the Cathedral, on at the Chapel of the Incarnation, and one in East Dallas. The Cathedral Sunday School is working very hard to secure funds to put an iron fence in front of the church. They have already purchased sixty feet, but the entire fence will not be erected until after Easter.

Oregon.—Bishop Morris has been holding a Mission, or series of public Services and private Conferences of the clergy, in Portland. The first of these was held on the evening of Tuesday, the 7th inst., and the Mission closed on the Thursday evening following. Papers were read on "The Difficulties of the Pentateuch," "The New Lectonary," "The Teaching Church," and other subjects.

Pittsburgh.—The repairs are steadily going on at St. Paul's Church, Erie, and it is expected that it will be ready for public worship by the first of next month. The opening Service will be attended by Bishop Whitehead and a large number of the clergy of the Diocese. The opening Service will be on a week day, and will be one which will excite a great deal of interest.

The furniture in and around the chancel is being given as memorial offerings. Those already given are as follows: An Altar Service, bound in morocco, by Reed Gaudrey. The altar desk of brass, elegantly furnished with beautiful design, by Miss Sarah Reed, in memory of her very dear friend, Mrs. Horatio H. Reed. Brass crosses for the altar, by Mrs. Ruth Metcalf in memory of her father, the late lamented Isaac Moorhead. Lectern of brass, by Mrs. Ed. W. Reed, in memory of her son, Archie Hilton, who died suddenly last summer. The lectern is of a very handsome pattern and cost \$175. The Rector's chair in the chancel is given by George D. Selden, in memory of his wife, Mrs. Minnie Fletcher Selden, also a lectern Bible. The chair is of oak, handsomely upholstered, and cost \$80. The pulpit has been given by Mrs. Charles M. Reed, Jr. It is of brass, is of unique style and beautiful in design, and cost \$650. This costly gift was given by Mrs. Reed in memory of her children, Helen and Charles Seth. The bishop's chair or throne with canopy, has not been donated as yet. This will be quite elegant, and will cost from \$125 to \$250. The altar rail and standards will be of brass and will cost about \$300. The same are also yet to be given.

Bishop Whitehead has sent the following letter of greeting to the several parishes of his Diocese in advance of his Primary Visitation: To the Clergy and Laity of the Diocese of Pittsburgh, Greeting in the Lord.

DEAR BRETHREN:—In the Providence of God, and under the guiding influence of His Holy Spirit, one of the most important and even by name to most of you has been chosen, and now by the laying of hands has been consecrated, to be your bishop. I come among you knowing well how exalted is my privilege to follow in the steps of that Apostolic man, who for over these fifteen years, with such rare devotion and untiring zeal, has gone in and out among you; and appreciating to the honor of presiding over a Diocese so large in extent, so earnest in spirit, so full of prayer and thanksgiving, and so full of successful work in the past. I come to you, therefore, in the solemnity of the great responsibility I have assumed, by the consciousness of your sympathy, and earnest devotion to the Church, and pledged co-operation in the Lord's work with us in our borders. I cannot wait to give you greeting until the slow weeks of official visitation bring me face to face with you all. I must bespeak beforehand your loving interest, your patient confidence, your prayerful assistance. Only so can I hope to do my duty bravely, and to wear the honor with meekness and humility. I pray you, receive me in the Lord with all gladness, and offer your petitions in public and private to the Lord, with such rare devotion and untiring zeal, as to be a blessing to the Church. May each one of us in his vocation and ministry, provoke his brethren unto love and to good works; and, as fellow-laborers with God, strive with holy emulation to build up the Kingdom of Christ, and to spread abroad the knowledge of Christ in every part of our Diocese.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you forever. Amen.

Faithfully Your Friend and Bishop, CORLAND WHITEHEAD, Pittsburgh, Feast of the Conversion of St. Paul 1882.

Quincy.—The Earnest Worker, the parochial organ of Trinity Parish, Utica, N. Y., has the following kindly notice of the present incumbent of Grace Church, Utica, N. Y.: "The Rev. C. J. Shrimpton, lately of Fayetteville, and now Rector of Galesburg, Ill., whom many of us remember with pleasure, is meeting with the utmost kindness in his new field, and the Parish under his guidance is 'putting on strength'."

Vermont.—Rev. W. H. Collins, of Brattleboro, has been appointed a member of the Missionary Committee, to fill the vacancy caused by the removal of Rev. E. K. Atwill from the Diocese.

Virginia.—There are many churches in this young country that claim the distinction of age, but one of the oldest is Pohick Church (which was planned and located by George Washington long before he became the "Father of his country"), situated not many miles outside the limits of the district, in Fairfax County, Virginia. Some of the drawings which Washington made for it are still extant. The first Pohick church was a wooden building, and stood near Pohick Run, about three miles from the residence of George Mason (who drafted the famous Bill of Rights for the State of Virginia), and some nine miles from Mount Vernon, the Washington homestead. After it was destroyed by fire, the Vestry proposed to rebuild it on the old site. They called a meeting, and after a protracted and some what stormy debate, Mason urging that the old site was endeared to the people by its religious associations and the burial of their dead, and Washington claiming that it was not central to the population—the meeting adjourned with considerable "bad blood" on both sides. When they next convened, Mr. Mason reiterated his arguments with, if possible, more vehemence than before. When he had finished, Washington arose, and without comment, placed upon the table a map he had made, showing the distances from the principal residences to the present site of the church. All opposition was effectually silenced, and the immortal George, as usual, had his way. It stands on an eminence, on a portion of the old Mount Vernon estate, about seven miles from the Manor House, and as many from the residence of Mr. Mason. Both Washington and Mason were Vestrymen at Pohick long before the Revolution, and "for many years," says Bishop Meade, "Washington was a constant worshipper within its walls, never allowing company or any other cause to keep him from the House of God." Forty years after, Rev. Wm. Johnson repaired the church, raising money for the purpose, and was its rector for about two years. Previous to that time the doors and windows had been swinging idly on their hinges for half a century, while tramps and wanderers found shelter within its walls, and bats and owls held undisputed

away. About the year 1873, Mr. T. R. Whitman, of New York, raised another fund, repaired it again and gave an organ, and for several years thereafter, Service was held every alternate Sunday. But it cost something to keep it up. There are people enough to fill the church with solemnity, and take little interest in religious matters. A movement is now on foot to establish a permanent fund to keep the Church in repair for all time to come.

Wisconsin.—The Madison Convocation held a very interesting session, on January 31st and February 1st and 2d, at St. Paul's Church, Beloit, Rev. Fayette Royce, Rector, and Dean of the Convocation. There were seventeen clergymen present, including Bishop Welles. Only four of the brethren of the Convocation district were absent. Instead of an opening sermon, on Tuesday evening, the Dean assigned four topics to four clergymen, upon which each made a short address. There was a unity in the subjects, Speakers, Revs. Chas. Holmes, March Chase, S. S. Burleson, and H. Green.

A stirring missionary meeting was held on Wednesday evening. Speakers: Rev. M. Chase, T. W. McLean, and the Bishop. A paper was read on "Reverence for Holy places and things." The subject was ably handled, and it elicited a general and animated discussion.

The conference on Sunday School work, on Thursday afternoon, was very profitable. The Sunday School Service at 4:30 p. m. on Thursday, was one of the most interesting of the Convocation. The children were catechized by the Rector, and two brief addresses were made to them. At the closing Service, on Thursday evening, the Rev. Dr. Locke, of Chicago, preached an eloquent and effective sermon. The attendance was increased with each Service. At the close, the ladies of the parish having provided an entertainment in the Reception Room, the clergymen and the congregation were invited to repair thither, where a pleasant hour was enjoyed.

Indian Missions.—At the February meeting of the Nobriara League, Bishop Hare was present and appealed for more money to carry on the work, which he represented as being in a very prosperous condition. Archbishop Kirby was also present, but he sat back and declined to deliver an address; but when the Bishop spoke of the great need of the well disposed Indians for more farming utensils, the Archbishop modestly asked of the Government did not provide them with what implements they required. The Bishop replied in substance that it did to a limited extent, but he spoke apologetically for the Government, because it required so many utensils to supply such a large number of Indians. A quiet remark of the English missionary, showed what he thought about it, and one could not help reflecting on the millions of money spent in killing these poor creatures, and wondering what an infinitesimal part of that sum would be required, were it to buy plows, etc., and whether the Government itself would not be ashamed to acknowledge its inability to furnish to any extent required, such simple implements to those of its wards who were willing to use them. Sitting Bull, who is now only 15 miles distant from the Agency, asked in what white man he could confide. He was recommended to apply to Bishop Hare, and the latter went to see him. This remarkable Indian, with the dignity of a monarch, said to the Bishop, "You know how earnestly I have followed in the war path! Now, I shall be in the interview, honest in the right path." At the close of the interview, he sent five Indian children to be educated in St. Paul's School at the Yankton Agency; one of them being his own son; two, the sons of his chiefs; and two Indian girls. Who can help praying for them!

A Good Work in Delaware. Correspondence of the Living Church.

Since writing my last letter to you from Wilmington, the quasi-Cathedral city of Delaware, about a month ago, matters spiritual and ecclesiastical seem to have awakened a fresh interest in one of our city churches—yes, in two of them. In that letter I had occasion to refer to the Rev. Dr. Martin, who had assumed the rectorship of Trinity Parish, and the beginning of whose ministry among us promised such abundant fruit. Notwithstanding the shortness of the time that has since elapsed, I am enabled even at this early date to chronicle encouraging progress.

And first, I must mention what to one portion of the Parish, is a matter of great rejoicing. While the whole Parish, second in the Diocese in influence and communicants only to the Bishop's Church, was glad to know of a spiritual head being settled among them, the congregation worshipping at the "Old Church" found cause for increased thanksgiving, upon learning that the Rev. Louis K. Lewis, an Assistant at St. Peter's Church, Philadelphia, had been appointed temporarily (possibly permanently) Priest Assistant of the Parish in charge of the "Old Church." Thus the mother Parish of the city, dating from the year 1698, is fully equipped; and one result already to be seen is large congregations in both churches. The Holy Eucharist is celebrated on all Holy Days in Trinity Chapel by the Rector,—an advance in the right direction,—and regular Services are maintained in both churches of the Parish.

Dr. Martin, on the Feast of the Conversion of St. Paul, re-organized the Guild at the chapel, to be known as "Trinity Chapel Guild," which has now 45 members, and others constantly coming in. Committees are being appointed as follows: On Church Extension, including Sunday-school work and any mission in which the Parish may engage; On visiting Sick and Poor, to supply necessary food and medicine; On Sewing School; On care of Church and Vestry, to see that both are kept clean and in repair, and the latter furnished with the necessary toilet articles; On care of Altar Vessels and Linen, Surplices and Vestments, and change of altar and High Festivals and at other times; On Music, to help provide funds for the maintenance of the Quintette Choir; On Choir to sing Sunday afternoons, and Wednesday and Friday evenings, to be composed of men and boys; On going to sing at the ordinary week-day services, to be composed of ladies; A Provident Committee, to provide clothing for children and adults desiring to attend Sunday school and Church; On taking steps to procure a reading-room and furnish it with attractions for workmen and others, a project for the future. Thus you see a great deal of work marked out, but it is expected that every one connected with the congregation may find something to do, where there is so much to be done.

The plans for the new church up-town are progressing finely under the architect, Mr. Simms, of Philadelphia. A clerical story will be one of the features of its construction, we understand.

In the recent violent storm, the chancel-window in the church at Mattituck, L. I., given by Mrs. Aldrich, of New York, was blown out by the gale and destroyed. It cost two hundred dollars.

In the Church of the Holy Trinity, Brooklyn, on Septuagesima Sunday, the Rev. Dr. Charles H. Hall said that as Guteau had been sentenced to death, he would on frequent Sundays read the Collect to be found in the prayers for persons under sentence of death. While, he added, there were not two opinions as to the righteousness of the sentence, it was, in his opinion, right to read this Collect. When John Brown was under sentence of death, he had read the Collect in Washington, and was severely criticised for doing so; because, it was urged, he did so from political motives. When his critics read the Collect, however, they changed their opinion. In the present case, he did not think he was laying himself open to criticism.

Gen. Lew Wallace, our minister to Turkey, is receding to the end of attention and comments abroad. The Sultan talked for some time with him about his novel, "Ben Hur," and begged a copy for his scribes to translate into Turkish; he has been offered the star of the Order of Medjidie; and Sir Charles Dike writes that his book "The Fair God" is "the very finest historical novel ever written."



LETTERS TO THE EDITORS.

VARIOUS SUBJECTS DISCUSSED.

Religious Orders.

To the Editor of the Living Church:

Everybody, so far as I know, has read Father Grafton's letters in the LIVING CHURCH with interest; and yet I have not seen that any one has as yet written, to open, in public, certain interesting questions that they raise. I have greatly wished to be resolved on some points that seem not to be quite clear in the present situation; and so I venture, with great respect for F. Grafton, to write you briefly of it and of them. I do not understand F. Grafton to speak for the Society of St. John the Evangelist, as an authorized spokesman, or in any other way than as one of its best known and most honored members. He is rector of an important parish, and head of the local Mission-house; and what he says probably indicates what may be called the Boston teaching, but I do not understand him at all to go beyond this, and to speak for the Society as a whole, or even for the Society elsewhere in America.

When a Mission priest as one of a Religious Society comes into a parish to hold a Mission or to give a Retreat, the coming does not commit the parish to any particular line of teaching. But a parish is committed by the teaching of its ordinary authority. If, then, a religious Society has what may be described as an Authorized Teaching, it would seem most desirable that this should be stated and explained to any parish that might wish to call a member of the Society to be its rector, and also the general Church, which has relations with the parish. To do this, it would appear to be almost necessary that there should be some real head and spokesman of the Society, who could be addressed by such parishes as we are considering, who could speak for the Society with full authority; and with whom, in case of need, the general Church could treat. It is generally understood in the case of the Society of St. John the Evangelist, that it has no such head—at least in America—and that it has no written and definite Constitution. In this state of things, it is not easy to see how the Society can be regarded as more than a number of excellent priests living together by agreement, under certain rules. It would hardly be what is technically called "Religious"; nor does it appear how it could be recognized as such by the general Church, or formally regulated, or treated with.

But then, on the other hand, if there were such a head, and a definite organization, we should find ourselves at once in another set of difficulties.

Would a parish, calling a member of a Society to be its Rector, be held to have called the individual or the Society? If the individual, a parish might see its way; if the Society, it could not even be sure who its Rector was to be, or how long he should stay, or by whom he should be replaced. Inasmuch as a Society never dies, such a parish would seem to have elected an indefinite series of Rectors, some of whom may not yet be born. Parishes might be found willing to do this, for parishes sometimes come into great straits, and under stress of circumstances are ready to do almost anything; but it would be a good deal like committing suicide to save one's life. The whole temporal and spiritual future of a parish might come to depend on the will of the General of a Religious Society, who might be not even a member of the same Church as our own—one who is not bound by our Canons and laws, nor under the jurisdiction of our Bishops. I do not say that a parish in such a condition would be in schism; but it would seem to be in a state perilously near that. For, in such case, where would the rights and authority of the Bishop be? And what would the position of Rector be, but a sham? And what guaranty would the laity have of any right, temporal or spiritual? This state of things might perhaps be tolerable in a mission parish of the Protestant Episcopal Church in the United States? Might not our Bishops find some trouble, in case of a conflict (which is quite conceivable) between the Canonical and the "Religious" obedience of some of their clergy? And would not their difficulties be indefinitely increased by the fact that the person to whom the "Religious" obedience was due, might be one who was not within their jurisdiction, or amenable to the laws and Canons of our Church? And lastly, what would be the position of the Rector himself? Is it not possible that, in his place as Rector, he might be deprived of his rights, or treated with other injustice, by one from whom he could have no appeal, and against whom no defence?

I do not say that any of these things are likely to happen; but any of them might happen, and they are to be foreseen and provided for, in any legislation about Religious Societies in the American Church. Y. D. H.

To the Editor of the Living Church:

I think it concerns all the members of the American Church, that at least one of our parishes is practically in the hands of a religious Society whose members render obedience to a foreign Superior. St. Clement's, Philadelphia, is the parish to which I refer. The Society of St. John the Evangelist has done and is doing good work for the Church in several parts of the world; and the existence of Societies of mission priests seems to me very desirable, under proper circumstances and regulations. When two important American parishes were taken charge of by two American priests of that Society, many of us were disposed to welcome them heartily. They were American priests like ourselves, and we knew of but one definition or description of the position of Rector of an American parish;

and therefore the subject of foreign interference did not occur to us—or, if it did occur to some, they were satisfied by the certainly sincere assurances of those Rectors, that they assumed their charges as American priests and not as vicars of the Superior of their Society. This indeed was so obviously the only legal possibility, that we are all clearly excusable for not having seen the turn of affairs which has occurred. We hoped, many of us, that the spiritual power of the Society might be a most valuable aid to those parishes and to the whole Church.

Events, however, seem to show that in all this was a great practical mistake. The danger of such an entangling foreign alliance was sadly under-estimated. After a number of years of successful work, it has come at last to this in St. Clement's parish, viz., that the parish is practically the Mission of the Superior of the Society of St. John the Evangelist, an English priest living in England. The American Rector has been, as it were, compelled to resign. The parish is in charge of a priest, who, although he has been received into the Diocese of Pennsylvania, yet has his English Orders to fall back upon; to whom the discipline of the American Church would be a matter of comparatively little consequence; and who, at the same time, owes such obedience to the English Superior as an American priest could not lawfully render. A number, at least, of the parishioners of St. Clement's, are so led astray, that they distinctly profess that the care of their souls belongs neither to their Rector nor even directly to their Bishop, but to the regular priests of the Society of St. John; that they have placed themselves in the hands of that Society, and that their Rector has charge of them only in the character of a member and representative of that Order. Thus, they admit the principle of Roman usurpation by Religious Orders, with the difference that there is not even a pope to control this English Order.

I do not intend to speak of the resignation of the late Rector, nor of the motives that led to it, except as the circumstances establish the fact of a foreign intrusion. Otherwise, it is a matter not affecting either your readers or me. But it is well known that the vestry of St. Clement's could not have been brought to ask for the resignation, had they not feared the results of the action that the English priests were known to be ready to take (in obedience to their English Superior), in the event of the Rector's remaining. And this, although those English priests were here as assistants under that Rector, and could only officiate in this Diocese because they were admitted to it by the Bishop as such assistants.

Now, sir, much as we may admire the principle of self-devotion in religious communities, grateful as we may be for the parochial Mission-work done by these priests of St. John the Evangelist, firmly as we hold the Catholic principles of the Holy Church throughout the world; nevertheless, we cannot consent to an intrusion into our Dioceses and into our national Church, such as that which, as I have shown, is already partly established, and which, moreover, is, as I believe, sought to be yet more firmly settled. It is directly in the teeth of Catholic principles. We cannot be content with the word of a foreign ecclesiastic, however good he may be, that he will not interfere with one of our Rectors by a claim of religious obedience due to himself.

Let us have religious orders of priests and laymen, if God will; but let them conform to the discipline and authority of the Church, and be regulated by constitutions consistent with the position of our bishops as the real pastors of the flock. In other words, American Orders and American Superiors for the American Church. We cannot consent to schism; and the state of things against which I protest in the Diocese of Pennsylvania is, at least, incipient schism. It only needs that the English Superior should send over to his Mission here a "retired colonial," to perform Episcopal acts, in the event of the refusal or failure of the Diocesan, in order to make it as full-blown a schism as that of Bishop Beccles in Scotland. And we know that our English brethren, with all their virtues, are not invariably clear as to where their authority is bounded.

I believe then, sir, that the members (and especially the clergy) of the American Church ought to know of these things, and to lift up their voices, so far as they can, against intrusion. It concerns us all, and we have the power to stop it right here, and to put an end to it. I hope and believe that our Bishops will not fail to exercise their fatherly care over the Church in this danger. It is their duty to repel, firmly and wisely, all such attempts; and I trust they will see that there is occasion for action. We must, of course, try the most peaceful methods first; and I cannot help believing, that, if the Superior of the Society of St. John the Evangelist can be made to understand our just and true view of the case, he will withdraw his hand from that which is not his. X.

The Christian Year Kalendar, 1882.

To the Editor of the Living Church:

In your issue of December 24th, 1881, criticizing the notice, by a Southern contemporary, of this publication, you speak of it as "an excellent Kalendar."

In its 121 leaves, it certainly has some very good things. We have no doubt that it would be found useful in the Rector's Study, or hanging in his vestry-room.

But this Kalendar claims to be an authority in matters of Ritual and Doctrine; and though it does not often condescend to answer, "Who gave thee this authority?" it has no hesitation in setting aside every standard that we have been taught to respect.

We will give a few instances, as to the use of the sign of the Cross. It says: "The places where the Prayer Book particularly allows the sign of the Cross are, at the blessing of the water at Baptism, at the laying on of hands in Confirma-

tion, at the Invocation in the Liturgy, at 'bless and sanctify with Thy Word and Holy Spirit;' in the Marriage Service, at 'whom we bless in Thy Name;' and at the final Benediction, 'bless, preserve and keep you, and at the anointing of the sick.' We are allowed a little reference to Church authority here. "See page 289, American Edition, first Prayer Book"—viz., Edward VI The Prayer Book argument is made by this gloss of the Rubric—"Of the use of the sign of the Cross, the Church knows no worthy cause of scruple concerning the same." The Rubric made to do duty for the Kalendar in this form is: "If those who present the infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same." Page 35-47.

As to the administration of the Holy Communion, we are informed, "the Rubric in reference to the consecrated Bread and Wine remaining, is violated by not observing the rule for abluting the sacred vessels," which we are informed is to be done in the church. Page 23, 101. How many Bishops of this Church have made this discovery? We are told, that "in churches where the Communion Office by itself is observed, will be found whole congregations remaining—if not to receive the Blessed Sacrament, at least to assist in the offering of the Holy Sacrifice." No Prayer Book reference is attempted here. Page 23.

Again, "The proper 'ornaments' for the Altar are a Cross and two Candle-sticks, with candles which should be lighted just before the Introit." Page 75.

The Rubric in the Office in reference to "receiving the Communion," directs, "all devoutly kneeling;" but our Kalendar lays down the law "for the Priest to receive standing; stating that 'there is no Rubric requiring the Priest to communicate himself kneeling.' The opinion of the House of Bishops, 1832, prescribes "standing at the singing of the hymn," or before communicating. The Kalendar instructs, "kneeling is much more reverent at this part of the Service." We are instructed for "a Plain (?) Celebration." And we have most elaborate directions for the attitudes and actions of the Priest. Pages 14, 16.

For all the Offices the Kalendar has its rubrics. "In Holy Baptism, the Priest divides the water in the font with his right hand in the form of a Cross. In Holy Matrimony, the Priest should make the sign of the Cross over the betrothed. In the burial of the Dead, two lights, at least, should be placed at the head of the coffin while standing in the church." On pages 105, 119-121, we have lists of vestments, and even plates, with evident intent of their introduction in Divine Service.

With regard to the "Black Letter Days," we are instructed—"These holy days may be observed by vesting the Altar in the color for the day—using suitable hymns, and noticing the Festival in a Lecture or in the Sermon, if the day happens to be an ordinary Sunday." Page 8. On page 65, we read, "the law which governs the English and the American Church as to matters of detail in the conducting of Services is as follows." Then comes the Ornaments Rubric from the English Prayer Book.

The language of this Kalendar of "the real Prayer Book Churchman" is very extraordinary: "At the time when our Saviour Christ is about to offer Himself as the object of our worship (page 23). "The Rubric intends that the Sacred Blood shall not be rudely disposed of by unholy hands." "Holy Communion, commonly called 'The Mass,' where all assemble to worship the Lord present in this Sacrament." "If Morning Prayer is so essential, let it be said after the Communion; then if the people go away they will only interrupt a human Service."

We need make no further extracts. This Kalendar for "the real Prayer Book Churchman," is for the real Ritualist of the most advanced School. We are not surprised that it is issued anonymously.

We trust that the editor of the LIVING CHURCH, in calling it "the excellent Kalendar," does not intend to indorse it as a "full, complete" and reliable "work on the Doctrine and Ritual of the Prayer Book," nor as "of the greatest assistance to the clergy in instructing classes preparing for Confirmation;" as the Kalendar in its advertisements claims to be. GEO. D. GILLESPIE, Bishop of Western Michigan.

Grand Rapids, Jan. 31, 1882.

(In speaking of the work in question as "an excellent Kalendar," the Editors of this journal had no intention of endorsing all that it contains. The Prayer Book, as it is, should be at once the guide and the standard of all Churchmen.)

The Sewing-Women.

To the Editor of the Living Church:

In an interesting account of the Church Mission of Philadelphia, published in the last number of your paper, there is an incidental reference to the sewing-women, who prepare "cheap ready-made under-clothing" for large establishments. This opened the way for the writer to protest against the buying of such garments, as opposed to the interests of poor women.

It is, certainly, a very important matter, and I should like to see it discussed in your columns. If the sewing-women should be debarred from this industry, what resource is left them, except, perhaps, more speedy starvation?

I say nothing of the other women, operatives in mills, etc., who find it so convenient to be able to purchase under-clothing ready made; but what is to become of the seamstresses themselves, if there should be no further need of their services in this direction? It is to be supposed that at the rates of pay specified, if they could find anything else to do, they would already have resorted to it.

Will not some one who is in a position to offer some practical suggestions on this important subject, give your readers the benefit of them? X.

Importance of Ministerial Experience.

To the Editor of the Living Church:

The subject of the compulsory retirement of all officers, from the army, at the age of 62, has called forth a very just and forcible statement in the New York Times. The officers of the army protest strongly against its enforcement, as this rule would retire some of their best men. Its bearing upon opinion in our Church, makes it a subject of serious consideration. The absurdity of the enforcement of such a rule in the Civil Service no one will dispute, who considers for a moment the importance of the wisdom and experience which only long and tried service secures. The men who wield the financial affairs of nations are men of age and long experience. In the department of Government these are the men who are sought for, and who are retained. And this is equally true in the Administration of Justice.

In the armies of all nations, it is the same. The most brilliant commanders have accomplished their greatest deeds after the age of 60 and even 70 years. The article cites several interesting facts. Our purpose is to show that if such a rule or custom is absurd as applied to the Civil and Military Service, it is even more so, as applied to the Ministry of the Church, whether it pertain to the rectorship of individual parishes, or the larger duties of the Episcopate. Great merchants, like Stewart, have been in the prime of their powers, at the age of sixty; and their greatest successes in business have been gained after the age of fifty. In our late war, many of our most brilliant victories were accomplished by our oldest Generals. At Fair Oaks, Sumner showed all the dash and bravery of Sheridan at Winchester. Besides, he was on hand at the right moment. In the late war with France, the German armies were led and campaigns planned by their oldest leaders, by men of long experience in military affairs. If this rule of compulsory retirement had prevailed, the aged King William would have been deprived of the services of his many brave and wise associates—Moltke, and his Minister Room, Bismark, and others.

In our Government, our Presidents and members of the Cabinet must be men of age and large experience in civil affairs. These remarks, as applied to the Ministry of the Church, will serve to convince us that our Vestries are not always wise in preferring youth to ministerial experience.

We come to the management of large parishes, or to the performance of the duties of the Episcopate, the Church wisely selects the wisdom that comes of long service. If we ask who are the men now at the head of our large and influential parishes, who alone can cope with the difficulties of large mission-fields, we find that for the most part—they are men past the age of sixty. We could mention the names of many Bishops, who are to-day influencing the thought of the Church, and instructing the younger clergy in the most important questions of the day and age, who are past sixty years. Not to speak invidiously, we may mention Littlejohn, Potter, Williams, Huntington, Coxe, Stevens, Howe, and many others in our branch of the Church Catholic. In the Church of England, it is more the rule than here. Their greatest students and writers, their learned Bishops and clergy, are nearly all men of age, and therefore of the wisdom and experience that come of age.

May it not help to account for the many disruptions of parishes, that ministerial experience must so often give way to the dictation of youth? We have often known the judgment of a whole parish to be controlled by the wishes of the younger members of a single family, where they have taken a fancy to a young minister, who they think, would make a great success.

In the Eastern States, many of our oldest and most successful parishes are under the Rectorship of men past their 50th or even 60th year. We have witnessed the most genial and almost patriarchal relations existing between the venerable and venerated Rector, and the very youngest of his Children in Christ. It is true that these were spiritually-minded people, among whom the "Younger were early taught to submit to the elder."

The younger officers of the army may reply to this, that, if there were no removals at the age of 62 years, there would be little chance for promotion. The case would not be hard for these older officers, because they are retired on three-fourths pay, and have nothing to do for the rest of their lives. Very well; if the Church will provide for the retirement, on three quarters' pay, of all her ministers, after they shall have reached the age of 62, they might be more willing to retire for the benefit of the younger clergy. W. G. H.

"Some After-Christmas Notes."

To the Editor of the Living Church:

The article with the above title, in your issue of January 14th, is interesting but painful, and I can not but think, unwise. The laity dislike a cold, reserved clergyman, and often say that a minister's usefulness depends largely on his power of spontaneous sympathy—on his being "a man of heart." But such men always feel a craving for what they give to others so freely, and the clergy need not be ashamed of highly prizing any signs of appreciation and affection on the part of their people. Our Blessed Lord craved sympathy in the hour of his agony in Gethsemane—and alas! in vain; and St. Paul, writing to the Corinthian Christians, freely expresses the pain their ungrateful conduct caused his loving heart.

It would seem to be almost a law of ministerial life that such sympathy and kindly interest should be rarely expressed. The vast majority of clergymen, like your correspondent, have found themselves but rarely remembered at Christmas or at other times, by those to whom they have faithfully ministered in the hour of their grief or joy, and from whom some slight

token of personal friendship would be most encouraging; but certainly, very few would think of making public complaint. Is it wise to publish far and wide such an incident, as the receiving, at a Christmas tree, a present of a "monkey jack"? If, as is implied, the petty insult did not express the feeling of the school or parish as a whole, but was simply the malicious joke of some ill-bred individual, it is surely better to forget it than to speak of it, years afterward, with such bitterness, as being "little short of diabolical."

The tone of the article is unjust to the laity, whose fault in the matter is thoughtlessness, or simple coldness of temperament, rather than any deliberate intention to slight their pastor. Surely, it is not true of our people, that "there is too much jealousy of the clergy," and that "an unworthy fear presses the minds of many laymen, lest some secular rewards, not plainly mentioned in the contract, should fall into the Rector's lap." And how many of our ministers really find "that the day after Christmas is to them—in very deed—St. Stephen's Day. They have been breaking to their flock the Bread of Life, and receiving in return reviling words and stones."

I would earnestly protest against this making of any one man's unfortunate experience, the measure of common ministerial life. Some things described by your correspondents, such as this incident of the monkey-jack present, and that other, of a vestry who sent their Rector off to raise funds for a church, and dissolved the parish organization while he was away, (!) seem incredible. I do not doubt for a moment that they happened; but I know that they are not fair samples of the treatment of the clergy of the Church, and ought not to be so represented. Their publication, not as of abnormal but almost of common experiences, must embitter the faithful laity by its manifest unfairness. I speak from actual knowledge. Some of these communications have been complained of by some of the best men in my parish; and this, as well as my sense of fairness, must be my excuse for my plain spoken letter. M.

A Life Saved.

In a letter from a lady at Council Grove, Kansas, the writer says: "I have used your Oxygen, three times for nearly three years for lung trouble. An early new cure, and feel that it has saved my life, as the disease is hereditary, and has been for generations in our family, and I am the first one who has recovered after being attacked." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

"That butter is too fresh," as the man remarked when the goat lifted him over the fence.

SUBLINEY SUPPER.—A pair of beautiful S. in-flowers on Eschels will be mailed free to any lady who will send a three-cent postage stamp to Dr. C. W. Benson, 106 N. Eutaw St., Baltimore, Md.

Gold can buy pretty nearly everything in this world except that which a man wants most, viz., happiness.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menman's Peptonized Beef Tonic, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.

It is said that all fashionable saddle-horses in Newport have their tails banded. The unfashionable mules have their ribs banded.

In another column will be found the advertisement of Allen's Lung Balm. We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to the sufferer with any throat or lung disease, take it and be cured.

Teacher, to small boy: "What does the proverb say about those who live in glass houses?" Small boy: "Pull down the blinds."

The readers of the Living Church will be pleased to know that A. H. HATT, M. D., at 40 Central Music Hall, Chicago, furnishes the Compound Oxygen Treatment for the Cure of Lung, Nervous and Chronic diseases. His advertisement appears in this issue of the paper.

A GOOD FAMILY REMEDY!

STRICTLY PURE,

Harmless to the most Delicate!

By its faithful use CONSUMPTION HAS BEEN CURED when other Remedies and Physicians have failed to effect a cure.

Jeremiah Wright, of Marion County, W. Va., writes us that "his wife and I, after being afflicted with consumption, were pronounced incurable by their physicians, when the use of Allen's Lung Balm entirely cured her. He writes that he and his neighbors think it the best medicine in the world."

Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he had been afflicted with the Lung Balm has cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balm and been cured; he thinks all so afflicted should give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balm after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume his practice.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Mathias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balm cured him, as it has many others of Bronchitis.

AS ALSO

CONSUMPTION, COUGHS, COLDS,

ASTHMA, CROUP,

All Diseases of the THROAT, LUNGS and PULMONARY ORGANS.

C. S. Martin, Druggist at Oakley, Ky., writes that the ladies think there is no remedy equal to Lung Balm for Croup and Whooping Cough.

Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

It is harmless to the most delicate child!

It contains no Opium in any form!

Recommended by Physicians, Ministers and Nurses. In fact, by everybody who has given it a good trial. It Never Fails to Bring Relief.

Call for Allen's Lung Balm, and shun the use of all remedies without merit and an established reputation. As an Expectorant it has no Equal!

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cures Lung, Nervous, and Chronic diseases. Office and "Home Treatment" by A. H. HATT, M. D., 40 Central Music Hall, Chicago. Write for information.



# The Living Church.

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## Physics and Metaphysics.

It is a sad fact that this great age of "progress" is tending to materialism. It cannot be denied that the drift of some of the world's active thinkers is that way. The foundation of the philosophy of "development" or "natural selection," is the dogma that matter has an inherent capacity to organize itself, and that its present forms and adaptations are not the result of intelligent purpose, but the happy happening of atomic forces working blindly and without direction. The idea of Final Cause is foreign to the whole scheme. Things are as they are, not because they were made so from without, but because they became so from within; and they hold their places, not by a divine appointment that pronounced them "good," but by their ability to hold their own in the struggle for the "survival of the fittest."

The queer thing about it, that these apostles of matter, in excluding God from creation, have ignored the only possible standard of "fitness." Why is one thing fitter than another, if there is no Absolute? Man is the highest "development," but why is man any "fitter" than protoplasm? Fitter for what?

It is a very small circle and can be comprehended at a glance. Why do any forms survive? "Because they are fittest." Why are any forms the fittest? "Because they survive!" This is the short catechism of "Evolution."

There is also a circle, but a larger one, in the history of human philosophy. It began with the gospel of matter among the Greeks, and Epicurus taught very much the same divinity of atoms that our moderns preach. But Epicurus lived in the childhood of human thought, and he is not to be despised for having a childish notion about the origin of things. He was a poor heathen, and had no light and little experience to sin against. It was surely better to have such notions than no notions at all.

But men very soon got beyond that. Aristotle and Plato developed the philosophy of mind, and explored the realm of ideas. To them, mind was substantial, supreme, supernatural; while matter was subordinate and phenomenal. Which theory came the nearest to the instinct and conscience of mankind, we need not recite history to show.

After about two thousand years, natural science re-asserted itself, and claimed the place it desired among the studies of men. Moreover, it indicated its utility, in the rapid improvement of human interest that followed its progress. Then men began to magnify it. They have made a God of nearly everything, good or evil, and now that ingenuity is exhausted they go back to Epicurus and begin over again. The circle is complete. "Natural selection" goes back even beyond pantheism, and we take a new start!

As "dialectics," in its time, was exalted, and held to be the key of all truth and knowledge, so physical science, in its turn, was held as the new life that was to lighten every man that cometh into the world. It is not long since its enthusiastic devotees were wearing out their lives in search of the "philosopher's stone," and the "elixir of life." The succession of fanatics is well preserved in those that shriek "Eureka!" over Darwin's hypotheses.

From all this, what are we to infer? Surely, not that physics or metaphysics are essentially false and bad, not that we must suspect or neglect one or the other. But that they each have their legitimate scope and limit, and that the exaggeration of either is fraught with danger to the human mind and damage to human interests.

There is no doubt that the preponderance given to physical studies in this age, tends to skepticism, as the preponderance given to metaphysical studies and pursuits in mediæval times, tended to bigotry and intellectual pride. What God hath joined together let no man put asunder. By searching of matter man cannot find out God. By exclusive study of mind he cannot meet the issues of a material world. Man, in this age, is not likely to fail of knowledge or enterprise in the realm of physics; his danger is in the neglect of that higher and nobler science of the mind, by which only comes the true conception of God and the Supernatural.

Under the heading—"Is it Romanism, or Ritualism, or Sound Churchmanship, or Neither?"—a correspondent, signing himself "G," addressed a communication to us some time ago, in which he complains of the manner in which his "Minister" administers the Wine to the faithful in the Holy Communion; and he intimates that he knows of others who offend in the same way.

The burden of his complaint is, that the "Minister" retains his hold of the Chalice, instead of giving it without reserve into the hands of the communicant. He asserts, that the "Minister," in doing this, violates the intention of the rubric, which speaks of *delivering* the Cup. And he fortifies his position by a reference to Worcester's definition of the word "deliver," viz.: "to set free," "to liberate," "to release." Our correspondent's argument is, of course, that the "Minister" is required by the rubric to abandon his hold of the Chalice, entirely, when he administers the Consecrated Wine to the communicant. But we cannot agree to the conclusion reached by our correspondent. The delivery of the

Bread must of course be absolute, because the communicant consumes it. But the word "Cup" in the rubric merely stands for that which it contains, namely, the Sacrament of the Blood of Christ. The Cup or Chalice is but a medium by which the communication of the Sacrament takes place. All that is essential is, that the Wine should be delivered to the recipient; and that would be fully accomplished if (as is sometimes, but we think, unadvisedly done) the Chalice be placed to the lips of the communicant, without his hand coming into contact with it at all.

It will hardly be denied that it is more reverent, because better calculated to guard against possible accident, that the priest or deacon administering the Cup should retain partial hold of it; but he should do it in such a way, that the recipient should be able to partake of it without inconvenience. This requirement, of course, is not observed, when (as "G" charges) the Minister holds the Cup perpendicularly before the face of the Communicant. Such a position would make it literally impossible that there should be any reception at all. The judicious "Minister" will so hold the Cup, that the communicant may be able reverently to guide it to his lips; and in this way the spirit of the rubric will be observed, and the possibility of an accident be obviated.

## The Church of the Future.

It is quite surprising how supernaturally prophetic the human mind becomes as soon as it rejects the supernatural element in religion. Rabbi Adler speaks with all the precision of a Daniel of the things that are to come when Jews and Gentiles are all to embrace the religion of humanity. Mr. Miln no sooner loses sight of God and immortality, than he begins to lift up his voice and prophesy what is to be the Church of the Future. Twenty-five years Theodore Parker was foretelling Boston what a delightful culture this coming religion would usher in. The *afflatus* which inspires these seers can scarcely be claimed to be divine, since they doubt or deny a personal Deity; or supernatural, since they insist that there is nothing above or beyond the realm of nature. Upon their own ground, therefore, we must infer that their pictures of the future are the imaginations of their own minds; and we must value them accordingly. Assuming the right to dream as they choose, we modestly claim that we, too, may prophesy. We predict, then, as follows:

1. That the Church of the Past will be the Church of the Future. An institution which has stood so many storms, is quite likely to stand many more. The revolt of liberalism (so called) in the present century, is no severer to bear than the assault of the Roman persecution in the third century, or of Encyclopedic infidelity in the eighteenth.
2. That the atheism and infidelity of this age will re-act into faith and obedience in the next age. The aged priests of France, to-day, are the sons or grand-sons of the atheists who blotted the Church out of existence in the first Revolution.
3. That the Church of the Future will use the old Creeds, sing the old Psalms, say the old Collects, celebrate the old Eucharist, and addit itself in general to precisely the same duties and privileges which it has enjoyed for nineteen centuries.
4. The Church of the Future will lament as the Church has ever done, that men can be so foolish as to close their eyes, with suicidal deliberation, and say, There is no such thing as light!
5. The Church of the Future will continue to lead the world in practical philanthropy. Hers will be the Hospitals, Sisterhoods, Orphanages, and Asylums. Under the sign of the Cross she will shed the tears of divine sympathy, which shall trickle down to soothe the heart of a suffering and sorrowing humanity.

There is a growing conviction among Churchmen at the West that there should be a Church Congress held in that portion of the vineyard; and we believe that a sufficient amount of talent and interest could be called out to make it a success. There may not be in the West as large a number of learned clergy and prominent laymen as at the East; but it is believed that the energy and spirit of western enterprise would give a life and tone to such a meeting which would compensate for the lack of ponderous learning which abounds in the Orient. Few clergymen, and perhaps few laymen, of the West, can afford to attend a Church Congress at the seaboard. It is only fair that they should have their turn, and it might not be without profit to the Church. We believe that a Church Congress in Chicago or Detroit would be a success.

Professor Hopkins, in the Presbyterian Review has stirred them up all along the line by his article on the need of a Liturgy. The Presbyterian Journal is on the war-path, and if the Doctor is not bald, he will lose his scalp. The Interior doesn't think much of "Stereotyped prayers;" "forms, however stately, cannot save us;" with such like platitudes, it meets the new issue. Dr. Van Dyke, as quoted by the papers, is on the right side. He says: "Experience has proved that the framers of our Directory of Worship made a profound mistake when they utterly abolished the Christian Year, and excluded all liturgical forms." "The cry of 'Popery,' and 'Ritualism' will not scare intelligent people." That is pretty good, for a Presbyterian Doctor!

There is no reason why a State-line should be a barrier to brotherly and Churchly intercourse between our clergy and laity. Our present convocation system especially affords opportunity for such intercourse. If the clergy of adjacent dioceses would take greater pains to see each other, and to mingle by such means, it would be to their advantage in many ways.

## Brief Mention.

What are we doing to prepare for the "dear feast of Lent?" Shall it come suddenly and surprise us in the midst of our pursuits and pleasures, to be entered upon hurriedly and confusedly, without any definite rule or plan? Let it rather find us with our loins girt and our lamps trimmed, as those who wait for their Lord. Let it find us with a settled purpose, and with a line of duty and discipline marked out.—The first card of Lenten services and instructions comes to us from the Rev. F. W. Taylor, of Danville, Ill. It gives the Calendar for Lent, the hours for Services, subjects of lectures, and an invitation to parishioners to come for spiritual counsel and advice to the Rector, in the church. Openly in the church seems to be the right way to conduct such interviews.—Speaking of Lenten pastorals reminds us to remark that the LIVING CHURCH Press is prepared to do fine printing of every kind. Clergy living at a distance can have their orders filled by mail at trifling cost for transportation.—America is the paradise of charlatans. The latest sensation carries every thing before it, even if it is ridiculous enough to be symbolized by a peacock's tail. The press of the country, it would be supposed, might find some better business than trumpeting the tomfoolery of such men as Wilde.—We are pleased to see that the duty of providing for the families of deceased and disabled clergymen is vigorously espoused by a contemporary which has large opportunities for usefulness. If report is to be credited, the paper referred to is able to make large contributions to this good cause without being impoverished.—The way that Rome secures a foothold and plants her institutions in advance of all others, is illustrated by recent legislation in New Mexico, granting \$100 a month to a convent for the "relief, teaching, and maintenance" of the orphans of Bernalillo County. The organization of the Roman Church, with her celibate clergy and societies all over the world subject to the Vatican, is something wonderful.—The "free pew" system has received a check from the experience of the Brooklyn Tabernacle where Dr. Talmage gives his weekly lecture. The seats have been sold at auction to the highest bidder. It should be remembered, however, that "free seats" for a Sunday lecture, and a free church for the Services and Sacraments, are quite different things.—Grave apprehensions are expressed by several journals of respectability as to the results upon the health of children from the high-pressure principle in our public schools. In some localities as many as twenty-five per cent of the pupils have been withdrawn from school on account of ill-health. Similar reports are heard from several States. If we go on at this rate the next generation will be a race of dyspeptics.—The "Mexican Branch" has been accused of "Romanism" by a Methodist paper. What next?—We noticed last week the atheistic tendencies of a certain Unitarian preacher. There seems to be no occasion for his resignation, as a considerable portion of his congregation are reported to have "advanced" about as far as he has. One pillar made a statement to a reporter that he had no positive belief either in the immortality of man or the existence of God. "There might be some power external to ourselves, some force of which we have no knowledge, which was superior to all other powers, and this he was willing to call God," because that was a convenient term. But he would deny that there was any evidence of the existence of a God "of any kind." So of immortality of the soul; he "neither believed nor disbelieved it."—The question arises, what does a man want of a Church, if he hasn't any soul and does not believe in a God? Perhaps he may use it for the worship of "liberality."

There is an agitation among the Presbyterians for changing the time of the "week of prayer" to the Lenten season. We give them hearty welcome. Their forefathers used to keep Lent with ours. Some Presbyterian people now keep Lent with greater attention than some Church-people. Presbyterians make good Churchmen after they are confirmed.—"And so we went towards Rome," wails the Recorder (R. E.) as it reprints an account of the Consecration of a chalice by one of our Bishops. So many good and proper things are attributed to Rome that some people may begin to think that it is a good place to go to. The R. E. paper concludes its lachrymose lamentation with, "Brethren, do you see it? There was need of the Reformed Episcopal Church."—A sectarian paper that numbers one of our Bishops among its contributors, thereby securing for its heresy and schism a ready entrance into many Church families, sneeringly suggests that the Bishop of Colorado read the Consecration Service backward in the case of the old church in Denver.—Longfellow's birthday, Feb. 27, is to be celebrated in many schools by readings and recitations from his poems. Would it not be better to let him die before beginning this sort of thing? It is true the Yankee nation is poorly supplied with commemoration days, having little history and no State religion. But a people will have its celebrations of some sort or other. Among us, just now, it all depends on popular fancy.—We are glad to note some responses to Dr. Fulton's appeal for funds to save the library of a worthy clergyman. We have made a good beginning. Hundreds of our readers would gladly give for this purpose if only their attention could be secured for the presentation of the facts.—"Churchettes" is a new term and a good one, applied by a contemporary to little organizations of five or ten members, that are trying to get a foothold and to build meeting-houses all over the land.—A correspondent of the Standard of the Cross, over his own signature, charges that a list of the names of his parishioners which he furnished to the Spirit of Missions, has got into the hands of the publisher

of a so-called Church paper which is obnoxious to the complainant. His parish is deluged with "Specimen copies." The question arises, what are the relations of the Missionary Board to said publication?

## Canon Knox-Little.

The Rev. W. J. Knox-Little, Canon of Worcester, and Vicar of St. Alban's Church, Manchester, England, whose visit to America during the last General Convention, will be freshly remembered, arrived in New York last week. On Wednesday evening he lectured at St. George's Church, taking for his topic, "Overcoming the World." The church was crowded. On Sunday he preached in the morning at the Church of the Transfiguration; in the afternoon at Grace Church, Jersey City, and in the evening at Trinity Chapel. He is to return to England, Saturday, Feb. 18th, in order to take part in the Lenten Services at Worcester Cathedral, and in May he anticipates sailing for Australia. He is here for his health, the doctors thinking that a change of air and a sea voyage might be of benefit to his lungs, which trouble him considerably. There is no truth, he says, in the rumor that he is in difficulty with his parish at home. His many American friends will wish him a safe voyage back, and much benefit from his holiday.

A Methodist paper says, "It is a good time of the year to push the work of Salvation. Thousands of souls not saved this winter will never be saved." We do not remember that it was winter when it was written, "Now is the day of Salvation," "To-day, if you will hear His voice," &c. The idea that souls are saved by a periodical revival excitement, and that they are lost without it! As though the growth of the plant and the ripening of the harvest depended on the thunderstorm and the earthquake! We would trust, rather, to the husbandry and faithful care that extends through every season. The hope of the Church, to-day, is not in the awakening of sinners by a vision on the road to Damascus, but by a bringing up of the children in the nurture and admonition of the Lord.

"In conducting prayers at Harvard," says a contemporary, "Dr. Phillips Brooks does not change in any details the Congregational Service which he found in use. He conducts it (prayers?) precisely in the forms used before, reading, extempore prayer, and leading the students in the Lord's Prayer." Now that even the Presbyterians are tired of that barren form of Worship and are agitating for a Liturgy, it is not a little strange that a Church clergyman should lay aside the Prayer Book in the very place where it would be likely to meet with greatest appreciation. It is too good an opportunity to be thrown away. But if Dr. Brooks does not see it in that light, what are we going to do about it? The "limit of ritual" hardly applies to college prayers at Harvard.

That the prophetic or leading function is important, goes without saying. But it is absurd to regard it as of the first importance. In the instance of our Lord, the priestly function preceded the prophetic. The Divine Mind, we may believe, might have revealed His thoughts without an incarnation; but as Priest to expiate the sin of the world, it was necessary that He have somewhat to offer. The outcry against Sacerdotalism is directed against the essential idea of our religion. The attempt to elevate the prophet above the priest lands the logical mind in a denial of the one perfect and all-sufficient Sacrifice, and the next step is the repudiation of the mystery of the Man-God. It is only by lack of courage of one's opinions that all who deny the priestly and emphasize the prophetic function do not become Unitarians.

Though our pilgrimage in this world may lead us through many lovely scenes, and be attended by many joys, it is still a pilgrimage. We seek a country, a home, a rest. Nothing here would satisfy if it were the consummation, if it were the limit of attainment. The truly happy life is lived by faith. Its horizon is ever lighted up with the splendors of on-coming glory. It is ever leading on and preparing for the blessedness and beauty of the Church triumphant. We sing at our daily task because we are looking beyond the hours of work, and thinking of family and fireside for which we toil. So the life is joyous that leads on to Paradise and rests in faith upon the promise of the Beautiful Vision.

Perhaps a modest inquiry might be made without speaking evil of dignities. By what law of consistency can persons who to other titles add that of "Regular Contributor to the New York Independent," warn the "Hobart Province" against Church Papers (The Standard of the Cross for instance)? This is one of those things no ordinary mind can understand.

A pre-Lenten Mission was held in St. Ann's, Brooklyn, last week, beginning on Sunday. The Rev. D. Parker Morgan, Assistant Minister of the Church of the Heavenly Rest, New York, was the Missioner, assisted by the Rector (the Rev. Dr. Schenck), and others. A preparatory meeting for the gathering of mission workers and aids was held in St. Ann's Chapel, Saturday evening, Feb. 4th. Services were held afternoon and evening throughout the week. It is hoped much good will have been done.

The Week-day Services through Lent this year, in Chicago, are to be held, as last year, in Hershey Hall. The clergy of the city will officiate in turn, each taking a week at a time. These Lenten Services will commence on Thursday, the 23d inst., at 10 minutes past twelve.

A Workingmen's Club has recently been established in connection with the Church of the Holy Apostles, New York, the object being to furnish to workmen facilities for social intercourse, instruction and rational amusement. The plan embraces a course of popular lectures.

## What is a Creed?

There are many different creeds in the world. The Creeds of the Catholic Church are to be found in the English Prayer Book. The Presbyterian creed is to be found in the Westminster Confession of Faith; The Lutheran creed will be found in the Augsburg Confession. The Methodist creed is found in the Book of Discipline. These creeds are summary statements of what has been somewhere agreed upon as necessary to be believed. The Catholic Creeds are the result of the universal judgment of the whole Church of God as a historically continuous body existing in time and space, and never lapsing since its foundation stones were laid by our Lord Who is its chief corner-stone. The Presbyterian creed is the epitomized judgment of Presbyterians, etc.

In the case of Catholic Creeds, the formation took place under the free development of spiritual insight, presided over by the Holy Ghost, and, being freely fashioned, they have in all ages been freely accepted. They are to the Catholic Christian a yoke only in the sense that the truth is a yoke to the lover of truth.

Mr. Robert Collyer, commenting on the somersault of his successor into atheism, says: "We have no creed and are not fettered by any doctrine; but there is a general agreement on some points of belief in the church, which we are expected to conform to. If Mr. Miln does not believe in God or the immortality of man, then he does not conform to the Unitarian belief."

Mr. Collyer strikes us as being a little confused in his ideas. Unitarians have no creed and yet "there is a general agreement on some points of belief." The Catholic Creed is nothing more than a general agreement of Catholic Christians on some points of belief! The Swedenborgian creed is only the general agreement of Swedenborgians on some points of belief! Mr. Collyer's obtuseness is surprising.

But he says further, "we are not fettered by any doctrine," and yet there are some points of belief "which we are expected to conform to," and if Mr. Miln does not conform to them he is no longer a Unitarian. To which Mr. Miln might reply: "My dear forerunner, why do you wish to fetter me by such effete doctrines as God and immortality? You know we have no creed and are not fettered by any doctrine, and I beg you to desist."

Mr. Collyer makes another wise remark. He says there is no tendency that he knows of among Unitarians to more advanced views on religion—not so much at least as among other denominations. "We are so far in advance of the other denominations that we can afford to stop and take breath, waiting for them to catch up." This seems to us to be an admirable suggestion, and we should advise Mr. Miln to consider it. Just let him stop now awhile at "No God" and "No Immortality," and take breath. Pretty soon Robert Collyer will catch up. He has been moving in that direction a long time, but he is rather tortoise-like in his gait. Wait a bit, Miln, and Robert, if true to his promises, will arrive at your conclusions. For to deny the Incarnate God is to cast doubt on the Infinite and to lose sight of the Immortality that was brought to light in the Gospel.

We are of the old-fashioned folk who believe in creeds—not modern, but ancient; not local, but universal; not denominational, but Catholic—and we rejoice in the yoke of truth that is easy and the burden of doctrine that is light, and in the logical development which brings us closer to God and nearer to heaven. The next generation of Milns and Collyers will be of our way of thinking.

## Attendance of Children at Church.

"Where are the children?" is often asked as one looks over our congregations. Some of us remember when children formed a feature in the congregation, but now they are only conspicuous by their absence. The reason given is that "they attend the Sunday School."

But is this any reason at all? Is it designed that Sunday School be to children a substitute for the Church? We well know that as these schools are conducted, they do not, in any sense, fill the place of Public Worship. Songs and banners and libraries and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but can it be weighed, a moment, against the solemn impression made upon childhood by the changes of the Christian Year, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of Public Worship formed in childhood and growing with the years? If these and all the clustering advantages and associations of Public Worship must be given up for the school, who will not say the loss is greater than the gain?

Christian parents! send your children to the Sunday School if you will, but do not, on this account, fail to have them at your side in the House of God. In a few years they will go from you out into the world; and where will they get a love for the Church and habits of attendance, unless they acquire them when young? You would have them strongly imbued with the spirit of a Church life, intrinched in the love of its duties, and guarded against the perilous ways of the world; then let their best associations cluster around the dear delights of the sanctuary. Says Bishop Kip, "Our Lord lays it down as a proof of our love for Him, 'Feed My lambs.'"

The children are the hope of the Church, but with the fearful influences now abroad, coldness at home and skepticism without, what will the next generation become? We believe the day is not far distant when the Church, in sorrow and penitence, will awake to an acknowledgment of the truth that the old paths are best; that the divinely-appointed institutions of the Church and the home, can alone truly train the young for Christian life, and that if for them are substituted the novelties and excitements of this age of experiments, all will prove a delusion and a snare.



Western New York.

Correspondence of the Living Church. On Sunday, Jan. 22, the Bishop of the Diocese visited St. Luke's Church, Brockport, and confirmed thirteen persons, most of whom were adults. St. Luke's has 1,500 dollars on hand toward the erection of a Chancel to the Church. When this addition shall have been made, a room for Chapel purposes will be fitted up under the new Chancel and a part of the Nave; the site being well adapted for this purpose. St. Luke's is in a highly prosperous condition under its efficient Rector, the Rev. Dr. Seibt.

The 10th regular meeting of the Convocation of the Rochester Diocese was held in the new and beautiful Trinity Church, Rochester, on Tuesday the 9th inst. Besides the Rector (the Rev. W. W. Walsh) and the Dean (the Rev. O. R. Howard, D. D., of Bath), there were present the Revs. I. Foot, D. D., H. Anstee, D. D., W. D. Doty, A. Skeele, B. Holley, A. S. Crapp, J. H. Dennis, A. Wood, and C. W. Knauff, all of Rochester; H. Lockwood and W. D. U. Shearman, of Pittsford; C. T. Seibt, S. T. D., of Brockport; H. S. Dennis of Medina; L. Windsor, D. D., of Hornellsville; S. R. Fuller of Corning; J. Wayne, of Addison; J. H. H. De Mille, of Canisteo; and G. W. Southwell, a visiting clergyman from the Buffalo Diocese. Messrs. D. M. Dewey, G. Arnold, and T. Agar, were also present as lay-deputies. After Morning prayer, with Holy Communion, a sermon was preached by the Rev. S. R. Fuller of Corning, from Heb. 12: 2. "Looking unto Jesus, the Author and Finisher of our faith." The subject presented was "Developments of Faith" as made known, in the existing order of things. We are to believe in the Family; believe in the State; believe in the Church; and believe in ourselves. These leading thoughts were eloquently elaborated, and the whole was presented in an able manner. The business meeting, over which the Dean presided, was held at the Rectory in the afternoon. Owing to the absence of the Essayist (the Rev. J. H. Barnard of Albion), this part of the programme was necessarily omitted. The missionary work of the Diocese was reported to be in a satisfactory condition, there having been no removals or resignations of missionaries during the quarter, and all being faithfully at work. A spirited discussion arose over the question as to whether arrears of stipend due the Rev. J. E. Battin, of Wethersfield, should be paid by the Convocation, or the Diocesan Board. It was finally decided that Convocation should meet it. It was arranged that the next Convocation be held on May 2d, at Canisteo. The following appointments were made: Preacher, Rev. B. Holley; alternate, Rev. W. D. U. Shearman; Essayist, Rev. J. H. Barnard; Speakers at the missionary meeting, Revs. C. W. Knauff, W. D. Doty, and S. S. Fuller.

The missionary meeting was held in the evening. Despite the heavy rain that prevailed, a congregation assembled. The first speaker was Rev. H. S. Dennis. His subject was the necessity of Diocesan Missions, as evidenced by the spiritual destitution of the country. In a clear and forcible manner, he spoke of parochial selfishness, and a wrong conception of consecration to God, as obstacles to rich and generous giving for missionary work. He was followed by the Rev. J. Wayne, who dwelt on the need of hearty united action in the work of advancing the cause of Christ and His Church. The last speaker was the Rev. Dr. Windsor. His subject was the "Principles of Missions and the Duties in reference to them." Small things were not to be despised; the Apostles began with small things; the Church had always progressed from small beginnings; this was the law of religious growth; and no one was to sit still, because he could do but little. The subject was most ably presented and made a marked impression. The deputies, both clerical and lay, were all most hospitably entertained by the Rector and his estimable wife, at the Rectory.

Very early on the morning of the 7th inst., St. Luke's Church, Buffalo, was broken into and the contents of the alms box stolen. As the box had not been opened since Christmas, it is thought that the thieves secured a considerable sum.

The Church at Perkam, Minn.

To the Editor of the Living Church: I trouble you with a few lines, to give you a short account of our doings here. When I came here from England, Dec. 19, 1881, I found no church and no Services, owing to there being no Priest to take duty. I believe there have been occasional Services, but our good and able Missionary Priest, the Rev. E. S. Peake, has his hands quite full and therefore, remembering that God helps those that help themselves, I wrote to the Bishop of this Diocese, and offered myself as a Lay-Deacon. As my father (the Rev. W. Hope) had been for over thirty-four years Vicar of St. Peter's, Derby, Eng., I am not without some experience in the work. I am glad to tell you that the Bishop very kindly gave me a license to act as lay-reader, and we had our first Service at the residence of Dr. Newcomb, one of our chief supporters, and through whose instrumentality we have got six lots of land given to us for Church purposes. We have already had a meeting, and have taken steps to secure plans for a church building; and, by God's blessing, in the early part of the summer, I hope to have a church for the teaching of the glorious Catholic Faith. The Bishop has promised \$100, and Dr. Newcomb the same amount, and other friends have promised about \$300 more. If any readers of your valuable paper would assist us in our good but up-hill work, I shall be very glad, and will acknowledge the kindness through your columns. This place has a population of about 350, and not more than 30 Church-people; so you see we need help from "outsiders." In conclusion, I ask for your prayers, and those of the faithful, on our behalf.

GERARD L. HOPE, Perkam, Minn., Feb. 13, 1882.

Personal Mention.

Bishop Littlejohn has accepted the annual Chancellorship of Union University, and will deliver the Chancellor's address at the Commencement of Union College. He was graduated from Union in 1815.

Bishop Garrett continues to improve. It will be a long time, however, before his former strength is fully restored.

The venerable Bishop Greene is reported in excellent health and making his spring visitations.

Bishop Vall has been for several months in poor health but is now nearly restored.

The Rev. Peter Wager has accepted a call to the rectory of St. Paul's Church, Mexico, Mo., and has entered upon the discharge of his duties.

The Rev. H. M. Denslow has resigned the rectory of Grace Church, New Haven, Conn.

The Rev. Henry C. Swentzel has entered upon his duties as Rector of Grace Church, Honesdale, Pa.

The Rev. Thomas A. Griffiths has become associated missionary in the San Joaquin Valley, California. Address, Berkeley, Cal.

The Rev. A. F. Washburn has become Assistant Minister of St. Matthew's, South Boston, Mass.

The Rev. S. W. Moran's address is Newport, R. I. The Missionary Bishop of Niobrara is temporarily in New York.

The Rev. T. J. B. McKee, late of Pontiac, Mich., has accepted a unanimous re-call to his old parish at Stillwater, Minn.

The Rev. W. E. Phillips, Chaplain of St. Luke's Hospital, Chicago, is greatly improved in health; so much so, indeed, that he expects to go East in the spring.

The Rev. A. J. Graham, who has been quite ill at Stillwater for the past month has returned to Alexandria, Minn., where he will remain until able to begin parish work.

Mrs. E. H. Haddock has presented five hundred dollars to St. Luke's Hospital, Chicago.

Some of the parishioners of the Rev. Dr. Locke, Rector of Grace Church, Chicago, have had the good taste and kindness to present him with the sum of twelve hundred dollars, besides which, he has been the recipient of many other handsome and timely gifts.

Obituary.

LAWRENCE—Of diphtheria, on Wednesday, Feb. 8th, fell asleep in Jesus, at Wabasha, Minn., Fannie Mirth, only daughter of the Hon. J. G. and Alice G. Lawrence; a lovely child—aged four years and three months. "Of such is the Kingdom of Heaven."

DIED—NOBLE—At Ionia, February 6, 1882, the Rev. Louis L. Noble, Rector of St. John's Church, Ionia, Mich., in the 70th year of his age.

The funeral service was conducted at Ionia, Feb. 7th, by Bishop Gillopie, assisted by several of the Diocesan clergy, and the body was taken to Catskill, N. Y., for burial.

After the conclusion of the Service, the Bishop held a meeting of the clergy and the late parishioners of Mr. Noble at St. John's Church. The Bishop made some feeling remarks on the character and ministry of our departed brother, and appointed the Revs. E. W. Flower and J. W. Bancroft, a committee to draft suitable resolutions of respect.

The Committee reported the following, which, after remarks by the Rev. E. J. Babcock, of Whitehall, and the Rev. Mr. Pierson, Prosebyterian Minister of Ionia, were adopted, and copies ordered for the family of the deceased, and for publication in the Church Helper, THE LIVING CHURCH, and the Churchman.

WHEREAS, In the all-wise dispensation of our Heavenly Father, our beloved brother in the ministry of Christ, the Rev. Louis L. Noble has been called from his earthly labors to the rest of Paradise, therefore,

Resolved, That in his unvaried labors for Christ and His Church, even to the very last, we recognize that faithfulness unto death which is promised the crown of life.

Resolved, That in his diligence as a student of the Holy Scriptures, and in such studies as help to a knowledge of the same we recognize an example worthy our imitation.

Resolved, That in his blameless life; in his meek and gentle manhood; in his unceasing ministrations to the sick, the needy and the stranger; he has followed closely in the footsteps of Him who went about doing good.

Resolved, That in his constant endeavors to maintain and set forth peace, quietness, peace and love among all Christian people, and especially among those who were committed to his charge, he always remembered that "the greatest of these is charity."

Resolved, That, while we are distressed that in the Church Militant we "see his face no more," we must ever rejoice that he has "fought a good fight," "finished his course," and "kept the faith," and that, "henceforth," here is laid up for him a Crown of righteousness.

Resolved, That in his departure, we feel that the Church at large has lost one of her most exemplary priests; this Diocese a valued counselor, the parish of St. John's a devoted pastor, and the clergy one of their brethren who was truly loved for his brotherly kindness no less than for his work's sake.

Resolved, That we convey to the widow of our deceased brother, his relatives, and his bereaved parish, our hearty sympathy in the deep loss they have sustained.

Appeal.

For nearly fourteen years, the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

Official.

Diocese of Vermont—Annual Visitation.

The Bishop proposes, God willing, to visit a part of the Parishes and Missions in the following order: Feb. 13—Sexagesima Sunday. Christ Church, Montpelier.

14—St. Luke's, St. Albans. 15—Convocation of the Diocese of Vermont. April 9—Easter Day. St. Paul's Church, Burlington. 10—Easter Monday. St. Luke's, St. Albans. 11—Easter Tuesday. St. Mary's, Northfield. 12—St. John's, West Randolph. 13—Grace Church, Randolph. 14—Christ Church, Bethel. 15—St. Paul's, Royalton. 16—1st Sunday after Easter. Mission, Norwich. 17—P. M. Mission, White River Junction. 18—2d Sunday after Easter. St. Paul's, Vergennes. 19—St. Stephen's, Middlebury. 20—St. Thomas, Brandon. 21—Trinity, Rutland. 22—Immanuel, Bellows Falls. 23—2d Sunday after Easter. St. Michael's, Brattleboro. 24—Christ Church, Guilford. 25—St. James, Arlington. 26—Zion, Manchester. 27—P. M., St. John's, Manchester. 28—St. Luke's, Chester. 29—St. Paul's, West Rutland. 30—Mission, Hydeville. 31—P. M., Mission, Castleton. 1—5th Sunday after Easter. Trinity, Poultony. 2—P. M., St. Paul's, Wells. 3—Ascension Day. Vermont Ep. Institute. 4—Sunday after Ascension. Mission at Georgia. 5—P. M., Mission at Milton. 6—Whitsunday. Mission at Shelburne. 7—P. M., Mission at Winoski. 8—Trinity Sunday. Mission at Cambridge. 9—Mission at Jericho. 10—Christ Church, Island Pond. Ordination.

When these Services occur on Sundays, or other Holydays, the Bishop wishes to have the Celebration of the Holy Communion. He hopes also to meet the children, in every Parish and Mission, for catechizing. W. H. A. BISSELL, Bishop. Burlington, Vt., Jan. 23, 1882.

Appointments by the Bishop of Mississippi.

March 1, 2—Aberdeen; 4, 5—Columbus; 6, 7—Macon. 8—Shuquaiak; 10—Scoboa; 11, 12—Meridian; 13, 14—Enterprise; 16, 17—Biloxi; 19, 20—Pass Christian; 21, 22—Waveland; 23—Woodville; 24—Natchez. April 1—Church Hill; 4, 5—Port Gibson; 7—Bovina; 8—Edwards; 9—Bolton; 11—Raymond; 12—Clinton; 14—Brandon; 16, 17—Jackson; 19—Diocesan Council at Vicksburg.

BISHOP MCLAREN'S APPOINTMENTS.

Feb. 7—Harvard, Deaneys Meeting. 8—Rockford, Deaneys Meeting. 12—St. James, Chicago. 14—16—Pre-Lenten Meeting at Cathedral. 19—Goshen, Indiana. 20—Bethesda, Chicago. 26—St. Thomas, Chicago. March 2—Grace, New Lenox. 3—St. Paul's, Riverside. 5—Cathedral, Chicago. 6—St. Anselm's, Chicago, 7:30 P. M. 7—Michigan City, Indiana. 8—Plymouth, Indiana. 9—Missions near Plymouth, Indiana. 10—St. Mary's, Chicago. 12—South Bend, Indiana. 15—Grace, Oak Park. 19—Calvary, Chicago. 21—Christ, Ottawa. 24—St. Paul's, Hyde Park. 26—Trinity, Chicago. 28—St. Mark's, Chicago, 7:30 P. M. April 2—St. James, Chicago. 3—St. George, Chicago, 7:30 P. M. 4—Lima, Indiana. 5—Luzerne, Indiana. 9—Cathedral, Chicago. 10—St. George, Chicago. 12—St. Stephen's, Chicago. 14—Christ, Winnetka. 16—St. Mark's, Evanston. 18—Mission, North Evanston. 19—Good Shepherd, Lawndale. 23—Emmanuel, Rockford. 26—Good Shepherd, Moline. 27—St. Paul's, Kankakee. 28—St. Luke's, Dixon. 30—Zion, Freeport. May 1—St. Stephen's, Warren. 2—St. Augustine's, Lena. 3—Christ, Joliet. 7—St. John's, Lockport. 14—Christ, Waukegan. 11—Trinity, Highland Park. 21—Emmanuel, L'Orange. 22—St. Catharine, Dixon. 30—Cathedral, Diocesan Convention.

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Acknowledgements.

In response to Dr. Fulton's letter—"A Great Wrong"—in THE LIVING CHURCH for Jan. 28th. St. Cornelius' Chapel, Governors' Island..... \$ 2.66 St. George's Church, St. Louis..... 40.00 The Living Church, Chicago..... 5.00 Previously acknowledged..... 30.00 \$77.66

For the widow of the Tennessee Priest. S. C. .... 5.00 Mary A. Holmes, Delavan, Wis. .... 5.00 Through Rev. W. C. Gray, D. D.: St. Charles, St. Louis..... 10.00 Trinity Church, Clarksville..... 26.30 S. S. M., Mauch Chunk..... 5.00 S. S. Philadelphia..... 2.00 Rev. H. H. W. .... 2.00 Miss A. E. H., per Bishop Quintard..... 20.00 W. B. M., N. Y. .... 25.00 Mrs. and Miss Latham, N. Y. .... 25.00 St. Paul's, Louisville..... 21.05 C. O. F. .... 5.00 Rev. H. F. Cary..... 10.00 Rev. H. H. Morrell, D. D. .... 2.00 Mrs. A. R. .... 5.00 Rev. H. B. .... 2.00 Mrs. Prof. C. .... 2.00 Previously acknowledged..... 61.45 \$238.80

Miscellaneous. ST. JOHN'S SCHOOL, for young ladies and children, Nos 21 & 23 West 32nd St., New York, is an institution that offers superior advantages in every grade, from the infant class through a four years course of collegiate study. It affords such care and discipline as every Christian parent should desire for a daughter, and is one of the very best of our high-grade city schools. The summer Boarding pupils have the regular course in charge of competent resident teachers. Ladies are prepared for the Harvard examinations, and boys for St. John's School, Sing Sing, and for St. Paul's College, New York. Boarding pupils have all the advantages of an elegant city home.

WANTED.—By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis.

WANTED.—An Assistant Priest for St. Ignace's Church, New York. Address the Rector, 152 West 46th St.

A Church Clergyman, an A. M., and thirteen years a successful teacher, receives a limited number of boys to be educated. Location in the country near an Eastern city. Free from vicious influences. Home care and comfort. Careful instruction. Healthful and mild climate, no malaria. Boys may remain during the summer. Bad boys rigidly excluded. House large, and on an elevation of 400 feet above sea level. Terms, \$350 for school year. Address, Rector, Office LIVING CHURCH.

The best of the practical schools is H. B. Bryant's Chicago Business College, conducted by the founder of our best business colleges.

We hear of Harms, the Caterer, at the informal reception of the Farragut Boat Club. It was a very fine affair; and also at the very stylish party given by Miss Ann Clark, on Rush St.

A lady desiring a situation to assist lady with household duties, needwork included, where she could be made as one of the family. References exchanged. Address H. care Carrier 23, Detroit, Mich.

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Issued for the use of travelers in all parts of the world. Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances. Government and other bonds and investment securities bought and sold on commission.

FRANCIS B. PEABODY & CO., MORTGAGE BANKERS.

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RARE INVESTMENTS.

EIGHT TO TEN per Cent. Interest. On long time loans, with best security in the world. viz: DAKOTA WHEAT LANDS, In the famous valley of the Red River of the North, and containing what is known as the "Golden Northwest."

Loans negotiated without charge by the First National Bank of Valley City, Dakota. Choice lands are also offered for sale at \$4 to \$12 per acre. Selections made from official survey notes and certified examinations. Write for reference and particulars. HERBERT ROOT, Cashier.

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8 PER CENT. GUARANTEED. By the WESTERN FARM MORTGAGE CO., Lawrence, Kansas. First Mortgage upon Improved Farms in the best localities in the West. Coupon Bonds. Interest and principal paid on day of maturity at the Third National Bank in New York. No losses. No long delays in placing funds. Investors compelled to take no land. Security three to six times the amount of loan. Our agents for making safe loans. Choice lands are also offered for sale at \$4 to \$12 per acre. Selections made from official survey notes and certified examinations. Write for reference and particulars. F. M. PERKINS, Pres. L. H. PERKINS, Sec. J. T. WARNE, Vice-Pres. C. W. GILBERT, Treas. N. F. HART, Auditor.

NEW BOOKS.

Aspects of Poetry.

Being Lectures delivered at Oxford. By John Campbell Shairp, LL. D., Professor of Poetry, Oxford; author of "Culture and Religion," "Poetic Interpretation of Nature," and "Studies in Poetry and Philosophy." 1 vol. 16mo., gilt top; \$1.50. Those who have read Principal Shairp's previous books will gladly welcome this. His treatment of the subject is so fresh and so scholarly that the book is one of remarkable interest to all lovers of poetry and of literature.

Noah Webster.

By Horace E. Scudder, author of "Stories and Romances," "Boston Town," etc. Fine Portrait. \$1.25. In this book, Mr. Scudder, in the clear and attractive style which has made him justly popular, narrates the events of Noah Webster's career, and shows how his various writings and notably his work on his Dictionary, fitted into and aided the



Calendar.

FEBRUARY, A. D. 1882.

- 2. Purification B. V. M. White.
5. Septagesima. Violet.
12. Sexagesima. Violet.
19. Quinquagesima. Violet.
22. A h Wednesday. Violet.
24. St. Matthias, Apostle. Red.
26. First Sunday in Lent. Violet.

O VANISHED DAY!

Written for the Living Church.
The night is come. O vanished day!
What record hast thou borne away?
The early dawn was fair and bright,
With wishes pure, and purpose right.

SIN LIKE FROST.

Written for the Living Church.
One mid-winter morning, when frost was severe,
A grocer endeavored his windows to clear
From frost, that collected and darkened each pane;
'Twas no sooner cleaned than it gathered again.

Brief Chapters on the Church Catechism.

By MARION COUTHOUX.

CHAPTER VIII.—THE COMMANDMENTS.

The student of the Catechism now passes from the Creed to the Commandments—from Faith to Practice. This is the correct order, set forth by the Church and by Holy Scripture.

The Commandments will be committed to memory before the study of the Catechism is begun. The Creed, the Lord's Prayer and the Ten Commandments are the first necessary teachings, after which follow "all the other things" which a Christian ought to know and believe to his soul's health.

The spiritual force of the Commandments can be explained by means of those two long responses, which children dread, "My duty toward God," and "My duty toward my neighbor."

Would that the result of our earnest prayerful labors might be such, that it should be true of each of the precious ones committed to us, that "The Law of his God is in his heart, and his goings shall not slide!"

A benevolent lady, of small means, learned from one or more of her god-children, who had removed to Galena, Kansas, of the great need of Sunday School requisites in their parish.

The Law of the Lord, which to the Holy Psalmist was "a delight," and "dearer than thousands of gold and silver," and a perpetual exercise, day and night,—that sacred Law, constructed on the principle of Love, was never set aside by

Our Lord, Who came "not to destroy it, but to fulfill." Men dwell on the mysteries of the Holy Gospel, often bewildering themselves and others with exalted language which they are not yet prepared to use, and which in their mouths degenerates into the cant of mere transcendentalism; all the while forgetting first principles, the simple laws of justice, mercy, and peace.

These are so simple as hardly to need any comment. They are but enlargements of Our Lord's two laws of Love. The fundamental points of love to God and Man should always be impressed upon a child, and given as the raison d'être of all rules, all injunctions, all good actions.

Holy fear is of as great importance as holy love, and is often of necessity the first motive-power for good. It is the principle of reverence, the balance-wheel of true devotion. The children of the Church are early taught to exercise it.

It is not necessary to dwell further upon the plain practical teaching developed in the answers to these two questions: "What is my duty towards God?"—and "My duty towards my neighbor?"

A circumstance of some interest to a little Sunday School in Kansas, is connected with the disastrous fire, which destroyed several lives and much valuable property, in the corner of Park Row, Nassau and Beekman streets, on the 31st of January.

When the Sunday School libraries are renewed, what is done with the old books? As we have none, we would be so thankful for some of that kind.

On the afternoon before the fire, a selection of valuable books, largely of the Church-Book Society's publications, was made, by the lady who received the letter, at Tibbals' rooms, in the building now destroyed. Mr. Tibbals is very generously inclined, and he sold them, under the circumstances, at a merely nominal price.

The loss of this establishment may be regarded as a direct loss to the Church, and especially to that portion of it which is most in need of its assistance.

Rest for the Good Old Bishop.

Correspondence of the Living Church.

The Diocese of Mississippi has at last made an important move towards relieving its aged Bishop from the trying position in which he is placed in his declining life.

It is nearly fifteen years, since the question of his having an Assistant Bishop in his extensive and otherwise hard field of labor—began to be agitated in his Diocesan Councils; and, while all have agreed that the need was imperative, they found themselves unable financially to carry the plan into effect.

Knowing, as we do, the impoverished condition of the country, are there not those among us to whom the lines have fallen in pleasant places, and where they have a goodly heritage, who will consider it a privilege to contribute something towards this fund, and thus aid and encourage those who must struggle hard to secure the amount?

A very able and much loved Presbyter of Mississippi, has recently felt obliged to remove from the Diocese. In speaking of one whom he will continue to regard as his own dear Bishop, he says: "It is cruel to permit him to continue his round of duties. At his age, and with increasing infirmities, he should have rest."

An Extraordinary Service.

To the Editor of the Living Church:

Will you kindly permit a subscriber and constant reader of your independent and reliable journal, to state a case, of what seems to me very advanced Churchmanship? Our good Bishop of Central New York, in connection with the dissenting clergymen of the town, lately invited a lady of note and of fine extemporaneous powers (Miss Smiley) to officiate in twelve union meetings in our city.

Syracuse, N. Y., Feb. 3, 1882.

BOOK REVIEWS.

THE RECTOR OF ST. BARDOLPH'S, OR SUPERANNATED. By the Author of "Peeps from a Belfry," etc. Published by Thomas Whitaker, 2 and 3 Bible House, New York. Handsome cloth. Price, \$1.25.

It is many years since this book, now re-issued from Whitaker's publication office, first appeared. In the past, it has accomplished not only an interesting but also a very useful task, and, for the long future, we trust it is destined to continue its mission of good-humored instruction on the relations of pastor and people.

AUTHORIZED REPORT OF THE PROCEEDINGS OF THE CONGRESS OF THE EPISCOPAL CHURCH IN THE UNITED STATES. Published by Thos. Whitaker, No. 3 Bible House, New York. \$1. A pamphlet form.

The Church Congress seems to have won its way to a recognized place among the "institutions" of the day. It was received at first with distrust by a good many of the very conservative people of the once nothing-if-not-conservative Protestant Episcopal Church, who shuddered at the very thought of doing anything in the Church which had not been done by our great-great grandfathers, who prided themselves upon the fact that "the Church" remained unchanging, not only in principles and doctrines, but in forms, while all the world was in a perpetual condition of change; forgetting that in living things change is essential and incessant, and that unchangeableness here on earth belongs only to petrifications.

The report of the last Congress shows that it was fully up to the measure of former Congresses, in the interest and ability of the essays and speeches. Indeed, we can hardly imagine how a number of men, called together to speak on such a variety of topics, could have done their part better. All of the papers are well worth reading. Some of them are a little heavy, but few of them are dull.

We consider that as constituting the highest merit of our Church Congresses. But no mere newspaper notice can tell all that ought to be known by the Church of this Seventh Church Congress. The report must be read, yes, studied carefully. It will well repay time and money spent for this purpose.

THE ORTHODOX THEOLOGY OF TO-DAY. By the Rev. Newman Smyth, Quincy, Ill. New York: Charles Scribner's Sons. Cloth, pp. 189.

The intention of Mr. Newman Smyth in this book is to answer popular objections to Protestant Confessions of Faith. It is a book of considerable merit in both thought and style, showing that the author has read extensively and deeply pondered its subjects; is replete with pithy thought—in apt and forcible expression.

There can be no body of men acting together for a common object, without a Creed. There must be some common belief at the bottom of their organization, which they distinctly formulated or not, and these beliefs are their Creed. We cannot move a step in any direction, without assuming that something is known; and that something then becomes a dogma, whether in matters of every-day life or in matters relating to religion.

cerned, the writer's vindication consists of giving up its special and strongest points. The views of the Atonement implied in the book would by no means have satisfied John Calvin, or the Westminster divines. Those who belong to that branch of the Christian Church which has wisely confined its demands of its members to belief of the "Articles of the Christian Faith as contained in the Apostles' Creed," may look—not without satisfaction—at the revolt of the reason, and especially of the heart of humanity against the unnatural dogma of Calvinism.

When one considers all the harm which has been done to man, and the dishonor done to God, by the heartless theology of John Calvin is the most prominent exponent, one may well rejoice that Christianity is finding the necessity of shaking off the hideous system, at whatever cost. When Christians shall have learned to discard the systems of a rashly speculative age, and go back to the representation of God and the declaration of His will as contained in the New Testament, there will be less need of writing books to vindicate the "Orthodox Theology of to-day" from the charge of being unreasonable and outgrown. No doubt for a while, those who want to find occasion of self-vindication will continue to fight against the crumbling old defences from which the defenders have long since withdrawn; but they will at last find out that they are merely going through a sham-battle. It is to be hoped that the Church will learn wisdom for the future, and not try to be "wise above that which is written." Let Christians confine themselves to the facts of the Gos. etc., which may be proved "most surely; and in other things, while giving wide latitude of opinion, let it be made known that they are only opinions, and not things certainly known, nor necessary to be known in order to admission into the Christian fellowship; and, therefore, the matter of making Orthodox square with advanced thought will be very much simplified.

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. By George Mortimer Lucock, D. D., Canon of Ely, etc. Published by Thomas Whitaker, 2 and 3 Bible House, New York. Cloth, pp. 217. Price, \$1.50.

In the present juncture of Church affairs with ourselves on this side, we may well be thankful that Canon Lucock's book should have been issued so opportunely. Because, everywhere among us, attention is turned towards the Prayer Book, and the possibilities of improvement in that direction; first, by increased flexibility in the use of its Offices (in all except the Liturgy), and next by enrichment, principally through well-guarded and discriminating restorations. This book is not, of course, either a constant inventory or a full history of our Common Prayer, but, as the title plainly indicates, we find in it only a few topical Studies in its history. And it is all the more readable and convenient to the student, inasmuch as on that account. Any one must be struck with the concise and admirable arrangement of these Studies. They embrace four periods: The Anglican Reform. The Puritan Innovations. The Elizabethan Reaction. The Caroline Settlement. In treating of these four periods, the aim of Canon Lucock is, to help to a clear and comprehensive understanding of the real intention and effect of the work of each period in its turn, by conveying a knowledge of the individuals who wrought in them—a familiar introspection of their animus—the direction of their preparative education and training—and the inevitable bias of their minds. Once possessed of this, and we become competent to judge of the intentions of the Book of Common Prayer; but not till then. In short, he who knows the real mind of any writer, is the best interpreter of his work.

There is a valuable introductory chapter, intended to help the reader to a better understanding of the subject which the book illustrates, by giving a brief notice of the conditions of Public Worship in England, prior to the great epochs with which the Book of Common Prayer is more immediately concerned. And the careful, but not exhaustive set of Studies receives its complement in five appendices: on the Gallican Liturgy, on the Order of the Communion, on the Hampton Court Conference, on the last Revision, and on the Changes Introduced since the last Revision.

VESTIBLES: THE DIACONATE. New York: James Pott, 1881.

We have here, published in pamphlet form, a sermon preached before the New Haven County Convocation, 1st summer, by the Rev. O. Witherspoon, Rector of St. James', Birmingham, Ct., and published at the unanimous request of the Convocation. The object of the Rev. author is to plead for a more distinct recognition of the peculiar functions pertaining to the Order of the Diaconate. He complains that, through stress of circumstances, the members of the second Order in the Sacred Ministry—the Presbyters of this Church—are practically trying to do the work of the Three Orders. He argues, and with great reason, that, if each Order were confined to the discharge of its own special functions, the great object for which the Church is divinely commissioned, and the Church herself established, would be far more satisfactorily accomplished, than, under existing conditions, is possible.

The Monthly Monitor is a small parish sheet edited and published at Grand Forks, D. T., by the Rector of St. Paul's Church (the Rev. J. K. Karcher, M. A.). This initial number, although gotten up in less than a week, contains matter that is almost entirely original; and it is full of promise. If these little parochial papers should have the effect of encouraging a taste and desire for Churchly literature, there will be nothing whereof to complain. But if they result in preventing the introduction of Church newspapers of a general character, they will serve but to intensify the congregationalism which has already threatened to sap the catholicity of the Church. The editor of the Monitor seeks to avoid this evil, by giving a hearty endorsement, in its pages, of the LIVING CHURCH.

The "Home and Society" department of The Century Magazine will be devoted during the next three or four months, to a subject of first importance to home life—the proper construction of houses with reference to protection against fire, and the dangers to health arising from imperfect drainage, bad ventilation, and damp walls. The articles will be written by experts, whose aim will be to give practical hints to persons intending to build, so that they will be able to examine intelligently the plans of architects and the work of builders. In the March number will appear the first of the series, by George Martin Huss, on "House Foundations," in which attention is also given to remedies for damp walls and cellars.



The Household.

All children, from the highest to the lowest, from the richest to the poorest, have a right to a home, be it a palace or a cottage; for the essentials of correct living are equally possible in both.

Only let a woman be sure that she is precious to her husband, not useful, convenient, or necessary, but lovable and "just right."

It is now considered indispensable that the extension table in the dining-room shall be covered with a heavy cloth beneath the table-cloth itself.

Crochet a thin cover of scarlet zephyr, or white cotton, as you prefer. Place a broken goblet in it, and suspend with a cord from your chandelier; and you have a pretty bouquet-holder.

Good behaviour and cheerfulness ought to accompany each meal as naturally and unvaryingly as bread and butter.

Julius Hare said, with much insight into character, that one should never check the enthusiasm of youth, because we need a good stock of enthusiasm, as a sort of reserved force on which to draw as we go on in life.

To bake ham successfully, it ought first to be boiled until almost tender; take it from the kettle, remove the skin, and put the ham in a dripping pan in the oven for half an hour; then drain off all the lard that has collected, and powder the ham with fine white sugar, and bread or cracker-crumbs made quite fine.

Raspberry or strawberry sauce, to be eaten with cornstarch or arrowroot pudding, is an agreeable addition. Take half a cup of butter, one cup of sugar, mix them together till the butter is soft and smooth, almost like cream; then, to give lightness to the sauce, add one well beaten egg.

Napkin rings, to dress the table, and especially to please the children of the household, are made of soft unbleached twine. Make a chain the required size, then crochet round and round until the ring is wide enough, finish with a small scallop, then starch them very stiff, slip them over a bottle to dry and smooth out all wrinkles.

When frying cakes, one is sometimes troubled by a sediment forming in the lard, which darkens it, and sticks to the outside of the cakes. To remedy this, peel and wash raw potatoes, cut them in slices an inch thick, and drop them into the hot lard. They will readily absorb the black particles, and you can easily take them out with a skimmer and not waste the lard.

Sweet baked apples are a most desirable addition at the breakfast and tea table, and are far more healthful, appropriate, and sustaining than half the dishes usually esteemed essential at such times.

Pretty bands, to be used in looping-back lace curtains, are made of the unbleached tissue of which macramé lace is made. Crochet in some loose and open-work pattern the width and length you wish, finish with a shell edge, and draw through the open meshes ribbons of any color.

If regular etching silk is used in working outline embroidery, there is no danger of its running or fading, when washed. It is known by this name, and can be found in stores where fancy work is sold.

Never carry scissors or a crochet needle in your pocket, without taking the precaution to put the point of the scissors in an empty spool; and the needle can be inserted in a cork.

In whatever respect your childish life was shadowed, try to make your child's brighter, so that he may never look back to it with sadness.

The Manx Fisherman.

BY REV. J. M. NEALE, D. D.

Did you ever glide over a smooth sea, on a summer evening, toward a mountainous island that rose before you? If not, you can scarcely tell how glorious God is in the works even of this world.

Such an evening I am going to tell you about. The long line of Manx mountains, from North Barrule to Cronk-na-irey-la, they were crowned with the sweet blue haze that gathers over them after a sultry day.

But in the little fishing-town of Peel, it was a different and a busier scene. From the rock-cove that runs in between the isthmus on which the castle stands, and the town itself, a fleet of herring-boats was preparing to put forth.

God bless your reverence!" was heard from more than one mouth; while five or six of the sailors knelt to the holy man, and asked and received his benediction.

"Prayer and provender hinder no man," said Bishop Wilson. "And how goes it with you, Mary?" he continued, turning to a young woman—I might rather say girl—who, with a baby of only a few weeks old, was standing close to Michael Fleswick.

"She is rather chicken-hearted, my Lord; and please you," said Michael, looking fondly at his wife, and parting the hair on her forehead with his rough left hand, while he patted the tiller of the boat with his right. "It's my first herring-tide since we were man and wife."

"Ay, ay," said the Bishop, "I understand. Well, there is but one world that I know of where there is no parting; and God sends these separations here, lest we should forget that."

"We might be too happy, perhaps, without them," said Mary.

"True," replied Bishop Wilson. "But trust to Him in these little trials, and they will prepare you better for the last great one. And so saying, he passed on toward his own home.

The bell of the Cathedral of St. Germain struck two or three times. Mary threw herself into her husband's arms—kissed his younger brother, who was in his boat—and bade "God bless you!" to his other mate, an old weather-beaten seaman, John Kenraugh. In ten minutes the boats were fairly afloat; then they lay in the basin till another stroke was heard on the great bell of the Cathedral, and a priest, in surplice, stole, and hood, descended the somewhat ruinous flight of steps that led to the cove.

Then arose a hearty shout from the twenty boats; a cry of "Good-night!" and "God be with you!" from the women on the shore; the men pulled out; and the little quay, lately so full of bustle, was now left in peace to the swallows that skimmed around it.

And Bishop Wilson, who was some miles on his way along the northern road to Kirk Michael, as he watched the sun go down in glory behind the purple hills of Ardglass, and the golden head of Slieve Donard, saw the little fleet of herring-boats, like a flock of white sea-birds, standing northward on the south-easterly breeze, some towards the Mull of Galloway, and some towards Donaghadee.

Among the rest was that of Michael Fleswick and his companions. The Greaba, for so the boat was called, (Mary's cottage had stood close under that mountain,) soon distanced her competitors; and towards midnight they cast their nets half-way between Ireland and Scotland, where the Frith is narrowest.

A cloudless morning broke on the fishermen; and thanking God for the light and for the weather, they sat down to their breakfast.

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GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

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Professor.—But, after all, is it conceivable that God put upon record an account which was liable to mislead men in their unavoidable ignorance? Would he not, if he had indited the narrative, have told them plainly that the creation of the sun and moon long preceded the fourth period?

Myself.—Although this is a question outside of the limits which we laid down for ourselves, since it does not concern the truth of the statements themselves, but refers only to what God, if the author, would, or would not, have done. Of that I submit, we are not the proper judges. This much, however, is forced upon us as we look upon the works of creation. Everywhere we find mysteries—even seeming contradictions—which yield only to close study and increased knowledge. This is one of the most marked characteristics of what all admit to be God's works.

The earth seems to be flat—all the world "in their then unavoidable ignorance" thought it was flat, were sure it was flat, knew it was flat; but it was not. The stars long seemed mere points of light infinitely smaller than the sun, but they are not. Now if paradoxes and puzzles are so abundantly found in the book written by God's finger in the universe about us, and if men "in their unavoidable ignorance" were so misled, I see no reason why this account, if from the same source, should be free from similar difficulties. Indeed, their absence would seem to indicate another Author.

We are told in Proverbs that, It is the glory of God to conceal a matter. It is worth while to remark that the statements here are plain enough, and convey only a truthful meaning, until they were put upon the rack of a false philosophy. Conclusions so arrived at were of necessity false.

I will only add that the more our knowledge of the world's past history increases, and the more carefully and patiently we examine this account in the docile spirit of true philosophy, the less the difficulties appear. Such, at least, has been my own experience.

Professor.—I am willing to admit the remarkable character of this account; and that what I have been accustomed to consider fatal objections, seem to vanish in the light of modern science, and that in some cases they reappear as harmonies instead of contradictions; while in others, they have no existence in the narrative itself, but are additions of a comparatively recent date. It certainly is a very different document from what I have been led to believe.

But, admitting all that you claim, it follows that if the author of this account did not intend to say that the sun and moon were made during that fourth period, he has given them no place whatever in the order of creation. While other things far less noteworthy were recorded in their proper places, the sun and moon are allowed to slip in on the creative stage unnoticed and unchronicled.

Myself.—It is true, the writer says that God made the sun and moon, but says nothing of the place of that event in the creative order, or rather, I should say, of those events, for they were separated by a long interval. We now know that they were formed long before God divided between the light and the darkness, when he named the light Day and the darkness Night. Any man of common sense—unprepossessed by theories,—reading this story, could have inferred that the sun long preceded the fourth period in which it is first spoken of. The mention of day and night; the three evenings and mornings; the command to "lights in the firmament of heaven;" the explicit statement that they had obeyed God's command before speaking of God's having made them, ought, even before modern science, to have prevented mistake. But to those who read this account with the advantage of knowing something of the early history of the sun and earth, it is fairly luminous. That people did misunderstand is no more to be wondered at, than that they misunderstood the apparent motions of the heavenly bodies. These mistakes are evidence only of the tendency of men to draw conclusions

from a very interesting question: How much would one, ignorant of science and free from theories, have learned from this account? I shall endeavor, by and by, to answer the inquiry.

sions, before they have proper knowledge on which to base them.

But you may say the fact remains that if the making of two great lights did not occur in the fourth period it has no place in the narrative. Well, what if their creation has no place in the creative order? What then? I do not see how that affects the questions which we are discussing. We agreed to keep strictly to this: Are the statements in that account true, and are they placed in the proper order? We have nothing to do with omissions.

We have not the right to say, what should or should not have been inserted. That was a question to be decided by the author according to his views of propriety. If we think our views are better than his, it is merely a question as to his good judgment, and does not in the least affect his truthfulness.

To this the Professor made no reply, but merely said: "We have had enough for one evening. We will adjourn till tomorrow night."

A gleaner, going over the ground which we have just passed, was struck by the singular circumstance that, dividing between the day and the night has a fiat all to itself and in the most conspicuous place, while signs and seasons, days and years, are all lumped into one command, and asks, why? It was thousands of years after Moses' day, before the curious fact was known that the varying length of the day and night was the first and most striking evidence of an increase in the obliquity of the earth's axis, the thing that was necessary before the lights in the firmament of heaven could be for signs and for seasons, and for days and years.

I found no argument on this, but speak of it to show the drift of everything in the narrative towards some near harmony with the earth's history. Its Author must have known all about it.

FOREIGN AFFAIRS.

THE Federal Parliament of Canada was opened last Thursday by the Governor-General, the Marquis of Lorne. In the speech from the throne, the following reference was made to Gen. Garfield's assassination: "The chief magistrate of the United States has been cut off by the hand of an assassin; and it is fitting that the sorrows of our people for a loss which was not that of our friends and neighbors alone, should be here adverted to as another instance of the sympathy which unites in brotherhood the British empire and the American republic."

THE Russian government is about to publish a statement which it hopes will end the foreign agitation in regard to the Jews. Hundreds of offenders have been tried by the authorities of various towns, and no less than 2,305 have been committed at Warsaw. The relief fund of the lord mayor of London amounts to £35,000.

THE Egyptian question is still to the front. The opinion gains ground that the insolent and aggressive attitude of Turkey is caused by secret support received from some Western Power. At any rate England and France are determined to keep the young khedive on his throne.

THE Bishop of Oxford has written to the Times that, having in 1876 taken part in the protests against the Moslem barbarities in Bulgaria, and having indignantly denied that the Russians were as bad as the Turks, he now feels that all such words must "with shame and sorrow be unsaid."

At the installation of Dean Oakley at Carlisle, the Holy Communion was celebrated chorally for the first time since the Reformation.

The first act of the British House of Commons, in the session which opened last week, has been again to refuse admission to the atheist Bradlaugh. The government moved the "previous question," but was defeated.

A PETITION is in course of signature in England and on the Continent of Europe, addressed to the Archbishop of York, praying his Grace to endeavor to procure the appointment of a joint committee of both Houses of the Convocation of the Northern Province, to consider the expediency of creating a Bishopric, either territorial or suffragan, for the supervision of the Chaplains in the various countries of Europe.

UP to the present the British Parliament has had no legal means of ending a debate. Every member had a right to speak as long and as often as he pleased. Hence came what is now known as "Obstruction," something due to Irish ingenuity. The representatives of the Green Isle, believing that their country was not receiving due justice from the Saxon, determined to render all legislation very difficult. In this they succeeded very well. The last session was characterized by the most audacious efforts in this direction, and now Mr. Gladstone has introduced a series of resolutions which will put it in the power of the House to declare that it will hear no more speeches on any given subject.

In the British House of Commons, Secretary Forster claimed that public sentiment in the United States favored the policy of the British government, although the no-rent movement drew its chief support from this side of the Atlantic.

THE Spanish government has resolved to prohibit the proposed pilgrimage to Rome if it assume any other form than a religious demonstration.

THE Mexican government has thrown open to traffic forty miles of the National railway southward from Laredo.

MR. GLADSTONE has made a speech which seems to promise some measure of Home Rule for Ireland. Much excitement has been thereby caused in England.

THE utmost distress prevails amongst many clerical families in England owing to the non-payment of tithes. "A Midland Rector," writing to the Morning Post, mentions the case of an incumbent who for months past has been unable to have fresh meat on his table more than once a week. A meeting of clergy was held at Worcester recently to consider measures for relieving the exceptional distress existing, and it was determined to start a fund for relief.

UNDER the heading, "A Cry from Christendom," Punch well and gracefully expresses the public feeling on the subject of the treatment of the Jews in Russia.

Whose ear is so dull in its deafness, whose heart is so callous and cold, As to turn from the cry of the wronged, ringing forth as so often of old, Though uplifted by alien lips? Or what matter whence under Heaven the piteous plaint cometh forth?

As of late from the plains of the East, as to-day from the snows of the North, Sable-shadowed with Hate's dark eclipse? Stay question of race or of creed, let the spirit of Party shrink mute, Whilst a greater than it standeth forth, and espouseth the suppliant's suit

In imperative accents and stern; For the things that are told in her ears, and in ours, are the records of shame, Black stories of slaughter and lust make the cheek of the oldest to flame, And the heart of the gentlest to burn.

"Hep! Hep!" the old cry has gone forth, and the Hebrew is hounded again, In the name of the Cross. Can it be that its tenderest teachings are vain, Where its merciful rule is men's boast? Oh, out of the Creed! Let the Spirit of Christendom speak Plain words of unflinching truth for the cause of the Helpless and weak.

In the teeth of brute Tyranny's host, For the revels of murder and lust, its mighty but little of soul, The Teuton's grim truculent Chief, striding on to his much-desired goal, Would trample a people as dust; And the Muscovite, muzzling the name of humanity, closes his ears

To the wails from the homes he has wrecked, to the pleadings of women in tears, From the revels of murder and lust, No respect of race or of faith, let Humanity lift up her plea, Like a Portia who pleads for the Jew, since the wronged and the hated is he

Who so hated and wronged in the past, Put aside all the pitiful plaints, the reproaches, half malice, half fear, When the frenzy of rancour is stilled 'twill be time for cool reason to hear, And for Justice to settle at last, But the horrible rage of brute hordes by the slack hand of Power let slip, The cold Mephistopheles smile on Authority's cynical lip.

These Christendom fearlessly brands: Tell Emperor, Prince, or dull Peasant 'tis playing a ruffian part, To share in such revels of shame, with the throb of black hate in the heart; And the red stain of blood on the hands.

On the Feast of the Purification (February 2), a choir festival was held at St. Mary's, Brooklyn, by the supplied choir of men and boys. The Service, which was choral, was taken part in by the Rector, the Rev. D. V. M. Johnson, D. D., his assistant, the Rev. Henry H. Washburn, and the Rev. Warren C. Hubbard, Rector of St. Paul's. The prominent feature was the singing of seven selections from Handel's Oratorio of the "Messiah." A large congregation was present.

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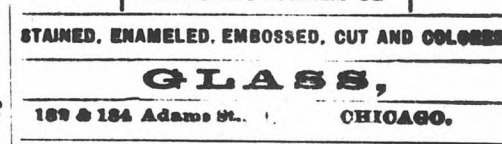
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