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# The Living Church.

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

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The entire publishing business of The Living Church Company, excepting that relating to this journal, has been transferred to, and become the exclusive property of, The Young Churchman Company, Milwaukee, Wis. Accordingly all orders for The Living Church Tracts, The Living Church Annual, The Living Church Sunday School Library, Dr. Ewer's "What is the Anglican Church," Dr. Dix's "Oxford Movement" and The Evening Prayer Leaflets should be addressed to that Company, for whom is bespoken a continuance of the confidence and patronage with which The Living Church Company have been so freely favored.

### LET THEM GIVE THANKS.

Let them give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.—Ps. cvii. 2.  
If they give thanks who have known no weeping. Have felt no fear, and have wrought no sin. Their first estate, unfallen, keeping. Standing the light of their God within. Oh, what should they give who from weary strife Have entered the gate of eternal life?  
If they give thanks, on whose baby faces No shame hath passed, whom no sin defiled. Passing yet pure from love's embraces To His arms. Who was once a little child: What thanks should they give, whose crimson stain Is washed in His blood Who for them was slain?  
If they give thanks who have served Him ever From childhood's morning, through manhood's day. Their life flowing on, like some peaceful river That knows no haste, and makes no delay: What thanks shall they give, who have hardly won Pardon and peace ere their day was done?  
Let them give thanks whom the Lord, in pity. Found in the wilderness, far astray. And safely led to His holy City. With fire by night, and with cloud by day: Now, safely within the golden wall. Let them at His feet adoring fall!  
For love that forgave, restored, defended. For grace that renewed, sustained and fed. For the watchful care that their steps attended. For the heavenly hope round their pathway shed. For the life He gave, and the death He died. Let them give thanks to the Crucified!

### NEWS AND NOTES.

The title of Bishop Anson, the recently appointed Missionary Bishop in the North-West of Canada, has been changed from Assiniboia to Qu'Appelle.  
The "Kalendar of the English Church," has the Bishop-elect of Nebraska on its list, as "the Right Rev. George Washington." It also places Bishop Doane in Alabama, and Bishop Wilmer in Albany.  
CHURCHMEN everywhere will smile at the cable announcement, sent by some more than usually mendacious reporter, that Archbishop Trench had apostatized to the Roman heresy. His Grace's indignant denial was not needed to assure his myriad of admirers that he remained true to the old Catholic "Faith of our Fathers."  
The report which the indefatigable correspondents of our daily papers have cabled from London, to the effect that the elder son of the Prince of Wales is betrothed to a daughter of the King of the Belgians, is necessarily false. The laws of England very properly forbid a member of the royal family to marry a Romanist, under pain of forfeiting all rights and privileges, including, of course, succession to the throne.  
The thoughts of the whole world are once more turned to General Gordon, than whom no truer knight ever received the accolade. Khartoum has fallen, but the Mahdi is too honest and brave himself not to admire these qualities in his prisoner, and it may reasonably be hoped that Gordon is still alive. Bayard and Quixote in one, he will at any rate, live in history and fiction while respect remains for truth, courage and godliness.  
The new Archbishop of Dublin being a peer of the realm, has a curious double signature: "Plunket, Dublin." This, however, will not confuse people unacquainted with episcopal habits as much as the signature of a Bishop holding two sees. My lord of Gloucester and Bristol, who signs "C. J. Gloucester and Bristol," has more than once received answers addressed "Messrs C. J. Gloucester and Bristol." The most puzzling signature is that of the Archbishop of York, "W. Ebor." Eboracum being the Latin name of the town.  
TUESDAY of this week was the seven-hundredth anniversary of the consecration of the famous Temple church, London, and the event was duly celebrated by a special service, and, (of course) a grand dinner. The consecrator in 1185 was Heraclius, Patriarch of Jerusalem, who had come to London as the guest of the Knights Templar. The Holy City was then in Christian hands, secure, as it seemed, forever, but two years later Saladin recaptured it, and in the power of his feeble successors it still re-

mains. The home of the Templars, including the church, became the property of the "Inns of Court" in 1311.

The following paragraph from *The English Churchman* is very significant as proving what advances the spirit of toleration is making. To be sure, the church referred to has, what would be called elsewhere, a very moderate ritual, but the Bishop is Dr. Ryle, and Liverpool is the great strong-hold of ultra-Protestantism. Poor Bishop! A mitre is not a crown of roses:

The ritualists have stormed the Redan. The consecration of St. Agnes church, Liverpool, is an accomplished fact, and it was consecrated by Bishop Ryle. A typical Polish Mass-house has been recognized and set apart as a house of God by one who was reckoned to be a typical Protestant Bishop. What can be said now? It is too late to urge or to advise. We do not wish to be too hard upon the Bishop. It would be ungrateful to forget his past services to the Protestant cause, and we readily admit the difficulties of his position.

The same zealous journal, under the head of "Protestant Notes," quotes a joking remark of mine about sounding an alarm because our excellent Mr. Whittaker had placed the name of a Roman ecclesiastic in his list of the Irish Episcopate. To emphasize the weight of its quotation, it prefixes to it the remark that "*The Living Church* is a High Church paper."

### REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

THE ANGLICAN CHURCH AND THE "APOSTLES' DOCTRINE."

"We beseech Thee that Thou wouldest keep us steadfast in this Faith."—*Collect for Trinity Sunday.*

That the Anglican Church has always held the Creed, in the same sense as she holds it to-day, is a simple matter of history. Dr. Blunt says: "The Apostles' Creed has been used in the daily Offices of the English Church as far back as they can be traced." British Bishops, beyond reasonable doubt, were present at the Council of Niceæ. At all events, the British Church not only accepted the Nicene Faith, but stands almost alone in Christendom, as a great national Church which passed through the Arian epidemic with scarce a taint of the impious plague. Withdrawn from the turmoil and strife of the rest of Christendom, the Bishops of our Mother Church clung to the primitive Faith, while the dreadful heresy which would dethrone the Son of God was making havoc of the Church in the East and even as far West as Italy and Spain. "In every city of the East and of Africa, the Arian party filled the sees, held the churches and formed the most numerous party. The Catholics were a despised and persecuted minority." Heretical Bishops, at various times, ruled the Church in Jerusalem, Antioch, Ephesus, Alexandria, Constantinople and Rome.<sup>2</sup>

In spite of the Modern Roman dogma that the "Popes" are all infallible, Liberius, Bishop of Rome, who died A. D. 366, became an Arian, but still governed the Church in the Imperial city. Virgilius was an heretic, and was excommunicated by the Fifth General Council (A. D. 553). Honorius embraced the Monothelite heresy, and was anathematized by the Sixth General Council (A. D. 680). The list of English Archbishops shows no such apostles as these! Various other heresies have been held by the Bishops of Rome,<sup>3</sup> and what one "Infallible Pontiff" has declared to be heresy, his equally infallible successors have promulgated as a part of the Faith, and necessary to salvation!

At the Council of Sardica (A. D. 347) British Bishops were present and sided with the Orthodox party. St. Hilary, Bishop of Poitiers (A. D. 358) congratulates the "Bishops of the British Provinces" that they "have continued undefiled and unharmed by any taint of the detestable heresy." St. Athanasius, the Patriarch of Alexandria, the great champion of the Faith, in his letter to the Emperor Jovian (A. D. 363), places the British Church among the Churches loyal to the Catholic Faith. St. Chrysostom, St. Jerome and other Fathers of the fourth century, bear glowing testimony to the orthodoxy of our old British Mother. It is true that in the fifth century a Briton named Pelagius, while on a visit to Rome, learned a heresy which he brought back to his mother country; but the British Bishops, with the kindly assistance of two learned Bishops from Gaul, easily vanquished Pelagianism.

Indeed, no heresy touching the fundamentals of the Faith, has ever been accepted, even temporarily, by the Church of the British and Anglo-American race.

Our venerable sister, the Church of Rome, calls us heretical—not on the ground that we do not hold and profess the same old Creeds

which both of us, in common with the Holy Eastern Church, have alike inherited, but because, forsooth, we do not accept certain additions to the Apostolic Faith, made on her sole authority, but not sanctioned by any General Council, not taught by the Fathers, and never accepted by the Greek Church! It matters not whether these additions be true or false; it is enough that they are novelties, absolutely and forever ruled out in advance by a decree of the Fourth General Council,<sup>4</sup> and therefore of no possible obligation upon Catholic Christians. How much more is this so, if some of these additions be found to be in themselves, contradictory; in their effects pernicious; historically untrue; and false to the witness of the Holy Ghost in the Undivided Church, and in Holy Writ!

Any loyal member of the Early Church would be admitted to full membership in the Anglican Church which, in matters of faith, requires of her children only what the Early Church required, viz: the Creed. To be a Roman Catholic one must believe precisely the same and if that were all that Rome requires, we should be as one. As to the Faith of the Universal Church, the Anglican Church at the Reformation, made no change. Even in minor points of doctrine there was then no wide breach between the English and the Latin Churches, for most of the points in dispute were not, at that time, accounted essential even at Rome. Pius IV., the Bishop of Rome, in the year 1559 wrote a letter to Queen Elizabeth, in which he acknowledged the English Bible and Book of Common Prayer "to be authentic and not repugnant to truth; and that he would allow it to the English Church, without changing any part of it, [and it was] then less Catholic than it is to-day, if only her majesty would acknowledge to receive it from him and by his allowance." If we Anglicans were not heretics then, we certainly are not now, for we have neither added, nor detracted from, the Faith we then held.

But since then the Roman Church has added to the Faith a number of doctrines which the Undivided Church has always either disallowed or else regarded as indifferent; viz., the Creed of Pius IV., which carries with it the decrees of Trent, some five hundred in all: the dogma of the Immaculate Conception of the Blessed Virgin,<sup>5</sup> which was never believed by the Early Church, or the Churches of England and the East, which St. Augustine, in the fourth century, St. Bernard, in the twelfth century, and St. Thomas Aquinas, in the thirteenth century, emphatically denied; and last of all in the year of our Lord 1870, the doctrine of the Personal Infallibility of the Bishop of Rome,—a doctrine never dreamed of in the Early Church, the Greek Church, or the English Church, and admittedly an open question among the strictest papists until fifteen years ago!

If it be heresy to refuse assent to these novelties, then Anglican and Greek Churchmen are heretics, and so were the Apostles and Saints of old. If this be heresy, make the most of it! We are at least in good company. Oh! if Rome would confine her dogmas to the primitive Faith, that creed of the Universal Church, which we both hold and have held, and which is still a bond of union despite our unhappy estrangement; or if she would at least leave these new beliefs optional, then, so far as the Faith is concerned, the three Branches of the Catholic Church, Greek and Latin and English, would be One.

A single word as to the relation of dissenters to the Apostolic Faith. Of the hundreds of Protestant sects, very few formally accept even the Apostles' Creed, and none, so far as I am aware, require a belief in the Nicene Creed, even on the part of their "ordained" preachers.<sup>6</sup> I lay it down as a thesis, which I am prepared to maintain, that no body of dissenters really believes the Creed. They all, from the Presbyterians to the Socinians, accept the first part of the first article, viz.: "I believe in God" but some do not believe in His Fatherhood. Some do not believe "in Jesus Christ, His only Son, our Lord," in His miraculous conception, etc., in His coming again for judgment. Some sects do not believe in the Holy Ghost; none of them believe in the Holy Catholic Church, in the sense in which the Church has used these words from the beginning. Few, if any, believe the Church's doctrine of the "Communion of Saints," or the "forgiveness of sins," (especially in the Nicene

sense of "One Baptism for the Remission of Sins), or the Resurrection of the Flesh;" and one whole sect is founded on a protest against the word "everlasting," as applied to the conditions of the future life!

Eliminate every article of the Creed which is rejected by one or more of the Denominations, and what remains? *A belief in God.* Yes, thank the Lord, no dissenting church has dogmatically denied that! however much they may have denied of what God has revealed concerning Himself and His Kingdom of Grace.

No wonder that many thoughtful dissenters, weary of a religion of negations, "the strife of tongues," are looking toward that ancient Church which still "continues steadfast in the Apostles' Doctrine," and "with one mouth professes the Faith once delivered to the Saints."

### OUR NEW YORK LETTER.

Dynamite in London and in this city, the shooting of O'Donovan Rossa, and a riotous collision between two different species of socialists, are circumstances which are rather inclined to disturb the equanimity of a correspondent of a Church paper. The last mentioned occurrence carries one's mind back to the valiant man of David's hosts who plucked the spear out of the Egyptian's hand and slew him with his own spear. For the police captain who had to quell the disturbance, having lost his club in the mêlée, snatched one from a rioter, and nearly clubbed into insensibility the rash man who had dared to appropriate to his own use the captain's favorite locust. The Anarchists themselves objected bitterly when the police brought anarchy upon them in the shape of thirty heavy clubs wielded with neither delicacy nor discrimination. They evidently wish to have the monopoly of violence. But even in disregard of law, I am afraid they are not alone. The so-called law-abiding public have shown by their criminal sympathy for the would-be assassin of Rossa, that they also are disposed to admit the force of the argument that the end justifies the means. If it is right to assassinate a bad man, with a chance of missing him and killing others, it is also right from the Irishman's standpoint to blow up Ireland's enemies and express regrets for unintentional casualties. The man who does either, does the devil's work, and deserves no pity.

It is very certain now that the Rev. R. Heber Newton will be presented for trial. The papers state that an informal conference has been held with the Assistant Bishop by those who propose to draw up the charges, and it is expected that the formal presentation of them will take place very soon. There has been an attempt to make it appear that Bishop Potter is in sympathy with Mr. Newton. It is hardly necessary to state that there is nothing to warrant such an idea. Bishop Potter has treated Mr. Newton with the utmost forbearance, and his efforts to prevent any ecclesiastical scandal have been frustrated entirely by Mr. Newton's own actions. I can scarcely credit the latter's remark, reported in the *Tribune*: "So far from seeking any renewal of excitement, I have sedulously avoided topics this winter, which were likely to lead to such an issue." The way he sedulously avoided excitement was by attacking in the course of fifteen days the "Conventional Doctrines" of Bible Inspiration, of the Trinity, of Original Sin, of Election and of Atonement, and by defending at the same time, or at least partly justifying, one who is "conventionally" held to be an infidel on the basis of pecuniary gain. It is announced that a weekly paper of this city will print the full text of these mild and unexciting sermons as revised by Mr. Newton himself.

The New York Alumni of Hobart College held their fourth annual dinner last Thursday evening at Martinelli's. The president of the Alumni, Mr. John N. Whiting, presided and made the first speech. The Rev. Dr. Eliphalet Nott Potter, president of the college, spoke of its condition. He said that it has no debt, and that its money is well invested. The Bishop of Iowa, who was once president of the college for a short time, made an address in which he congratulated Dr. Potter on his escape from the grizzly bears and the buffaloes of Nebraska. The Rev. Dr. Thomas Richey, the Rev. George W. Douglass, W. H. Delancey, Esq., and Colonel Wright, of the Military Academy, at Peekskill, also made speeches. The vacancy in the presidency had necessarily a bad effect on the college, but it is hoped that Hobart has now entered on a career of increased usefulness and prosperity. President Potter has the co-operation of faculty and trustees, and the Alumni are hoping for great things. Hobart is not a large college, but it has taught men preparing for a professional life almost exclusively, and it desires

and deserves the support of the Church schools of the State. Its endowments insure its running expenses, but a large number of students would, of course, be desirable. The time once was when a religious basis, and classical learning formed part of the idea which pervaded every college, and it is to these two things that they owe their greatness. But now, when both religion and learning, in the old sense, are being lost sight of in many places, it behooves all Churchmen to give loyal support to our Church colleges, and a new responsibility is placed upon these colleges themselves in supplying the want, which is beginning to be felt, of a place where men need not forget their religion in getting, or failing to get, their learning. Hence it is that Hobart and Trinity, and our other similar institutions, are beginning to attract more attention and to assume greater importance.

St. Stephen's, another of our colleges, celebrated its twenty-fifth anniversary last Monday. Bishop Henry C. Potter officiated and opened a new building with service of benediction. This building is of stone and is to be used as a dormitory.

The usual monthly musical festival was held on the first Sunday of the month at St. John's chapel, Trinity parish. The offertory anthem was the first part of Molière's Oratorio of Abraham. This was beautifully rendered. The tenor solos at this service were especially good. The behavior of the congregation before service is getting worse and worse, while the congregational singing is improving very much. The programme always contains good music, but it also contains a great deal of the music composed by the organist of the chapel.

The Parochial Choir Organization of St. Luke's church, Brooklyn, will hold their second annual choral festival next Wednesday evening. The combined choirs of St. Paul's, St. Mary's and St. Luke's will participate.

Yesterday morning the Bishop of Iowa ordained Mr. Roland Cotton Smith to the Diaconate, at the Church of the Ascension.

In the evening a service was held in the Church of St. John the Evangelist in the interest of the White Cross Movement. Bishop Potter, Judge Arnoux and others made addresses. A service for the benediction of the new organ was also held the same evening at Transfiguration Chapel, and the Rev. Dr. Houghton, rector of the church of the Transfiguration, made an address.

The Rev. David J. Ayres, an assistant of Trinity church, has resigned that position and accepted the rectorship of Trinity church, Haverhill, Mass.  
*New York, Feb. 9, 1885.*

### SCIENCE AND RELIGION.\*

The Bampton Lectures for 1884, delivered by the Bishop-designate of London, Dr. Temple, form a most useful manual for the assistance of those who are troubled in mind by the speculations of the modern evolutionist Agnostics, and who need a clear and succinct statement of the shortcomings of these writers, so far as their works profess to overthrow the truths of natural religion and Christianity. One of the chief causes of the modern irreligious movement is to be found in a general impression, based upon nothing but hearsay, that the doctrine of evolution, which is, the boasted discovery of the present century, discredits the old arguments for natural religion, and overthrows the authority of the Bible. Again and again has it been pointed out that those prophets of Agnosticism who were in the outset responsible for this assertion were making an appeal *ad ignorantiam*. The limits of evolution, so far as it has as yet been established, its failure to explain the origin of life, the grotesquely inadequate account it gives of the nature of the Moral Law, and the inaccuracy of the assertion that it lessens the cogency of the design argument,—these, and other considerations, have been again and again insisted on. But a popular difficulty needs an answer in a popular form; and the book before us, in presenting shortly and concisely the results of the Bishop's own reading and thought on these matters, in presenting them likewise in the form of lectures, which must be clearly intelligible at first hearing if they deserve the name, has gone far to supply the need.

As an excellent specimen of the author's style, may be cited before going more deeply into the topics he discusses, a happy analogy with which he disposes of the *prima-facie* presumption—far more influential with many than they themselves suppose—that men of science have common-sense on their side in disparaging the unique character of

\* *The Relations between Religion and Science*, Eight Lectures preached before the University of Oxford in the year 1884, on the foundation of the Rev. John Bampton, M. A., by the Right Rev. Frederick, Lord Bishop of Exeter, London and New York: Macmillan, & Co.

1 Cutt's Turning Points of Gen. Ch. Hist., p. 165.  
2 This, I take it, is the meaning of Article XIX, which declares that as "the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred." This Article does not say that these Churches are now in error (which would be, as the late Patriarch of Constantinople said, an "accusation of our neighbor, out of place in a distinguish ed confession"), but merely that they have erred in times past.  
3 Cf. the cases of Coelestius, Zosimus, Hormisdas and others.—*Ibid.* c. 30.  
4 Promulgated in 1854.  
5 I refer only to English-speaking Protestants. It may be the Irvingites retain the three Creeds, in words, though they do not in sense. Perhaps some of the readers of THE LIVING CHURCH can tell.



**The Household.**

Calendar—February, 1885.

15. QUINQUAGESIMA.	Violet.
18. ASH WEDNESDAY.	Violet.
22. 1ST SUNDAY IN LENT.	Red.
24. ST. MATTHIAS.	Fast.
25. Ember Day.	Fast.
27. Ember Day.	Fast.
28. Ember Day.	Fast.

**THE LORD IS MY SHEPHERD.**

BY J. J. L. ENGLAND.

The Lord my gentle Shepherd is,  
Beneath whose tender care  
I wander forth by pleasant ways  
To pastures green and fair.

He leads me where the crystal streams  
Of living waters flow,  
And where amidst the peaceful scene,  
Sweet flowers perennial grow.

He spreads a table where I sup  
With Him on food divine,  
Where I may eat the Living Bread,  
And drink the mingled Wine.

No ill or any want I fear,  
He doth for all provide,  
And safe beneath His watchful care  
Securely I abide.

Yea, though with trembling feet I pass  
Through Death's dark shadowy vale,  
His rod and staff shall comfort me,  
And o'er my foes prevail.

His goodness and His mercy sure,  
Throughout my length of days,  
Shall follow me, till in His house  
I sing His perfect praise.  
Detroit, Jan. 1885.

**SEVEN BOYS AND THEIR GUILD.**

BY FRANCES SPALDING.

CHAPTER XI.—CONTINUED.

"See there, Archie—see!"

"What is it, Donald?"

"Why, the McDermott's dog. And the twins must be there."

"They must be bringing them down."

"If they were, Snap wouldn't make such a fuss. You see he doesn't whine for himself; he's barking for somebody. I'll go."

"Oh! Donald, you can't, don't you see the flames?"

But Donald did not stop to hear. Dashing into the house he made his difficult way to the room where two little twin children, poor as could be, but Scotch like himself, and for that reason he felt, almost akin to him, were in danger of being soon smothered in the smoke. For a full half hour Archie lost sight of his friend, not knowing whether he had accomplished his errand or perished in the vain attempt.

As Donald disappeared, Archie caught sight of a boy's pitiful face at one of the lower windows. "Help me, help me!" he cried; but no one appeared to see, and Archie, stimulated by Donald's example, ran to find out what was the matter and what he could do.

The boy who had come to the house the night before, was trying with all his slender might to extricate the man whom he had accompanied, from a fallen door, which, striking upon the man's head as it fell, had knocked him senseless. Archie was not much help, but he pulled and tugged until finally, some one coming to their assistance, they succeeded in rescuing the senseless man and placing him on the green turf outside.

"What shall I do? Oh! what shall I do!" bewailed the frightened boy.

"We'll get the doctor pretty soon," suggested Archie.

"Oh! no. Can't we hide him somewhere?"

"Hide him! what for?" asked Archie, perplexed.

"Why, the doctor might find out, and he'd beat me to death."

"Is he your father?"

"No; but I have to mind him, and go with him, and do whatever he says."

The injured man stirred. "Go away, oh, go away," pleaded the boy, and Archie started back toward the front of the building, finding as he went that he was hurt and burned a little; but he couldn't stop to think of that when many were so much worse off, and he did not even know where Donald was.

Others had by this time appeared upon the scene, among them Fisherman Bob and Jack. The sailor did good service in many directions, always assisted by his mate, as he liked to call his favorite boy; but it was not long before active exertions had to cease.

"Are they all out?" shouted Bob.

"Yes, everybody," some one answered. There had been no idea of saving the building. The necessary appliances were not at hand, and it was one of the fires that make such rapid progress that there

seems nothing to do but stand and gaze upon the swift destruction.

The flames had reached the roof, darting about in mad, wild play. Beams were falling, glass snapping, shingles whirling in the grim smoke, throwing a mass of dancing sparks among the dark wreaths and, as by common consent, when Bob's question had been asked and answered, all stood in silence, broken here and there by a stifled sob, to watch the end.

Just then Archie joined the quiet group and began looking for Donald. He dared not think his friend had been lost in the fire and smoke; but he could not find him in the crowd through which he moved as quickly as possible, and he was beginning to be very much frightened, when a boy's shout rang out above the hissing and crackling of the flames.

All rushed to the east side of the building. On this side an addition of one story had been built, and, failing to get out from any other direction, Donald had at last made his difficult way to the roof of this part.

Archie was the first to recognize him and to understand what were the queer bundles, one wrapped in an old shawl, the other in his coat, which he held in each arm.

"Jump, boy, jump!" shouted two or three men.

"I can't," he called back, but they paid no heed except to call out to him from several quarters:

"Don't be a coward, you won't be hurt."

"Come, be lively; the fire's gainin' on ye."

"Let go your old rags you've been stealing and take care of yourself."

While Donald was trying to make them understand, Archie hurriedly said something to Jack. Jack repeated it to Bob, and in a minute the man, with considerable risk to himself, placed a short ladder against the house in the only place it could have been supported without taking fire. Quicker even than the fisherman, Jack darted ahead, mounted the ladder, reached up his arms for one of the bundles, handed it to Bob, then the other, then his hand to Donald, and all were safe.

By the time one armful had changed hands it was understood why Donald had refused to jump, and a hearty cheer greeted him as he touched the ground. They crowded about him with questions to which he gave rather incoherent replies, and finally, when some women had taken both charges off his hands, found himself with Archie gazing at the rapidly changing frame-work of the building.

"Oh, Donald, I'm so thankful! but you did look too funny with those babies in your arms and everybody thinking them bundles."

"Stupid folks! what did they suppose I'd want of bundles with the hair being singed off the back of my head. If it hadn't been for you, old fellow, I don't know what I'd have done."

"Why didn't you call before?"

"Why, I did; but there was so much noise nobody heard."

Slowly, very slowly, the fire yielded its power over the pile it had been destroying. There was nothing more to burn; the brick walls blackened and defaced defied its rage, and yet it darted and curled and hissed over the shapeless mass to which it had reduced what many a human being called a home. And the crowd lingered, held to the spot until pressing thoughts of hospitable service called them away.

"Where are the injured; how many are hurt?" It was the clear voice of Mr. Hastings, Stanley's father, speaking.

"Twenty, some say, and some say not so many."

"Better open the rooms, don't you think so, Mr. Voorhies?"

"Decidedly the best thing that can be done."

The rest of the night and the early morning was spent in looking after the needs of the houseless ones, in binding up wounds, and, in two or three cases in the setting of a broken bone.

A few rods away from the ill-fated tenement, stood a neat house which had been fitted up by some of the gentlemen of Oakland as a reading room and place of quiet entertainment for the men and boys of the place who were willing to make an effort to keep out of bad society,

but who had found the lack of evening amusement one great drawback. This was the place to which Mr. Hastings referred, and by his and Mr. Voorhies' prompt action it was soon converted into a temporary hospital, where all who were hurt—the number proving to be eleven—were cared for, and all others who could be persuaded to leave were taken home by hospitable friends or neighbors.

**THE CHRISTIAN YEAR.**

FROM THE ANNOTATED PRAYER BOOK.

QUINQUAGESIMA SUNDAY.

The ancient Collect for this day had a special reference to the practice of Confession on the Tuesday following, which was hence called Shrove Tuesday. It was as follows: "*Preces nostras, quesumus, Domine, clementer exciudi: atque a peccatorum vinculis absolutos ab omni nos adversitate custodi. Per Dominum nostrum.*" Our present very beautiful Collect was substituted in 1549; it is formed on the basis of the Epistle, and is evidently constructed also as a prayer for that Love without which the discipline of Lent would be unavailing.

At the end of the Gospel for Quinquagesima Sunday the following rubric is inserted in MS. in Cosin's Durham Prayer Book: "This Collect, Epistle and Gospel shall serve only till the Wednesday following."

**LENT.**

A fast before Easter has been observed from the earliest Christian times; but the period of its duration varied in different countries and ages down to the seventh century. Of these variations Irenæus wrote in his Epistle to Victor, Bishop of Rome, about the close of the second century, when (speaking of the varying rules about Easter) he says, "For the difference of opinion is not about the day alone, but about the manner of fasting; for some think they are to fast one day, some two, some more; some measure their day as forty hours of the day and night." [Iren. in Euseb. v. 24.]

It is left uncertain by the words of Irenæus, whether this universal primitive Lent of which he writes ever extended to forty days; and his words read differently in the several ancient texts of Eusebius. In some copies they are as above, but in others, and in Rufinus, they read, "For some think they are to fast one day, some two, some more, some forty days; and they measure their day by the hours of the day and night." Tertullian, a few years later, speaks of the practice of the Church as believed with certainty to be founded on that passage of the Gospel in which those days were appointed for fasting, during which the Bridegroom was taken away. This has been thought by some to point to the period of forty days during which our Lord was going through His Temptation in the wilderness; but it is far more probable that it refers to the time during which His Soul was separated from His Body. Some few years later still, however, towards the middle of the third century, Origen speaks of forty days being consecrated to fasting before Easter. And at the Council of Nicea this period was taken for granted, as if long in use.

But, however early the extension of the Lenten fast to forty days may have been, it is certain that they were reckoned in several different ways, though always immediately preceding Easter. By various Churches the forty days were distributed over periods of nine, eight, and seven weeks. (that is, from Septuagesima, Sexagesima, or Quinquagesima to Easter), by the omission of Sundays, Thursdays, and Saturdays, of Sundays and Saturdays, or of Sundays alone, from the number of fasting-days; and it would appear that Lent was sometimes called by the three names now confined to the three Sundays preceding it as well as by the name of Quadragesima. St. Gregory the Great introduced our present mode of observance, or sanctioned it with his authority, at the end of the sixth century; excluding Sundays from the number of fasting-days, and making the thirty-six days thus left of the forty-two immediately preceding Easter into an exact forty by beginning the fast on the Wednesday before Quadragesima Sunday instead of on the Monday following it. This rule seems to have been very readily accepted in the Western Church; but the Eastern Lent begins on the Monday after the day which we call Quinquagesima; and the rule of fasting is so strict, that although some slight relaxation of its rigour is allowed on Sundays and Saturdays, not even the former are wholly excluded from the number of fasting days.

The primary object of the institution of a fast before Easter was doubtless that of perpetuating in the hearts of every generation of Christians the sorrow and mourning which the Apostles and Disciples felt during the time that the Bridegroom was taken away from them. This sorrow had, indeed, been turned into joy by the Resurrection, yet no Easter joys could ever erase from the mind of the Church the memory of those awful forty hours of blank and desolation which followed the last sufferings of her Lord; and she lives over year by year the time from the morning of Good Friday to the morning of Easter Day by a re-presentation of Christ evidently set forth, crucified among us [Gal. iii. 1]. This probably was the earliest idea of a fast before Easter. But it almost necessarily followed

that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of that Death; and hence the Lenten fast became a period of self-discipline; and was so, probably, from its first institution in Apostolic times. And, according to the literal habit which the early Church had of looking up to the pattern of her Divine Master, the forty days of His fasting in the wilderness while He was undergoing Temptation, became the gauge of the servants' Lent, deriving still more force as an example from the typical prophecy of it which was so evident in the case of Moses and Elijah.

St. Chrysostom speaks of great strictness in fasting on the part of many in his day, such as is still found in the Eastern Church. "There are those," he says, "who rival one another in fasting, and shew a marvellous emulation in it; some indeed who spend two whole days without food; and others who, rejecting from their tables not only the use of wine, and of oil, but of every dish, and taking only bread and water, persevere in this practice during the whole of Lent." He also speaks in another homily of men being purified, in the days of Lent, by prayer and almsdeeds, by fasting, watching, tears, and confession of sins, shewing that the severe Lenten observances were only such as had been observed in the time of that great Father of the Church. The general mode of fasting seems to have been to abstain from food until after six o'clock in the afternoon, and even then not to partake of animal food or wine. Yet it may be doubted whether such a mode of life could have been continued day after day for six weeks by those whose duties called upon them for much physical exertion; and it is possible that we ought not to interpret so literally as this such allusions to the fasting of ordinary Christians as we meet with in early writings.

Lent was the principal time, in the early Church, for preparing the Catechumens for Baptism, and a large portion of St. Cyril's Catechetical Lectures were delivered at this season. There was also constant daily sermons at the services, as we see from expressions used by St. Chrysostom and other Fathers. Public shows were more or less strictly forbidden; and works of charity were engaged in by all who could undertake them. It was a time when sinners were called upon to do outward penance as a sign of inward penitence, that they might be received back to Communion at Easter. Lent was, in fact, a season of humiliation, abstinence from pleasure, fasting, prayer, penitence, and general depression of tone on account of sin; and was marked on every side with the sombre tokens of mourning.

From this short account of the Lenten fast of primitive days, we may go on to consider briefly what should be the mode of observing it in modern times, so that the ancient and unchanging principles of the Catholic Church may be applied to the ever-varying habits of the world which those principles are intended to leaven. The Church of England has not expressly defined any rule on the subject of fasting, but in the Homilies on the subject has urged the example of the early Church as if intending it to be followed with a considerable amount of strictness. The work that is set before most persons, in the Providence of God, at the present day, makes it quite impossible, however, for those who have to do it to fast every day for six weeks until evening, or even to take one meal only in the day. And the ordinary mode of living is so restrained among religious persons, that such a custom would soon reduce them to an invalid condition, in which they could not do their duty properly in the station of life to which God has called them, whether in the world or in the sanctuary. And although it may seem, at first, that men ought to be able to fast in the nineteenth century as strictly as they did in the sixteenth, the twelfth, or the third, yet it should be remembered that the continuous labour of life was unknown to the great majority of persons in ancient days, as it is at the present time in the Eastern Church and in Southern Europe; and that the quantity and quality of the food which now forms a full meal is only equivalent to what would have been an extremely spare one until comparatively modern days. The problem which the modern Christian has to solve, then, in this matter, is that of so reconciling the duty of fasting in Lent and at other times ordered by the Church, with the duty of properly accomplishing the work which God has set him to do, that he may fulfil both duties as a faithful servant of God.

It is impossible to lay down any general law as to the amount of abstinence from food which is thus compatible with modern duties: nor can any one, except a person possessed of much physiological acumen, determine what is to be the rule for another. But the general rules may be laid down, [1] that it is possible for all to diminish in some degree the quantity of their food on fasting days without harm resulting; [2] that many can safely abstain altogether from animal food for some days in the week; [3] that food should be taken on fasting-days as a necessity, and its quality so regulated that it shall not be a luxury; [4] that all can deny themselves delicacies on fast-days which may be very properly used at other times.

In the First Homily on Fasting the objects of this discipline of the body are well stated thus: [1] "To chastise the flesh that it be not too wanton, but tamed and brought in sub-

jection to the spirit." [2] "That the spirit may be more fervent and earnest in prayer." [3] "That our fast be a testimony and witness with us before God, of our humble submission to His High Majesty."

Finally, it may be remarked, that as the changed habits of life have diminished our capacity for abstaining from food for long periods, so they have increased our opportunities of sacrificing our pleasures by abstinence from luxuries. Theatres, balls, private parties, novel-reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costumes,—these are things which may well be selected as the subjects of our abstinence, if, in Lent, or in our general life, we desire to adopt a stricter Christian habit than is commonly necessary. From time so saved, many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity.

**ASH-WEDNESDAY.**

The ancient ecclesiastical name given to the first day of Lent is *Caput Jevunii*, and the popular name of Ash-Wednesday has been acquired by it from the custom of blessing ashes made from the palms distributed on the Palm Sunday of the preceding year, and signing the cross with them on the heads of those who knelt before the officiating minister for the purpose, while he said, "Remember, man, that thou art dust, and unto dust shalt thou return." The Communion Service is an adaptation of this rite, as is further shewn in the notes to that Office.

The Penitential Psalms are all used in the services of Ash-Wednesday, as they have been from time immemorial, the 6th, 32nd, and 38th, at Mattins, the 51st at the Communion, the 102nd, 130th, and 143rd at Evensong. The Collect is partly a translation of one used at the Benediction of the Ashes, and partly a composition of 1549 on the basis of other Collects of the Day. The Epistle and Gospel are those of the ancient Lectionary of St. Jerome. In the Durham Book a rubric is inserted ordering that the Collect, Epistle, and Gospel of this day "are to serve until the Sunday following."

**HINTS FOR HOUSEWIVES.**

**COLD CREAM.**—Two ounces of almond oil, one ounce rose-water, one ounce cocoa butter, one-half ounce spermaceti; throw all, except almond oil, into a bowl and set it in a warm place until melted; when cold, add the oil, and perfume to suit taste.

**LOVELY TIDIES** are made of white muslin; they are hemmed, and in the centre is worked in silk a suitable picture in outline stitch. If the silk is used which is intended for this kind of embroidery, it will not fade, or "run" when washed, and the tidies are thus rendered serviceable.

**DELICIOUS SPONGE CAKE.**—Nine eggs, three quarters of a pound of powdered sugar, five ounces of flour, one lemon. Beat eggs separately very light; add sugar to yolks; beat again; then add whites, and juice and rind of lemon; add flour gradually; do not beat, but cut it in. This makes two small loaves.

**A NOVELTY** in the shape of a pin-cushion cover is to cover a thick cushion of medium size with satin, then cover one corner with very sheer white muslin; this should be cut in the form of a triangle, and where the muslin ends and the satin begins put a jabot of lace there. The effect is both pretty and quite new.

**WINDOW GLASS AND MIRRORS.**—Use whitening wet to a paste and rubbed on with a woolen rag. When dry, rub with a cloth and polish with old newspaper, which should always be kept, as they serve many purposes. Lamp chimneys should be washed in hot suds, and dried and polished in the same way.

**MANTELS** are no longer ornamented with lambequins. A pine board is covered with felt and placed on the marble shelf. A piece of handsome furniture-cover, plush, Persian embroidery or India canvas, perhaps a yard and a half wide and three yards long, is trimmed on the edge and thrown over the board, draping it and falling almost to the floor. Great skill is required to hang the piece of stuff, and unless the folds fall gracefully the effect is lost.

**A SPECIFIC FOR HICCUGS.**—Dr. Henry Tucker recommends, in the Southern Medical Record, the following very simple treatment of hiccough: Moistened granulated sugar with good vinegar. Of this give to an infant from a few grains to a teaspoonful. The effect, he says, is almost instantaneous, and the dose seldom needs to be repeated. He has used it for all ages, from infants of a few months old to those on the down-hill side of life, and has never known it to fail. The remedy is a very simple one, and merits trial.

**CROCHET EDGING.**—For each medallion make a chain foundation of 6 stitches, and form it into a ring. 1st round.—5 chain, 7 double separated by 2 chain around the foundation, 2 chain, a slip stitch on the 3d of the 5 chain. 2d round.—Around every 2 chain work 3 single, separating the 2d and 3d by a picot, composed of 4 chain and a single on the preceding single; close with a slip stitch on the first single. 3d round.—10 chain, 1 double on the middle one of every 3 single, and 7 chain between the double; close with a slip stitch on the 3d of the 10 chain. 4th round.—9 single around every 7 chain, and a slip stitch on the first single. This completes a medallion. In every following one connect the middle single of the last 2 scallops to the middle stitch of the 4th and 3rd scallops of the preceding one. For the upper edge work along one side of the connected medallions the 1st row: \* 1 double on the middle single of the first unconnected scallop of the next rosette, 7 chain, 1 double on the middle single of the next scallop, 7 chain, 1 fivfold crochet on the first single of the next scallop, but work off only 3 veins of it and reserve the rest, 1 fourfold crochet on the last single of the scallop of the next medallion, working off the uppermost vein together with the next of the fivfold crochet, then the last vein of the latter, 7 chain; repeat from \*. 2d row.—By turns 1 chain and 1 double on the following 2d stitch.

# The Living Church.

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To insure the prompt payment of subscriptions and to meet the expense of sending bills and waiting for collections, the publishers of The Living Church feel constrained to announce that the subscription price of the paper will be \$1.50 unless paid within thirty days of the expiration of the subscription. Subscribers now in arrears will be allowed the thirty days from this date. The date of the expiration of subscription can be seen by examining the label on the wrapper.

We are requested to announce that the publication of the Supplement to THE LIVING CHURCH ANNUAL, has been deferred till April 15, in order to make the Clergy List correct up to Easter.

WOMEN, alas! do much to lower their sex in the opinions of men; but woe to the man who allows himself to entertain degrading notions of woman! Without the prospect of the slightest gain in doing so, he casts aside one of the best safe guards against unmanliness, vulgarity and vice. Faith in the nature, purity and goodness of woman, is only another form of faith in the possibility of true virtue and nobility in the man himself.

The fall of Khartoum may be a blessing to the world, if, by means of it, England is aroused to make thorough work with the Soudan and the slave trade. It may not be a holiday excursion to reduce to order and to inspire with fear the wild fanatics of upper Egypt, but so long as they are rampant, the civilization of Northern Africa is imperilled. The London Times well says: "The fall of that solitary figure (Gordon) holding aloft the flag of England in the face of hordes of the sons of Islam will reverberate through every bazar of Cairo and Calcutta."

WHAT does it mean? Is Saul also among the prophets? In one denominational paper, we find a thrust at the Society for Ethical Culture, as a new issue. In another, a noted Professor admits "sectarian dissensions and warfare" to be a scandal and a cause of scepticism. In still another, a Presbyterian impeaches the social, club-house religion, which makes plain people "conspicuous by their absence" from the place of worship. So the Church thinks; and she understands sectarianism to be the cause of these evils. Not until these good people discover and attack the cause, will their treatment of the evil be other than symptomatic and empirical.

The Bible is not an apothecary's shop into which one can heedlessly go and take whatever comes first and call it medicine. In it God speaks and the devil speaks, and angels and demons, and good men and bad. Sometimes the message is for a particular time or people, or man or group of men. God holds us responsible for using common sense in the spiritual as well as in the natural world. It is our duty to find His message to us.

So speaks a denominational paper, and so far as it goes, it is right. But it stops short of the whole truth. Add to the last sentence, "and it is the office-work of the Church, as the authoritative expounder of Holy Scripture, to help us find that message in its truth and fullness. In her teaching, we get the only application of the largest common sense—a Catholic common sense—to things Scriptural and spiritual." This completes the other.

It is sometimes charged that our Church does not recognize the good that there is in other Christian bodies, or give them credit for the value they have been to Christianity. Nothing can be more unjust than such a charge. All right minded persons will recognize and rejoice in good wherever they see it; and when they observe how a sect or a denomination has, from time to time, caught up a neglected truth and rescued it from

oblivion, or restored a neglected practice to the edification of Christian people, they are ready to give all credit and honor for the same. But this is a very different thing from admitting that such a sect or denomination, by such real good that it confers, earns the right to separate itself from the catholic body and set up Church on its own account.

Do we recognize the right of an individual, because of sundry admirable qualities that he may possess, or excellent work that he may perform, to separate himself from his brotherhood of whatever name? Most certainly not; it tends to disorganization and weakness. Much less do we recognize the right of large bodies to segregate themselves, on whatever pretext, from the one body of Christ. No possible good, present or prospective, can compensate for the evil to say nothing of the sin of schism.

So then while we see the good there is in other Christian bodies, and give them large credit for the same, we hope they will credit us with sincerity in holding at a very high value Christian unity, and in doing all that we can to discourage separations or divisions.

If you want anything done cheerfully, promptly, and thoroughly, you go to those who are already crowded with work. Your experience has taught you that you cannot depend upon those who have leisure. While it seems to you that they could help as well as not, and so indeed they could, if they had a will, yet they will disappoint you invariably. Why have they so much leisure? It is not because there is no work for them; it is because they are lazy. You never will find them driven with work, if they can possibly avoid it; and you never will find them doing the little that is laid on them with half the zeal of those who seem to have more on their hands than they can possibly do. And the reason that they have so much to do is because they have the spirit of doing; they are energetic and in their best element when most heartily employed. They have heart and feeling and interest; they have energy, will and purpose; they are efficient and persevering; and no matter how busy they are, they will always find a way to answer your call, and they will do what they undertake. But with the people of leisure the chances are that when they have promised they will disappoint you. For a prompt Sunday school teacher, give us a mother of seven children, whom she has to wash and dress on Sunday morning, rather than one of those who have so much leisure that they never begin anything.

### THE WORK OF EVERY CHRISTIAN.

Our Lord said, "I have finished the work which Thou gavest me to do." His work, in his human sphere, was an unceasing devotion to the service and help of man, and to the fulfillment of his office as one sent from God. And every Christian is to imitate Him by a like devotion to that which is his to do in this world.

Reader, what is the work which God has given thee to do? Is it to live in self-indulgent ease? Is it to secure the utmost of all that thou canst grasp of this world's goods or of this world's pleasures? Is it to damage and impoverish others for thine own advantage? Is it to dream away life in reading romances? Is it to spread abroad the seeds of rumor and slander, and fill the world with unholy thoughts and with hatred and suspicion? Is it to oppress the poor or to pass by them when they are in trouble or any sorrow? Is it to withhold thyself from Christ's struggling Church in this world, as if it were no care or concern of thine? Is it to be scant in thy religion and do as little as possible for its honor and advancement? Is it to seek self first and the kingdom of God afterward?

Let each one ask his own conscience this plain question: "Am I doing, or even trying to do, the work which God sent me into this world to accomplish?" There is no one who can honestly say that he has no work of this kind to do. There is the child's work and the woman's work, and the man's work, and in every individual instance it is of a kind which no other one can do as well. Reader, it

is your work. There it is before you. It waits for your hand and your heart to accomplish. Neglecting it, it will not only be forever undone, but you will forever be the loser for the neglect.

Do you ask how you are to find that work—that special personal mission. The way is easy: First be willing to work for the Master—desire it with an earnest spirit. Then throw yourself into it by doing cheerfully the first little duty that falls to your hand, though it be of the humblest kind, and follow that with a desire to do the next, and the next, and you may be sure that the good Providence that governs all, will by this simple path, lead you to the right place and lay before you just the work that you are appointed to do.

### SACRAMENTAL LIFE.

Those who have grown up from childhood under baptismal teachings and have found their way willingly and gladly to the Holy Communion through Confirmation by the Bishop, can have but a feeble sense of what is lacking in the apologies for Christian nurture employed outside of the Church; and the more prominent the Church becomes in the religious life of our own time the more our system of Churchly training stands out in contrast with that to which other religious people resort in other folds. Not that their system is entirely wrong, so long as it follows the instincts of family duty. It is not so much wrong as it is incomplete, and its incompleteness grows out of the loss of the Christian Sacraments. Neither Baptism nor the Eucharist, in the bodies usually called Evangelical, are regarded as much more than religious forms which are necessarily attached to the spiritual life, and the growth of this spiritual life is regarded simply on its ethical and emotional side. It is the result of feeling and thinking about one's self, and stands for a certain amount of spiritual activity, but it is a process in which the mediatorial work of our Lord in the individual soul is both misunderstood and overlooked. The Sacraments are the outward signs of an inward and spiritual grace, which comes to us through the incarnation and the mediation of our Lord, and where they are understood as giving the initiative and the spiritual renewal to the Christian life, the individual soul is kept in a state of active spiritual consciousness. Baptism reminds one of his adoption into the family of God and of his spiritual cleansing, and the Holy Communion is the frequent expression of a divine relationship, which goes far to sustain the higher activities of the soul in its daily contact with the world.

The Church in the Christian Sacraments gives substance to the spiritual life. It is as much as ever a daily walk with God, as much as ever a sustaining of the spiritual consciousness by invisible agencies, but it is also a constant recognition that God has not left us to blunder through the world on our way to Paradise, but has organized the means by which the spiritual life may be strengthened and deepened while we are fighting with our daily temptations. The arms of the Church of Christ are extended around all who are rightly called the children of God, and the sense of being alone in the world, the sense of living by one's self, does not often prey upon those who properly use their Christian privileges. The effect of the sacramental approach to Christ is to convey a wonderfully true yet mystical sense of nearness to Him. The Christian seems to touch the hem of His garment. He cultivates the sense of spiritual approach; our humanity is touched by His humanity; we are enfolded in Him and He in us.

This way of living unto Christ, the consciousness that here in this world the everlasting arms are beneath one, the growing sense that one belongs to the great sacramental host here and beyond, the glimpses at times of what is expressed by the Communion of Saints—this is the fruit of life in the sacramental system which the Church has maintained from the beginning. The sacramental life imparts into the Kingdom of God a reality which a merely emotional religion does not convey. It is this sacramental order in the spiritual life which

has been largely eliminated from much that goes in the name of Christianity, and the absence of it leaves the development of the spiritual life the sport of nearly every whim that flesh is heir to. What the Church has transmitted and employed to develop the spiritual life of our people has in it that expression of the relation of the soul to God and of its entire dependence upon God which gives the Christian the sense of something permanent. He is dealing not with theories and ideas but with facts. The great Christian Sacrament embodies in itself the deepening of the spiritual life. And this development of the Christian life, not as a spiritual idea, but as a part of the natural growth of the Christian in his living union with Christ, is something which Christian brethren who are not with us have yet to learn as a part of their daily spiritual consciousness. The Church has many things to teach the Christian brethren who are not with us "in the breaking of bread," and nothing will give them more comfort than the entering into the meaning of what may perhaps be called sacramental life. This is so far from being something formal that it enters deeply into the very life of our religion.

### BRIEF MENTION.

One of our clergy allows his recommendation of a Unitarian paper to go into print in this style: "May its sphere of usefulness ever extend and continue. I always look anxiously forward for it every alternate Monday, and sit up till twelve o'clock and past in the evening poring over it and devouring its contents." If he would take THE LIVING CHURCH he would find something to keep him up all night.—It is said that the first sermon ever preached in an English pulpit by an American, was the one Bishop Doane preached at the re-opening of Dr. Hook's church, at Leeds, on the 2nd of September, 1841.—"He is head and shoulders higher than the rest of the people," says an English clergyman of the Rev. Dr. Phillips Brooks, "and found a rush chair collapse under his weight when he paid a visit to Convocation assembled in the Jerusalem chamber. *Procumbit launi.*"—There has been so much said in France about the "cholera microbe," that the street boys and cabmen of Paris have taken a fancy to the fashionable phrase and have turned it into one of low abuse: "You're a microbe."—Art has spread itself so extensively that chairs specially designed are called, not only after "Cromwell," "Madame de Pompadour," "Marlborough," but even after "St. Stephen."

An aged clergyman, probably the oldest in the Church, asks for a list of churches in this country where daily service is maintained. He says he knows of only two. We cannot give the list, but we know there are many more. He probably does not refer to Church institutions, in nearly all of which there is daily service, but to parish churches.—We have a way in this country of using the word "depot" for railroad station, and the pronunciation of the word is not by any means uniform. The following is going the rounds of the papers, and it is to be hoped that it will serve to illustrate the absurdity of the *usus loquendi*:

It is but a step-oh  
Down to the dep-oh.  
The way is quite steep-oh  
That leads to the deep-oh.  
I slipped on a grape-oh  
Just by the day-poh.  
In a store near the dee-pot  
I bought this small tea-pot.  
Perhaps, to end the agitation,  
We'd better henceforth call it station.

—Prof. Newman, brother of the Cardinal, has translated *Robinson Crusoe* into Latin, believing that that language is to be the universal one. Strange that both Newmans should be subjects of two similar kinds of illusions—the one about the Latin Church and the other about the Latin language!—Bishop Wilberforce, when in the see of Oxford, lost a clergyman whom he wished to keep in his diocese, by his being offered a living in Surrey. The Bishop said, "Oh, don't leave civilization as we have it, for barbarism as they have it in Surrey." This clergyman was afterwards met by the Bishop, when both were present at a nobleman's dinner-table in Surrey, and the host chaffed the

Bishop about what he had said, asking if he still considered Surrey a barbarous place? to which the Bishop replied: "Yes, and the barbarous people shewed us no little kindness," Acts xxviii., 2.—A writer in the current number of the *Contemporary Review* deplores the decline of the Evangelical party in the Church of England, and pays this tribute to High Churchmen: "Admirable as are many of these men for their zeal and self-devotion, yet their influence, if unbalanced, would be fatal to the future of the Church of England. Their conception of Christianity is limited to the four corners of Prayer Book. . . . And if, upon the disestablishment of the Church of England, the shaping of its future constitution should be in their hands, the result would be a Church in which Dr. Arnold and Dean Milman and Charles Kingsley and Arthur Stanley would not have found a home—a Church of the clergy and not a Church of the people." This is said in the face of the facts that High Churchmen do now rule the English Church, and never before were there within her precincts, such general activity and abundance of good works.—In the summer of 1833, Mr. Peter J. Shand began to serve Trinity parish, Columbia, S. C., as lay-reader. The Rev. Peter J. Shand, D.D., is still in charge of the parish, after a continuous service of over fifty-one years as lay-reader, deacon and priest. Is not this case unique?

### LETTERS TO THE EDITOR.

THE AMERICAN CHURCH.  
To the Editor of The Living Church: Your correspondent B. in THE LIVING CHURCH of December 27, objects to the use of the name "American" as applied to our Church or to the Republic because the legal name of the nation is "the United States of America." Allow me to suggest that the words "United States" in this title is merely a political description, as "Republic," "Kingdom," or "Empire" is descriptive of other states or nations. The word American is the local title, and what we want in the title of our Church is that same term of locality. The legal title of Queen Victoria's realm is "the United Kingdom of Great Britain and Ireland," but the title of the Church in England is "the Church of England," and there are and have been other United States besides our own republic. The United Netherlands have always been known as the Netherlands; the United States of Columbia, as Columbia; the United Mexican States, as Mexico; and similarly the United States of America is commonly called America outside of formal national documents and sometimes even in them.

We have robbed no people of their name. We assumed the name America which no nation had ever used, and all nations have respected our right to that name, which is the only part of our legal title which is peculiar to us. The Dominion of Canada is called Canada—its Church may well be called the Canadian Church; the people and institutions of the United Mexican States are properly called Mexican; those of the Empire of Brazil, Brazilian, and there are besides in the two continents, the Chilians, the Peruvians and other peoples; but we are the only "American" people. Our Church is and always will be called the American Church, whatever title is put upon the title page of our formularies. Had we not best make the title page to conform to general usage? FRANCIS J. PARKER.  
Newton, Mass.

### THE SCOTCH AND THE AMERICAN LITURGIES.

To the Editor of The Living Church: In the interest of that accuracy which is never more important than in connection with the due observance of divine service, I desire to call attention to two errors of statement in an article, on the American and Scottish Liturgies, quoted from the *Scottish Guardian*, in THE LIVING CHURCH for January 24. Among the resemblances between these Liturgies, is named "permission to use the Summary of the Law instead of the Decalogue." This is the rule of the Scottish office, but in ours the summary is optional only in the sense that it may, or may not, be added to the reading of the Decalogue. No permission is given to substitute it. Again, in reference to points in which the American Rite is said to be "identical with the English," and therein different from the Scottish Office, it is stated that the "Prayer for the whole state of the Church . . . may rubrically be used although there is no Celebration." The statement is true of the English Rite, but not of ours. The first rubric at the end of the Communion Office, in the American Book, reads: "If there be no Sermon or Communion, shall be said all that is appointed at the Communion, unto the end of the Gospel"—not, as in the English Book, "until the end of the general Prayer."

H. M. DENSLAW.  
Rutland, Vt., January 31, 1885.

THE CHURCH IN CANADA.

To the Editor of The Living Church.  
In your special correspondence on Canadian Church Affairs, January 31, there are one or two mistakes.

1. "Newfoundland—the silent sister of the great Confederation"—is not in the Dominion, nor is that diocese in connection with any ecclesiastical Province.

2. Prince Edward Island is under the Bishop of Nova Scotia, but Anticosti, Gaspé and the Magdalens are under the Bishop of Quebec, and the much-to-be-desired plan of having a Bishop of all these parts, independent of both the sees I have named, arises chiefly from the fact that the Bishop of Quebec has to come down to Pictou (686 miles), generally before he can take a steamer to the Magdalen Islands—your correspondent visits the Labrador part of the Quebec diocese—which it is far more important to sever from Quebec than Gaspé.

A Bishop for Prince Edward, Anticosti, the Labrador (outside of the Newfoundland portion) and the Magdalens would be a great gain to the Church. Soon may one be appointed!

Prince Edward is not so badly off in Church matters, either, as is represented. More clergy are needed in the country parishes, but I doubt if any town of the size of Charlottetown can produce three more able priests and preachers than the Rev. Messrs. G. W. Hodgson, C. O'Meara and W. King, while the aged rector of the Mother Church is beloved by everyone, and has in his day done good work.

PRESBYTEROS.

THE VITALITY OF THE CHURCH.\*

BY CANON LIDDON.

"I shall not die, but live, and declare the works of the Lord." We listen here again to the heart of the Church of Christ, to an utterance that comes from it again and again during the centuries of its eventful history. In many ways the Passion and the Resurrection of Christ have been reflected in the later fortunes of Christianity; and especially is the Church's power of recovery from weakness and disaster a proof of her union with Christ. Her vital and recuperative energy is really His Who was "crucified through weakness," and yet "liveth by the power of God." Now in three ways the Church of Christ has been from time to time brought down to all appearances to the very chambers of the dead, and from this deep depression she has risen again to newness of life. First, there has been the distress and suffering produced by outward persecution. For nearly three hundred years the Imperial Government of Rome was engaged in an almost unintermittent attempt to stamp out the Church by physical force. No forms of torture were unemployed in order to expel conviction from the souls of Christians; and old men and maidens, young men and children, gave their witness on scaffolds, in amphitheatres, in deserts, on mountain sides, to the sacred name of Jesus. One emperor failed in the enterprise, but another was not wanting to take up the task. After Nero came Domitian, Trajan, Marcus Aurelius, Severus, Diocletian, and at last the arms of the old Empire became enfeebled by age, and the wild cries of the barbarians were heard more and more distinctly along a thousand miles of frontier, and Paganism in its decay could persecute no more. But at times it seemed that the faith might be killed out in its infancy from among men. It was only natural to take this view of things if a man had no adequate idea of the forces and principles that were really in conflict—physical force on one side and a creed resting on unseen realities on the other; but all through those dark and dreary years the secret leaven of the Resurrection power of Jesus was working in the heart of Christendom. Never was the darkness so thick that no ray of light reached the suffering Church; never was her cause so desperate but that she could not boastfully not in scorn, but in the clear, albeit broken, accents of faith and hope—utter her unflinching conviction. "The Empire will pass, but Jesus Christ will remain." "I shall not die, but live, and declare the works of the Lord."

And next, the Church has been exposed more than once to a more formidable danger—the decay of vital convictions within her fold. So it was in the early part of the thirteenth century when the Arabian philosophers of Moorish Spain were so widely studied in all the universities of Europe, and caused for some years a secret but a profound unsettlement of faith in the central truths of Christianity; so it was at the revival of letters in the fifteenth and sixteenth centuries, especially in Italy; so it was conspicuously in the eighteenth century, we may almost say, throughout Europe. The great anti-Christian campaign, for such it was, was opened in England by Bolingbroke, by Tyndal, by the English Deists; it was carried on in France by their pupil (for such he virtually was) Voltaire, and the Encyclopædist writers; it found a powerful patron in Frederick the Great of Prussia; it closed in Germany with Lessing, who mistook criticism for faith, and to whom the search for truth seemed to be something better than its possession, and with Nicolai and the other writers; while on the west bank of the Rhine the worship of the Goddess of Reason went hand in hand with the horrors of the Revolutionary Tribunal and with the

Reign of Terror. "I am tired," Voltaire once said, "of hearing that it took only twelve men to set up Christianity in the world. I will show that it needs but one man to destroy it;" and there were Christians to whom it seemed that Christianity had had its day, that God must have withdrawn His protective survey from the world of human thought, and that the waves and storms of insurrectionary blasphemy were at last burying out of sight, and forever, the Gospel of our Lord Jesus Christ; but that age was the age of not a few saintly Christians in England and elsewhere, who were sure that the faith and Church of Christ had not forfeited the power of recovery, which is lodged in them by Christ's resurrection. Years passed, and without being religious, men came to see that whatever were Voltaire's powers in other directions his narrow scornful treatment of the Bible was most like the act of the school-boy who earns the cheap laughter of his playmates by painting a moustache on a fine antique, and then running away. Years passed, and theories which were merely negative, and had no substantial truth or help to give whereby human minds might be illuminated, and human wills invigorated, and human souls refreshed, were seen in their real poverty and nakedness, and men turned their eyes back to the Creed of their forefathers, and to the mother who had blessed them in their infancy; for all through that dreary century in the heart of the Church was repeated the profound, the unassailable, conviction, "These writers may say what they will. 'I shall not die, but live, and declare the works of the Lord.'"

And once more, and worst of all, the Church has been exposed to moral corruption. So it was, we know, within certain limits, under the eyes of Paul himself at Corinth; so it was in the tenth century when the highest places in the hierarchy were controlled by the unhappy and infamous Theodora and Marozia. We need not multiply illustrations, but here surely is an evil more perilous than the sword of the persecutor or even any form of intellectual rebellion. And yet, in times like these, however grave has been the scandal or deep-seated the disease, the heart of the Church of Christ has remained sound. The thousands, or even millions, of simple folk who have been true, on the whole, to the light which God has given them; true to their faith in a Divine Redeemer, in a sanctifying Spirit, in the claims of conscience, in the imminence of judgment, and of a world beyond the grave—these have been the true soul of the Church, the root from which new shoots could spring; and in their life of faith and hope, whatever might be the load of passing distress and discouragement, there has reigned all along the profound conviction that the faith and life of Christendom would not die out, that the Church still might say, "I shall not die, but live, and declare the works of the Lord."

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The will of the late Bishop Fuller, of Niagara, has lately been made public, and may be summarized as follows: the sum of \$500 is devised to the Synod of Niagara, the interest of which is to be distributed through the rectory to the deserving poor of the parish of Thorold; to the Synod is likewise devised \$4,000, the interest of which is to be used in support of missions in the diocese; \$500 is bequeathed to the Bishop of Niagara and his successors, to form a fund known as the "Fuller Publication Fund," to be held in trust and the interest expended in publishing and distributing gratuitously throughout the diocese of Niagara the works of the deceased. All the theological works in his library are bequeathed to his successor to be held in trust for the clergy and laity in the diocese. The remainder of the estate, with the exception of a legacy of \$10,000 to a grandson, amounting in personality to \$422,400, is left to Mrs. Fuller who survives him.

The Synod of the far away diocese of New Westminster, B. C., was held last month. From the Bishop's address a very encouraging state of affairs seems at present to prevail in the diocese and the future is full of hope. There are now 12 clergy, including the Bishop, against ten last year, with five lay readers. A branch of the Sisterhood of All Hallows, Ditchingham, England, has commenced school work among the Indians at Yale. During the year \$1,500 has been raised in the diocese towards the Episcopal Endowment fund by which grants from the English societies aggregating \$7,500 have been secured. The Bishop is at present taking part in a mission at Portland, Oregon.

Once again the case of Langtry vs Dumoulin has come before the public. Last week an application was made by the vestry of St. James', to be allowed to carry on the suit under their own names, Canon Dumoulin refusing to be further mixed up in the matter. This application the three judges unanimously refused, all stating their opinion that the vestry had no legal vested interest in the fund at all. It is generally supposed that this will end the case, though it seems to have as many lives as a cat.

The annual meeting of the Synod of the diocese of Columbia, B. C., took place last November. There was an attendance of 22, out of a total membership of 37—11 clergy including the bishop, and 26 laymen. The sermon was preached by the Ven. Arch-

deacon Scrivner, lately arrived from England, to occupy the important post of Archdeacon of Vancouver. The Bishop in his address suggested the formation of an auxiliary organization to the Mission Board, to visit each parish once a year; he also alluded to the necessity of establishing a depot for religious publications, and advocated the establishment of a diocesan branch of the Church of England Temperance Society. His lordship in conclusion, spoke hopefully of the present prospects of the Church in the Province of British Columbia.

Universal testimony is being borne to the fact, that the diocese of Niagara, in electing the Rev. Chas. Hamilton, has made a singularly happy choice. Mr. Hamilton is one of the most popular men in the Maritime Provinces, and has long been looked upon as the probable successor of Bishop Williams, of Quebec. He has several times acted as commissary for the diocese, and has on every occasion, given universal satisfaction. The election, it is pleasing to note, was conducted in the most Christian spirit, and the new Bishop will enter upon his charge under the happiest auspices. A general desire has been expressed, to have the consecration performed in Christ Church cathedral, Hamilton, the diocesan see city, which event is not likely to take place before spring. It is to be hoped that long ere this, the Episcopal Endowment Fund will be placed upon a satisfactory basis.

The Synod of the diocese of Quebec held a winter session last month in the see city. After Celebration of the Holy Communion, the Synod adjourned to the National School Hall to organize. The Bishop in his charge gave an outline of diocesan history since the last meeting of Synod; two clergymen have left the diocese for other fields, one, the Rev. P. Trowbridge, a very promising young priest, has died, and one has retired, four have been received from other dioceses, six deacons and two priests have been ordained and there are two vacancies; the Confirmations have numbered 1155, and Consecration of churches, 8; there are 86 Sunday schools in the diocese with 2,110 pupils; there are also 20 common schools assisted by the Church Society and the Colonial and Continental Church Society of England; 12 parochial Church Temperance Societies, with a membership of 703, are in operation. The boys' school and university of Lennoxville, are in an efficient state, but the Ladies' College at Compton, has, from lack of funds, been closed, it is hoped, however, only temporarily. After the transaction of a large amount of business not of general interest, the Bishop closed the Synod, expressing the hope that they might be permitted to reassemble next summer.

Dr. Mockridge, of Hamilton, has been temporarily appointed to the position of Clerical Secretary to the Foreign and Domestic Missionary Society, rendered vacant by the resignation of the Rev. W. F. Campbell.

Ontario, February 9, 1885.

FLOWERS and fruits are always fit presents; flowers, because they are proud assertion that a ray of beauty outvalues all the utilities of the world. These gay natures contrast with the sombre countenance of ordinary nature; they are like music heard out of a work-house.

TO CORRESPONDENTS.

No contributions are returned unless a stamp is forwarded with the copy. Contributions should be accompanied by some time may elapse before their copies, vice the editor, cannot, as a rule, reply privately to letters asking for information.

U. S. S.—We cannot undertake to publish descriptions of impostors except of such as claim to be Holy Orders.

CONFIRMATION.—Your points are well taken, but we think best not to say any more on the subject at present.

AMERICAN CATHOLIC.—We have not space for so long an extract, admirable as it is.

PERSONAL MENTION.

The address of the Rev. John Edgar Johnson is changed from 315 Reed St., Philadelphia, to 288 E. Tenth St., New York City (St. Mark's Memorial Chapel).

The Rev. Edward R. Miles, late rector of St. Luke's church, Charleston, S. C., died January 7th. Mr. Miles had been in bad health for months.

The Rev. W. W. Raymond has resigned the rectorship of St. James' church, Goshen, Ind., and has accepted the work in Holy Innocent's parish, Indianapolis. His address after Feb. 16, 1885, will be Indianapolis, Ind., as also that of The Church Worker, diocesan organ of which he is the editor.

The Rev. C. L. Mallory has accepted the appointment of Dean of All Saints' Cathedral, Milwaukee, and has entered upon his duties.

The Rev. John W. Greenwood has accepted an election to the rectorship of Trinity church, Oshkosh, Wis., of which the Rev. Franklin R. Hafl has been made Rector Emeritus.

APPEALS.

ST. LUKE'S HOSPITAL, DENVER. St. Luke's Hospital, Denver, is, I think, the youngest namesake of the noble institution in New York, founded by the saintly Dr. Muhlenberg, and is also, I fear, the poorest. It was opened a little more than three years ago, and supplies one of the greatest needs in this city where invalids resort from the world over, being the only Protestant institution of its kind. If a Church Hospital is needed anywhere, it surely is in Denver, for as has been well said, Colorado is the common meeting ground of the whole country. There is not probably one of our dioceses which is not represented, either on our ranches or in our mines, or by invalids. It is for this reason that our Hospital may well claim a place in the hearts of Church people everywhere. Since it was opened more than 1,000 patients have been treated, and we hope in time to make it self-supporting from those who are able and glad to pay for the good care which they receive. But there are many sad cases constantly occurring, of invalids who exhaust all their means on the long expensive journey, seeming to think they will recover as soon as they breathe Colorado air. Instead of this they arrive here hopelessly ill, among strangers, with no money to pay for nurse, doctor, or medicine. Often they come from refined homes commended to our care by loving friends. There is now in the Hospital a respectable, middle-aged Englishman, a communicant in the Church, at one time well established in business in New York city, who arrived in Denver last October, far advanced in consumption with only \$2.50 left of all his money. He was refused admittance to the County Hospital, not being a resident and they being over-crowded; They offered to send him back to Pueblo, but the poor man could scarcely walk. He applied for admission at St. Luke's, but our one Free Bed was occupied. Money was obtained through the offer of St. Luke's Day to pay for him until he could receive the benefit of the Free Bed and he is now spending his last days

in a Church Home comforted by the thought that he is not forsaken in his hour of need by the Church of which he is a member. It is hard to turn away a single worthy case for lack of means, but we still owe \$3,200 on the land and our receipts are far behind our expenses. We have only one Annual Free Bed, supported by a generous layman of Pa., and this expires at Easter. Who could invest \$200 where it would bring in a richer return than by giving all the comforts of a free bed to these moneyless, suffering strangers? We have not a single permanently Endowed Free Bed. For two years the "Easter Free Bed" was supported by Easter offerings from about thirty Schools and Sunday Schools. This proved to be so successful that a ten-fold effort is now being made to raise \$3,000 and make it perpetual. God has blessed the work and through the kind offerings of many friends \$2,500 has been secured. We earnestly hope and pray to complete it this Easter. Our friends in the East appreciate the fact that our Hospital belongs to them as much as to ourselves. How many aching hearts turn longingly to Colorado where loved ones are making their last struggle for life. If health and strength are given them, can they not return a thank offering which may give hope to those who would otherwise have none? Or may we not expect memorial gifts from those whose dear ones have gone to the "better country?" Scattered far and wide over our ranches and in our mines are sons of many of the first families in the East. What a mother does not feel an expressible comfort in the thought that if sickness or accident overtake her boy, a Church Home is ready to receive him. Will they not help us bear the burden which we are not able to bear alone? Then shall the King say unto them, "I was for stranger and ye took me in, I was naked and ye clothed me, I was thirsty and ye gave me drink, and ye visited me, inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me."

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A HEAVY LOSS.

To the Editor of The Living Church: At the fire here on January 13, I lost all my sermons, addresses, books, and clothing, and some furniture. I desire to appeal to the brethren for aid. I have over the accumulations of seventeen years in the ministry, I need books, I lost a private Communion set, and small baptismal font, and sets of altar linen and my stoles, and sermon case, and I feel terribly depressed. D. FLACK, Lisbon, Dakota, February 6, 1885.

OBITUARY.

STANTON.—Died at Yonkers, N. Y., January 29th, 1885, William Field Stanton, eldest son of the Rev. Dr. William and the late Eliza A. Stanton, of New York City. Mr. Stanton entered the rank of February 3d, 1857, Francis C. Stire, of Bushnell, Ill., for 50 years a devout communicant of the Church, and for many years warden of St. James' church, Warren Co., New Jersey. His age was 85 years. "Gone Home."

HUBBARD.—At his residence in Centralia, Ill., of pneumonia, after a short illness, Hiram W. Hubbard, Junior Warden of St. John's church, Centralia.

Mr. Hubbard was born of Congregationalist parents, in Lichtfield, Conn., in 1812, but conforming to the Church in 1825, was ever afterwards a consistent member of it. To him the Church in Centralia owe a debt of gratitude they can never pay. It was mainly through his exertions that the church edifice there was erected and the services maintained. He not only contributed generously of his means for these purposes, but worked with his own hands upon the building every moment he could spare from his official duties as Post Master of the city. It was a signal blessing to him and comfort to his family that he was fully conscious of his approaching end and met it with the submissive firmness and confidence of one who knows in whom he trusts. His last moments were calm and peaceful. "For so He giveth his beloved sleep."

MISCELLANEOUS.

SOCIETY FOR THE RELEASE OF THE MINISTRY.—Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

The Southern Churchman, which has been advertised in this paper for two weeks past, is published at Richmond, Va. The address was omitted by mistake.

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\*From a sermon preached in St. Paul's Cathedral, April 13, 1884.

A PAUPER'S CONVERSION AND BAPTISM.

From the Records of a Parish Priest.

While I was stationed, in a small parish, in the north part of this diocese, as missionary, several years ago, I was wont to make a weekly visit to the County Poor House; where were gathered about one hundred, old, young, men, women, and young children; and two or three insane.

On one of my visits I was asked to go into one of the rooms, to see a woman who was quite ill. I noticed other women inmates (there were three beds in the room) but I attended only to the one I went to visit. On every occasion for some weeks I had prayers with the same woman; but on the second visit I gave a more general attention to the others. I saw that one of the beds was occupied by a young woman about 30 years old, who had once been very beautiful. She was Irish, of the oval faced type, with dark full eyes and fair complexion from which the natural freshness so common to that class had faded; but her whole air was that of the better class. She had, for some time, been speechless from a paralytic shock, which had affected half her body, and therefore all communication with her by speech, on her part, was out of the question; though I found by her attention to what I said and read, to the sick one, that she understood all; that her hearing on one side, and reason, were left to her entire. From various things which had come to us, from various quarters, and from hints that she herself had dropped to the inmates of the house, before she lost her speech, I gathered the fact, that her past life, from almost girlhood, had been one of crime; but to what extent she had gone, in the path of evil, I could get no information. After a few visits to the room, I took pains to notice her kindly, and to ask her questions, to which she could only reply by a nod, or shake of the head. Her only words were "aye," and an imperfectly uttered "no." But she seemed extremely averse to any communication with me. The manifestation of her dislike was very marked upon her features; and in her whole expression, so marked that I did not attempt any further communication with her for some weeks. She was very evidently listening attentively to all that was said, while I was in the room. At last, on one of my visits, I spoke to her as usual, and noticed a marked change in her manner toward me. So, after ending my services with the sick woman, I stepped across to the corner where Margaret was half sitting, half reclining upon her bed. She showed signs of pleasure, and smiled as I took her by the hand.

I spoke to her of her afflicted condition so long and so trying; of God's great goodness in not cutting her off in the midst of her sins; and in sending her to a place where she would be cared for, and instructed in good. I spoke of the great love of Jesus our Saviour, in coming down from Heaven, and making Himself as one of us; of His wonderful works of healing the sick; and among them many just like herself, paralytic; that although He did not cure in this way now, He did what was far greater. He healed the sickness of soul which our sins have brought upon us. Our evil deeds and wickedness, and even crimes, if we have been guilty of them, which defile our conscience, and make us unfit to be with good people, unfit for Heaven, these He came to die for, and to pardon, and because these sins brought death upon us, death of our body and death of our soul, eternal separation from God, He was so good that He even died for us; went down into the grave so as to take all its dreadful terrors from us, that we might not be afraid to die. Every moment her attention became more and more fastened upon me, and her eyes, large and dark, seemed to grow larger and darker, as I went on with the story, how Christ arose from the grave and went up to Heaven, to appear before God, our offended Father; and to plead our cause when we could not go ourselves, and had no one else to go for us; and how He sent down His Holy Spirit to cleanse off the foul stains from our conscience, and to make our souls white and clean; to help us to be good and holy and to fit us for Heaven, so that we might again see the face of our Father in Heaven, and thank and praise Him forever and forever for His goodness and mercy, and long suffering, and for sparing us when we deserved punishment. As I went on speaking of God's goodness and mercy, the tears began to gather in her eyes; and a sound burst from her lips that seemed half a groan, "Aye!" All this, Margaret, I said, *Jesus has done for you*; and God, our Good Father sent Him to you and you—I paused—you have been a great sinner before Him: "Aye!" And you wish to have your soul cleansed from the pollutions in which you have so long lived: "Aye!" And if God were to forgive you, freely and fully, all that you have done, do you think that you would try to be a good child of God, and serve Him? "Aye!" And if He makes you clean by His Holy Spirit, and takes away all the guilt of that evil you will love Him all your life. "Aye!" "aye!" Margaret, have you ever been made God's child in Baptism? She shook her head. And do you wish that I should do it for you and seal you a child of God? "Aye!" "aye!" Well, you shall receive the blessing, I will open the gate and God's good Spirit will lead you into His fold. I set a time to receive her into God's Church, and rose to depart. She rose up suddenly by an effort,

and stretched out her well hand to me, which I took. She made an effort as if to speak, and the tears came. I promised to return soon, and left for home, wondering at the strange ways of God's providence in calling His children from the dark places of the earth, and grateful to Him for making me an instrument of saving a soul from death. The next day I went to the poor house, and gave Margaret some more instruction about her Baptism, and the preparation for it; what she must believe, what renounce, what do, in order to gain the full blessing of Christ's ordinance. It was an affecting sight to see this abandoned creature, only a few days ago seemingly as hard at heart as the nether millstone, now sitting meekly at the feet of Christ, to learn His will, and prepared to do it to the best of her power. Once more I went, ere my final departure from the village; for this was one of my last works at the poor house; and Margaret was made happy. She lived but a short time after I left; and her Christian life was according to this beginning even unto the end. W. G. F.

THE SONGS OF THE NIGHT.—As David, in his youthful days, was tending his flocks on Bethlehem plains, the Spirit of the Lord came upon him, and his senses were opened, and his understanding enlightened, that he might comprehend the songs of the night. The heavens proclaimed the glory of God; the glittering stars all formed one chorus. Their harmonious melody resounded on earth, and the sweet fullness of their voices vibrated to its uttermost bounds.

"Light is the countenance of the Eternal," sang the setting sun. "I am the hem of his garments," responded the rosy tint of twilight.

"The clouds gathered and said, 'We are his nocturnal tent;' and the waters in the cloud, and the hollow voice of the thunders joined in the lofty chorus: 'The voice of the Eternal is upon the waters; the God of glory thundereth; the Lord is upon many waters.'" "He did fly upon my wings," whispered the wind; and the silent air replied, "I am the breath of God, the inspiration of His benign presence."

"We hear the song of praise," said the parched earth; "all around is praise; I alone am silent and mute!" And the falling dew replied, "I will nourish thee, so that thou shalt be refreshed and rejoice, and thy infants shall bloom like the young rose."

"Joyfully we bloom," replied the refreshed meadows. The full ears of corn waved as they sang, "We are the blessing of God; the hosts of God against famine."

"We bless you from above," said the moon. "We bless you," responded the stars; and the grasshopper chirped, "Me, too, he blesses in the pearly dew-drop."

"He quenched my thirst," said the rose; "and refreshed me," continued the stag; "and he grants our food," said the beasts of the forest; "and he clothes my lambs," gratefully sang the sheep.

"He heard me," croaked the raven, "when I was forsaken and alone." "He heard me," said the wild goat of the forest, "when my time came and I calved."

And the turtle dove cooed, and the swallows and all the birds joined their song. "We have found our nests, our houses; we dwell on the altar of the Lord, and sleep under the shadow of his wing in tranquillity and peace."

"And peace," echoed the night, and echo prolonged the sound, till chanticleer awoke the dawn, and crowed, "Open the portals, the gates of the world! The King of Glory approaches! Awake! arise! ye sons of men; give praises and thanks to the Lord, for the King of Glory approacheth."

The sun arose, and David awoke from his melodious rapture. And as long as he lived the strains of creation's harmony remained in his soul, and daily he recalled them upon the strings of his harp.—The Talmuds.

A TRIBUTE OF PRAISE.—An English contemporary, *The Methodist*, gives this candid and appreciative description of Canon Knox-Little's preaching:

There stands Knox-Little speaking to "brothers," laboring to hurl his words with the calculation of a marksman, burning with suppressed fire, decorating the sacred theme with gleaming patches of Italian sky, with the marble forms and radiant canvases of Southern art, with peeps of the sparkling sea and the sunlit Alps, speaking to the flutelike wail of pleasant sadness, as if he loved the tragedy of human story for its poetry's sake. Though his descriptions sometimes appear to be labored, it is with the labor of suppression. He "bridles in the struggling muse with pain which longs to launch into a bolder strain." Sometimes we could have wished for a clearer infusion of evangelical sentiment, and for a plainer answer to the question, "Man and brother, what shall we do?" Not in vain has this man "of the golden mouth," spoken his message. That message has been an ennobling one, and has stirred thousands to thoughtful earnestness; and the crowd having sweetly sung the hymn, "When I survey the wondrous cross," we passed out from beneath "the cross of gold that shines over city and river," murmuring, "Servant of God, well done!" and glorifying God who has given such gifts to men.

The lips of Jesus, and His only, speak peace to a troubled soul. Until He and He alone is listened to, true peace is unknown.

BOOK NOTICES.

SALAD FOR THE SOLITARY AND THE SOCIAL. By Frederick Saunders. With fifty-two illustrations. New York: Thomas Whitaker. Price \$2.50.

A quaint and charming salad, indeed; gathered as the preface says, "from the fields of literature." Trifles, yet facts, and interesting facts, worth knowing if only for their oddity, combining entertainment with amusement. Mr. Whitaker is certainly to be commended for the enterprise which leads him to offer this graceful collection to the American public.

MRS. WILLOUGHBY'S OCTAVE. A Tale. By Emma Marshall. New York: E. P. Dutton & Co.; Chicago: Jansen, McClurg & Co. Pp. 343. Price, \$1.25.

A lovely story of life in a Christian family. The "Octave" are the eight children; and the musical idea is happily carried out—of harmonies and discords, sharps and flats, the mother's being the master hand that knew how to bring all in tune. We quote from the last paragraph a sentence which will illustrate the spirit of the story: "Happy is the mother who can feel that she has set the music of her own life to that great dominant power which can alone call forth all that is best and most beautiful in life and death—the power of Love."

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THERE is danger ahead for you if you neglect the warnings, which nature is giving you of the approach of the fell-disease—consumption. Slightest spitting of blood, loss of appetite—these symptoms have a terrible meaning. You can be cured if you do not wait until it is too late. Dr. Pierce's "Golden Medical Discovery," the greatest blood-purifier known, will restore your lost health. It is a nutritive, it is far superior to cod liver oil. All druggists.

Investors should read the ten years business report of The J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$3.50, 35¢ per copy. Sent by mail on receipt of \$1.00.

Mrs. C. Sayer, Chicago, aged 63, cured of Dropsy by Dr. Tucker's treatment. I had tried, describe symptoms, and send for free trial medicine, to Dr. W. J. Tucker & Co., Box 6, Atlanta, Ga.

A QUICK REMEDY FOR CATARRH AND KINDRED DISORDERS.—Put under your head at night, and breathe its vapor till morning the Pillow-Inhaler charged with its liquid. You wake with a clearer head, with less disposition to irritate the over-sensitive lining of the nose, throat and lungs. Gradually the fires of inflammation are soothed, discharges and cough cease, pain gives place to ease, and in a short time you are a well person. If you want to know more about the Pillow-Inhaler, call and see it, or write for explanatory pamphlet and testimonials. THE PILLOW-INHALER Co., Branch Office, Room 12 Central Music Hall, Chicago, Ill.

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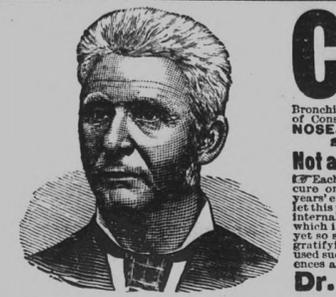
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OPINIONS OF THE PRESS.

*The Christian at Work.*  
**HONEST APPRECIATION.**—Professor Austin Phelps produces "A Study of the Episcopal Church" which he prints in *The Independent*—and which *The Churchman* reproduces—and a high tribute Dr. Phelps pays that denomination, and deservedly so; it stands for dignity and solemnity of worship, for beauty of service, for a decent ordering of all that is done, and for respect to authority save when a mercurial rector, disregarding the request of his superior, will do just what seems good in his eyes, regardless of admonition or consequences.

*The Church Times.*  
**CLERICAL STUDIES.**—The Bishop of Lichfield, much to his credit, has been taking up the matter of clerical ignorance steadily, recognising its enormous powers for mischief, and endeavouring to abate it by council and encouragement to the clergy in the prosecution of professional studies. But no corporate action has been yet taken by the Bench in general. Even those Bishops who are themselves men of learning do not appear to pay much attention to the low standard of qualifications which the candidates present. There is much need of a uniform minimum of acquirement, below which no candidate could find access to any diocese, and also of some means to insure that study will not be given over immediately upon Ordination. And in view of the cost of books, and the depressed condition of clerical finance, some arrangement for establishing a lending-library in each archdeaconry, if not in each rural deanery, is much to be desired.

*The American Literary Churchman.*  
**AN OUTRAGE.**—We have the greatest admiration for the Rev. Heber Newton as a man: we believe "he means well"; and all that sort of thing. But we also, and quite equally, believe that his sermons about Mr. Ingersoll—if the report of them in the *New York Times* is even remotely accurate—are an outrage upon Christianity and common sense. That vulgar and unscrupulous lecturer devotes—for large remuneration—his wit and smartness not to the removal of the mere excrescences of "orthodox" theology, but to the destruction of men's belief in God Himself, in immortality, in the substantial veracity of the New Testament records of the Life of our Blessed Lord. And all Mr. Newton seems to say, in opposition to this, is that "orthodoxy" has furnished Mr. Ingersoll with a "target." \*\* \* There is probably no Diocese in the country, excepting New York, in which he would not long ago have been silenced. Bishop Henry Potter has given the utmost possible proof that he will strain to the very utmost, not only the law but the liberty of our Church, on behalf of any clergyman who is manifestly sincere and who is self-sacrificingly devoting himself to the work of recovering lost souls to Almighty God. But if anybody should present Mr. Heber Newton for trial on the ground that he represented the doctrine of the Trinity as no better than a Hindoo idol with three heads, we beg to ask Mr. Newton, with all earnestness and affection, what he could possibly expect Bishop H. C. Potter to do.

*Pail Mail Budget.*  
**THE ENGLISH CHURCH.**—No dispassionate observer can fail to be much impressed by the enormous change for the better that has taken place in the English Church in the last half century. Nonconformists themselves being judges, the Anglican Church is more active, more energetic, more popular, and withal more Christian than it was when we were electing our first Reform Parliament. With little outward change, excepting the creation of a few new bishoprics, the whole spirit of the Established Church has been transformed. It has been in many respects a re-creation. The Church has been democratized, popularized, energized by a new life. Had the Establishment remained as it was fifty years ago, or even as it was twenty-five years ago, Disestablishment would be the burning question of the hour, instead of being, as at present it undoubtedly is, so far as England is concerned, decidedly in the background.

*The (London) Guardian.*  
**THE LATE BISHOP JACKSON.**—"Felix opportunitate mortis." Happy, happy in the time and the circumstances as well as in the manner of his death, we may well pronounce the late Bishop of London. One of the most earnest wishes of his heart was that he might be "saved from being a cumber of the ground;" and from the greatest misery of an active mind—to see work to be done without the wonted power of doing it—by his sharp and sudden summons Bishop Jackson has been preserved. With no duty left unfulfilled, no arrears of work to be made up, and no disturbing sense of irreparable omissions and great opportunities passing away for ever; with every letter answered, every engagement punctually kept; almost from the pulpit of his own cathedral, with his solemn New Year's admonitions still ringing in the ears of the congregation, and his kindly New Year's greetings fresh in the minds of his cathedral clergy; after a few hours of anxiety but hardly of alarm, with no severe pain or distressing weakness, in the very midst of his work, he has "come to his grave in a full age like as a shock of corn in his season."

*The Churchman.*  
**NEW PARISHES.**—From time to time we chronicle the opening of a new church in this city, and we are not always sure that it

is a proof of growing strength; the undue multiplication of parishes may be an indication of weakness or may result in it. In the city, as in the country and lesser towns, there are no parochial metes and bounds established by canon, and there is all the more need that the consents necessary to the establishment of a new parish, or the removal of an old one to a new location, should be given only after due deliberation, and with great caution and judgment. In a given section of the city one strong parish or two may be more desirable to the Church than a half-dozen weak ones. It does not add to the strength of the Church simply to transfer her members from one parish register to another. There should be, in courtesy, if not in fact, a law of pre-emption for established parishes, and new parishes should be placed only in new fields where they can draw their congregations from the world, and not from their Churchly neighbors.

**THE PARISH OF THE HOLY COMMUNION, NEW YORK.**

*From The Evening Post.*  
 The Holy Communion was the first free church in this country; Dr. Muhlenberg, the founder of the church, believing in absolute freedom of the seats. As the best means of effacing in the House of God the difference of worldly position among the worshippers, he made all men equal in the House of God. The church of the Holy Communion was the first to celebrate the Communion weekly throughout the year. It was also here that the plan of holding several short services instead of one long service was first adopted; there is an early Communion, then a children's service with a short sermon, then at 11 o'clock, the litany, ante-communion, sermon, and offertory, late communion, and in the afternoon evening prayer, sermon, and offertory. The first boy choir was organized in the church of the Holy Communion. Its altar was the first to be decked with Easter flowers; and in speaking of Dr. Muhlenberg's efforts to beautify church ritual and appointments, it may be said that he was the first to preach in a surplice, something almost unheard of even in England forty years ago. It was in recognition of what Dr. Muhlenberg had done to enrich and make attractive the Church service that the first meeting of the Committee upon Liturgical Enrichment was held some years ago in the rooms of the church of the Holy Communion. Lastly, and chiefly, the church of the Holy Communion was instrumental in founding the first Anglican Sisterhood, the members of which aided Dr. Muhlenberg in organizing and carrying on the vast charities with which his name is indissolubly connected.

The church of the Holy Communion was built in 1846 by Mrs. Mary A. C. Rogers, a sister of Dr. Muhlenberg, in memory of her husband. One of the first works undertaken by Dr. Muhlenberg was the establishment of a free dispensary; such institutions were rare in those days, the city not having more than three or four. The dispensary was in a building adjoining the church, and was conducted by the Sisters. A personal acquaintance with the poor people who applied for medicines or advice, led to the organization of an infirmary on the top floor of the Sisters' house. Dr. Muhlenberg would often discover sick persons who needed better care than could be given them at home; he took them, sometimes superintending the removal himself, to the infirmary. Out of the infirmary grew St. Luke's Hospital. Out of the hospital grew St. Johnland, the Christian community and home to which Dr. Muhlenberg devoted so much care. The end of Dr. Muhlenberg's life saw a Church organization of vigor and prosperity attested by overflowing congregations at the different services, and by an amount of practical Church work wholly unexampled in scope and value.

Since Dr. Muhlenberg's death there has been no falling off. A glance at the Year-book of the church of the Holy Communion of to-day shows that no church in the country aims higher and accomplishes more in proportion to its means. Under the late Rev. Francis E. Lawrence, D.D., and under the present pastor, the Rev. Henry Mottet, the work has gone on increasing as the field widened and opportunities were offered to extend it. A brief summary of what the parish of the Holy Communion is now doing will be interesting to the many persons who know that a great work is done there, but do not know how great, and also interesting as a showing of what can be attempted and well accomplished by one earnest body of men and women ably directed.

To the fact that the church of the Holy Communion is a free church may probably be attributed the unusual mingling of rich and poor at its services. Mr. Mottet says that fully half the people of his church live in tenements. Rich and poor become acquainted, the poor learning that the rich are not all egotists, the rich learning something of the poor man's needs. So large is the number of people calling the Holy Communion their church, that there are 900 communicants on the roll; should all the parishioners attend the same service, half of them would not be able to get into the church. During the year 1,083 services were held. No pews are rented, no pledges are made as to contributions, and no one is importuned to contribute. For the support of the church \$14,500 were given during 1884, besides which \$1,103 were given to missions, \$516 to hospitals, and \$516 to the Ohio flood sufferers. The Sunday school has nearly 700 scholars,

with 45 teachers, and a corps of substitute teachers ready to supply vacant places. The children contributed \$2,620 during the year, of which \$1,237 went to the support of the Babies' Shelter, an institution at No. 243 West Twenty-second Street. The Industrial School, at which young girls are taught sewing and habits of neatness and cleanliness, meets every Saturday morning for two hours, the register of names reaching 354 during the year. The Employment Society has given work to sixty poor women, who meet once a week to receive work, and are usually provided with some mental and physical refreshment. The Ladies' Missionary Society sent out last year four boxes of clothing and other material to missionaries on the frontier, each box varying from two to three hundred dollars. The Workingmen's Club has now 203 members who associate to promote brotherly regard and afford relief in times of sickness or death. The club receipts during the year, from fees and dues, amount to \$1,394. On Wednesday, Thursday, and Friday evenings the Lawrence Club, for boys, meets in the school-room for social recreation.

Among the parochial charities of the Holy Communion are the dispensary, which gave out 2,948 prescriptions during the year and treated nearly 1,000 patients; the Home for Aged Women, which took care of fourteen inmates last year and will be able to receive twenty poor women this year; the Shelter for Respectable Girls, which educated more than thirty girls for domestic work; and the Summer Home near Hastings-on-the-Hudson. Three thousand dollars were contributed last spring for the Summer Home work before any money was asked for. More than 100 persons were entertained at the Home all summer, most of the children staying one week. The sum of \$5,303 was received for this work. There is also a Coal Fund founded by the late Edwin White, which, by the help of others, insures warmth for every poor person belonging to the church.

There was contributed last year for the support of the church of the Holy Communion, \$14,500, and for the church work \$33,710, making \$48,210 given by one congregation which does not rank by any means among the wealthiest of the city. In the thirty years of the church's existence the contributions have steadily kept pace with the demands of money for charitable work. There was no pew rent to fix the pecuniary obligation of members.

CHURCH WORK.

**INDIANA.**  
**DELPHI—Convocation.**—The Convocation of the Northern Deanery was held in St. Mary's church, on January 27, 28 and 29. It was opened on Tuesday evening by the usual Church services, and a sermon by Bishop Knickerbacker, but owing to the heavy snows and consequent impeding of the railway trains, only few of the clergy were then present. By the next morning, however, nearly all had arrived and Convocational proceedings went on uninterruptedly. Morning Prayer was said at 9:30, the Bishop again preached a stirring sermon, and administered the Holy Communion, assisted by Dean Faudé. At the close of the service the Rev. Dean Faudé read a paper on the Observance of Lent.

At the afternoon service, a paper was read by the Rev. Wm. B. Burk, of Peru, on the subject of Preaching. The Rev. H. Thompson, of Logansport, and J. Lloyd, of South Bend, followed as appointed speakers. Others also participating. The Rev. R. S. Eastman, of La Porte, then read a paper upon "The Rector's Relation to his Parishioners," which was fully discussed by the Bishop and the Rev. B. R. Phelps, of Garrett, appointed to that topic. At 3:30 a children's service was held. By request of the Bishop, the Rev. W. W. Raymond, of Goshen, catechised the children, after which the former made an address, especially urging the importance of an early, serious and thoughtful renewal of baptismal vows in Confirmation. At the evening session the Rev. C. N. Spalding, of the Howe Grammar School at Lima, and the Rev. W. W. Raymond each presented papers upon Public Worship, and were followed by the Rev. A. Prentiss, a visiting brother clergyman from Indianapolis, and several others. Immediately after the session the Bishop held a quiet conference with his clergy upon special matters of diocesan and parochial interest. An Early Communion was held on Thursday morning, the Bishop celebrating. At 9:30, the closing session, the Rev. S. Rosevelt, of Bristol, read a paper on the Observance of the Lord's Day, the appointed speakers following, being the Rev. A. De R. Meares, of Warsaw, and the rector of St. Mary's parish, the Rev. H. C. Braddon. Others followed. A general business meeting was then concluded by adjournment, the Convocation to meet in April next at Michigan City.

In the afternoon a woman's meeting was held, presided over by the Dean, in the absence of the Bishop. Expected delegates did not arrive, owing to inclement weather, though Miss Upfold, the Diocesan Secretary of the Woman's Auxiliary, herself unavoidably absent, sent a communication. An interesting paper on the work of the Parochial League was read by its writer, Miss Higginbotham, after which addresses and informal discussion followed upon the general topic of Extra Parochial Work and Organization. The parish has since decided to form a parochial branch of the Woman's Auxiliary. An evening reception at the residence of Mr. and Mrs. Robert Wason closed one of the most helpful and interesting Convocations ever held in the Northern Deanery. St. Mary's parish, which has taken up its new work, under the Rev. Mr. Braddon, so energetically and nobly, will doubtless feel the impulse of such a gathering for many a month.

**LONG ISLAND.**  
**BROOKLYN—St. Mary's Church.**—The fifth annual choir festival of this parish of which the Rev. Dr. V. M. Johnson is rector, was held in the church on Monday evening, the Feast of the Purification of the Blessed Virgin. Full choral evensong was rendered, the service being "Garrett" in E. flat. The Rev. Edwin Coan, rector of Grace church, E. D., acted as precentor, and preached the

sermon; after which followed five anthems in the order named—Hosanna to the Son of David, McFarren; The Lord is my Light, Hiles; Listen, O Isles, Allen; O Saving Victim, Tours; the *Magnificat*, Garrett. The service throughout was well rendered and showed evidences of great care and preparation on the part of both choir and choir-master, the unaccompanied anthem being especially fine. It is pleasing to notice that the character of the service was sufficiently advanced to lend attractiveness and beauty to the ordinary ritual of the Church.

**BROOKLYN—Church of the Atonement.**—On Sunday, February 1, the rector of this parish, the Rev. A. C. Bunn, delivered an interesting historical address, the day being the twenty-first anniversary of the organization of the parish. The work, though begun under many discouragements, has been eminently successful. There are now on the roll, 390 families with 380 communicants. In the afternoon a union service of the Sunday schools was held, and an interesting address delivered by the Rev. Melville Boyd, rector of All Saints' church. In the evening a sermon was preached by the Rev. Lea Luquer, present rector of St. Matthew's church, Bedford, New York, and first rector of the church of the Atonement.

**PENNSYLVANIA.**  
**PHILADELPHIA—The City Mission.**—Mr. William Bucknell's generous donation to the City Mission of a site at Chestnut Hill, for the new buildings of the Home for Consumptives, is to be occupied as soon as the work of construction can be completed. The contract has been given and the work will be begun as soon as the weather permits. The buildings are to be finished within one year.

There is to be one large edifice called the administrative building, surrounded by a number of cottages, to be erected as occasion may require, and connected with the principal building by glass corridors. The buildings and grounds are to be ornamental, the former in the Elizabethan style, resembling somewhat the houses erected in the Park and presented by the British government to the Commission. The administrative mansion is to be occupied by the officers of the charity, the resident physician, actuary, nurses and assistants, and the cottages by the beneficiaries. The latter will ultimately number twelve. One cottage only will be first erected, in the hope that ere its completion sufficient interest may be awakened in the community to enable the superintendent and board of management to add the other cottages before the close of the year. The situation of the home at the head of Summit Street, and within a few minutes walk of either railway station, is at once accessible and beautiful. The celebrated view from Chestnut Hill will be in sight from almost any part of the grounds.

**MASSACHUSETTS.**  
**HOLYOKE—Convocation.**—A meeting of the Western Missionary Convocation was held at St. Paul's church on Monday and Tuesday, January 12 and 13. There were present during a part, or the entire, session, the Rev. Messrs. Beers, Bodley, Brooks, Brush, Cunningham, Finch, Foote, Greene, Hooper, Lawrence, Lincoln, Newton, Palmer, Pearce and Snelling.

On Monday evening at 7:30 o'clock, a missionary meeting was held in the church, where, after a short service, addresses were delivered by the Rev. Messrs. Snelling, Lawrence, and Newton, on Diocesan, Domestic, and Foreign Missions, respectively. Directly after these services, the clergy repaired to the rectory to hear a paper from the Rev. Mr. Hooper, on the life and labors of the Rev. Gideon Bostwick, in his missionary work in western Massachusetts and parts adjacent, from 1770 to 1794. This paper was one of great historical interest, especially to Church workers in Berkshire county and the adjacent portions of the dioceses of Albany and Vermont. Mr. Bostwick was a pioneer laborer in this field, and faithful and abundant in his efforts. The old parish register of St. James' church, Great Barrington, attests the extent and arduous nature of his ministrations, while later records of numerous parishes in western Massachusetts, and its borders show that he did not labor in vain.

The Rev. Mr. Hooper, of New Lebanon Springs, diocese of Albany, has made the history of the Church in Berkshire county, Massachusetts, a matter of special research, and his papers richly deserve publication. On Tuesday the Convocation met at 9 A.M. in the church, for the Holy Communion, administered by the dean, two others of the clergy assisting. A business meeting followed in the rectory, when the following officers were chosen, being the old board, viz: The Rev. P. Voorhees Finch, dean; the Rev. J. C. Brooks, secretary; the Rev. C. J. Palmer, treasurer. There was an interesting discussion of the wants of the more sparsely populated portions of Western Massachusetts, and of the way in which those can be reached who are without the pale of Christian ministrations.

This meeting was a most encouraging and satisfactory one. In numbers it was, perhaps, the largest ever held in the Convocation, its spirit was inspiring, the missionary addresses were excellent and soul stirring, and the impression made was that the clergy of Western Massachusetts are a body of earnest, faithful men, and that the interests of Christ's Church will not suffer in their hands.

**TENNESSEE.**  
**PULASKI—Convocation.**—The Convocation of Nashville met by appointment on Tuesday, January 27, and following days, in the church of the Messiah. Business meetings were held daily, the question of Christian education being freely discussed. The estimation in which the Bishop is held by the people of Tennessee, for his efforts on behalf of education, may be judged by the following from the *Nashville American*, one of the leading newspapers of the South.

"The Right Rev. Bishop, who found it impracticable to attend the Convocation, sent a lengthy and important letter, setting forth the grand work in the cause of education since he has been Bishop of the diocese of Tennessee.

"Truly, Tennessee, may well be proud of the Bishop, who has all along, since he has been raised to the Episcopate, and years before, been the faithful friend to the cause of Christian education in this State.

His letter was fully discussed, more especially in regard to the Otey School, the dean, the Rev. C. M. Gray, and Rev. Thos. F. Gailor being put on a committee to act with the Bishop, according to his request.

Help was also granted to the proposed school at Fayetteville, which at present is to be a mixed school, under the management of the priest in charge.

Although the Convocation was one of the most successful, and the members will not soon forget, especially the laity, the loving pastoral of the Bishop, pleading for more earnestness of purpose for the work in hand.

**PASTORAL OF THE BISHOP.**—The Bishop of the diocese has issued a pastoral letter to the laity of the diocese on the subject of diocesan missionary work. He says that in most of the counties of the State the voice of the Church is never heard. There are large and important towns, such as Murfreesboro, Lebanon, Paris, and others equally important, which no Church missionary ever visits. In East Tennessee there are two parishes in Knoxville, one at Cleveland, and one at Chattanooga; Loudon, and Athens; and this is the whole plant of the Church in East Tennessee. In Middle Tennessee there is a whole range of counties in which the Church has yet to be planted. In nineteen contiguous counties, extending the entire width of the State, embracing the area of 9,373 square miles, and containing a population of 250,061 souls, there is not a church building, not a priest, nor deacon, not a single agency of the Church. "The area of this belt is greater than that in the Dioceses of Connecticut, Delaware, Eastern Long Island, Maryland, Massachusetts, New York, New Hampshire, New Jersey, Northern New Jersey, Pennsylvania, or Rhode Island. The population is greater than any one of eleven of the fourteen missionary jurisdictions, and this about embraces only one-fifth of the area, and one sixth of the population of the diocese."

The Bishop then goes on to speak of the importance of the work, and ascribes the fault of the work of Christ and the Church going on slowly to the lukewarmness of the laity, telling them that the work is theirs. "The work is yours. You have, it is true, teachers and leaders; you have those whose function it is to furnish you with the means of grace, but the work of extending Christ's kingdom must be done by you, or it will be left undone. It is not the officers of an army that fight and win the battle, whilst the rank and file look unconcernedly on. It is not the rulers of the State alone that are interested in the country's well-being. And so the Church's work cannot be done by the ministry alone, without the active, zealous co-operation of a faithful laity. It is the laity that form the countless ranks of the army of the living God. It is the laity that constitute the majority of the citizens of the kingdom of heaven, and without the laity—the men, the women, and children of the Church of Christ—God's work in the world cannot be done."

The Bishop then commends special objects to the liberality of the laity, and concludes with an earnest appeal to them both to give freely of their substance and to contribute systematically, as well as taking a personal interest in the work.

**IOWA.**  
**GRINNELL.**—On Sunday, February 1, the members of St. Paul's mission gathered for service in their new home. After many discouragements and years of waiting, a neat little gothic church has been erected. The Rev. S. C. Gaynor, minister in charge, officiated at the opening.

**OHIO.**  
**TOLEDO—St. John's Church.**—The mission conducted by the Rev. C. N. Field, S.S.J.E., in this parish began January 24, and ended February 2. Two Celebrations daily, besides three other services, were well attended, notwithstanding cold and snow-storms. On the Sunday, the church was full and the interest steadily increased, so that several wished the services to continue another week. The preaching was plain, earnest and searching. There was a daily Bible class, and during the week sermons to women, to men and to children.

One permanent result is a chapter of the Guild of the Iron Cross for men, pledging themselves against intemperance, profanity and impurity. It starts out with a goodly membership, is to meet every Monday night, and will doubtless be a great help to the rector and parish. The Rev. C. H. De Garmo and the faithful people who have devoted their entire time to these services, have reason to feel thankful.

One remarkable feature in this mission was the service in the skating rink on the first Sunday night—hundreds attended. The singing by such a number was thrilling. The preacher seemed inspired, and all were convinced that at last the Church was resolved to do a real evangelizing work.

The advertising of the mission was very thorough. Great posters with a large black cross, proclaimed "Jesus of Nazareth passeth by," while hymns on leaflets and copies of *The Kalender* (the parish paper) were as plentiful as the leaves of Valombrosa.

**CHICAGO.**  
**LA GRANGE—Deanery Meeting.**—The quarterly meeting of the North Eastern Deanery was held here on Monday and Tuesday, the 2nd and 3d inst. Besides the Bishop and the rector of the parish, the Rev. Wm. F. Lewis, ten priests were present, including the Rev. Stephen H. Greene, of St. Louis. After shortened Evensong on Monday, addresses were made by the Rev. L. S. Osborne on "Girding up the Loins," and by the Rev. F. M. Gregg on "Music Missions," and by the Bishop (basing his remarks upon the Presentation of Christ in the Temple), upon "The Consecration of Boys by their Mothers to the Sacred Ministry."

On the following morning, there was a Celebration at 7 o'clock, and a second—at which the Bishop was Celebrant—at 10; after which the Rev. Dr. Louderback read a paper of no small practical value upon the use of the voice, with an especial reference to the clergy. The Bishop, Mr. Gregg and Dr. Vibbert followed up the subject by remarks at considerable length.

At the business meeting which followed, the Dean being absent, the Bishop presided, and the Rev. L. Pardee acted as Secretary. Action was taken upon the proposed Lenten week-day services, and committees were appointed to apportion them among the clergy, and to arrange a systematic list of the subjects to be treated of from day to day, so as to avoid the risk of unnecessary repetition. The Bishop also brought the subjects of the diocesan paper and of the pre-Lenten Retreat, before the meeting, and called attention to the approaching semi-centennial of the old diocese of Illinois. The time and

place of the next quarterly meeting of the Deanery was left undecided.

A vote of thanks was passed unanimously to the Essayist, for his interesting and valuable paper, and also to the rector and parishioners, for the kindness and hospitality extended to the members of the Deanery. A most agreeable conclusion to the occasion was an invitation to meet at the rector's residence, where a handsome collation was provided, and the visiting clergy enjoyed a delightful re-union with many of the lay members of the parish.

NEBRASKA.

OMAHA.—At the quarterly meeting at the Cathedral chapter, Dean Millsaps reported that Grace Mission chapel is now free from debt, the property being worth \$2,000; this is largely due to the chapel guild.

St. John's mission, which was also commenced by the dean sometime ago as a Sunday school, has a good outlook. A nice lot was given him by a liberal lady of the Cathedral, and a subscription of several hundred dollars, secured by the earnest solicitation of the Rev. Mr. Witherspoon, who assisted at the Cathedral for a year. The dean has secured, by correspondence with the Bishop, Nect. Dr. Worthington, an excellent man to care for this work in connection with the Cathedral, the Rev. W. O. Pearson, of Wooster, Ohio.

The clergy are anxiously awaiting the advent of the new Bishop, whom they have already learned to love through his correspondence.

SOUTH CAROLINA.

GENERAL CHURCH NOTES.—Among the tokens of quickening life in the diocese are the formation since Thanksgiving, of the Charleston Church Burial Association, for the burial of the destitute members of the Church; the Church Hospital Society, which, when fully established, will occupy the long disused St. Stephen's chapel; and St. Luke's Church Vestment and Decoration Society, for insuring correct ecclesiastical style and furnishing remunerative employment to reduced gentlewomen, in which it will most commendably encourage home artistic talent.

Missionary work among the colored people has also recently received much attention.

Last month the Advisory Committee resolved that the Church concentrate its efforts at extension in Georgetown county, and pledged itself to support a colored rector at Georgetown. The great need of this work is educated colored deacons, and the principal object should be to educate a colored ministry and gather congregations. There are now six colored candidates, some of whom intend to remain deacons and the others to become priests, if the requisite means can be procured for the required collegiate course. This the diocese is no longer able to furnish.

The Rev. Mr. Theodore A. Porter has lately been appointed assistant rector of the church of the Holy Communion, and thus assists his father in his onerous parish duties.

The Church Herald, the diocesan paper, has been discontinued since the editor, the Rev. Mr. Hallam, has become an Indiana rector.

It is thought that the future paper of the three Carolinian dioceses may be The Church Messenger, which is published at Charlotte, North Carolina; is the only weekly Church paper south of Richmond, and has recently been enlarged and improved, and its subscription reduced to one dollar a year.

NEW YORK.

ST. STEPHEN'S COLLEGE.—On the Feast of the Presentation, St. Stephen's celebrated the twenty-fifth anniversary of the consecration of the chapel and the foundation of the college. Morning Prayer was said in the chapel as usual, at 9 o'clock. At 12 o'clock the special service began with the intoning of the Litany. The Te Deum was then sung, and after the ante-Communion service, the Rev. Dr. Fairbairn, the warden of the college, preached an admirable sermon, commemorating the holy lives and valuable services to the college of many eminent clergymen and laymen, who were present at the service of consecration twenty-five years before, but who now rest in Paradise. Nor did he fail to mention that esteemed diocesan, the Rt. Rev. Horatio Potter, who though still spared to life is prevented by the infirmities of age from that active devotion to the interests of the college, for which in past years, he will ever be held in grateful remembrance. Among those of whom the warden spoke were the Hon. John V. L. Pruyn, late chancellor of the University of the State of New York, the Rev. John McVicker, D.D., James F. DePeyster, Mrs. Margaret J. Bard, John L. Aspinwall, Henry W. Sargent, the Rev. Samuel R. Johnson, D.D., and the Rev. Dr. Henry. The warden set before his hearers the ideal, which the founders of the institution had in mind, when they established St. Stephen's College, and called attention to the fact that they began where most colleges left off, with the erection of the chapel; thus making the religious services the foundation from which the work of Christian education was to proceed. After the sermon the Holy Eucharist was administered to a large congregation by the Assistant Bishop, who, though suffering with a severe cold, had left his sick room to lend his presence and support to the exercises of the day.

At the conclusion of the services, the procession moved to the south section of the new building, where a hymn was sung, and a prayer of dedication offered by the Bishop. A similar service was then held in the north section, after which the building was thrown open for the inspection of the visitors. This latest addition to the college buildings deserves more than a passing notice, and marks a new era in the history of St. Stephen's. It is constructed of blue stone from the quarries at Malden, with Ohio sandstone trimmings, and plate glass windows, from the design of Charles C. Haight, the architect. The present edifice is but half of what is ultimately intended to be the south wing of a solid block, and furnishes accommodations for twenty-four students. The sitting rooms are all in front, two students occupying a sitting room in common, while each has his own bedroom in the rear. The interior is handsomely finished in pine and oak, the wood being varnished to preserve the natural colors. The building rises to the height of three stories, and presents an imposing appearance.

At half past two the trustees, faculty, students, and invited guests including several ladies from the neighborhood, sat down to a sumptuous entertainment in the college dining hall. After the good things had been discussed, speeches were made by the Assistant Bishop, who was obliged to leave at an early hour, by Douglass Merritt, Esq., in behalf of the trustees, by the Rev. Thomas W. Haskins of Jubilee, Illinois, "one of the old boys," by Prof. Stryker, C. H. Ripley, Esq., of Saugerties, and by the Rev. Dr. Scudder. Prof. Hopson read a poem prepared for the occasion. Messrs. Roche, Downey, Griffin, and Bullman represented the different college classes, and Mr. Hopson the senior class spoke for the matron. The warden presided in his usual genial manner, and called out the different speakers with appropriate remarks.

Attention was called to the fact that at the time of this twenty-fifth anniversary of the college about one-twenty-fifth of all the clergy of the Church are men who were formerly students of this college. Besides the clergymen already mentioned there were present the Rev. Dr. Gibson of St. John's School, Sing Sing, the Rev. Dr. Clark of Trinity School, Tivoli, Prof. Olsen, and the Rev. Messrs. O. Hopson, Platt, Isaac Van Winkle, Silliman, Auld and Carr. Many others, who would gladly have been present, were detained by services in their respective parishes.

MARYLAND.

DEATH OF A PRIEST.—The diocese mourns the loss of a venerable and beloved divine in the death of the Rev. Harvey Stanley, D.D., rector of Holy Trinity parish, Prince George's county, Md. On last Sunday morning, at the rectory, in the seventy-sixth year of his age, he fell asleep. For forty-eight years he was identified with the sacred ministry. His manners were ever kind and genial, his life simple, his learning and ability recognized, his devotion to duty unflinching. For thirty-three years—a generation among men—he was the rector of this parish. His blameless and useful life, adorned by sterling, manly Christian virtues, won and retained for him the esteem and confidence of the community and the affection and devotion of his people. The Bishop of the diocese, assisted by representative clergymen of the county, Washington and Baltimore, in the presence of a large and sympathizing congregation, officiated at the funeral. The Bishop made a beautiful and appropriate address, sketching the life and character of Dr. Stanley. His remains were laid to rest in the churchyard amid the scenery with which his life's work was so happily identified. Of him it may be truthfully said: "Life's race well run; Life's work all done; Life's victory won; Now cometh rest."

CALIFORNIA.

SAN FRANCISCO.—Accident to Mrs. Kip.—We are grieved to hear of the painful accident that has befallen the wife of our Bishop. On Monday the 19th, Mrs. Kip fell on the sidewalk at the Palace Hotel, sustaining a compound fracture of the ankle. Hard enough for any one to meet with such a calamity, it seems doubly so that it should come to the wife of our good Bishop, for not only in her home is she the centre of influence and sympathy, but in every parish and mission in the diocese, in their frequent visits, is Mrs. Kip looked for and welcomed. And in her suffering, the Church, as one family, extends its sympathy and prayers for her speedy recovery.—Pacific Churchman.

TEXAS.

BISHOP GREGG'S WINTER AND SPRING VISITATIONS. FEBRUARY. 13, Colmesneil; 15, Beaubien; 18, Sabine Pass; 22, Bellville. MARCH. 1, Bastrop; 8, Brenham; 15, Houston; 19, Harrisburg; 22, 25 and 29, Galveston, Trinity and Grace church. APRIL. 1, Navarodochess; 3, 4 and 5, San Augustine; 12, Hempstead; 14, Anderson; 15 and 16, Navasota; 19, Bryan; 21, Crockett; 22, Willis; 25 and 29, Huntsville. MAY. 3, Austin; 5, Columbia; 7, Carey; 10, Matagorda; Fifth Sunday; 14 and 17, Bryan. Meeting of the Council, Wednesday, May 20. Offertories for Diocesan Mission fund, and theological department of University of the South. The Rev. W. W. Patrick will accompany the Bishop on his visitations.

PITTSBURGH.

KITTSANINGO.—St. Paul's Church, which has been undergoing improvements for the past three months, was opened on Sunday, January 25. The building has been enlarged by an extension, twenty-six by fifty-four feet, which has added to the seating capacity and provided room for a new chancel, vestry room and organ chamber. The old gallery has been removed and the organ and choir placed at the north side of the chancel. The whole interior has been painted and decorated in oil colors, presenting a beautiful appearance, especially in the chancel. The old plain glass windows have been removed and new stained glass ones put in their places. The greatest improvement, however, is in the chancel furniture which is entirely new and made up mostly of memorial gifts. The altar and reredos of carved oak, have the inscription "To the glory of God and in memory of the Rev. William Hilton, forty years rector of this parish," and are an offering of his daughter, Mrs. Ann E. Rohrer. The cross and vases for the altar are of polished brass and bear the inscription, "To Christ and in memory of Ann S. Hilton, wife of the Rev. William Hilton," and are an offering of her son Henry B. Hilton. The pulpit is of carved oak and polished brass, with the inscription, "In memoriam: Rev. B. B. Killikely, D.D., rector of this parish from July, 1834, to October, 1839, and for over forty-three years a faithful preacher and teacher of the Word. His last Communion in the Church militant, Easter Sunday; 1877." This pulpit is an offering of the widow, son and daughters of Dr. Killikely. The eagle lectern of carved oak has inscribed on the pedestal: "For the Word of God and in memory of William Hilton Rohrer," and is an offering of his parents, John W. and Ann E. Rohrer. The chancel chairs, of carved oak, were presented to the church by Mrs. Absalom Reynolds. The credence shelf is an offering by the "Young Ladies' Society." The alms basins are the united gift of a few persons, and bear the mottoes, "Do good unto men," and "Honor the Lord with thy substance." The clergy stalls, prayer desk and the chancel rail were provided by the congregation. The whole makes a beautifully furnished chancel, better adapted for worship than has ever been the case in this parish. The furniture is the work of R. Geissler, of New York, and is very handsome in design and execution. In the absence of the Bishop, who was unable to be present, the rector, the Rev. Wm.

White Wilson, consecrated all these gifts at the commencement of the opening service. The opening service was conducted by the rector and the Rev. Wm. White, D. D., of Butler, who for forty-seven years has been engaged in Church work in the neighborhood, and is familiar with the history of the parish. The service consisted of Morning Prayer (omitting the Litany) and the Holy Communion. Instead of a sermon, short addresses were made by both of the clergymen present.

During the progress of the improvements to the church building, services were held in the Court House, which were attended by large numbers, especially in the evenings, consequently the congregation has returned to the church with great zeal and devotion to Christ and His work.

WESTERN NEW YORK.

CANANDAIGUA.—The Rev. Eugene J. Babcock has accepted a call to St. John's church, and began his duties as rector on Sunday, February 1. The rectory is undergoing repairs, but will be occupied as soon as ready.

MR. MORRIS.—The midwinter Convocation of the Deanery of Batavia met in St. John's church, Jan. 27th and 28th, and was attended by nearly all the clergy of Genesee, Livingston, and Allegany counties. The Dean, the Rev. Dr. Hitchcock of Batavia, preached the sermon at the opening service. It was a vigorous presentation of the duty of Christian sacrifice, based upon Romans, xii., 1. At an early hour Wednesday morning the Holy Communion was administered, the Dean being Celebrant, assisted by the Rev. E. W. Worthington, rector of St. John's, and the Rev. J. E. Goodhue, of Cuba. Interesting reports from the missionaries were then given, followed in the afternoon by a discussion of "The Convocation System." Wednesday evening, at the closing service, an excellent missionary sermon was preached by the Rev. A. A. Brockway, the "Itinerant Evangelist" officiating in Genesee county. It was determined upon, at this meeting, to hold an annual retreat for the clergy in connection with the work of Convocation.

From the Financial Column of the New York Observer, January 9, 1884. Mr. J. B. Watkins, having carried on the business of loaning money upon farm mortgages for ten years and more with enterprise and success, has now formed a company under the title of the J. B. Watkins Land Mortgage Co. The mortgages negotiated in the past ten years have amounted to more than five millions of dollars, and interest on these to the amount of a million and one-half of dollars has been paid during this time. Not a dollar has been lost or been kept in arrears, and more than 1,200 investors have been thus made friends and supporters of this company. There is no better place to invest small sums of money that demand a good rate of interest than with such tried and trustworthy bankers. The advertisement elsewhere gives details.

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January 1, 1885.

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Real Estate, Philadelphia, Baltimore, and Indianapolis, 312,861.55

United States Loans and Loans of the States of Pennsylvania and New Jersey, 624,200.00

Boston, Hartford, Baltimore and other City Loans, 821,000.00

Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks, 5,585,391.00

Cash Bank and Bankers' hands, 629,456.61

Loans with Collaterals, 382,404.00

Notes Receivable and unsettled Marine Premiums and Book Accounts due Company, 325,882.92

Net Cash Fire Premiums in course of transmission, 244,527.06

Accrued Interest and all other Property, 112,734.29

Total Assets, \$9,067,135.40

LIABILITIES.

Capital Stock, \$3,000,000.00

Reserve for Re-insurance, 2,518,268.24

Reserve for Unadjusted Losses, and other Liabilities, 462,146.32

Surplus over all Liabilities, 3,128,880.34

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