

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

VOL. VII. NO. 21.

CHICAGO, SATURDAY, MARCH 21, 1885.

Living

"HE WAS HUNGRY." BY F. BURGE SMITH. St. Mark 11-12. Oh blessed thought! that Jesus knows The needs of this humanity; That all my earthly wants and woes, Were felt by Him, as felt by me.

Anhungered, or athirst, or poor, Or sad, I suffer not alone. My Lord, with patience 1 endure, Since thou each bitter ill hast known.

O holy Saviour! Friend Divine! Whose mighty heart of pitying love Embraces every child of thine, To grateful songs my spirit move. Lent, 1885.

NEWS AND NOTES.

ALL the Church papers, except THE LIV-ING CHURCH, speak of the Bishop of Indiana as present at Dr. Worthington's Consecration. He was not there, his train having been delayed, and he only reached Detroit in the afternoon.

IT is worth noting here that in the statement of the work of the American Church, prepared by order of the General Convention, for the Official Year Book of the pendent on writing as we sometimes assume Church of England, the general summary of statistics is that given in THE LIVING CHURCH ANNUAL for 1885. A high compliment.

THE following paragraph from The Churchman has worried me so much that I give it here in the hope that some of the kind friends, who have so often come to my aid before, will do so again by explaining its meaning:

The basement is a marvel of convenient preparation for both the spiritual and social delectation of the rapidly growing flock. And in these utilities and practical appli-ances the architect has quite revolutionized the inhospitable half-forbidding temper of their pioneer builders.

AN English contemporary, The Protestant Standard, publishes in its columns a sovereign specific, "how to assist in dethroning priestcraft." The recipe is for its readers to assist in forming agencies for the sale of the paper, and otherwise to promote its cirpower, and

vertisements, "the lowest O,hich is four shillings per inch." the ingenious editor be enabled to continuously the finest of wheat

as an effectual counter charm against the ritualistic chaff." It is wonderful how easily the most religious and unworldly individuals on both sides of the water, contrive to blend a little of the wisdom of the serpent with the harmlessness of the dove.

homestead, in Hadley, Massachusetts, the native place of his mother.

IT seems at first sight incredible that an ed with but one link between the person who tells you and the actual witness. Such, however, is the fact. The narrator in question was the venerable rector of Bushey, England, (the Rev. W. Falconer) just deceased at the age of eighty-four. He had heard his grandfather, (the celebrated Dr. Falconer of Bath) say that he had been told by his grandmother that she could remember being held up to the window to see Halley's comet, which appeared in 1669. She was then six years old. Dr. Falconer, the intervener, was born in 1744, and died in 1824. Assuming him to have been at least six years of age when this story was told him, his grandmother must have been ninety. But the wonder might be increased; for if Dr. Falconer told the story in the last year of his life (1824) to a child of six years it might be passed on to the next century

with only one link between the witness and the narrator. After all, we are not so deourselves to be.

IN THE LIVING CHURCH for February 28, "H. M." misses the point concerning there was diocesan jurisdiction and episcowas minister of St. Anne's, Lowell, Mass., gregationalist minister. Dr. Henry J. Morton to the Catholic idea of the Church as one for Derby, Ct., where he died April 11, 1820, seventy-two years. S.

OUR NEW YORK LETTER.

a dead Saviour, but a living Lord; and Chris- last year amounted to \$9,161.17. ally it was shown that the visible Church is towards a mission to be held in the churches bones" are words evidently referring to the

creation of the mother of all living. The upon by her Creator, and by that breath endued with life and beauty.

Thursday night, the subject being, The Autonomy of the Particular or National Church. Beginning with a rapid survey of Commission. the early history of the Church, the lecturer

proved the idea of unity in the primitive world from the four bulwarks of the Apostle's doctrine, fellowship, sacrament and service, which left no room for any theory of ecclesiastical association resting upon the ADDRESSED TO ENGLISH SPEAKING CHRISTIANS basis of elective affinities. The very divisions in apostolic times prove by the authoritative commands to suppress error and schism, and to deliver over to Satan the wicked person, that God's Church was one in its original constitution. At the same time the cases of Timothy, Titus and the Angels of the Seven Churches prove that

the lay service of the Rev. Peter J. Shand. pal power. The two theories arising from the keen skeptical historian of the Decline whole earth, that hath been ordered by your There have been rectorships exceeding that the exaggeration of either of these ideas at and Fall of the Roman Empire, although he discipline or hath not been ordered by ours, term of years, but I know of no other in the expense of the other, the papal theory ignores the spiritual authority which the that is to say, by Episcopal regimen, since which the incumbent for so many years be- on the one hand and the congregational Bishops derived from the Apostles, never- the time that the blessed Apostles were here gan his service as lay-reader. Dr. Edson on the other, the lecturer did not discuss; theless freely admits (for he could not deny conversant." deeming them out of the immediate range 59 years. The Rev. John Beach served New- of his subject, and saying that they had been [by which he meant organized Diocesan Epton and Reading, Ct., 50 years as a Church amply confuted; already by apologists of iscopacy] appears to have been introduced clergyman after ten years of service as a Con- the Church. He therefore confined himself before the close of the first century;" that its served St. James's parish, Philadelphia, 52 body wherein are many members, quoting tant;" that it "had acquired at a very early years. Dr. Shelton served St. Paul's parish, the saying of Pascal-"Plurality which does period the sanction of antiquity; "that" Bish-Buffalo, 55 years. His father, the Rev. Philo not reduce itself to unity is confusion; unity ops, under the name of Angels were already Shelton, served St. John's, Bridgeport, Ct., which does not depend upon plurality is [i. e. before the end of the first century] in-40 years, besides a term as lay-reader. The tyranny." Tracing the course of the Church stituted in the seven cities of Asia;" and Rev. John Tyler was in charge of Christ in adapting herself to the political divisions that "Nulla Ecclesia sine Episcopo'-no church, Norwich, Ct., 54 years. The Rev. of the Nations as shown by the canons of Church without a Bishop-has been a fact Wm. Parker served in the living of Comber-ford, Eng., 58 years, dying at the age of 92. Dr. Richard Mansfield received orders from the Archbishop of Canterbury, August 7, ordained of God. The office of the State is culties of the first century, 1 we find the Epis-1748, and was at once appointed missionary to protect the Church; and both Pope and copal form of government universally estab-Prince have thus been appealed to. But lished, until it was interrupted by the repubafter "continuous service in one parish" for the benefactor of yesterday becomes often lican genius of the Swiss and German rethe oppressor of to-day. While then the formers "2

Church of history lies before us in an orusurped authority did not forfeit the na- fathers of the second and third century do In accordance with the announcement in tional liberties. Mentioning the Anglican not permit us to doubt this fact." and Gallican Churches as having been most the General Theological Seminary, on the strenuous in asserting their autonomy, the byterian, through force of circumstances, Bishop Paddock Lectureship foundation, lecturer proceeded to give a graphic and in- was candid enough to give up the attempt teresting account of the later history of the to invalidate Episcopacy. Like many of the Church in France, as an illustration of the Continental reformers, he regretted that the audacity of the Pope, the tyranny of the State, and the unnatural coalition of them Ministry. He was as familiar with the both, to humiliate a glorious Church. The Fathers as most Protestants are ignorant of Declaration of the Hierarchy and Faculties Holy See, but defends the prerogatives of macy of one pastor above the rest is to conthe National Church, while a century later, demn the whole ancient Church of folly or when the oath to support the constitution of the National Convention was demanded commencement in the times of the Apostles. of the clergy, thirty only of the Sorbonne, All the fathers without exception, testify to this. out of eighteen hundred, took the oath, and one hundred and twenty-five bishops pre- The catalogues of the Bishops, in Irenaeus, ferred to surrender their sees. Afterwards, in 1801, Pius VII. rewarded their fidelity by begin in the Apostolic age, testify to this. demanding, at the bidding of the First Consul, the resignation of all the sees; and, all the French sees in existence, and founded the first consul. The subject of these lectures is one which will bear elaboration at this day; and I regret that I am obliged to condense two lectures into the short space of one letter.' There was no quorum present at the meeting of the Board of Missions last Tuesday, which was called for the final consideration of the reconstruction of its organization, as mentioned in your editorial column last week. A meeting will however, be held tomorrow, when it is expected that the requisite number will be present.

Holy Communion next Monday at noon. The Church is then the bride of Christ, a help- report of the committee appointed by the meet taken from an opened side, breathed Assistant Bishop to make preliminary arrangements for the mission will then be read. The Rt. Rev. Dr. Dunlop, Missionary The second lecture was delivered last Bishop of New Mexico, made an address last Friday evening in Grace church, on behalf of the American Church Building Fund

New York, March 16, 1885.

REASONS FOR BEING A CHURCH-MAN.

BY THE REV. ARTHUR WILDE LITTLE, M. A

XV. THE WITNESS OF THE FATHERS.

"It is evident unto all men, diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons."---Preface to the Ordinal.

It should never be forgotten that Gibbon, it), that "the Episcopal form of government "advantages" were "obvious and impor-

The learned French Protestant Guizot, tion, an enforced submission for a time to C. V.). Clement of Alexandria, and many Whole No. 333

Point. His burial took place near the family an abstraction, but a real thing; the latter not annual report showed that its expenses for about Zion, and go round about her, and tell the towers thereof, and mark well her tianity, not only a kingdom, but a covenant I made some mention in a previous letter bulwarks." We shall at least be able to kingdom with all which that involves. Fin- of the measures that have been taken show our wandering brothers that we have better reasons for staying in the dear old occurrence of 215 years ago could be report- the outcome of the Incarnation. "We are of this city next Advent. A meeting of all homestead than they ever had for leaving members of his body, of his flesh, and of his the clergy who are in sympathy with the it. There is to-day a wide spread feeling work has been called at the church of the among thoughtful Dissenters which is often expressed in some such way as this: "Churchmen, after all, are no fools1"

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For some strange reason, Apostolic Succession is a stumbling-block to many. And yet Apostolic Succession rests on a stronger historical basis than the Canon of Holy Scripture itself. During the first thousand years of the Christian era there were several instances of Churches which, though they had the Creed, had never seen a complete copy of the New Testament; but all the while not one single instance of a Church without Bishops, Priests, and Deacons. If anyone doubts this, let him try for himself to answer this, as yet unanswered, challenge which the "Judicious Hooker" made in the year 1594, to those who had set up a non-Episcopal Ministry: "A very strange thing sure it were, that such a discipline as ye speak of should be taught by Christ and His Apostles in the word of God, and no Church ever have found it out, nor received it till this present time * * * We require you to find out but one Church upon the face of the

I shall now give a few extracts from the early Fathers, which will corroborate what we have already learned from the Bible, and from SS. Clement, Polycarp, and Ignatius. The unknown author of that beautiful treatise, the "Epistle to Diognetus" (about A. D. 130), who calls himself a "Disciple of the Apostles," says: "The tradition of the Apostles is preserved," 7 which he could not have said, had the then universal Episcopacy of the Church been contrary to the teaching. Hegesippus, who was born abo

as St. Jerome calls hims-wrote a Chu history, which was familiar to Eusebius and St. Jerome, but which has since been lost. He travelled over a large part of the known world for the express purpose of ascertaining the teaching and practice of the Apostles, as retained in the Churches which they derly array of companies, distinguished, but says; "The Apostles themselves appointed founded. Eusebius has preserved a few not separated, by lines of national demarca- several Bishops. Tertullian (adv. Mar. fragments of his writings, • in which "he declares of himself, that as he had made it his business to visit the Bishops of the so he had found them all uns in their doctrines; and that the same books of the Law, the same Gospel and Faith * * had been constantly preserved along with the Succession of the Bishops in all the Churches." Moreover he says: "The first heretic was Thebusis, who was disappointed in his expectations of a Bishopric.' Dionysius, the wise and holy Bishop of Corinth, who lived to A. D. 176, wrote a of France in 1682, professes obedience to the dence for Episcopacy: "To reject the supre- number of letters, fragments of which are preserved by Eu phius10-one to the Athenians, in which he speaks of the martyrdom even of impiety." "The Episcopacy had its of their Bishop, Publius (early in the century), and mentions his successor, Quadratus;11 one to the Churches in Crete, in The testimony of Jerome 4 alone is sufficient. which he praises Philip, their Bishop; one to the Churches in Pontus, in which he Socrates, Theodoret and others, all of which mentions Palma, their Bishop; one to Pinytus, the Bishop of the Gnosians, in which he urges him not to enforce celibacy upon his clergy,-to which the ascetic Bishop rewhen those grand old men refused, he sup- themselves, is not the part of any but an ir- plied, attempting to justify his course. 12 All pressed, annulled, and forever extinguished reverent and stubborn disposition. What the of which shows, as indeed do all incidents whole Church maintains, and was not institu- and allusions in the literature of the early new ones, as agreed in the concordat with ted by Councils, but was always held, is not Church, that the Episcopal polity prevailed. He also wrote a letter to Soter, the Bishop of the Church in Rome. . 341) "Episcopacy ext and the world has Asia, which in the 1st, the 6th century, was f

IT was hoped that there would henceforward be peace in the Church of England, at least until the reform of the so-called Ecclesiastical Courts, but that hope has been rudely shattered. The Bishop of Liverpool has allowed a member of the Church Association to begin a prosecution against one of the most hard-working and successful priests of gowns proceeded up the middle aisle, while the see-city, Mr. Bell-Cox. What makes the case worse is the fact that the prosecutor is not a parishioner of Mr. Bell-Cox's church the church, entered from the vestry. Bishop at all. Much indignation has been aroused throughout England, by this ill-advised act appeared in the academic dress appropriate of Bishop Ryle, and even some of the Low Church papers express great regret. The prosecution will undoubtedly hasten the end of the existing system of Church Law and procedure.

A CURIOUS case of swindling has just come to light in London. A man rented a fine house in a fashionable quarter, and called on the vicar of the parish, All Saints', Notting Hill, announcing his purpose to place a magnificent stained glass memorial window in the church. His offer was, of course, gratefully accepted, and his generosity loudly and generally trumpeted in the neighborhood. The window was duly ordered of Messrs. Cox, Sons & Co., and placed in position. On the strength of this, the man obtained credit from almost every tradesman within a certain radius, and finally disappeared leaving a very large number of dupes to mourn for him, chief among whom are the Messrs. Cox, whose bill of \$4,000 was left unpaid. With characteristic generosity, this eminent firm has presented the window to the church.

died in Amherst, Massachusetts, in his ventive for these false theories, he proceedwas born in Litchfield, Connecticut, the Church. In the popular religion of the day, graduated at Harvard College in 1824, was a the broad foundations of the doctrines of some time in Kentucky, Illinois and Wis- Comforter. But while the saving truth consin, was ordained deacon in his seventi- taught by this popular religion, and the eth year at Madison, Wis. by his youngest great good which it did, was to be fully real-

my last letter, the first of the lectures before was delivered last Tuesday evening, in St. Peter's church, by the Bishop of Easton. At the appointed hour the students in their the dean and faculty of the seminary, the lecturer and the Rev. Dr. Beach, rector of Lay did not wear the episcopal habit, but to the occasion, being vested in cassock and gown and wearing his doctor's hood. After the singing of a hymn, the lecturer ascended the pulpit and said the "Bidding Prayer," the congregation standing in the meanwhile

and joining in the Lord's Prayer at the end. The subject of this first lecture was "The Ideal of the Catholic Church." After some introductory remarks, the speaker pointed out that the two classes of persons, to whom the idea of a Church with prescriptive authority was offensive, were the ultra-Protestant and the pseudo-Catholic. The theories of each lead to irresponsibility, individualism and license without limit. The haziness of Newman's theory of a pervading atmosphere of Catholic truth in which each man could grope about, was captivating to some minds. "But," said the lecturer, "unregulated private judgment, whether it call itself evangelical or catholic, is destructive of unity. Conformity to an abstract Christianity or an abstract Catholicity, is meaningless, so far as concerns co-ordinated and efficient work for God." Having thus

pointed out the necessity of a belief in the THE Rev. William Pitkin Huntington authority of the National Church as a prehome, March 7, at eighty years of age. He ed to consider the ideal of the Catholic second son of the Rev. Dan Huntington, it was shown, the idea of the Church'lacked teacher, physician and clergyman, resident the Incarnation and of the Mission of the brother, the Bishop of Central New York, ized, no excuse was left to those, who had and afterwards a presbyter by Bishop Clark- been better taught, for forgetting to hold son. He was all his life a student in lan- firmly the true ideal. The next part of the guages and art, and for many years added lecture was an elaboration of the truth that as in Fargo, Yankton, Sioux City, and Elk both living realities to-day; the former not grown its accommodations. The fourteenth

The Calvary Parish Branch of the Church Temperance Society held a meeting last Wednesday night, when Mr. R. Fulton Cutting made an address on secular work.

The Church Temperance Society will hold a meeting tonight, at Grace chapel, to discuss the new license bill .

The Young Women's Christian Association held its annual reception last Tuesday. A large company was present, and addresses were made by the Rev. Dr. Howard Crosby and assistant Bishop Potter. The associasome missionary service to secular pursuits. Christianity is a Kingdom under a King, tion is doing a useful work and has out-

The "Learned Grotius," * himself a Pres-Church of Holland had lost the Apostolic

them; and this is what he says of their evi-To refuse credit in a historical matter, to so great authorities, and so unanimous among with any good reason believed to be handed

down by any but APOSTOLIC AUTHORITY." 5 Not one bona fide quotation can be adduced from any Father or Council of the Early Church which makes against Episcopacy. We Churchmen do not begin to realize the strength of our position. Some of us are frightened by the timid and treacherous utterances of our own sick and disloyal comrades; or are for yielding up the Citadel of God, whose walls can stand the artillery of hell, because forsooth the sham-batteries of a Dr. Miller, or the spiked guns of some

roving Monsignor are directed against us. It does us good once in a while to "walk

... before the death of St. John. And what after these "difficulties of the first century?" Why, as shown, the gradual transition from the general ary Episcopate of the Apostles to the local juris-of their successors, together with the gradual of name, which I trust was made clear in Art. xil, series. But call these *natural* processes "the diffi-of the first century," if you please: they are a d times leas them our Papal and Presbyterial and Presbyterial hew try to fit their are all taken from the

And yet he is the one wh

ab, Ecl.Hist. IV, 22. as quoted by Bowden, Letter



THE LIVING CHURCH.

THE MOTHER CHURCH OF CHICAGO.*

BY THE REV. W. H. VIBBERT, S. T. D.

(Concluded.)

Bev. Edward C. Porter, took temporary in the front, and letting windows into them. charge of the parish, his services being highly esteemed and appreciated by the congregation of St. James.

At Easter, 1867, the Rev. Dr. Rylance assumed the rectorship of the parish, and in terest around which to gather in earnest ef- population and wealth, it has nearly re the following year the congregation entered fort for the erection of a new church edifice. ered its number of communicants, and with upon the task of finishing the Mother It was prepared and furnished for use in **Church** of Chicago. The front of the church by the original design, was on a line with what is now the west wall of the interior of the church's control to prosperity may reasonably less than a week, under the superintendence of Mr. W. K. Nixon, chairman of building committee; and to the first service, which was prepared and furnished for use in hope to surpass its former record in every particular." Under his wise and politic administration, this hope was realized, and when he laid down the work the number of communicants had risen to 100 and the first service. the church; a central tower was also designed through which was to be the main entrance scattered members of the congregation re-communicants had risen to 423, and that of the Sunday school children to as many as 600. The charitable and missionary agento the church, there being also entrances on paired, some of them coming from distances cies were reorganized on a sound basis, and each side of the tower opposite the side as great as twenty miles. Morning services aisles. The foundations of this tower were were held in this chapel-evening services **assies.** The foundations of this tower were laid when the church was first built, and a **Tower Fund was instituted for the erection** Trinity church, and at other places on the south side—until the 2nd of November,1873. of this structure. It was now resolved to place the tower on the northwest corner of the church, and to bring a massive stone fa-cade out to the street line, forming a spac-ious vestibule, and over it a commodious chapel, which was intended for Sunday ious vestibule, and over it a commodious chapel, which was intended for Sunday school purposes. These extensive improve-ments were a very heavy undertaking for the parishioners, who contributed in re-sponse to the first appeal \$22,642. The work was begun, and more than this amount be-ing expended the first season, a second ap-ing expended the first season, a second ap-

providing accommodation for the schools, from the sale of pews, and the work was and the other work of the church, there beand the other work of the church, there be-ing still a debt for the work already finished. Building operations therefore ceased, and though a strong effort was made to raise \$40,000 on the bonds of the church, only \$17,-000 of this amount could be placed. The wardens and vestry then met at the house of cution. Mr. Julian S. Rumsey, in the spring of 1870, and the first resolution they passed was that they would not adjourn or leave the room cure the necessary amount for the compleuntil all the bonds were placed or agreed to tion of the edifice; and when we remember be placed. The work was accomplished that the members of the congregation were be placed. The work was accomplished forthwith and without any difficulty, by the officials there assembled, and the work upon the church was immediately resumed and pushed on with great vigor, so that on Christmas Eve, 1870, the congregation as-sembled in the body of the church, to cele-brate the happy completion of the work. The chapel had been completed in the spring and the large basement early in the fall, and these were used for services and school pur-poses, while the interior of the church was indergoing repairs and improvements.

Mention should be made in passing of the Soldiers's Monument, which was erected in

After Bishop Clarkson's departure, the on Huron street, boarding up the doorways This seemed to be the only available and desirable place of worship, as its associations, and the affections of the parishioners which clung about it, made it a centre of in-

carried on as vigorously as possible, but the

The records of the vestry during the years 1872-1875 tell of the repeated efforts to se-

ever been in the history of the parish. The

Sunday school contained 300 scholars, and Sunday school contained 300 scholars, and the mission school 100. Various parochial agencies were actively at work during the loaned at 7 to 12 per cent. Not a dollar lost. Soliders's Monument, which was erected in the fire-proof vestibule, chiefly through the liberality of two gentlemen of the congrega-tion. It escaped the violence of the fire in the conflagration of '71, and although the great gale on the following Saturday night blew down the western gable, which was carried through the floor and ceiling of the hitherte unharmed vestibule into the crypt below, the monument was almost miracu-lonsly spared in this second peril, to testify as it does to-day, to the valor of those noble souls who went forth to defend the integri-ty of our National Union. The various improvements upon the sacred edifice made during Dr. Rylance's adminis-tration were a great draft upon the liberalithe fire-proof vestibule, chiefly through the agencies were actively at work during the Through the exertion of a committee of Through the exertion of a committee of ladies, the sum necessary to complete the church had been secured, and at a vestry meeting, December 28, 1874, the rector etter of the secured of the secure of stated that one of its objects was to take steps to proceed with the work of the church. He however, did not remain with the parish till the wished-for end was con-summated, but resigned in the following February, to the great regret of the parish-ioners, who bore witness to his zealous and stated that one of its objects was to take ioners, who bore witness to his zealous and heroic labors, his energy and Christian patience, his self-sacrificing fidelity to his charge, to the purity of his life, his eminent ability, and his Christian character, and to the fact that he had substantially brought the church through its difficulties and embarrassments. He was succeeded by the Rev. Dr. Samuel S. Harris, who entered upon his duties October 1, 1875. During the interval, the work on the church had been rapidly pushed forward, and on Saturday evening, October 9th, 1875, a memorial thanksgiving service was held, it being the first service in the nave of the church since its destruction in the great conflagration of 1871. Addresses were made by the old rectors (most of whom were present on this occasion), who congratulated the members of the parish upon the successful completion of the work they had looked on to so long, and for which they had labored so bravely and so continuously. It was indeed a time for rejoicing. The parishioners could again assemble within the walls of their noble church, larger and more commodious than their former edifice, the decorations complete, furnished and carpeted throughout by the exertions of the ladies, and provided with a magnificent orwas invited to the charge of the church, and gan, the gift of the Ladies' Industrial Society. While its cost may be estimated at \$100,000, we believe that sum of money represented here more self-denial, sacrifice, and devotion than many a larger amount given elsewhere under other and less trying circumstances. The services of the building committee, and especially of their effi-

they could be procured. In the February following the fire, it was determined to fit up the old vestibule for services by rebuild-ing the wall on the east side, and by roofing it in, making the entrance through the tower on Huron street, boarding up the doorways

this House of God were placed in the tower on Christmas Day, 1876, as a loving memorial to the virtues of a godly member of the par-ish, by his surviving children.

Dr. Harris, in speaking of the condition of the parish in 1875, says that "although considerably below its former standing in a short period of prosperity may reasonably entered upon a sphere of more efficient work than ever. From the time that Divine Wor-ship was first held in this building, October

ing expended the first season, a second appeal secured an additional sum of \$20,000. A third effort raised about \$15,000 more, which was expended, and still the exterior was not completed, while nothing had been done to the interior of the church, or for providing accommodation for the schools. vigor was infused into the charitable works of the church, a flourishing mission school the rectorship of the present incumbent, through the exertion of two ladies of the parish, whose names should ever be held in honor and grateful remembrance, sufficient

subscriptions were secured to meet this debt; and on Easter Day, 1884, more than \$35,000 was placed upon the plates and of-fered to God upon His altar, so that on the



ness. They stimulate the Stomach, Liver, and Bowels, to healthy action, assist digestion, and increase the appetite. They combine cathartic, diuretic, and tonic properties of the greatest value, are a purely vegetable compound, and may be taken with perfect safety, either by children or adults. E. L. Thomas, Framingham, Mass., writes: "For a number of years I was subject to violent Headaches, arising from a disordered condition of the stomach and bowels. About a year ago I commenced the use of Ayer's Pills, and have not had a headache since." W. P. Hannah, Gormley P. O., York Co., Ont., writes: "I have used Ayer's Pills for the last thirty years, and can safely say that I have never found their equal as a cathartic medicine. I am never without them in my house." C. D. Moore, Elgin, Ill., writes: "Indigestion, Headache, and Loss of Appetite, had so weakened and debilitated my system, that I was obliged to give up work. After being under the doctor's care for two weeks, without getting any relief, I began taking Ayer's Pills. My appetite and strength/returned, and I was soon enabled to resume my work, in perfect health."

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The proprietor of this celebrated medicine justly claims for it a superiority over all rem-edies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, wheth-er of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many concerning down down. out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a per-

HEALTH.

Swift's Specific cured me of rheumatism three months ago, after my physicians had exhausted their remedies without giving relief. C. P. GOODYEAR, Att'y at Law, Brunswick, Ga.

I have been entirely relieved of severe rheumatism in my right arm by the use of Swift's Specific, and passed thr ough last winter without a state of the severe relieved to the severe relation of the severe thr ough last winter without a relapse. SIDNEY HERBERT. Ed. So. Cultivator, Atlanta, Ga.

TWENTY YEARS.—I had been a sufferer from rheums tism twenty years; was reduced to a skeleton; could hardly get about even on crutches. Swift's Specific ha cured me sound and well. MRS. EZRA MERSHON, Macon, Ga.

Swift's Specific has relieved (me of rheumatism which at one time threatened to stop my ministerial work. REV. W. A. KIRK, Cross Plains, Ala.

Swift's Specific is entirely vegetable. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC Co., Atlanta. Ga.

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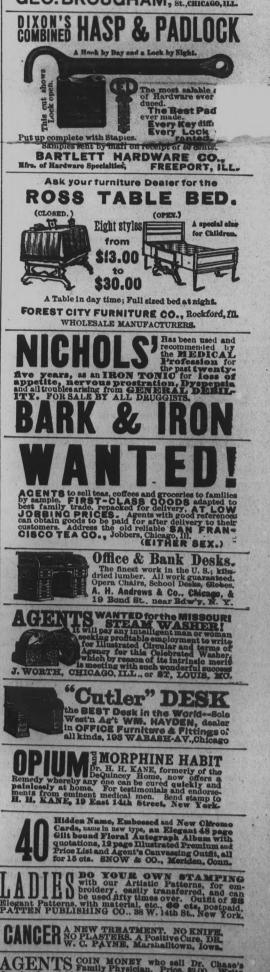
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tration were a great draft upon the liberality of the parishioners, amounting to the large sum of over \$100,000, which added to the original value of the church and lot, swelled its cost to nearly \$200,000.

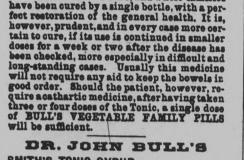
With a noble edifice so well fitted for holy worship and for the various agencies of parochial work, and with a congregation so ready to sacrifice and labor for the welfare of the Church, there seemed an encouraging prospect of peaceful prosperity and greater vitality than ever before; but to the great disappointment of the congregation Dr Rylance severed his connection with the parish in January, 1871, and early in the summer Dr. Hugh Miller Thompson succeeded to the rectorship.

It was during his administration that the beautiful church was destroyed in the great fire, October 9, 1871, and the members of the congregation - houseless and homeless were scattered far and wide. Service was however held on the following Sunday morning in the open air under the blackened and crumbling walls of the late grand edifice, and an address was delivered by the rector. With indomitable spirit the little band of about fifty persons there assembled resolved that St. James's church, around which so many holy associations clustered, should in the providence of God arise again from its ashes under the leadership of their rector, who, full of hopefulness, expressed a desire to cast in his lot with his people in that dark hour. Dr. Thompson then went to the east to appeal for help to rebuild the church, and secured about \$17,000; but shortly after, for certain reasons, resigned the charge of the parish in the winter of 1871; and in March, 1872, the Rev. Arthur Brooks entered upon his duties on the 28th of April. Services, however, were maintained in the interim from time to time on the south side by lay readers and by various clergymen, as

discourse delivered on the semi-centennial of the foundation of St. James's Parisb, Chi-



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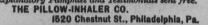
and withd fort. Per



preads nealing on the

twees, from the twee into the blood. It is a constitu-ever known heretofore, it curse cases apparent the pale of hope. Mn. H. G. TERLE, 50 Bryan Block, 111, ays: "I suffered fifteen years from a sever case of coughed incessanily day and night. I bought a Part and since using it my cough is gone: my lungs ap-and sore, and I am in better health the BER. A. N. DATELE, We I have used the B Rev. A. N. DANELS, West Camp. Ulster Co., N. Y. I have used the PirLow-Instatus for severe trouble in a nad bronchial organs with the best results, and I say I believe all Bronchial Affections and Catarth can be

HALEE where there is the least Mas. M. I. Ou Anwicz, Bichiand Centre, Buck dope of a ourc." "I had Catarrh for years, and was going into Consumption. The PiLLOW-INVALEM has wought such a cure for me that I feel I cannot do too much to spread the knowledge of it to others." Explanatory Pamphiet and Testimonials sent free. THE PILLOW-INVALER CO.



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156 New Scrap Pictures and Tennyson's Poems ma

March 21, 1885.

The Household.

CALENDAR-MARCH, 1885.

FIFTH S. (Passion) IN LENT. ANNUNCIATION B. V. MARY. SIXTH S. (Palm) IN LENT. Monday before Easter. Trueder before True 31. Tuesday before Easter.

"WATCH."

BY A. L. C. Ye know not when I shall come; It may be in morning light When the bright sun creeps in your chamber door Dispelling the shadows of night. It may be in the early morning, E'er the shadows have left the hills, While yet the mist is arising From the pools in the little rills. So I bid ye leave the door open, So the Spirit may come and go, And tell me. prepared you're waiting For the hour that ye do not know. Ye know not when I shall come;

It may be in noon-day heat, When home from the work of the harvest field You are turning with weary feet. It may be as you sit talking, About the long days, and your care, That the first sweet notes of the Angels May be borne to you, through the air. So I bid ye watch for my coming; If the door is shut and fast, I no longer can plead to enter; I must turn from you at last.

Ye know not when I shall come; It may be when evening gray, Is making the long black shadows appear, From the poplars over the way. It may be when lamps are burning, As your little ones cluster round, That faint in the far off heavens My coming to you may sound. So, watch! let the house be in order, Keep a guard about the Door, That I--thy Christ,--may enter in And abide forever more.

Yea, Lord! I'll await Thy coming, Be it morning, noon, or night; will list with the heart of a watcher Whose master may come in sight. And the door will be always open For fear, that I, in my sleep May wake too late to unlatch it When I hear Thy coming feet. So 1'll wait for the time I know not When my waiting will be done; For 1 only know He bids me "watch," And says "1 will surely come."

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XIII. "I've seen

The Brothers down the long street steal, Black, silent, masked, the crowd between, And felt to doff my hat and kneel

With heart, if not with knee, in prayer, th heart, if not when pious care." — blessings on their pious care." — Whittier.

on't think they said much about it; inal question.

he boys, especially I)onald and

always in readiness; having stopped only to throw the robe of their order over the dress they have on, instead of waiting to make a change, which sometimes might cause fatal delay.

"Let us suppose that a wealthy nobleman, who belongs to this order, is at an entertainment given by one of his luxurious friends. His dress may be of velvet, richly embroidered and finished with to you without working for it." the costliest lace. Suddenly the signal sounds that some one is in trouble. Rap-

idly, but quietly, he leaves the great room, filled with light and music and flowers, and, taking from his servant who is near at hand, the robe of his order, he envelops himself in it and hastens to Friday from time immemorial, because on the spot to which the signal calls him. that day the Lord began to make open pre-There he may find a poor forlorn man, dictions of His coming sufferings. The an old man perhaps, hurt and wounded because he happened to be in the way of some ruffians who, finding him in their path, threw him one side, striking him are clearly prophetic of the redemption as if he had been a dog. Two or three members of the Brotherhood join him, bearing a litter, and they tenderly lift the old man in their arms and bear him to some place where he will be kindly cared for. Or, it may be at a time when some dreadful disease like the plague visits a city. In the poorer parts of the for us; mercifully look upon Thy people, town, where they are huddled together that by the same Blood of our Saviour, Who in hundreds, people die by scores. The through the eternal Spirit offered Himself selfish and timid ones flee away to seek are none to care for the sick or bury the the promise of eternal inheritance, through dead. Then these men, high and low, Jesus Christ our Lord." putting on their strange garments, work together, doing all in their power; until trated on the preceding Sunday by the many of them fall victims either to fa- miracles of the loaves and fishes, so on this tigue or to the contagious diseases which spicuous manner by the juxtaposition of the the most constant, the most necessary, the

"Yes; but suppose the nobleman of and Jack all of whom had been whom we have been speaking, upon

THE LIVING CHURCH.

"Shall I have to go away to learn?" "No, I'll teach you myself." "You, papa, why you haven't time!" "Then I'll make time, my boy, and when you have learned I'll give you work to do that will give you something for the Guild. If you earn a little money yourself, and use it properly, you will be better fitted to spend what comes

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK. PASSION SUNDAY.

The name of Passion Sunday has been given to the second Sunday before Good Epistle refers to our Lord's Passion; the Gospel narrates the beginning of it in that fearful rejection of Him by the Jews; and the first Lessons at Mattins and Evensong wrought by the sufferings of Christ. When the last attempt was made to alter the Prayer Book in 1688, it was proposed to substitute a Collect more in character with the day, which is as follows:-"O Almighty God, Who hast sent Thy Son Jesus Christ to be an High Priest of good things to come, and by His own Blood to enter in once into the holy place, having obtained eternal redemption without spot unto Thee, our consciences their own safety elsewhere, until there may be purged from dead works, to solve Thee, the living God, that we may receive may be purged from dead works, to serve

As the Divine power of Christ was illusday His Divine Nature is set forth in a con-

THE ANNUNCIATION. [MARCH 25.]

There is no mention of the festival of the in the midst of the nre, associated the events of that night with the Advent teaching they had received just before from Miss Grahame. And I think alfrom Miss Grahame. And I think al-ways afterward, so long as they lived, into 2 loop; repeat to the end of chain. 1 DC into 1 the non-the end of chain. 1 DC into 1 the end of chain. 1 DC into 2 loop; repeat to the end of chain. Work backward and forward in the same preached in the presence of Nestorius, and against his heresy. It is also mentioned by tine, and other writers as early; and the Collect is found in the Sacramentary of Gelasius, at the end of the fifth century, as well as in that of St. Gregory. In the Council of Toledo, A. D. 656, the first of the seven ter than what we just gave money for. Canons orders that the feast of the Annunciation shall, in future, be kept on the 18th Mr. Hastings thought a moment, and of December, so as not to interfere with the celebration of Good Friday or the observance of Lent. But this day was afterwards appropriated to the festival named "the Expectation of the Blessed Virgin" and the In the Consuetudinary of Sarum this festival is called "Our Lord's Annunciation," and Bishop Cosin proposed to alter the title both here and in the Table of Lessons to" The Annunciation of our Lord to the Blessed Virgin Mary:"in both cases his Stanley knew that he had talked about alteration was rejected, and the authorized title is "The Annunciation of the Blessed Virgin Mary.' The Church of England commemorates was, and his father was always right; yet the Mother of our Lord on five days in the now, that the time had come it was year, the Annunciation, the Purification, the Visitation, the Nativity of the Blessed Virgin, and her Conception. The three latter are Black Letter Days in July, Sepdirt. If there was a boy anywhere who tember, and December: the two former, as days which commemorate events that asso-

herself, and those which were spoken of her by the angel "sent from God," shew to what an exalted place she was raised by the Providence of Almighty God: and her meek reception of the wonderful revelation shews a holiness in the subjection of her will to the will of the Lord, whose handmaid she was, that no saint ever surpassed. Holy in her original character, her holiness was made more perfect by that most intimate union with Jesus which existed for nine months of her life. Little children were brought to Jesus that He might lay His hands on them, and thus sanctify them by the touch of a passing moment; but the same Jesus abode long in His Mother's bosom, His spotless Body was formed of her substance, and sanctified her both in what He received from her as Man, and what He gave to her as God. Not Eve when she was in Paradise could have been so holy as the

Virgin Mary when she became a Paradise herself. Not even the glorified saints who have attained to the purity and bliss of Heaven are raised to higher blessedness and purity than that saintly maiden was whom Elisabeth was inspired to speak of as "the Mother of my Lord."

This sanctity of the Blessed Virgin Mary through her association with her Divine Son has always been kept vividly in view by the Church: but, while excess of sentiment on the one hand has led to an irreverent dishonour of her name by associating it with attributes of Deity, so want of faith in the principle of the Incarnation has led, on the other hand, to an irreverent depreciation of her sanctity. Our two principal and three minor festivals in honour of the Virgin and her work in the Incarnation point out the true course; to esteem her very highly above the other hand, to an irreverent depreciation all other saints; but yet so that her honour may be to the glory of God.

DAILY SACRIFICE. BY THE REV. CANON CARTER.

Index is the contagious diseases which they are combating."
"But, papa," said Stanley "I should not like to have a man come to help me whose face was all covered up so that I could only see his eyes."
"No, we should not like it her; but if you were in some foreign city and taking a walk at night, lost your way and than any one else, because you know he would help you."
"I suppose I should," was the reply, papa?" he asked, going back to the origination.
"Yes; but suppose the nobleman of
"Yes; but suppose the nobleman of
"He ANNUNCIATION, [MARCH 25]
THE ANNUNCIATION, [MARCH 25] There is a mode of sacrifice which is of all

infinite and necessary consequences, of the one primeval sentence:—"Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of the W bread till thou return to the ground." Could we but retain in each and all of the trying we should be preserving the only intelligible attitude of a sinner working out his own stitch of a row. salvation under the conditions of a fallen world still fulfilling its awful doom. Could we but know the hope full of immortality, we but know the hope full of immortality, and still also cherish the broken and con-trite heart which offers itself uncomplain-ingly, in every untoward change of outward things, in every cross accident, in every in-firmity of another's or one's own, as a fresh opportunity in which love can consummate its sacrifice, and an already-surrendered will perfect its fixed resolve to do all to walk a smends for the exil wherewith before the next DC; 1 short treble into the next DC. Repeat from the beginning of the row. 2d row: 1 DC under each stitch of last row except under the 3d of the 3 long treb-les; in this work 3 DC. 3d row: Like 2d row, except that you miss 2 DC in the depth between 2 scallops. The 3d row is repeated throughout. Work one3d of the depth with No. 12 hook, the second 3d with No. 11 and the remainder make amends for the evil wherewith before we had wearied God—ours would be the sacrifice which God will not despise. The spirit of self-sacrifice finds constant food to feed the flame of its undying fervors, in the the second 3d with No. 11, and the remainder with No. 10. This increases the size of pet-ticoat round the bottom. Work two rows of 1 DC into each stitch at the edge of band forming the opening for the back. Sew but-the second 3d with No. 12 node, with No. 10. This increases the size of pet-ticoat round the bottom. Work two rows of 1 DC into each stitch at the edge of band forming the opening for the back. Sew but-the other side It will be found quite easy casualties of the daily routine, and the susceptibilities of the momentary variable feelings. HE is the Lamb of God that taketh away

HINTS FOR HOUSEWIVES.

165

MUCILAGE.—Dissolve five parts of good glue in twenty parts of water for twenty-four hours, then add nine parts of rock candy and three parts gum arabic.

VELVET piano covers are becoming very fashionable. They are made full size, of crimson, old gold, dark blue, and bottle-green, and heavily embroidered in gold.

TABLE-MATS for high teas are made of pine-green macréme cord, and crocheted in the form of a beech or elm leaf. A bow of narrow dark green ribbon is placed on the stem.

An excellent lamp shade can be made of a thin crepe handkerchief of some delicate color. A hole is cut in the centre to enable to go over the chimney, and the four sides are trimmed with lace—white lace, perhaps, looks the best; but I saw a charming shade made of a white crepe handkerchief, em-broidered in gold and trimmed with gold lace lace.

A STYLISH little tripod can be easily con-cocted if three sticks of equal length are ob-tained, and a child's straw hat with a round The sticks and hat are first gilded. brim. brim. The sticks and hat are first glued, then the former are fastened together about a third of the way down with strong wire, which is afterward hidden with ribbon. The hat is next to be lined and fitted with a bag; and lastly, it is fixed firmly on to the sticks just above the point where they join.

TIDIES are rapidly disappearing and the slumber-pillows or feather bags are replac-ing them. The slumber-pillow is rolled like a muff, and may be constructed of any mate-rial from half a yard of cretonne to a bit of Cobelin taneatry. It is filled with down Gobelin tapestry. It is filled with down, finished at the sides with a bow or pompon, and a cord attached to either end is a convenient mode of hanging it on the chair. vored with some sachet powder. The end is tied tightly, a ruffle of lace applied, and a handsome bow of ribbon completes the ar-

DEVILED LOBSTER OR CRAB.—To a pint of picked up lobster or crab meat, take a pint of bread crumbs and half a pint of cream. Boil the cream, thicken with an even teaspoonful of flour, stir in a teaspoon-ful each of salt and dry mustard, season to trate with a proper and mix well with the

they would never see a fire, at least in or a prince fleeing from the pestilence the night, without recalling the words, should send back money to the distressed, "In such an hour as ye think not-there- how would these actions compare with St. Athanasius, St. Chrysostom, St. Augusfore I say unto you, watch." It was an what they really do?"

event in their lives which would naturally make them more thoughtful, es- Grahame told us Thanksgiving time pecially as out of it had grown their what we did ourselves was so much bet-Guild.

"what are you going to do for the Guild?"

papa."

"And you are going to let the other trade you will learn and perhaps you old day was restored. boys work, while you only give money. can earn something at that." Well, my boy, you'd never do to belong to the Brotherhood of Mercy."

"The Brotherhood of Mercy, what is that?"

"It is a Brotherhood-a Guild if you like-founded in Florence, in the thirteenth century, to which men of all thing to do, because his father said it ranks may belong, from the nobleman to the peasant. The members do not live in a community together, and do not different. It meant hard work, and bewear the dress of their order at all times; ing very tired, and above all it meant but only when they are on duty."

"What is their dress like, papa?" asked Stanley.

"It is a sort of black domino, or loose robe, long enough to entirely cover the father, seeing the clouded brow. clothing, and a masked hood for the face, so that the person is completely disguised when he has it on."

"What is that for?"

because they wish to appear all alike." mind. "And I don't think you could put words, "Hail, thou that art highly favoured,

much interested.

Mr. Hastings, "or any one is known to be in trouble, a church bell sounds as a signal to the Brothers, and they hasten for gathering the sick and wounded are the dignity of an art."

"Oh! I see what you mean. And Miss

"Stanley," said Mr. Hastings one day, But what can I do, papa?"

then said, "you will have to take oppor-"Why, I have my pocket money, tunities as they come for personal service, and you might decide now what

"Trade !" said Stanley with a little flush on his fine face.

"Yes, we have always talked about it you know."

it, and he had always thought it a fine hated dirt, that boy was Stanley Hast-

ings. "Shall I help you choose," said his

"If you will, papa, only I think-" "Yes, I think too, you would scarcely

do for a blacksmith, you are not strong chronological reasons for supposing, this enough for that," said the gentleman, may be taken as the true time when the

"How do they work?" asked the boy on a tin roof in a hot day without running the risk of a sunstroke. How

"If an accident happens," answered would you like to be a stenographer?" "Why, is that a trade?"

"It is nearly enough mechanical to be called a trade; but perhaps you can put to some gathering place where litters enough originality into it to raise it to

ciated her with the Person of our Lord and the work of our salvation by His human Nature, are provided with special services as days of obligation.

If our Blessed Lord's Nativity occurred on the 26th of December, as there are sound

"For convenience, and expedition, and answering what he felt was in the boy's angel Gabriel first gave to the Church the associated with errors in doctrine and practice, but which are still words that come time also, " in those days," that the Blessed she was thus inspired to speak respecting church, Alpena, Mich.

the sin of the world; He would fix our eyes on Himself in His sufferings, that when we see Him on the Cross, we may learn to be of the same spirit. But the Lamb that was slain has become the Good Shepherd: feed. on Himself in His sufferings, that when we the same spirit. But the Lamb that was slain has become the Good Shepherd; feeding His sheep, and leading them to living fountains of waters. We are His and His only; nothing can be to us as He is; He lays special stress on this, that we are His own in a way we cannot belong to any one else, or anything to us. If we have forgotten

way until you have the required depth of band. To increase work, 2 DC into the end

Under the band work as follows: lst row: 1 DC into 1st DC of previous row; 1 short half treble in the 2d DC; 1 treble in-to the next DC; 3 long trebles (wool twice

the other side. It will be found quite easy to work the button-holes in the crotched without cutting the wool.

DRAWN-WORK BORDERS FOR LINEN EM-BROIDERY—This pattern has three open spaces, the middle one slightly wider. The follows: Begin at the upper edge and work from left to right. Take a perpendicular stitch over three threads at the edge, slant stitch over three threads at the edge, slaht the needle under the three loose threads to the right and work a horizontal stitch around them, and work around the same three to the middle of the space;* take a horizontal stitch around these three with the next three to the right, work around the latter three to edge take a perpendicular stitch on the edge to the right, work around the latter three to edge, take a perpendicular stitch on the edge over three horizontal threads, slant the needle under three loose threads to the right and work a horizontal stitch around the last three to the middle, and repeat from *. Work on the other half of the space is ornamented with blocks of nine back stitches, worked up and down in three slanting rows. Begin with the extreme left-hand stitch at the middle, and work two stitches around six threads: and work two stitches around six threads; bring the needle out above and before the last three threads of the six, take up the following three on the needle and work two stitches around these six, and repeat this for the stitch above. Coming back, work three downward toward the left, and then again three upward toward the right, com pleting the block. Bring the thread on the wrong side to the next. A winding stitcl is worked around the narrow space between the bands

the Lord is with thee: blessed art thou at the Holy Communion, and, oh, let your among women;" words which have been home life be full of the spirit of this precious season, that it may be indeed to you a revival time. Examine your inner self thorfrom God. It must have been about this oughly; deny self that you may gain the mastery. Read and meditate upon God's Virgin was inspired to give to the Church | Word. Be often alone with God in prayer, the Canticle which has ever since been so and so be ready for the abiding of the Holy dear to every generation. The words which Spirit.-Rev. J. A. Nock, Rector of Trinity

THE LIVING CHURCH.

The Living Church.

166

Chicago, March 21, A. D. 1885.

Intered at the Chicago P. O. as second class mail matte

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Rev. C. W. LEFFINGWELL, D. D. Editor.

Some men, in their ignorance and ir

reverence, scoff at the Church's Lent others, while in form recognizing it practically by their stinted endeavor and worldly self-indulgence, trifle with it and help to put it to an open shame. Would not both do well to remember, that, like every other high means of grace-like the Gospel itself, which may be made either a savor of death or lifethe Lenten Fast, if not made a blessing by right use, of necessity becomes a curse to the unfaithful.

THERE is a coterie in Chicago rejoic- or of "our common Christianity." It Confirmation and Holy Order. Marriage ing in the title of "The Society for Eth- should not be necessary to establish a is not practicable without it. But aside ical Culture," which claims to be guided sect in order that the poor should have a from its association with the sacraments, by the gospel of rational religion. It is the most protestant church that has vet challenged the attention of mankind -protesting, in fact, against all principles of religion, heathen and Christian. According to the gospel of ethical culture, there is no God, no immortality; of the Nation. Nothing can prosper in are as truly vows as those of the Nazarite. prayer is but a puerile performance un- times of national disturbance and ca- A gentleman in peril at sea vowed to worthy of men, and faith is absurd since lamity. Hence, the Church prays, and give a certain sum to the Church if he there is nothing to believe in. There with eminent propriety, "Give peace in was brought safely home. It was a reare, however, some moral intuitions our time, O Lord !" Out of this it comes ligious act done to God, and to have dewhich these ethically cultivated people of necessity, that the Church cannot but faulted would have been a sin against cannot get rid of. Their religion con- be deeply concerned in great national God. It mattered little whether or not sists in obedience to these. There are questions. While she is neither of the there was a witness present, the vow some other people whose only religion is State, nor a political element in it, she was equally binding; but, if the person obedience to immoral intuitions. If exists and works within its bounds, and is had desired to render his vow public, there is no God, no immortality, what correspondingly affected by its prosperi- there was nothing to prevent his difference does it make? Who can say ty or adversity. that the wicked have not the best religion, after all?

own:

hard for its life.

Bride say, come."

The Scottish Guardian, in an article on Disestablishment in Scotland, says there are no persons in Scotland to whom the change would be a matter of so much indifference as to the members

measure is to be dreaded only on ac- may be in place. count of its possible remote effects in hastening the disestablishment of the God to do or not to do some thing, or to Church of England. It would doubtless be or not to be some thing. It is an act bring some ministers of the Presbyterian that is natural to man, and has always establishment to seek Episcopal ordi- existed. We read of it even in the book nation, and some land owners of Job. It has been common to all reprobably, who now adhere to the estab- ligions and is universal at the present

ished Church merely because it is estab- time. lished, would throw in their lot with the is to be brought and kept within the

CHURCH AND STATE.

certain extent wrapped up in the fortunes whether of abstinence or total-abstinence,

Out of this, the question arises, ought sense might be said to receive his vow. not the Church, through her ministry, to

be the fit occasion.

CONCERNING VOWS.

Now that the newspaper gossips and ecclesiastical owls have dropped this of the Scottish Episcopal Church. The subject, a word or two of calm thought

A vow is a voluntary promise made to

Under the law of Moses, vows were o body to which most of their class in Eng- three kinds-those of Devotion, as when land give their allegiance. The writer one vowed to bestow lands or animals thinks that, on the other hand, dises- for sacred purposes; of Abstinence, as tablishment would be the dawn of a when the Nazarite bound himself to ab glorious future for many of the sects; stain from wine and strong drink; and and that, since an establishment with of Destruction, as when Joshua vowed endowments is necessary if Christianity to destroy the idolatrous nations.

The vow-idea is rudimentary in the reach of the poorer classes, it should not Church of Christ. It is of the essence be abolished. This argument is ap- of the Baptismal covenant, on its subjecparently not to the credit of the Church tive side, and equally so in respect of portion of the Gospel preached to them. it is recognized as an allowable method

life, of which an exemplary case is that The fortunes of the Church are to a of the Church Temperance Society, calling in witnesses, who in a certain

Sacramental vows are of obligation to show an interest in these questions? all those who are competent to make Our New York correspondent, in the Should she not, here and there, present them. They are voluntary only in the following sentence sets forth a truth that to the world a clergy, who, while not sense that those who assume them exerhas even a wider application than his neglecting her spiritual interests, would cise their volition in obeying the solemn make themselves acquainted with the commands of God as He may speak by As long as a Church paper prints what everybody knows and believes beforehand, it will succeed; but when it shows upon its pages the traces of original intellectual ac-tivity, and demands and expects the dis-criminating and intelligent attention of its readers, then it will be obliged to fight very hard for its life. Commands of God as He may speak by precept or providence. But other vows are voluntary in the sense that they are not enforced upon any individual by precept or revelation. One does not necessarily sin in not assuming them. A all great unpartizan questions-and the vow to be chaste is compulsory upon all Change the terms, so that it will refer great questions always are unpartizan- and is implied in the baptismal promise; to the Church preacher and his sermons, be able to co-operate with the true patri- but a vow to lead an unmarried life is and it will be equally true. Let the ot and statesman in political life, in the not binding per se upon any one. It is preacher content himself with simply disseminating of just views, and the binding only when taken, provided it has been taken wisely, soberly, and Now, are there not pressing upon us- after mature consideration and prayer. he is safe. Let him do it with a certain and in a time when true statesmen and Vows of a voluntary character are not point and brilliance, with an easy air of unpartizan rulers are not abundant-great always necessarily binding even when questions, questions not only of national, taken. Thus if a man vows to God to ential tributes, to the superior "intelli- but even of world-wide importance, on do something that is impossible, or ungence and culture" of his hearers, and he which the clergy ought to be able to lawful, his vow is null. A vow made is popular. But let him turn aside from think soundly and speak effectively? honestly after a certain interpretation of And if they were able, through faithful providential circumstances, does not study of such questions, to do this, would bind if that interpretation manifestly deliver God's message of higher truth it not, beyond promoting the welfare of prove to have been an erroneous one. A and holiness to them, and "he is not the the State, conduce also to the interests vow taken when insane does not bind lected parts of New York City. We think it would be difficult for any pelled to say, the Church not only claims one to limit his brother in the exercise of Is it not the plain effort of the Church to provide men with the best religion, his natural right to make vows to God, potential relation to voluntary associawisdom and godly fear. If the millionter fulfil a vow made on Ash Wednesday to give a princely sum to the parish, or to the neighboring college or seminary, has over two unassociated. we would scarcely dispute his right or criticise his bounty. By the same token should a humble and "limited" deacon,

obeying of these, "The Spirit and the ways of reaching public opinion, of may vow to marry. John may vow not sisterhoods and brotherhoods, and shall which it would at least be well to be able to marry for ten years, and Joseph may have many more, it becomes us not to to avail oneself, whenever there should vow to give seventy-five per cent of his meet them with mere blind bigotry, and net income to the Church. These are in- the silly old cry of "Popery," but kindly.

stances among thousands. Who has a and, above all, intelligently. To hunt up right to forbid ? It is their natural right and down the annals of the Church for and they are responsible solely to God to material with which to illustrate the Whom they have made their vows.

Has the Church, then, any relation easy task, but it is quite as easy to find whatever to the making and unmaking of evidence in history that even the divine vows? Undoubtedly ! But her rela- institution of the episcopate has been tion is not creative, it is regulative. Her prostituted by base men through long power over the inherent right which periods of time. In fact, not one of the every child of God has to make vows, great orders of the middle ages but found wisely, purely, carefully, does not touch its raison d'etre in the covetousness, prothe existence of the right, but it is of her fligacy, and other shortcomings of the prerogative to regulate its exercise among "secular" clergy, and the reason why persons who have received her orders or they grew so rapidly was because the who execute her ministries without or- hungry millions found that they could ders. Thus we learn from the Epistles procure from them the spiritual food of St. Basil that the early canons of the which they sought for in vain at the Eastern Church prohibited foolish vows hands of their bishops and priests. and rash vows, and required early pro- There is a great deal to be said on both fessions of virginity to be scrutinized sides. There is just as much human naand controlled. One of the Apostolic ture under a mitre as under a cowl. Canons was-"Concerning virginity we That kind of argumentation had better have received no commandment, but we be dropped, and we were more wisely leave it to the power of those that are engaged should we address ourselves to willing, as a vow; exhorting them so far the question of control, and regulation, in this matter they do not promise any- in a broad, amiable, and manly manner. thing rashly since Solomon says, 'It is To legislate these charitable societies better not to vow than to vow and not out of existence cannot be done. To pay.' Let such a virgin, therefore, be legislate for their orderly and healthful holy in body and soul, as the temple of relation to the Church, whose neglected God, as the house of Christ, as the habi- work they are glad to do, is plain duty, of undertaking obligation in ordinary tation of the Holy Spirit. For she that and such measures will no doubt be vows ought to do such works as are suit- gladly accepted and loyally obeyed by of St. Paul (Acts xviii:18). The pledges able to her vow; and to show that her her devoted sons and daughters, in these vow is real, and made on account of leis- orders.

ure for piety, not to cast reproach on marriage." In the primitive Church no one was permitted to dedicate herself to God's service by taking the vow of widowhood under sixty years according to St. Paul's precept. (I Tim. v. 9). In every age and in every branch of the Church, even when as at times there has prevailed an exaggerated opinion of the superior sanctity of the unmarried state, the ecclesiastical authority has exercised regulative control. In the Roman Communion, vows are temporal or perpetual, conditional or absolute, simple or solemn, which is to say that she recognizes the variety which exists in the nature of the case, and exercises a judicious as well as necessary control over their assumption and continuance.

If there inheres in every Christian man a personal freedom to bind himself have individual opinions as to the pro-

abuse of the monastic idea, may be an

BRIEF MENTION.

The papers are discussing the many dangers that young women encounter at the skating rink. Among these, overheating, exhaustion, and accident, are not the least. The peril of indiscriminate association in these places is appalling. There is a moral leprosy in the atmosphere of many city rinks, and there are some in country towns which are the resort of the yilest men and women. They are not, as a rule, fit places for girls to visit. The evils of the promiscuous ball-room are re-produced and intensified in the public skating rink .-We are rejoiced to hear that. wife of the good Bishop of C is recovering from the serious

of a fall in which she sustain pound fracture of the ankle. Mrs. Kip by vows which are not unwise, rash, or is known and loved in every parish and unlawful, the equally natural right of mission in the diocese, and has the symassociation with others of like mind and pathy of all in every diocese. May she obligation must be recognized. We may soon be fully restored to her ministry of love in the vast and arduous work to priety of the application but we cannot which the Bishop is devoting his life deny the right to enter upon and mainand talents and fortune.---Our item tain it. The American Church Missionabout the origin of the London Illustrated ary Association is a voluntary organiza-News, which was controverted by a Montion of individuals having similar views, treal correspondent, was based on a bound together by an obligation to which statement of the Vicar of Battersea. they have given adhesion, (though not Honorary Canon of Winchester. We formally a vow relation,) for the purpose mention this "the day after the fair," as of advancing their views of truth in the we did not recall the authority when we Church. No one denies their right to published the contradiction.-Lord association. The Rev. Messrs. Dodd and Richard Grosvenor, the Liberal whip, Huntington have no greater and no less predicts the disestablishment of the right to organize the Order of the Holy Welsh Church by the next Parliament. Cross, for the purpose of evangelizing -While a Frenchman named Paquet, the poor and pagan population of negan infidel, was denying the doctrine of eternal punishment, in a heated contro-But this right fully conceded, what versy with his fellow-boarders' at Toremains for the Church? Has she no ronto, on December 23, he was stricken with paralysis-the whole of one side of so long as he is actuated by the spirit of tions of her own sons or daughters? his body and head, including the tongue, Undoubtedly she has the regulative losing vitality. To some there may be aire of the middle aisle should next Eas- power. She has rights in regard to the a coincidence between this event and American Church Missionary Associa- Dr. Shedd's article on eternal punishtion. She has the same authority over ment in The North American Review. two vowed persons associated which she -An exchange tells a story of a Sunday school that was addressed by the This appears again in the Roman Com- rector on the parable of the man who munion. The late Pope (Pius IX.) en- fell among thieves between Jerusahid away in a corner of the transept acted a law that only simple vows are to lem and Jericho. The superintendent, come forth and say to his rector, I have be taken in religious orders after the anxious to show off his school, asked all made a vow to live a single life and call usual noviceship, and these simple vows those who could tell who is one's neighter serve my Master, and more closely years, (in some cases they are for a body responded, but finally a little girl follow in His footsteps, we ought not to longer period,) and only after that can timidly raised her hand. "Ah, that's marriage were contracted it would not be shouted in her loudest tone-"Mithess ---- This reminds us of a story which is told of Dr. Locke, of Chicago. He was

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voicing in pleasing style the average forming of a sound public sentiment. thought and principle of his hearers, and breadth and liberality, and with deferthat, and with a deep sense of his responsibility, faithfully undertake to man for the place." There are always some to say so.

of the Church ? Would it not be for the when sanity returns.

good of both, were men generally com-

through the holy discipline of Lent, to but she also shows a clear conception of develop in her whildren a personal relig- the needs of the commonwealth, and proion in a complete form, with three equal poses the wisest means of averting its conjoined and inseparable sides - the dangers and promoting its prosperity ? equilateral triangle (an emblem of the We say this in view of what seems to Holy Trinity) of practical Christianity? us, and what we know are to other In the special religious discipline and thinking men, the paramount questions effort, there is the endeavor to make our of the day-the prospects of the indusreligion an earnest, energizing, element tries of the country under the growing of our whole being. In the required alienation of labor and capital; of free withdrawment of the Christian from the institutions under the rapid increase of absorbing pursuit of worldly business our foreign-born population; and of doand amusement, the effort is to secure in mestic purity and order, under the alarm- nothing my own, so that I may the bet- extend over a period of at least three bor, to raise their hands. For awhile nous an unworldly religion. And in the ing laxity of public opinion on the subattention directed to the Faith, Order ject of divorce.

and Worship of the Church, and to love, These are, by no means, all of the dispute his right nor criticise his bounty. solemn vows be assumed. The full- right! I am glad we have one who is not devotion and good works, the aim and kind, but they are enough to suggest And should we do so, he could well turn professed Jesuit cannot reach that point afraid to answer. Come up on the result is to produce a manifest religion. lines of thinking and working. Might upon us and demand to see the warrant until he has been from ten to twenty platform, speak loud so all may hear, These points are grounded in, and en- not much good be done by the thought- whereby we propose to arrest him and years in training. The nature of simple and tell us who is your neighbor." Beforced by, Holy Scripture. "Strive to ful discussion of such themes in the pul- deprive him of his liberty, a document vows may be seen from the fact that if ing thus encouraged, the little girl enter in at the straight gate;" "Be not pit? At least, should not more attention which we might not easily produce. conformed to the world;" and "Let your be given to these national questions as Voluntary vows may be of almost infi- invalid, although forbidden. Very few Cunningham." The effect was electrical. light so shine before men, that they may subjects well worthy the Christian patri- nite variety, in all the circumstances of of the Roman orders in this country see your good works, and glorify your ot's interest and study? [Whether time, place and character. Paul may take absolute and irrevocable vows. Father which is in Heaven." To the preached upon or not, there are other vow to lead a celibate life, and Peter As, in our American Church we have addressing his large Sunday school on

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THE LIVING CHURCH.

the importance of some Christian virtue, and finally appealed to the scholars to name it. After a painful silence, a little fellow screamed out, "Re-lig-ion!" -In revenge for the above, which Dr. Rylance, then rector of St. James's, Chicago, told on Dr. Locke, the latter narrated (invented?) the following: A little girl of Dr. Rylance's Sunday school prevailed upon her mother to come to church. When they were seated in the pew, the child put her head down, as she saw other people do, to say a prayer. This she explained to her mother afterwards, as the proper thing to do. "And Hare on one of his missionary journeys; if what do you say when you bow your he could see the people of Dakota, their head?" asked the mother. "Why, moth- earnestness and anxiety to have the miniser," answered the child, "I say, 'Now I to do all that they possibly can, to support lay me down to sleep." It was not their clergy—if he could see these things, I very flattering to the preacher .---- The believe he would speedily change his views, late Prof. Rolleston read Homer at sight and instead of throwing cold water upon the when ten years old, and was a Fellow at efforts made in support of Domestic Mistwenty-one. The Rev. J. J. Blunt knew "Butler's Analogy" and "Paradise Lost" by heart early in life.—Japan Gazette, Yokohama (August 16, 1884), says: "We regret to say, it is our opinion that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan."-A Unitarian paper has sanctioned the use of images in the church building. It says "that as tailors and dressmakers find it useful to have a few wooden figures of Nos. 6-10, is now going through the press. human shape and countenance on which They are commended without reserve by to display their latest productions, would it not be a good idea for the minister who presides over a cold, half-empty church to borrow a few of these lay figures on Saturday night and seat them in may do well by inclosing the postage. Samthe pews for the Sunday services." This ples may be had of the undersigned body has recently adopted responsive reading(?) and with this flavor of imagery, we anxiously look for new developments. -----The necessity of a celibate life, in some secular callings, is emphasized by the recent action of the Provincial Bank of London, which forbids, under penalty CHURCH at the following rates. It will be of dismissal, that any member of the staff shall marry whose income is less than £150 a year.

LETTERS TO THE EDITOR.

DOMESTIC MISSIONS AMONG THE WELL-TO-DO.

To the Editor of The Living Church : ur issue of March 7, is a communica-

.th the above title, which (whether inally or not) does the subject a great The writer makes the statement that "the people of Dakota are more able to build their own churches, and take care of their own clergy, than the vast majority left behind are to perform these duties for parish, Wichita, Kansas, and should be addressed accordthem."

Now, sir, I have been a missionary in Dakota for a number of years, and it is not true to say that the people of Dakota expect or ask any such thing. Let me state a few facts; ten years ago the whole white popula-true to say that the people of Dakota expect or ask any such thing. Let me state a few facts; ten years ago the whole white popula-true to say that the people of Dakota expect facts is ten years ago the whole additional true to the true to say that the people of the true to the true to

Surely then, it is unkind for the reverend gentleman to speak of Domestic Missionaries as being in need of common sense, common honesty and self respect. I believe, a more earnest, self-denying class of men are not to be found than our western missionaries; some of them to my knowledge, have time and again refused to consider offers from parishes in the older states, that the work in the west might not suffer.

And as to our Missionary Bishops, justice cannot be done them in this world; all of them are men who have given up wealthy parishes and comfortable surroundings and pleasant associations, that they might spread the Gospel in this new land. I wish the reverend gentleman could be with Bishop trations of the Church, their willingness sions, he would be found urging upon the faithful the duty of increased liberality in J. M. MCBRIDE. their cause. Pierre, Dak.

WHITE CROSS LITERATURE.

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162 Washington St., Chicago, Ill.

The Rev. Alonze P. Diller has accepted the rectorship of St. Mark's, Johnstown, Pa., and entered upon his duties. Address accordingly.

The Rev. William Brittain having accepted the charge of St. George's church, Nanticoke, Luzerne Co., Pa., re

SWANWICK-Died March 3, 1885, at the residence of her parents, Los Angeles, California, Eliza Seixas, eldest daughter of Joseph and Eliza Swanwick, late of Perry County, Ill.

vain to guard her mortal life All love and care were given, Our Lily faded from the earth.

To bloom more bright in heaven. SHACKELFORD. --Entered into life, March 10, at the res idence of her mother. Saratoga Springs. Elizabeth Peck. wife of the Rev. Dr. Shackelford, and daughter of the late Rockwell Putnam.

late Rockwell Putnam. TALIAFERRO.--Died in Charlotte, N. C., March 10, of croup, Jamie, eldest child of W. R. and Caroline Davis Tallaferro, aged three years. "He snall gather the lambs in His bosom."

APPEALS.

The building of All Saints' Cathedral, Albany, will be continued in the spring, and the contract includes the memorial pillars.-\$286 yet are needed to complete the "Bishop Doane Memorial Pillars." The undersigned re-news the appeal to the graduates and former pupils of St. Mary's Hall, Burlington, to send the amount needed to without delay. Mrs. Maria L. Reed, 71 Bartlett St. Boston, Mass. MCKEESPORT, PA., February 27, 1885.

In making this appeal to you, I am aware of the fact that you have your own parish to help and sustain, yet I believe, if you will read and consider our position in McKeesport, If you will read and consider our position in McKeesport, your heart will enlarge, and your liberality promptyou to help us as far as you can. McKeesport has a population of 15,000 people. Ten years ago a frame church was built, costing \$2,500. The seating capacity is 240. The good people who love the Church dearly, have struggled along for ten years with only half the time and services of a clergyman. Since last October a clergyman has given his whole time and service to them. As a result the congre-gations are too large foothe building, and it is absolutely pecessary that a new and larger church be built at once. necessary that a new and larger church be built at once. We have in McKeesport at least 600 'hurch people. Many of these are from England who find employment in the National Tube Works. They are good, honest and worthy people, who are securing their own homes and are settling here to remain. Not having had a larger church and a minister giving his full time to the work, many of the Church people coming to McKeesport have wandered into the Presbyterian, Baptist and Methodist churches. WHITE CROSS LITERATURE. To the Editor of The Living Church: Will you permit me to give notice through your columns that a sample copy of the White Cross papers for men, in symbolic covers, may be had free by any clergyman. These papers, the first of which is by the sure, yet we need more. Therefore this appeal is made to you and to all Church people to come and help us in our endeavor to build a church unto God. Will you not try to give us one dollar and if you can, a little more? Whatever you may give will be entered upon the books and published in our parish paper, a copy of which will be sent to you. We will need \$10,(00 in all. We have a property now worth \$7,000,including present church and lot. All;con-tributions should be sent to the Rev. H. Greenfield Schorr, rector of St. Stephen's church. McKeesnort. Pennsylvania rector of St. Stephen's church, McKeesport, Pennsylvania box 154.

PITTSBURGH, February 24, 1885. I cheerfully endorse the foregoing appeal, being confident of the need of a church in McKeesport, and also cog nizant of the loyalty and earnestness and devotion of the minister and people of St. Stephen's church. May God send them prosperity in this, their undertaking. CORT-LAND WHITEHEAD, Bishop of Pittsburgh.

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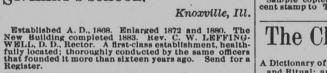
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within the past few years it has settled up so rapidly, that in South Dakota the whites now number some 250,000. These people are tion of Dakota numbered about 10,000- dress. now number some 250,000. These people are now number some 250,000. These people are largely of two classes, those who have been accordingly, after Easter. unfortunate in business in older communities, and ambitious young persons without capital other than stout hearts and willing hands.

I remember when the greater part of South Dakota was just as it came from the hands of God, and now it is dotted over with homes, and towns and villages have sprung up. It has been the experience of all new countries, that it takes several years before the emigrant gets any return for his labor; during that period his energies are concentrated pamphlet form until the series is completed in this jourupon the struggle to provide a home and keep his family supplied with the necessaries of life. The necessity of spiritual food is not pressingly felt, and if the Church waits until these people are in a condition to build churches, and support clergy, she will be forever debarred from their midst. Other religious bodies are to-day, spending in missionary work ten times the amount the Church does, and it is no unwise expenditure either. Why the fact is that if our good Bishop had the men and means for their partial support, there would be five missionaries at work in South Dakota, where there is now but one.

The people here are ready and willing to do all in their power, but is it not too much to expect them to build churches and schools and support their clergy from the beginning? Is it not // fact that when the Church was in her infincy in the east, she was nurtured and assisted by the Mother Church of England? And is it too much to ask, and expect that she extend the same help to us in our hour of need? During the past eight mars I have been instrumental in building. S.A.) Born in Steywing, Sussex Co, England, aged 70 years, I have been instrumental in building three churches, not one of which cost over \$1500, and two-thirds the amount was raised by the people themselves, and all this time they were supporting their missionary, with the exception of aid which he received from the Domestic Missionary Society, of from \$150 to \$300 per annum.

TO CORRESPONDENTS.

No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not a knowledged though some time may elapse before their appe, unce The editor, cannot, as a rule, reply privately to letters asking for information.

MISS S. E. C.-This week's issue gives the information you need

REV. A. L. (N. B.)-While there is much to be said in favor of the Sarum sequence, the Roman is undoubtedly more easily followed, and above all, explained.

HETTY HEARTHSTONE .- We do not pay for such con ributic MRS. VANCE .- The articles will not be published in

nal. We cannot furnish back numbers. W. H. C .-- The rubric you mention can hardly be calle obligatory. It is rather (negatively) permissive. "Then shall be read, * * * unless," that is to say "if it has been read before. it need not be repeated."

DECLINED. - "The Cross on the Spire;" "Magnificat;" 'Espoir; "Our Work:" "Our Lord's Temptations." MRS. C. W.--Conduct the service and teach your chil-dren and as many others as you can get, in your own house. Many a parish has grown out of such beginnings. NOTE,--THE LIVING CHILICH has never published and NOTE.-THE LIVING CHURCH has never published and never expects to publish a paraphrase of Scripture, in verse. It is a waste of time and postage to send contributions of this kind.

MARRIED.

BURR-STEBBINS.-At St. Peter's church, Cazénovia New York, February 12, 1885, by the Rev. T. G. Jackson, Katharine. daughter of John Stebbins, to Jacob H. T. E Burr, all of Cazenovia.

OBITUARY.

ARMBRUSTER.-Entered into rest, at Galena, March 11, 1885, Mary Frances, youngest daughter of Mr. and Mrs. Henry Armbruster in the 23rd year of her age. A faithful communicant of the Church Catholic, God grant her eternal rest.

LIGHTNER.—Fell asleep at the rectory, Claymont, Del., March 12, 1885, Martha Haldy, second daughter of the Rev. P. B. and M. C. Lightner, aged 3 years, 1 month and 14 days FRENCH.-Entered into rest at the re-idence of the Rev. Dr. French, in Cleveland, Ohio, March 10, 1885, Ednah Augusta, infant daughter of the Rev. Samuel J. French,

CLARKE.— Entered into eternal life March 5, 1885, Em-ily Elizabeth, wife of the New Samuel F. Clarke, of Au-rora, III., aged 61 years. "Right dear in the sight of the Lord is the death of His saints."

Lord is the death of His saints." LEE.—Fell asleep in Jesus, at Manhattan, Kansas, Feb-ruary 27, at the residence of her son, Mrs. Mary 8 Lee full of years, of faith and of good works. She was in her Sist year. Her body was borne tenderly to its long home by the hands of her six sons, as pall bearers, two of them being clergymen of the Church.

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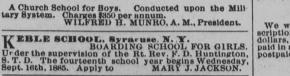
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may be mentioned the following: AMERICAN PRAYER BOOK; BAPTISM; BISHOP; CON-SCIENCE; EVIDENCES: EPISCOPACY: COMMUNION; ORDINATION VOWS; CATHEDRALS: PSALMS; WORK-INGMEN'S CLUBS; GENERAL CONVENTION; ARCHI-TECTURE; PROVINCIAL SYSTEM; MINOR PROPHETE;. HYMN.LOGY; PROVINCIAL COUNCILS; SAGRAMENTE; REFORMATION; GUILDS; FATHERS; COVENANTS; IN-SPIRATION; ISLAH; DANIEL; AMERICAN CHURCH;. PARABLES; ECCLESIASTICAL COUNCILS; VESTRY; EASTERN CHURCHES; CITY PARISE, WORK; MARRIAGE: AND DIVOKCE; LITURGIES; DISCIPLINE; CONSTITUTION OF CHURCH; PENTATEUCH; MIRACLES; POPES; FI-NANCE; PAROCHIAL MISSIONS; VESTMENTS; WOMAN'E-WORK.

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BOOK NOTICES.

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CHBISTIANITY AND MODERN INFIDELITY, Their Rela-tive Intellectual Claims Compared. By the Rev. R. W. Morgan. With an index prepared for the American Ed-ition. Claremont, N. H. The Claremont Manufacturing Co. Pp. 430.

This book, is a re-print of the first edition in this country (1859), of a work that in its day was popular and valuable. It is a dialogue between a typical infidel and a typical priest of the Church of England. No argument of its kind has ever been put more forcibly. The great value of the work is that it takes up one line of thought and fights the battle out on that line, and so far as it goes, every candid reader, whatever his individual belief, must admit that the Christian are stated with perfect fullness and fairness while the rebuttal is equally complete. It by no means answers all infidelity's ata complete refutation. It is a good book to read, nay, even to think over and study, and an excellent book to lend.

THE "NUMBERED" PRAYER BOOK. Prepared by Canon George Venables, vicar of Great Yarmouth, and rural dean of Flegg. Oxford and London. 1885. 24mo.

INDEX OF SOME OF THE DOCTRINES AND SUBJECTS MENTIONED IN THE BOOK OF COMMON PRAYER. In-tended to facilitate the use of the "Numbered" Prayer Book. By the Rev. George Venables, S. C. L., etc., etc., Great Yarmouth. 24mo. Pp. 11. THE PARISH PRISET'S HANDBOOK of Short Responsive Offices to be used with the sick and their friends. By

Offices, to be used with the sick and their friends. By the Rev. George Venables, S. C. L. London. 1885. 16mo.

In the "Numbered" Prayer Book we think Canon Venables has achieved a greater success than that of our American publishers little ecclesiastical "Me-too," of New York. in reproducing, in editions of various sizes, for can complain of any lack of apprehension the purpose of facilitating reference and of this man of their difficulties in mental ready use, the paging of our "Standard receptiveness concerning Christian dogma, Prayer Book." The American plan is arbi- as based upon Revelation. His sections trary and artificial. The English idea is to which treat of Intuition, and religious beattach consecutive numbers to each prayer and paragraph of the Prayer Book that requires them, so that indexing the doctrinal statements of our Service Book becomes easy, and all possible confusion in reference or use is avoided. By means of a simple announcement, in passing, of the number of the the needs of our own day. portion of the Prayer Book to follow in the service, even the most inexperienced worship-it the service of the most inexperienced worship device the service of the servic per can keep up with the order of prayers or offices; or the addition of a few grooves to the "Notice Board," so generally adopted able style the leading incidents in the life in our churches for indicating the day, the of a very remarkable man. Dr. Humphry psalms and the hymns, would enable a con- Sandwith was the son of a surgeon, and gregation of strangers to our usages to enter was born at Birdlington, England, in 1822. into the worship of the Church from the very start. We commend this clever system and took his diploma as a physician. His to our Prayer Book publishers, and are con- was not the nature to settle down as a fident that the reproduction of the "Num- county practitioner, so, soon after his gradubered" Prayer Book on this side of the ation, he took his fortune in his pocket-\$450 water would tend directly to the Church's -and set out for the East. He lived in advance.

topical, is brief, simple, and serviceable. connection with the "Numbered" Prayer Book, it gives to the humblest of the by the enemy, but permitted to return to Church's worshippers the means for a thor- London as a reward for his services among ough acquaintance with the spirit and the wounded on the field. In London he meaning of our offices.

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It was a wise thought of the reverend pub-

ceeds from the Jordan to the Mount of Transfiguration; the second continues on from thence to the Hill of Jerusalem.

THE BOOK-LOVER.—A Guide to the Best Reading. By James Baldwin, Ph. D. Chicago: Jansen, McClurg & Co. Pp. 201. Price, \$1.25.

The originality of this book, the author says, lies chiefly in its arrangement. That arrangement, however, is an admirable one, affording excellent hints as to how to read by subjects, epochs, etc. The Prelude: In Praise of Books, is made up of delightful extracts said by the great and wise and good. On the Choice of Books; How to Read; What shall Young Folks Read; On the Use of Libraries;-are titles of some of the chapters, and very delightfully and instructively has won the day. The infidel's positions the subjects are treated. It is indeed a manual which every book-lover might find it useful to have at hand. Classes for the study of Literature might find in it good tacks, but for those it discusses, the book is help in mapping out courses of future work.

REVELATION, UNIVERSAL AND SPECIAL. By the Rev William W. Olsen, S.T.D., Professor of Greek & Hebrew, St. Stephen's College, New York; Author of "Person-ality." New York: Thomas Whittaker. [1885.] Pp. 259. Price, \$1.25.

A book for the times. The objections of modern philosophy to the whole system of religion which centres upon Christian Revelation are met with the calm, masterly respect that comes from the force of a righteous man thoroughly saturated as a scholar with the reasonableness of the supernatural as found in the Divine Teachings of the Church. Neither Ingersoll nor his lief founded upon it, as also Inherited Dogma, with the Perversion of it as not peculiar to Religion, are eminently satisfactory; and the whole treatise, after perusal by thoughtful men, will be assigned a foremost place in the "useful" list of Christian polemics for

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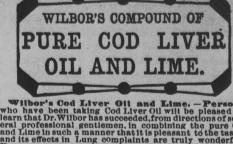
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FOOTPRINTS OF THE SON OF MAN, AS Traced by St. Mark. By Herbert Mortimer Lucock, D.D., Canon of Ely. etc., with an Introduction by the Lord Bishop of Ely. 2 vols. New York: Thomas Whittaker. Pp. 308 and 350. Drive St Co

The two volumes comprise eighty portions each of which covers an average of six pages, demy 8vo., in small pica type. Any single portion would occupy an ordinary reader not over fifteen minutes in the delivery. Its length therefore would nicely suit the expedient time which a lay reader should occupy in his vicarious ministrations. We mention this because we are impressed with the belief that these addresses, originally delivered by Canon Lucock twice a week "at early Matins in St. Catherine's chapel within Ely Cathedral," are more perfectly and admirably fitted for the lay-reader's use than anything else of the kind we have ever seen, both as Instructions in Holy Scripture and as noble models of scholarly simplicity in diction. For private study they have additional value in the marginal references, and the addendum of explanatory Notes after each portion.

In the work of the pulpit the clergy of our day have been far too apt to give way incessantly to hortatory methods of preaching, to the great neglect of their office as teachers of the people. Dr. Lucock's work is an exemplary effort in the right direction, a return to the Bible as a treasury of sacred literature and history which also contains in it the way of life. The first volume pro-

wars, and died, completely worn out, in Paris, work and his character were alike distinguished."

Harper's Magazine for April is a brilliant Number, with sixty-eight illustrations, and an unusual variety of exceedingly interest-

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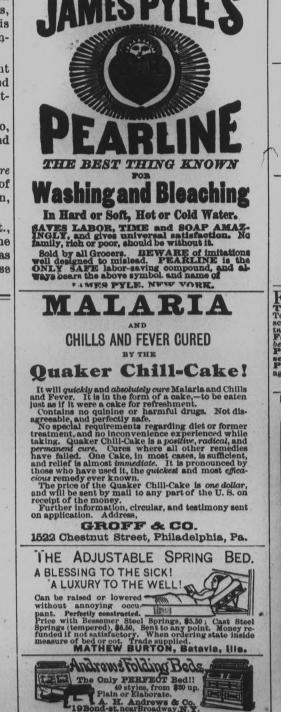
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CANADIAN CHURCH AFFAIRS. SPECIAL CORRESPONDENCE.

Bishop Hellmuth, late of Huron, ever since the death of the late Bishop of Ripon, the subject of some standing rumor, has at length reached safe anchorage, his appointment to the delightfully situated parish of Burlington, Yorkshire, England, having just been announced. The living which is in the gift of the Simeon Trustees-an association of Low Churchmen, who have acquired a number of preferments from time to time, for the purpose of presenting thereto men of their own peculiar "views"-possesses a model vicarage and a fine old priory church, lately restored, and is altogether a most "desirable" sphere of labor. This will be pleasing news to Dr. Hellmuth's friends on this side of the Atlantic, many of whom sympathized with him in the somewhat scurvy treatment, he had hitherto received at the hands of the ecclesiastical powers that be in England, his resignation having been brought about by unfulfilled pledges on the part of no less a personage than the Premier-so it is said on good authority. It will be remembered that he was at one time mentioned for a travelling European Bishopric, then for the vacant see of Jerusalem, and lately for the diocese of Niagara.

Lent is being well observed throughout the Dominion, and special services are being held in Toronto, Ottawa, Halifax and many other large Canadian cities as in almost every country mission. In Christ Church cathedral, Montreal-Mr. Norton's churchdaily service with address at 5 P. M., is being held. During Holy week there will be three daily services at 10 A. M., 5 and 8 P. M., also with addresses. Sunday, February 22, was observed in the diocese of Montreal, as "Ter erance Sunday," when appropriate sermons were preached in all the churches. In Halifax there is like activity. A nine day's mission is also being held in the city of Hamilton, by the Rev. W. H. Clarke, rector-elect of the new parish of St. Barnabas, Toronto. Mr. Clarke is rapidly coming to the fore, as one of our most successful amateur missioners.

The wretched Metlacatlah muddle in British Columbia, between Bishop Ridley, of Caledonia, and the Rev. Mr. Duncan, is still in statu quo, and formed the subject for some discussion in the Dominion Parliament last week, during which, language anything but complimentary to both parties engaged therein, was used by some, of the members. Such a threatening aspect have matters assumed that a gunboat has been despatched to the settlement, and some of the secular papers express a fear that it may lead to a general Indian outbreak throughout the Province, which, considering the relative number of Indians and whites, ""'ly dangerous and deplorable.

or comes indirectly, which I give for is worth, that these disturbances

en fomented, if not originated, by

lled Reformed Episcopal Church. with which British Columbia has been for some time afflicted.

Compton Ladies' College, in the diocese of Quebec, is, I am glad to say, to be reopened next September. At the late winter session of the Synod, a committee to consider the question was elected, which me last week in the ancient city, and decided upon this course. At the meeting of the new corporation, which was presided over by the Bishop, a donation of \$1,000 towards the endowment fund was announced. Deat the date above-mentioned were taken by the newly-elected corporation, which then adjourned to meet every month. ,The school will be entirely under the management of the corporation. A "Society of the Treasury of God" has just been formed for Canada, by the Rev. permanent deacon, both of Belleville, diopermanent deacon, both of Belleville, dio-cese and province of Ontario. An appeal to all the clergy of the Dominion has been is-sued, signed by these two gentlemen and endorsed by Bishop Lewis, as also by five Canadian bishops and twenty-two Ameri-can. The objects and rules of the Society are thus stated: 1st. To give tithe of in-biostible influence for the restoration of the possible influence for the restoration of the possible. 4th. To pray that God will bring His people to a knowledge of their duty regarding His tithe (once a week is suggested). For this object, the clergy are asked to form "*tithe* associations" in their parishes; diocesan associations being also suggested. Any person may become a life member by the payment of \$10, the annual membership fee being \$1. The Society evidently aims at Continental expansion, for the appeal states that at least four thousand clergy are to be notified. Its progress will be noted with much interest, although I am not sanguine of its very general success. Still every dollar tells, and it may have the effect of stimulating systematic giving, which is the present weak point garb. Toronto once said to the writer, when ask-ing permission to collect in his diocese for a church debt, "Go ahead; every dollar you get out of the public for Church purposes is clear gain." It is a task both pleasant and profitable to be able from time to time to record the of the Canadian Church. As the Bishop of

THE LIVING CHURCH.

CHURCH WORK. INDIANA.

INDIANAPOLIS—Ordination.—In St. Paul's cathedral, on the fourth Sunday in Lent, Bishop Knickerbacker advanced to the priesthood, the Rev. Armand DeRossett Meares, missionary at Warsaw. The sermon was preached by the Bishop, the candidate presented by the Rev. Jos. Jenkes, rector of the cathedral, the Rev. G. B. Engle joining in the imposition of hands.

MARYLAND.

THE BISHOP'S LETTER TO THE CHILDREN. —The bishop has addressed the following letter to the children and Sunday scholars of the diocese:

letter to the children and Sunday Scholars of the diocese: JANUARY, 1885. To the Children and Sunday Scholars of My DEAR CHILDREN-In bidding me be the Bishop of this diocese of Maryland, our Lord has laid upon me a very great work. I am to watch and care for all the souls in the diocese-souls of children no less than souls of older ones. I am to think and study snd work for every cleryman, every congregation or parish, and every Sun-day school; and I am to think and study snd work for every cleryman, every congregation or parish, and every Sun-day school; and I am to think and study snd work for the every many who know nothing of Sunday school, or Church, or pas-tor, or of the dear Lord whose love these tell. How can I do all this unless all help me? Will you help me-help your bishop to do something real for the good of Christ's Church and of the souls that need it? If you will, let me tell you the way. Let there be one Sunday in the month-asy the second Sunday -which shall always be called "the Bishop's Sunday." On that day let your Sunday school offerings be for "the Bishop's Penny Fund," and be sure that there are as many pennies as there are children belonging to the school. That fund will be used by the bishop for Church work among colored peoplein Maryland. And with these offerings I want, also, your prayers. 'Wil you, on the Bishop's Sunday, in the Sunday school service and at your homes, offer from your hearts the lit-it le prayer which I have prepared and sent with this note? I will be very glad if you will send me an answer, making me eure that you will remember--1. The Bishop's Mary. 'Arthe' Bishop's Penny.'' 3. The Bisnop's Prayer. 'May our dear Lord's best blessings be with you. '' The' Bishop's Penny.'' 3. The Bisnop's Intays. A PRATER FOR THE DIOCESE AND THE BISHOF. Almighty Father, Who hast given us place in this Dio-cese of Maryland, and hast appointed that here we re-ceive the blessings of Thy Church and have our part in thy work, bless, we beseech T

LONG ISLAND.

GLEN COVE-St. Paul's Church.-The new church building of this parish, the Rev. Dr. J. C. Middleton, rector, will be a beautiful structure when completed. The contract price is \$12,000. It was determined not to incur any debt, and the building fund hav-ing hear exhausted work was stored on ing been exhausted, work was stopped on February 28. Two thousand five hundred dollars is needed to complete the church, and efforts are making to raise the amount

OHIO

CLEVELAND—Ordination.—Eleven clergy-men, besides the rector of Tripity church. were vested at the ordination, March 11, of Wm. Rogers Israel to the diaconate. For the last year Mr. Israel has rendered efficient which the candidate had so often and so im-After all, how nearly akin the offices of the minister and the physician are! And this in the methods of cure, as surely as in the fact of cure. Just as certainly as the physician must visit and examine his patient —feel his pulse, look into his eye and at his tongue—so must the clergyman go from house to house, visiting and thoroughly in-forming himself of the condition of th there is to be another bond of attachment, in the ordination of my trusted friend. He charged him particularly to be guided by the rules of common sense, and even were some things not in accordance with his ideas it would be better that he should suffer than willingly injure the congregation.

Toledo.— Trinity Church.—The services are being better attended than last Lent. The parish p per proposes that this year the last \$6,000 of the debt shall be promptly paid. It probably will be. The rector not only keeps up the usual service here in East Toledo, but also partly in Calvary chapel, East Toledo, and lately also in South Toledo. TOLEDO.-St. John's Church.-This parish is enjoying the fruits of its late mission. in holding many more impressive services. The surpliced choir has wonderfully improved under the indefatigable rector, the Rev. C. H. De Garmo. TOLEDO .-- Grace Church .-- The parishioners ToLEDO.--Grace Church.--The parishioners here lately presented their rector, the Rev. W. C. Hopkins, with an elegant dining table and chairs in token of appreciation for his successful efforts about the debt. A Lenten Mission is in progress in this parish, the usual services are kept up in addition to pightly service for special awakening with nightly service for special awakening, with sermons by various clergymen, and speeches and readings and prayers by laymen.

among those present, for membership in the proposed organization, and about forty or fifty were enrolled. In connection with the Organization, there will be a Young Men's Bible Class. under the superintendence of Mr. George P. Lee.

CHICAGO.-St. Mark's Church.-The Bishop held a Confirmation in this parish, on the evening of Sunday, the 8th, when the rector, the Rev. B. F. Fleetwood, presented 18 candidates

CHICAGO.— St. Stephen's Church.— The Bishop confirmed twenty-five persons, on the evening of Wednesday, the 11th inst., presented by the Rev. Antoine Lechner, priest in charge.

CHICAGO.—*Trinity*.—The rector of this parish, the Rev. Louis S. Osborne, presented 25 persons for Confirmation, on the morning of the Fourth Sunday in Lent.

MAYWOOD.-Holy Communion.-The Rev. John H. Edwards, priest in charge of this mission, presented sixteen persons to Bish-op McLaren, for Confirmation, on Friday, the 13th inst.

PULLMAN.— All Saints'. — The Bishop visited this mission on the evening of the Fourth Sunday in Lent, and confirmed nine persons. He also baptized three children, one of whom was the infant son of the priest in charge, the Rev. J. Rushton.

MICHIGAN

MICHIGAN. EAST SAGINAW.—On Friday evening, the 10th inst., St. Paul's church was totally de-stroyed by fire. The rector, the Rev. W. A. Masker, had dismissed the congregation after evening service, and with two parish-ioners was preparing to leave the church when smoke was discovered coming through the floor near the chancel register. An alarm was given and the fire department re-sponded promptly, but no effort could stay the flames. In two hours nothing remained but a mass of burning ruins. The church, furniture and pipe organ were worth about \$15,000, and the whole was insured for \$8,800. The rector's personal loss was about \$800. The church was built under the direc-tion of Bishop Paret, while rector, in 1864. tion of Bishop Paret, while rector, in 1864.

KANSAS.

ATCHISON. — The services in Trinity church and the mission chapel of St. Andrew on West Main street, were of an unusually interesting nature on Sunday, Feb-ruary 8th. At the morning service, which was of a memorial character, two beautiful was of a memorial character, two beautiful stained glass windows were unveiled, one in memory of the late Mrs. Bakewell, wife of the Rev. John Bakewell, at one time rector of Trinity church, and daughter of the Bish-op, and the other in memory of Mrs. Styles and little Mabel, whom everybody in Atchison remembers with affection and es-teem. The Bishop was present and delivered a very touching sermon, after which the rector made a brief address upon the general subject of memorials for the departed, and subject of memorials for the departed, and then proceeded with some little ceremony to unveil the two windows. The windows must be seen to be properly appreciated. They are the work of Messrs. J. & R. Lamb, of New York City. In the afternoon at 4:30 o'clock the mis-

sion chapel of St. Andrew was filled with an attentive and interesting congregation. The Bishop and the rector of Trinity church made addresses, and the Bishop confirmed two persons.

MISSOURI.

PALMYRA—Convocation.—A recent convo-cation, January 29—February 1, held in St. Paul's church, the Rev. Dr. Wainwright, rector, ought not to be overlooked as an occasion of unusual interest in the progress of Church work. It was the old North East-ern Convocation, the Rev. Dr. Wainwright, dean.

Present, beside the Bishop of the diocese and the rector, the Rev. Messrs. Ethelbert Talbot, Geo. H. Ward, of Macon City; W. B. Bolmer, Hannibal, with the Rev. Dr. Lee a visiting clergyman of the diocese of Kan-Earnest sermons were preached each evening. Mornings were devoted to conference, and afternoons to public meetings upon inand arternoons to public meetings upon in-teresting and profitable topics: Friday, Bible reading and instruction; Saturday, Christian liberality for Church work at large and in parish. The social re-union Satur-day, at the rectory, and the graceful hospi-tality dispensed by the rector and his ac-complished wife and daughter, will not easi-ly be forgotten. Sunday morning the Bishly be forgotten. Sunday morning the Bish-op, happily present throughout the entire convocation, preached an admirable sermon, convocation, preached an admirable sermon, and Sunday evening the convocation closed with a rousing Church Temperance Meet-ing, at which the Bishop led in a hearty ad-dress, full of the subject and the occasion, and followed in similar strain, by several of the clergy still present or having returned from their parishes to attend the meeting. The camprogrammet is not very large (it was

stained glass, and make an exceedingly pretty picture. All the windows in the house are provided with cathedral glass, the upper sections being in small squares of variegated and rich colors. The mantels in

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variegated and rich colors, The mantels in the parlors and dining room are fine speci-mens of artistic skill, and would greatly enhance the beauty of any house. On the second story are a sitting room, five sleeping rooms, and a bath room. These are finished in pine, and are provided with very large and nicely arranged closets. The house is lighted with gas, the chandeliers coming from the manufactory of Mitchell. Vauce & Co., New York City. A Fuller & Warren hot-air furnace warms the building from a cellar that is divided into four large cham-bers walled up and cemented on the bottom. The halls and all the rooms are handsomely papered in keeping with the appointments of papered in keeping with the appointments of each. The vestry have left nothing undone each. The vestry have left nothing undone that could in any way increase the comfort and happiness of the rector and his family, who have enjoyed this charming home for some weeks, having for eight months previ-ous occupied a most commodious house owned by the late senior warden.

NEW YORK

NEW YORK.—Death of a Priest.—The Rev. Zina Doty, died at his residence, No. 65 W. 131st St., on Friday of last week. Mr. Doty has been an invalid for nearly five years, and death resulted after a gradual decline. He was born in Middletown, Ohio, in 1843, and was educated at the Michigan University, graduating in 1866. When a young man he adopted the profession of the law, practicing in Dayton, Ohio. Soon after the war he came East and practiced his profession in the office of the late Chief-Justice Curtis, of the Superior Court. After spending a few years in the practice of the law, Mr. Doty entered the General Theological Seminary, in West 20th St. He was ordained in 1874, and became rector of the Rutherford Memo-icid to a start and he more and became rector of the Rutherford Memorial church in Newark. Afterward he was connected with St. Ambrose' church, in this city. Since 1880, Mr. Doty had suffered from a complication of complaints, which rendered him unfit for any active occupation. A widow and one child survive him.

PENNSYLVANIA.

PHILADELPHIA—Work Among the Church-es.—At the usual meeting of the Clerical Brotherhood, held on Monday, March 9, the Rev. Drs. Syle and Alsop, and Messrs. Killi-kelly, McConnell, Duhring, Maturin, Mc-Clintock, Douglas, Wright, Edwards and Buddenow participated in the discoursioned

kelly, McConnell, Duhring, Maturin, Mc-Clintock, Douglas, Wright, Edwards and Rudderow, participated in the discussion of the subject, "How we may best study the Bible for our own benefit and that of our people." The second anniversary of the Guild of St. David's parish, Manayunk, was celebrated in the parish church on the evening of St. David's Day, March 1. The rector, the Rev. Charles Logan, made a brief statement of the work of the Guild, which is composed of six Chapters. The Sunday School Chapter, including the children and all the workers, is made up of 39 officers and teachers, 77 Bible class pupils, 191 pupils in the main room, and 140 in the infant school, total 447. The missionary offerings for the year were, \$455.29. The library numbers over 1,000 volumes. The Mite Chapter, composed of 13 officers and collectors, and a goodly num-ber of contributors has gathered \$235.85 for general expenses. The Choral Chapter has over 50 members. It furnishes music for all services, and is doing much to encourage a better responsive service on the part of the congregation. The Sanctuary Chapter has 15 members, and is doing a good work in reverently caring for the chancel, robing-room, and all their appointments. The Mis-sionary Sewing Chapter furnishes materials and makes up garments for use among the missionaries of the Church. It has already sent out one well filled barrel, and is now en-gaged on a box for Bishop Paddock of Wash-tington Territory. The Rifle Chapter is com-posed of a number of the boys of the parish. They meet for drill and contribute regular dues, out of which they set apart a stated sum for a stained glass window in the parish. dues, out of which they set apart a stated church. The Rev. B. W. Maturin, rector of St. Clement's church, preached the sermon, founding his remarks on the Parable of the It was an able discourse and could among the workers and non-workers of the parish. parisn. The Sunday School Association of the dio-cese held its Lenten Missionary meeting in St. Luke's church, the Rev. C. George Cur-rie, D.D., rector, on Monday evening, March 9. The Rev. R. N. Thomas said Evening Prayer. The rector presided in the absence of the Bishop, who being in feeble health needs to husband his strength to enable him to fulfil many appointments he has a this needs to husband his strength to enable him to fulfil many appointments he has at this season of the year. The Rev. Herman L. Duhring performed the pleasant duty of pre-senting to the Rt. Rev. Fathers in God, the Bishops of North and South Dakota, the Ad-vent offerings of the Sunday schools of the diocese, of the years 1883 and 1884; for the building of churches in those jurisdictions. As the result of the associations giving di-rection to systematic offerings, over \$37,000 rection to systematic offerings, over \$37,000 have been collected for missionary purposes in seven years. During Advent, 1883, 65 schools contributed to build a church in North Dakota. Bishop Walker not knowing where it could be best used, allowed it to be placed at interest. It now amounts to \$1,617.97, 26 schools correctly using Advent 24, \$500 for plike schools gave during Advent's 4, \$500 for a like purpose in South Dakota. Bishop Dunlop is to receive those of the Advent season of this year to build a church in New Mexico or this year to build a church in New Mexico or Arizona as he may choose. Bishop Hare ex-pressed his thanks for the gift, showed how such offerings added to the missionary bishop's manliness as well as aided in the planting of churches in far off fields which would lead many souls to Jesus and cause them to worship Him and thereby glorify God the Father. Bishop Walker said that he had met members of associations when in New York in consultation over the dio-cesan scheme of Sunday School Leesons, and in New York in consultation over the dio-cesan scheme of Sunday School Lessons, and had been most favorably impressed by their earnestness—that the good of the whole church was their aim and not merely the building up of Sunday Schools. He has selected Devil's Lake city as the place for the building of the church for which the money was contributed. He showed what a stimulus such offerings were and how they pladdened the hearts of those for whose

OPINIONS OF THE PRESS.

noble work done by our mission priests on

the borders of civilization. I have several

times made allusion to the Apostolic labors

of the Rev. William Compton, of the diocese

of Algoma, blessed as it is with a bishop and

band of priests, second to none in the

Anglican Communion for steady zeal and

self denial. To-day I would wish to speak

of the marvellous work accomplished by the

Rev. Forster Bliss, of the diocese of Ontario,

in building up the church on the River

Ottawa in the mission officially known as

the "Clara Mission." His parish extends

for 150 miles from end to end terminating on

the north shore of that, till recently, almost

inaccessible lake-Nipissing. The head-

quarters of the mission is at Mattawa, a

mission town on the Ottawa River, where

a brick church and parsonage have been

erected; two more churches have also been

erected during the last year and services are

held at all important points by Mr. Bliss

and his two lay assistants, one of whom, Mr.

Schrader, is shortly to be ordained. The

Canadian Pacific now traverses the region,

which is said to possess good agricultural

capabilities. Mr. Bliss hopes to build two

more churches this season. After the in-

numerable instances of Church supineness

in the older settled parts of Canada, in the

'bad old days," it is reassuring to see how

she is now, in this case as in the North-

West, Algoma and British Columbia, going

ahead of civilization. Any one of your

readers who possesses a map of the Province

of Ontario will at a glance be able to under-

stand the extent of Mr. Forster's work and

In Christ church, Winnipeg, two choral

weddings recently took place, a very rare

occurrence in Canada, and no doubt unpre-

cedented in the North West.

Ontario, March 9, 1885.

the comparative isolation of his position.

The Churchman.

PRIEST AND PHYSICIAN.-The rector of a prominent parish in Chicago is endeavoring to establish a medical mission. In other words, he is seeking for a clergyman who shall have sufficient medical skill to cure the ordinary maladies among his poor. In this way the rector hopes to reach their hearts more surely and more quickly. The idea is excellent, and none the more so because it has already worked wonders in China. Its success in Chicago, following that in Shang-hai, will be another instance of the reflex heavefile of Foreigen Missions way the rector hopes to reach their hearts benefits of Foreign Missions.

forming himself of the condition of those committed to his care. Just as certainly, too, as the physician cannot perform his work by giving lectures upon hygiene and medicine, the clergyman cannot rely wholly or in chief part upon his public preaching. The Standard of the Cross.

THE CLERGY AND PAROCHIALISM-There is surely something wrong when a clergyman fails to feel his responsibility to the whole Church, as well as to his parish. We would not stigmatize it as a moral defect, but we cannot but call it a judicial blindness. A parish, any more than an individual Christian, cannot be so poor, or need so many cided steps towards reopening the college things for itself as not to be able to divide with some who are poorer, in that they have no Gospel, or no Church privileges whatever. It is a dangerous fallacy that till a church has so many communicants, or such and such articles of furniture or comfort, or is able to pay so much salary, it should not be asked to give for the Diocesan, Domestic, or E. P. Crawford, a priest of the diocese of Foreign Missions: or that cuts off its gifts Ontario, and Commander Pocock, R. N., a in those directions because there is a new church to build, or an old debt to pay. Why

Without pursuing the subject further we may here find a lesson in the fact that austerity with its narrow line of demarcation drawn by well-meaning but narrow, sadly mistaken Christians, often helps forward the day is control of the day is control of the demarcation of the demarcation drawn by well-meaning but narrow, sadly mistaken Christians, often helps forward of it. Without pursuing the subject further we terity with its narrow line of demarcation drawn by well-meaning but narrow, sadly mistaken Christians, often helps forward the devil's work rather than the Lord's, as it has more than once in the recoil worked serious and irreparable injury to him who otherwise might have reaped lasting good. We do not know-we perhaps shall never know-how much sweeter and purer George Eliot's life might have been had religion not at first been offered her in such unlovely garb. The Church Press. GOOD FRIDAY.-Why should Good Friday be made a national holiday, as some would have the Legislature declare it? There is it ton and debauchery, without adding to them the most solemn of our holy days. The religiously disposed have ample opportunity for observing Good Friday.

CHICAGO.

from their parishes to attend the meeting. The congregations, if not very large (it was mid-winter) were sympathetic and attentive and the genial hospitality met at their homes by the visitors, was a feature of the occasion. Much good from these services will no doubt result to the cause. The next meet-ing was appointed for St. James's, Macon.

ALBANY.

ALBANY. BALSTON SPA.—Christ church parish, the Rev. Charles Pelletreau, rector, has recently completed a new and beautiful rectory, which is probably as attractive in its appear-ance, and as complete in its appointments as any village rectory in the State. The building is of the Queen Anne style of arch-itecture, planned by Mr. Clarence B. Cuttler, of Troy. It stands upon a pretty enclosure, a few feet from the church, on the principal avenue of the town; and is a valuable con-tribution to the many pleasant features of the place. The house is of wood, two stories and attic, with high pitched slate roof; the lower part of the rectory is painted in drab, stained in creosote. A plazza running north and east, eight feet in width by about sev-enty feet in length, will be a delightful re-sert in summer. The first story of the build-ing contains two parlors, a study, dining

sert in summer. The first story of the building up of Sunday Schools. He has ing contains two parlors, a study, dining room, kitchen, china-room, and kitchen pantry. Two wide halls running north and east are provided, as are also the dining room, pantries and kitchen, with hard wood floors. The wood work in the parlors, dining room and stairs is ash and cherry rubbed down and polished. The study is in Cali-fornia red wood, with high cherry mantel carved and pannelled, and provided with shelves for books and spaces for bric-a-brac. An open fire-place, with brass fender, and-irons, and polished jet front-plece, makes this a most delightful feature. The book-cases are permanent fixtures, curtained and with brass bars. The upper sections of four windows in this room are entirely filled with

That Deadwood, Tombstone, and Devil's Lake were a text for a sermon that would be productive of the greatest results; that the offerings then presented were to save souls from the evils which those names tyrified. A course of earnest Lenten services was held in St. Jude's church, the Rev. W. H. Graff, rector, closing on Friday evening, March 13. The Rev. W. N. McVickar, D.D., rector of Holy Trinity church, preached the opening sermon on Monday evening. On Tuesday evening the preacher was the Rev. S. D. McConnell of St. Stephens; Wednes-day the Rt. Rev. William D. Walker, S.T.D., Bishop of North Dakota; Thursday, the Rt. Rev. Wm. Bacon Stevens, D. D., LL.D., Bishop of Pennsylvania, and on Friday the Rt. Rev. John Scarborough, D. D., Bishop of New Jersey. hat Deadwood, Tombstone, and Devil's

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of New Jersey. The annual meeting of the Pennsylvania branch of the Women's Auxiliary to the Board of Missions was held in the lecture Board of Missions was held in the lecture room of Holy Trinity church on Tuesday, March 10. The Holy Communion was ad-ministered in the church by Bishop Stevens, assisted by the Rev. W. H. Graff. After an opening service in the lecture room by Bishop Garrett of Northern Texas, Bishop Bishop Garrett of Northern Texas, Bishop Stevens made a brief address in which he referred to the importance of mission work, and commended the members of the society for the good they had accomplished. Ad-dresses were made by Bishop Garrett, the Rev. Colbraith B. Perry, of Baltimore, Mr. Gardiner, Miss Emory, and the Rev. Mr. Graff; in the afternoon addresses were de-livered by Bishop Hare and Miss Carter. The receipts and expenditures from 1883 to 1884 were as follows : Indian Hope Mission, cash \$6.310.57, value of boxes \$1.451.94; Do-mestic Committee, cash \$1.381.92, value of boxes \$17,046.57; Foreign Committee, cash mestic Committee, cash \$1.381.92, value of boxes \$17,046.57; Foreign Committee, cash \$1,718.49, value of boxes \$110; Freedman's Committee, cash \$1,400.23, value of boxes \$1.150.41. Total amount dispensed, \$30,-570.13. The Board of Missions reported the cash receipts from the Diocese for the year: for Domestic Missions, \$39,398.58; Foreign Missions, \$17,823; Women's Auxiliary, \$30,570.13. Total, \$87,791.71.

COLORADO.

Important Church doctrines have been dis-cussed. The following subjects have been treated: "What is Conversion?" "What is Regeneration?" "Is Confession Necessary?" "What is Meant by Absolution?" "What is Faith?" "What is the Unpardonable Sin?" The mission closed the third Sunday in Lent, an early Celebration giving the key-note to the day's life and work A course A LETTER FROM THE BISHOP.—Bishop Spalding writes: "You are always glad of Church News such as shows progress in the work, especially in the missionary jurisdic-tions. Perhaps one of the best tests of the life and wide influence of the Church in any field, is the demand on the part of the people field, is the demand on the part of the people in its new and growing towns, for churches and parsonage homes for missionaries. If we find that in any such place the people are securing and giving suitable lots and sub-scribing according to their ability, so that three-fourths of the amount necessary for a church or rectory, or both, can be raised at home, provided the balance of the amount meeded can be contributed through the Bish-op from outside sources—if we find many meeded can be contributed through the Bish-op from outside sources—if we find many such places in a missionary jurisdiction, we ought to be thankful for such proof of Church life, vigor and progress. Having had per-sonal experience of missionary work in New York City, in Maine, Massachusetts, Rhode Island and Pennsylvania, I know it to be a fact that there is generally required quite the same proportionate amount of aid from outside, to the building of country and vil-lage churches and even more for chapels in large cities. Thus the Bishop is fortunate who by giving \$300 can secure a church costlarge cities. Thus the Bishop is fortunate who by giving \$300 can secure a church cost-ing secure, or by giving \$500 can build a church costing \$2,000, or by a contribution of \$1,000 can stimulate such local liberality as to secure a church worth from \$3,000 to \$5,000. Every bishop and every missionary of experience knows such aid to be necessary in dioceses as well as missionary jurisdic-tions, at the east as well as at the west. And such aid for missions in the dioceses, and at such aid for missions in the dioceses, and at the east is generally secured without diffi-

"But the missionary bishop labors under peculiar disadvantages. He cannot go, nor can his missionary go, to the centres of wealth and liberal Churchmen to plead the THE LIVING CHURCH.

spring. This is the only mining town of those referred to. All the others are agri-cultural, commercial, and manufacturing places, which are already influential, and of indoubted permanency. Meanwhile, the Church schools and Church hospitals need fostering care and help. And the extra mis-sionaries the Board are not able to give us, need their promised stipends. And their travelling expenses are to be provided for. If any one think it possible to do all this work without a good deal of outside help let him send us the solution of the problem! We trust, however, that good Church people who read this, will believe what we say and have confidence in our judicious use of the money they will send, to help us to do this great, and indispensable work for Jesus Christ." MENTAL and physical rest scientifically applied, the most curative Baths, the most approved of the Move-ment and Water Cures. Oxygen, Blectricity, Massage and Hygiene are among the methods, employed to meet the in-dications of individual cases, at Shattuck's Rest Cure, Bloomsburgh, Pa. Special rates to clergymen and physi-Scrofula diseases manifest themselves in the spring. Hood's Sarsaparlila cleanses the blood and removes every aint of scrofula.

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POEMS OF W. M. PRAED.

ALABAMA.

TUSCALOOSA—Christ Church.—On Monday February 23, the Bishop of the diocese visi-ted this parish, the Rev. J. H. Stringfellow, rector, and admitted to the order of deacons

Mr. John J. Harris. Mr. Harris will not take further orders, but, while continuing secular work, will give such aid as may be needed to the rector of the parish.

The Bishop at the same time confirmed

MISSISSIPPI.

OxFORD.—A mission of eight days has been held in St. Peter's church, beginning with Sunday, March 1. It has been a source of great blessing and profit to the people. The ends sought have been the awakening and reviving of the community and thorough instruction in Church tracking.

and reviving of the community and thorough instruction in Church teaching. The dean of St. Peter's, the Rev. Edward Lewis, has been assisted by the Rev. J. T. Hargrave, rector at Holly Springs. Three services have been given daily, and at each service a ser-mon has been preached. At the morning service a series of discourses have been de-livered by the Rev. J. T. Hargrave, upon "Holy Living;" at the afternoon hour an ex-pository discourse by the dean, and at night, important Church doctrines have been dis-cussed. The following subjects have been

note to the day's life and work. A course

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MARCH.

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1st-Washing clothes in the usual manner is decidedly hard work. There is an easier way.

2d-The labor never can be made less until a new method is adopted. Are you willing to learn a better way?

3d-More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan.

MAGNETIC SOAP IS THE

Best and Cheapest in the Market.

Flannels will always remain soft and flexible, and will not shrink if washed with MAC-NETIC SOAP. The reason why clothes turn yellow is on ac-

countof Rosin in the Soap. There is

NO ROSIN IN THIS SOAP

consequently it will leave clothes pure and white. With MACNETIC SOAP you can do your washing with half the labor and in half the time than with any other Soap.

This Soap is made from materials that are absolutely pure, possessing ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows:

ngurango

Take one bar, cut into thin shavings, boll in one gallon of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Scap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

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March 21, 1885.

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COMMUNION, PLATE. MEMORIAL. TAB LETS VASES CROSSES LECTERNS ALMS. BASONS CHURCH. LIGHTS. ETC OTTO . GAMETNER . Decorator

MARCH. 15. Sunday, A. M., Trinity; 5 P. M., St. Philip's (colored); 30 P. M., Trinity, Omaha. 17. Tuesday, St. John's Mission, Omaha. 19. Thursday, Papilion. 20. Friday, Grace Mission. 22. Sunday, Beatrice. 23. Monday, Wymore. 29. Paim Sunday, Ashland. Holy Week in Omaha: Easter Sunday, A. M., Trinity; 19. M., St. Barnabas; 7:30 P. M., St. Mark's, Omaha. APRIL. Ye. M., St. Barnabass, 7:30 P. M., St. Mark's, Omaha. APRIL.
 Tuesday, Brownville.
 Wednesday, Nemaha City.
 Thursday, Falis City.
 Thursday, Falis City.
 Sunday, Lancoln.
 Sunday, A. M., St. Mary's, Nebraska City; P. M., St.
 Augustine's, (colored.)
 Wednesday, Chapter Meeting, Omaha.
 Sunday, North Platte.
 Wednesday, Grand Island.
 Wednesday, Grand Island.
 Friday, Schuvler. Place,

of sermons was delivered during the day upon "The Past, the Present, the Future of the Church Catholic, and the Union of Chris-tendom through the Anglican Faith." The work of this mission has been animated by a spirit of intense earnestness and devout-The congregations have been good and have expressed much benefit from the services. Dean Lewis has labored with unusual zeal and concern for the spiritual good of his flock.

wealth and liberal Churchmen to plead the wants of his field. Printed appeals and let-ters in the Church papers, if read, make too Aittle impression. The field is far off, there is no personal knowledge of it. It is apt to be thought the statement is an exaggeration, when really it cannot tell one-half of the real truth of the case. It cannot be made to ap-pear how necessary it is that there should be no delay, no loss of the opportunity. And besides some will say. 'Why not get a loan from the American Church Building Fund Commission?' as if that were an easy thing to do, and the incubus of a debt. and inter-est to pay and a church unconsecrated, were desirable! No! Mr. Editor, such pleadings evade the real issue; great and general lib-erality in giving for this all important ob-ject is indispensable to Church extension and healthful growth at the east, and infin-itely more so, if that were possible, at the wwest!

MAY. Friday, Schuyler. Sunday, Fremont, Monday, Blair. Tuesday, Decatur. Wednesday, Teka.nah. Sunday, Crete. Monday, Ulysses. Tuesday, Hastings. Wednesday, Harvard. Wednesday, Annual Council. ARTISTIC Stained Glass, PITTSBURGH. Company's Building, 232 Walnut St., Philadelphia. THE BISHOP'S APPOINTMENTS MARCH. 22. A. M., New Brighton; evening, Rochester. 25. Evening, Grace church, Pittsburgh. 29. A. M., Kittanning; evening, Freeport. APRIL. One Hundred and Eighty-Second Semi-Annual Statement of the Assets of the Company. 1, 3, 5, 7 & 9 Madison St. January 1, 1885. First Mortgages on City Property, Real Estate, Philadelphia, Baltimore, and Indianapolis, United States Loans and Loans of the States of Pennsylvania and New Jersey, Boston, Hartford Baltimore and other City Loans. Pennsylvania, Philadelphia and Eric Lehigh Valley, and other Companies' Bonds and Stocks, Cash in Bank and Bankers' hands, Loans with Collaterals. Notes Receivable and unsettled Marine Premiums and Book Accounts due Company, Net Cash Fire Premiums in course of transmission, Accrued Interest and all other Property, APRIL. 1. Evening, McKeesport. 2. Evening, St. John's, Pi'tsburgh. 3. Evening, Monongahela City. 5. A. M., Brownsville; evening, West Brownsville. 6. Evening, Dunbar Furnace. 7. Evening, Scottdale. 12. P. M., St. Cyprian's, Pittsburgh; evening, Emman-nel, Allegheny. 16. Evening, Bradford. 17. Evening, St. John's, Erie. 18. Evening, Materford. 19. Evening, Materford. 20. Evening, Waterford. 21-23. Miles Grove. 20. Evening, Materford. 21-23. Miles Grove. 20. Evening, Materford. 21-23. Miles Grove. 20. Evening, Sharon. 24. Evening, Sharon. 26. New Castle. Corner Michigan Avenue, Chicago. FOR CHURCHES, Stained Manufactured by George A. Misch 217 East Washington Street, Chicago Glass. Illinois. W. H. WELLS & BROTHER, COMPANY. Reserve for Re-insurance, Reserve for Unadjusted Losses, and other Liabilities, Surglus over all Liabilities, STAINED GLASS WORKS ject is indispensable to Church extension and healthful growth at the east, and infin-itely more so, if that were possible, at the weest! "The Missionary Bishop of Colorado is also Provisional Bishop of Wyoming; two entire-ity distinct and separate jurisdictions, each with an area about as extensive as all of New York, Pennsylvania, and New Jersey. In each of these jurisdictions there is an en-creasing desire for churchs growth to be unusually encouraging. To give a few ex-amples: There is a farming and ranche com-munity, La Jara, where the leading people were once rich and prominent in a great parish in the second city in the union. They are now poor. The Bishop has to give \$150. If the people can secure this small amount of outside aid, they will cut logs in the two their own work and erect a very pretty log chapel that will seat a congregation of nine ty, with land enough for church and ceme tery. One would think some reader would at once send a check to the Bishop for this "In each of two other places, Salida and 48 & 50 Franklin St., Chicago. MENEELY & COMPANY, West Troy, N. Y., Bells, For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others. D MCSHANE BELL FOUNDRY Manufacture those celebrated BELLS and CHIMES for Churches, Tower Clocks, etc. etc. Prices and Catalogues sent free. Ad-dress H. MCSHANES CO., Baltimore, Md. MENEELY BELL COMPANY. THE FINEST GRADE OF CHURCH BELLS Greatest Experience. Largest Trade. Illustrated catalogue mailed free. Clinton H. Meneely Bell Company, Troy, N. Y. of outside aid, they will cut logs in the mountains, haul them to the place, give chapel that will seat a congregation of nin-ty, with laad enough for church and ceme-tat once send a check to the Bishop for this 3.50. "In each of two other places, *Salida* and *Buena Vista*, there is required \$300 in addi-tion to \$200 already secured. In each of two others, *Trimidad* and *Lander*, (a part of our fourishing Indian Mission) \$500 should be forthcoming and will be necessary to suc-cess. For Buffalo, Wyoming, \$1.000 in meaded. The same is requisite for a working mease building, in a populous community of vorking men, in one part of which the lergyman will live with his family. And su inficient gifts to make each of these churches a memorial to some dear friend departed This failing, there is no resource but the many gifts of many persons, the "two miters of the poor widow, as well as the savings of those who are better off, from their more abundance. Aspen, the new "Leadville," a many think it, will require a church this Send for Price List and Circular! WEBER PIANOS. "NO TENSION" SEWING MACHINE. NOISELESS-LIGHTEST RUNNING. Most Beautiful and Durable Work, AND DOES NOT INJURE HEALTH. Willcor & Gibbs S. M. Co., 658 Broadway, N. Y. 242 Wabash Ave., Chicago Bailey's CORRUGATED GLASS REFLECTORS !! A wonderful invention for lighting CHURCHES Opera Houses. Hulls Store-rooms, &c., &c., Latest and hand some designs. Satisfaction guarana teed. Plainer styles for manufactories Send for illustrated catalogue and Price List. For Gas or Oll. WEBER MUSIC HALL, CHICAGO. **ODID O** BAILEY REFLECTOR CO., 118 Wood St., Plitsburgh, Pa Japanese or Church Fairs. Committees desiring to raise funds for their church will be furnished with an assortment of fine Japan-sea articles for sale, with privilege of returning un-sold portion, and payment after Fair. 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\$1,925,961,6 \$12,861,55 666,200,6 \$24,060,0 \$686,390,0 608,458,6 \$332,404,0 \$22,862,9 \$244,357,0 112,724,5 \$9,087,235.4 Total Assets, LIABILITIES. \$3 000 000.0 2,516,208.0 442,146.0 3,128.880.0 \$9,087,285.40 CHARLES PLATT, President. WILLIAM A. PLATT, 2d Vice President. EUGENE L. ELLISON, Assistant Secretary. MARINE, ALAND AND FIRE INSUKANCE. PERPETUAL POLICIES 'SSUED ON BRICK AND STONE DWELLINGS ACENCIES IN ALL PROMINENT CITIES AND TOWNS. Sillustrated Catalogue of Vegetable and Flowe Seeds, Plants, Bulbs, Carden Tools, etc. FREE to all applicants. Market Gardeners send for wholesale list FREE BY MAIL, J. B. ROOT & CO., Rockford, Illinois. BUY NORTHERN GROWN SEEDS. No Seeds r Flowers, Vegetables and Crops, than our reliable Northern Crown Seeds, tested. Don't buy worthless Seeds when for less money ours are delivered FREE MAIL at your door. Catalogue free. JOHN A. SALZER, La Crosse, Wis. The Great Church Licht. RINK'S Patent Reflectors give the Most Powerful, the Softest Oreapest and the Best Light known for Churches, Stores, Show Windows Parlors, Banks, Offices, Picture Galleries, Theatres Interes, Show Windows L. P. FRINK. 551 Pearl Str t. N. Y. ĞR : A 010 59 Carmine St., New York. MEMORIAL : WINDOWS Hand Book by mail free. ECCLESIASTICAL : METAL : WORK Hand Book by mail free. SILK-BANNERS - LETTERED -IN - COLD Hand Book by mail free. W oven Cluny Tapestries in red and gold, green and gold cream-white and gold. Suitable for Dossals. White Silk Embroide ries and Purple and White Galloons for Lenten Decorations. BUY NORTHERN CROWN SEEDS. Catalog