

The Living Church.

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

Vol. VIII. No. 5.

CHICAGO, SATURDAY, MAY 2, 1885.

Whole No. 339.

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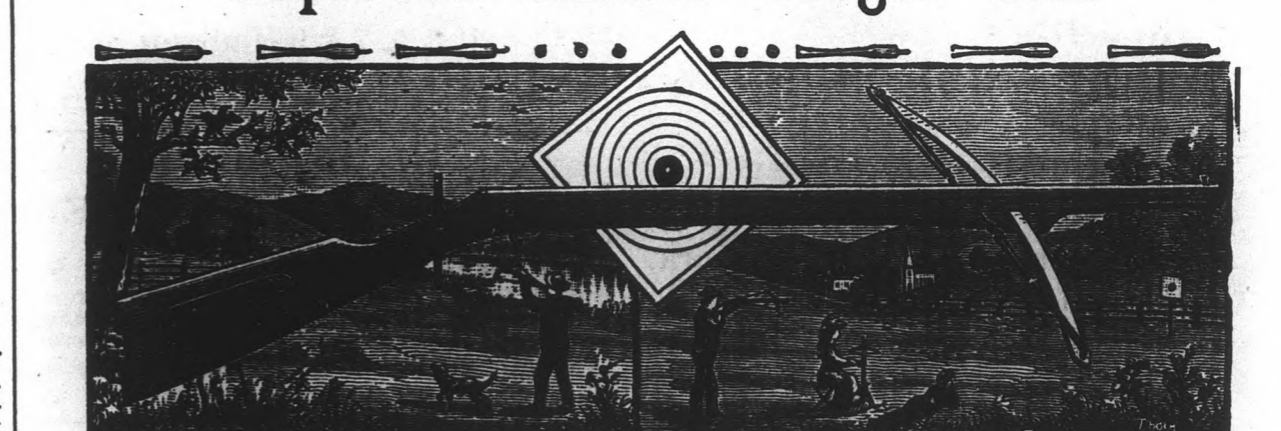
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The Living Church.

SATURDAY, MAY 2, 1885.

THE BREAD OF LIFE.

BY JENNIE MARSH PARKER.

Dear Lord, and can it be
That Thou hast bidden me
To break my fast—my hungry soul to fill—
With that blest company
In heaven's purity—
The host of angels, loyal to Thy will?

I know it is not meet
That one, whose sinful feet
Are ever prone to choose the evil way,
Should come Thy courts within,
From where these feet have been.—
"Come unto Me," Thou sayest. I obey.

And, dear Lord, as I come,
Let all of earth be dumb,
That my vexed soul thy temple calm may
be,

And yearning to be fed
Of Thee, the living Bread—
A sweet foretaste of heaven and of Thee.

O blessed company,
Enwrap in ecstasy,
What place have I where angel's food is
given?

"Lift up your hearts," He saith,
"Nor hunger unto death—"
One Bread I break for all of earth and
heaven."

Rochester, A. D. 1885.

NEWS AND NOTES.

Harper's "Drawer" makes a good hit this month, when it says, referring to the deceased wife's sister's marriage question in England, that it is a pity that the advocates of the measure did not begin by marrying the right sister. There is both wit and wisdom in this remark, at least in very many cases.

ONE of the first acts of the new Bishop of London, Dr. Temple, has been to visit the famous church of St. Alban (Mr. Mackonochie's), for the purpose of administering Confirmation. His two predecessors in the see, Drs. Jackson and Tait, persistently refused to visit the church, and this proof of Dr. Temple's liberality is hailed with great satisfaction by all but the rabid persecutionists.

THE Bishops-elect of Lincoln (Dr. King), Exeter (Dr. Bickersteth), and Brisbane (Mr. Webber), were consecrated in St. Paul's Cathedral, London, on the Festival of St. Mark. The Primate was, of course, the Consecrator, and the sermon was preached by Canon Liddon. No details of the ceremony have as yet been received in this country.

THE misunderstanding between England and Russia will at least have the good result for the former nation of strengthening its hold on its great Eastern Dependency. The Indians are well aware that while England's rule may not be without grievances, that of Russia would be barbarism, and they have rallied to the aid of their present suzerain in an unexpected eager manner.

THE official decree, to which reference was made in this column last week, granting precedence to the Roman Hierarchy in Ireland, speaks of the disestablished Church as "Protestant Episcopalian." The term is very unfortunate, and has aroused much criticism in England, but could not probably have been avoided, there being now legally no "Church of Ireland."

BISHOP SELWYN is visiting England in the interests of the Melanesian Mission. As an instance of the blessing that has rested upon the labors of the martyr Patteson and his successor, Bishop Selwyn was able to relate that some of the very men who had taken part in the martyr's death had recently assisted him in setting up a cross on the site of the tragedy, and that he had sat down to meat in the village of the tribe which had accomplished it.

COMPLAINTS are being made in England, and apparently with justice, that the Revised Edition of the Old Testament will be purchasable, and at a somewhat high price, only in conjunction with that of the Revised Version of the New Testament, two million copies of which were sold at the time of its issue, and many of the purchasers of which may not desire to pay for it a second time. Is the same rule to be followed here?

THE death of Earl Cairns, a former Lord High Chancellor of England, removes from the ranks of the Low Church party one of its staunchest and sincerest adherents. An Irish Protestant, with all the characteristics that the two adjectives imply, he was profoundly pious, and his whole career was remarkable for singular rectitude and straight-forwardness. Like his successor on the Woolsack, Lord Selborne, he was a successful and earnest Sunday school teacher.

THE notorious Church Association presented a perfunctory petition to the Queen against the consecration of Dr. King. The charge of un-sound (that is un-Church Association) teaching is supported by a list of books "which the Bishop-elect has commended." It is a pity that they stopped here. In his public lectures on "Parochialia," the Professor recommended his students to read, *inter alia* (1)—*The Baptist Handbook*, (2) *The Ignatian Exercises*, (3) *The Catena of Chinese Buddhism*, (4) the best sporting novels. By a judicious selection from these works Dr. King could have been represented as (1) a schismatic, (2) a Jesuit, (3) a Buddhist, (4) an encourager of profane swearing.

ENGLAND may well congratulate itself at present upon the virtual independence of Canada, for otherwise, harassed already with wars and rumors of wars, she would have to undertake the suppression of the rebellion in the North West Territories. As it is the burden falls entirely upon the new Dominion which is prosecuting its unexpected and unwelcome task with vigor and enthusiasm, though the belief is happily gaining ground that both justice and expediency demand compromise rather than a victory by force of arms. The fact is, that these half-breeds are an exceptional body of persons, who should be legislated for in an exceptional way. As long as they were left alone in the wilderness under the politic sway of the Hudson's Bay Company they were happy enough after their own fashion. But gradually civilization crept up to them, and they did not relish it any more than did their Indian ancestors. The pioneer settler trespassed on their hunting-grounds; the land surveyor parcelled out their lands. Let the government give them a reservation where Riel and his merry

men could live as they lived in days of yore. Out of her enormous territory the Dominion could afford a slice for such an object as this.

SEVERAL ancient customs were observed in the city of London, on Good Friday. After morning service in the Priory Church of St. Bartholomew the Great, West Smithfield, an ancient bequest was carried out under the supervision of the rector and the church warden, by whom twenty-one new six-pences were placed on a tombstone in the old churchyard and were picked up by an equal number of poor widows belonging to the parish. This quaint custom has been maintained for a period long anterior to the Reformation. The money gift has been preserved, although the name of the benefactor has been lost. Another ancient Good Friday custom was observed at All-hallows church, Lombard street, where, in accordance with the will of Peter Symonds, which dates so far back as the year 1586, sixty of the younger boys of Christ's Hospital attended divine service in the morning and afterwards received a new penny and a bag of raisins. It was stated that this was the two hundred and ninety-first celebration of this quaint ceremony. As a supplement to this bequest, another citizen of London, William Petts, in the year 1692, directed that the minister who preached the sermon on Good Friday should have 20s., the clerk 4s., and the sexton 3s. 6d., besides providing for the distribution of smaller sums of money among the children of the ward and Sunday schools. S.

REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

XXI.

THE ENGLISH CHURCH NEVER THE ROMAN CHURCH.

It is a great mistake to suppose that, before the Reformation the Church in England was the *Roman Church*, and after the Reformation the *English Church*. It was always the same English Church from the time England received Christianity, and long before the English were a nation. Its legal name was the English Church—*Ecclesia Anglicana*—and neither its name nor its organization, nor the essentials of its faith and worship, have ever been changed. In the reign of King Alfred, the Church of England leased a piece of property to the Crown for 999 years. A few years ago the term of the lease expired and the property reverted to the present Church of England as being the identical corporation which leased the land a millennium before.

But all this is not to deny that during the Middle Ages, the English Church became corrupt in many ways; and by a series of successful encroachments on the part of the Bishop of Rome, backed by the "Forged Decretals," by the superstition of the times, and by the vices of some of the kings, was gradually brought under the yoke of Italy. Thus a reformation became necessary in order to free and purify the English Church. Let me illustrate:

Napoleon the Great extended his

imperial usurpation over the kingdom of Prussia; but Prussia was still Prussia, and retained her own government and royal succession. By and by Prussia freed herself from Napoleon's tyranny. Did that make her a new nation? Was she not the same old kingdom that she was before? Or, to bring the matter nearer home, here in North America are two sister Churches, the Church in the United States and the Church in Canada. Suppose our "Presiding Bishop" should, by a system of shrewd and unscrupulous aggression—such as bribing the Governors of Canada, and circulating skillfully forged documents which deceived many of the Canadians into believing that our Presiding Bishop really had an ancient and divine right to the obedience of all Canadians—usurp dominion over the Canadian Church. Suppose the Canadian Church was thus forced, against her own interests and honor, to submit to this foreign interference, but all the while kept up a *protest*, maintained her old name, and her own *prayer book*, and her own *succession* of bishops, and her own diocesan and general *conventions*, would she really cease to be the same old Church of Canada? And if after a time she should find out that she had been originally *independent*, and so should simply decide that the great American Bishop had no just authority over her, and should find herself strong enough to resist his interference, would that make her a new or different Church? Would it sever her historic continuity? Would it break her fellowship with the Apostles? Not at all. Now this was precisely the case of our own Church, as she was gradually brought under the dominion of the Bishop of Rome—struggling manfully the while against his usurpation, and at last throwing it off. Surely there was no making of a new Church. If a man is enslaved and escapes from bondage, he is the *same* man; if he is taken sick and recovers, he is the *same* person; if a chariot gets covered with mud, and is washed, it is the *same* chariot.

In the Arabian tale, "Sinbad the Sailor," after his fifth voyage, was living on an island, when a monster, called the "Old Man of the Sea," dropped down upon his shoulders, and rode poor Sinbad almost to death. By and by, Sinbad made the Old Man drunk with wine, and throwing him off, was free again. Sinbad the Sailor was Sinbad the Sailor before the Old Man of the Sea mounted him; he was Sinbad the Sailor while the Old Man of the Sea was on his back; and he was the same Sinbad the Sailor after he had cast him off. Our Church, in like manner, was an Island. The *Old Man of the Papal See* [forgive the *paronomasia*] jumped upon our Church and rode it like a beast of burden. Like Sinbad, we threw him off; we bathed and refreshed ourselves; but (thank God), we remained the same old Catholic and Apostolic Church, without losing our Orthodox Faith, our Apostolic Succession and Fellowship, our historic continuity, our lawful Sacraments and Worship, or our divine jurisdiction and authority.

Until the Norman Conquest (A. D. 1066), the Bishop of Rome had very little authority over the English Church. In the seventh century, Wilfrid, the Archbishop of York, was the first English

Churchman to appeal to Rome. The Roman Bishop sustained him, and pronounced eternal anathemas on all who should refuse to abide by his decision. But he was dealing with *Englishmen*, not with the effeminate races of Southern Europe. The King of Wessex convened a synod which ruled that Wilfrid's appeal to Rome was a *public offense*, and cast him into prison. At the same time, the Archbishop of Canterbury refused to notice a summons from the Bishop of Rome to attend a council.

After Wilfrid had been set at liberty, and allowed to return to his diocese, through the kindly mediation of the Bishop of London, he again appealed to Rome on the same question—the division of his diocese. For this second offense against the authority of the English Church he was deposed and excommunicated, and the sentence of the Bishop of Rome was set at naught.

When St. Cuthbert was Archbishop of Canterbury his friend Winfrid ("St. Boniface"), an Englishman who had converted a large part of Germany, advised him to bring the English Church under the authority of Rome, as he claimed he had done with the Church in Germany.

In the first place this proves that the Church was *not* already in submission to Rome; and in the second place, when St. Cuthbert—pleased with the idea—called a council of the English Church, at Clovesho, A. D., 747, and proposed, as an entering wedge, that difficult cases in the English ecclesiastical courts should be referred to Rome, "the council refused to compromise the dignity of the Church, and the Archbishop was declared the Supreme head."

In the eighth century, when the great controversy about "image worship" was agitating the whole Church, the Bishop of Rome declared in favor of the *semi-idolatry*; but the English, so far from owning his supremacy, stood out boldly against his decree, and in company with the Gallican Church, sided with the Greeks.

The Bishop of Rome, of course, as being the foremost Prelate and the only Patriarch in the West, was justly respected for his office, and accorded a primacy of honor. But Roman ambition was leading to the gradual submission and subjugation of the leading provinces and dioceses of Europe; and during the unhappy reign of Offa—the most powerful of the Saxon Kings—the Bishop of Rome, like the camel in the fable, got his front feet within the door of the English Church. Offa was a very cruel and licentious king, and being at variance with the Archbishop, he determined to elevate the diocese of Lichfield into an archbishopric in his own kingdom. Accordingly by offering the Bishop of Rome a vast *bribe*, which he was base enough to accept, he succeeded in getting the "pall" for the Bishop of Lichfield, which, however, remained an archdiocese for only fifteen years. In bestowing the pall, the Bishop of Rome made the first notable aggression on the liberties of the English Church. He insisted that Offa should receive two Roman legates, and allow them, in spite of the protest of the Archbishop, to hold a council in England. It was a small thing in itself, but a *bad precedent*.

The second aggression was brought about in this way. Offa, toward the end of his life, to atone, forsooth, for his grievous crimes, established a tax of one penny a year on every family of his kingdom, to be sent to Rome. This was the beginning of "Peter's Pence." (A. D. 855.)

The part played by that wicked King

Henry VIII in freeing the Church of England from Roman tyranny, is thus well offset by the fact that an equally wicked king was the means of opening the way for that tyranny seven hundred years before.

Meantime the "False Decretals" which were forged about A. D. 836, claiming that Christ had constituted Rome, the Head of the Church, etc., were doing their pestilent work throughout Europe, and opening the way for further encroachments on the divine liberties of the Anglo-Catholic Church.

All scholars, Roman and Protestant, now admit that these decretals were only a "clumsy forgery." Doctor Fulton, in a thoughtful and suggestive note, says of them: "They might well be called the most prodigious disgrace of Christian literature, of which a history, and a complete translation, would be the most crushing reply to the modern Papal pretensions." ¹

(1.) Am. Ch. Review, Jan. 1885, p. 293.

CHRIST THE PHYSICIAN.

BY SISTER BERTHA.

Every new experience of life opens to the Christian, personal knowledge of Christ in His varied and wonderful character. As we think over the names by which He has revealed Himself to our souls, each one reaches some deep need of our nature and satisfies it; so pain and sickness teach us in a special way what He is to us as a Physician, and we seem to clasp anew that strong hand of love and feel a new security in its grasp; we enter more profoundly into the depths of that wonderful love.

"They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners, to repentance." (St. Matt. xi:17.)

Souls and bodies are so closely allied in their laws of working that what is told us of sickness and healing of the body, through the Scriptures, answers as a continual parable of the soul's life. The terrible disease of leprosy is always a type of the more terrible disease of sin, and the healing touch of the Saviour on the loathsome body, that of His deeper healing into spiritual life and strength. Anyone who has been blessed by the gift of a good physician can understand what help and comfort and newness of life, Christ can bring to the soul.

The Prophet Hosea expostulates with God's people: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian and sent to King Jareb, yet he could not heal you nor cure you of your wound." And then he pleads with them, "Come and let us return to the Lord, and He will heal us"—giving God's own gracious assurance, "I will heal their backsliding, I will love them freely." (Hos. v:13; vi:1; xiv:4; Jer. iii:22.) Jeremiah makes the same lament: "They have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace. Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people recovered?" And God answers, "Behold, I will bring health and cure, and I will cure them and will reveal unto them the abundance of peace and truth." (Jer. viii:11,22; xxxiii:6.) "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings." (Mal. iv:2.)

See the parallel. When we are sick we tell our physician all our trouble and trust that he will use such remedies as will cure us. Wisely he questions, sees

hidden causes that in our ignorance we do not understand, uses means we could never have thought of, and then patiently awaits the result, watching from day to day to see the evil subdued. Sometimes the remedies are so painful and severe we doubt if they can be good, we do not know what result he expects, and we are often disappointed, thinking we are growing worse; but if we have entire confidence in our physician we trust his wisdom and skill even through long suffering. Is not this the way with Christ? when we cry, "Heal me, O Lord, and I shall be healed, save me and I shall be saved," (Jer. xvii:14). He knows so well all the hidden evil and the means to eradicate it, He knows when "the whole head is sick and the whole heart faint, and from the sole of the foot unto the head there is no soundness in it, but wounds and bruises and putrifying sores," "they have not been closed, neither bound up, neither mollified with ointment," but, "He healeth the broken in heart, and bindeth up their wounds, giving medicine to heal their sickness." (Isa. i:5, 6; Psa. and Psalter clxvii:3; ciii:3). How patiently He bears with us while we fret against His remedies, thinking surely there is some mistake in the trial and sorrow, while He is only watching to see it work out our highest good—restore us to health. How often we frustrate His designs by our impatience, just as sometimes in our own sicknesses, when quiet acquiescence would so often bring the healing sooner. Let us trust ourselves utterly in the hands of our wise, patient Physician as He probes deep into the wounds that sin has made, as He applies the needed, often painful, remedies, as He sees the result He intended from the first, gradually working itself out, "that we might be partakers of His holiness." (Heb. xii:10, 11; 1 Pet. v:10; 1 Pet. i:6, 7.) Then can we say with David's assurance, "O Lord, my God, I cried unto Thee, and Thou hast healed me." (Psa. xxx:2.) Have you ever felt the strong, tender hands of a skillful surgeon in their sure touch, and learned to bless the pain he caused? Then you know something of what the dear Christ's healing hands are when laid upon your soul, even when they seem to cut deep into the very life. There is balm in Gilead, there is a Physician there, who will not "heal slightly," but will bring new life, as when He laid them on the loathsome leper, saying, "I will, be thou clean;" or when their touch drove away the fever from Peter's wife's mother. Then how patiently does the physician listen to often repeated complaints, and our wishes that he would try something different; how he bears with our fretfulness and distrust, soothes and sympathizes, and yet goes on quietly with what he knows to be best to lead us back to health. Is not this, too, the way that our patient Christ deals with us day after day, year after year? healing our diseased souls till we reach that land where "the inhabitant shall not say, I am sick, and the people that dwell therein shall be forgiven their iniquity." (Isa. xxxiii, 24.) The message He sends now to sick souls is the same He sent "before His face whither He Himself would come, "say ye to the sick, the Kingdom of God is come nigh unto you," and "the Kingdom of God is righteousness, and peace, and joy in the Holy Ghost." (St. Lu. x:1, 9; Rom. xiv:17). And at last in that land where sickness and pain of both body and soul is banished forever, they shall eat of that "tree of life which bore twelve manner of fruits and yielded

her fruit every month and the leaves of the tree are for the healing of the nations;" for the promise stands sure, "to him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." (Rev. xxii:2; ii:7.)

THE SUNDAY MORNING'S DREAM.

My first day of returning health, after many weeks of severe illness, was a bright Sunday in June. I was well enough to sit at an open window in my easy-chair; and, as our house stood in a pleasant garden in the suburbs of London, the first roses of the year scented the soft breeze that fanned my pale cheek and revived my languid frame. The bells of our parish church were just beginning their chimes, and the familiar sound awakened in me an intense longing to be with my family, once more a worshipper in the house of God. I took up my Bible and Prayer-Book, which had been placed ready on the table beside me, intending to begin to read when the hour of the eleven o'clock service should be announced by the ceasing of the bells; and, in the meantime, closed my eyes and soothed my impatient wishes by picturing to myself the shady avenues of blossoming limes that led to our church, and the throngs that would now be entering it for the public worship of the day.

All at once I seemed to be walking in the beautiful churchyard, yet prevented from gratifying my eager wish to enter the church by some irresistible, though unseen, hand. One by one the congregation, in their gay Sunday dresses, passed me by, and went in where I vainly strove to follow. The parish children, in two long and orderly trains, defiled up the staircase into the galleries, and, except a few stragglers, hurrying in as if feeling themselves late, I was left alone.

Suddenly I was conscious of some awful presence, and felt myself addressed by a voice of most sweet solemnity, in words to this effect:—"Mortal, who by divine mercy hast just been permitted to return from the gates of the grave, pause before thou enterest God's holy house again: reflect how often thou hast profaned his solemn public worship by irreverence, or by inattention, which is, in his sight, irreverence: consider well the great privilege, the unspeakable benefit and blessing, of united prayer, lest by again abusing it thou tire the patience of thy long-suffering God, and tempt him forever to deprive thee of that which hitherto thou hast so little valued." Seeing me cast down my eyes and blush with conscious guilt, the gracious being continued in a milder tone:—"I am one of those angels commissioned to gather the prayers of the saints and form them into wreaths of odorous incense, that they may rise to the throne of God. Enter thou with me, and thou shalt, for thy warning, be able to discern those among the devotions about to be offered which are acceptable to him, and to see how few in number, how weak and unworthy, they are."

As he ceased speaking, I found myself by the side of the angel still, but within the church, and so placed that I could distinctly see every part of the building.

"Observe," said the angel, "that those prayers which come from the heart, and which alone ascend on high, will seem to be uttered aloud. They will be more or less audible in proportion to their earnestness: when the thoughts wander,

the sounds will grow faint, and even cease altogether."

This explained to me why the organist, though apparently playing with all his might, produced no sound, and why, presently after, when the service began, though the lips of many moved, and all appeared attentive, only a few faint murmurings were heard.

How strange and awful it was to note the sort of death-like silence that prevailed in whole pews, in which, as was thus evident, no heart was raised in gratitude to Heaven! Even in the *Te Deum* and *Jubilate* the voices sometimes sunk into total silence. After the Creed there was a low murmuring of the versicles, and then, distinct and clear above all other sounds, a sweet childish voice softly and reverently repeated the Lord's Prayer. I turned in the direction of the sound, and distinguished, among the parish children, a very little boy. His hands were clasped together as he knelt; his eyes were closed, his gentle face composed in reverence; and, as the angel wrote on his tablets the words that fell from those infant lips, his smile, like a sunbeam, illuminated the church for a moment, and I remembered the words of holy David, where he says, "Out of the mouths of babes and sucklings thou hast perfected praise."

Presently I was again reminded of a Scripture passage,—the prayer of the publican. A wretched looking man, who swept the crossing near the church, lounged into the centre aisle during the reading of the lessons, his occupation being for the hour suspended. The second lesson was the 24th chapter of St. Matthew. Some verses attracted his attention; he listened with more and more seriousness, until at length he put his hand over his face and exclaimed, aloud, "What will become of me at the day of judgment? Lord, have mercy on me, a sinner." That prayer was inserted on the angel's tablets. Oh, may it not stand alone, but be an awakening of better things! May God indeed have mercy on such poor neglected souls as he, and raise up some to teach them and care for their immortal souls!

After this, growing accustomed to the broken murmurs and interrupted sounds, I followed many a humble Christian through large portions of the Litany; though often, while I was listening with hopeful attention, a sudden and total pause showed but too plainly that the thoughts of the kneeling suppliant had wandered far away, and that he who had appeared so earnest in his devotions had become languid and silent, like the rest of the congregation.

"Thou art shocked at what thou hast observed," said the angel. "I will show thee greater abominations than these. God is strong and patient; he is provoked every day. Listen now, and thou shalt hear the thoughts of all these people; so shalt thou have some faint idea of the forbearance God continually exercises towards those who draw near to him with their lips while their hearts are far from him."

As the angel spoke, my ears were deafened with a clamor which would have been shocking in a public meeting but which here, in God's holy house, was awfully profane. The countenances remained, indeed, as composed and serious as before, the lips moved with the words of prayer, but the phrases they uttered were of the world and its occupations.

"How shamefully late Mrs. Slack always comes!" said one woman, who, looking over the edges of her Prayer Book, saw her neighbor and a train of daugh-

ters bustle into the next pew. "What an example to set to her family! Thank goodness, no one can accuse me of that sin." "New bonnets again, already!" exclaimed the last comer, returning the neighborly glance from the other seat ere she composed herself to the semblance of devotion. "How they can afford it, heaven only knows, and they are owing all their Christmas bills yet. If my girls look shabby, at least we pay our debts."

"Ah! there's Tom Scott," nodded a young man to his friend in the opposite gallery; "he is growing quite religious and respectable, I declare. He has been at church two Sundays running. How much longer will this devout fit last?"

These were shocking and striking examples of irreverence. There were, happily, not many such; the involuntary wanderings of thought were more common.

I was much interested in a young couple near me, whose attention for a considerable part of the service had been remarkable. From the dress of the young man, I judged him to be a clergyman; his lady wore deep mourning. They were evidently betrothed; they read out of one book. Gradually he forgot the awful presence in which he stood; his eyes wandered from the Bible to her gentle face, and fixing there, called off his thoughts from heaven. "How good she is!" he began to say; "how attentive to her prayers, as to all other duties! What a sweet wife she will make! How happy I am to have won her love!" By this time the countenance of the young girl wore an expression which showed that she felt the earnestness of his gaze; her eyelids trembled; her attention wavered, and, though she looked at the book some moments longer, she began to murmur of earthly things, and I heard her say, "Oh, how he loves me! even here he cannot forget that I am beside him." It was many minutes before either of them returned in spirit to their devotions.

As the service proceeded, the attention of the congregation flagged more and more. The hubbub of worldly talk increased. One man composed a letter he intended to send, and even altered whole passages, and rounded elegant periods, without one check or recollection of the holy place where he stood. Another repeated a long dialogue which had passed between himself and a friend the night before, and considered how he might have spoken more to the purpose. Some young girls rehearsed scenes with their lovers; some recalled the incidents of their last ball. Careful housewives planned schemes of economy, gave warning to their servants, arranged the turning of a gown, or decided on the most becoming trimming of a bonnet.

To me, conscious of the recording angel's presence, all this solemn mockery of worship was frightful. I would have given worlds to rouse this congregation to a sense of what they were doing; and, to my comfort, I saw that for the involuntary offenders a gentle warning was provided.

A frown from the angel, or the waving of his impatient wings, as if about to quit a place so desecrated, recalled the wandering thoughts of many a soul, unconscious whence came the breath that revived the dying flame of his devotions. Then self-blame, tears of penitence, and bitter remorse, of which those kneeling nearest knew nothing, wrung the heart, shocked at its own careless ingratitude, wondering at and adoring the forbearance of the Al-

mighty, while more concentrated thoughts, and I trust more fervent prayer, succeeded to the momentary forgetfulness.

In spite of these helps, however, the amount of real devotion was small; and when I looked at the angel's tablets I was shocked to see how little was written therein.

"Out of three hundred Christians," thought I, "assembled, after a week of mercies, to praise and bless the Giver of all good, are these few words the sum of what they offer?"

"Look to thyself," said the angel, reading my inmost thoughts. "Such as these are, such hast thou long been. Darest thou, after what has been revealed to thee, act such a part again? Oh, could thy mortal ears bear to listen to the songs of the rejoicing angels before the throne of the Almighty, thou wouldst indeed wonder at the condescending mercy which stoops to accept these few faint wandering notes of prayer and praise. Yet the sinless angels veil their faces before Him in Whose presence man stands boldly up with such mockery of worship as thou hast seen this day. Remember the solemn warning, lest hereafter it be counted to thee as an aggravation of guilt."

Suddenly, the sweet, solemn voice ceased, the glorious angel disappeared, and so oppressive seemed the silence and loneliness that I started and awoke. My watch pointed to the hour of eleven; it must have been the stopping of the bells that interrupted my slumbers, and all this solemn scene had passed before my mind in the short space of a few minutes.

May the lesson I learned in those few minutes never be effaced from my heart! and if this account of them should recall one wandering thought in the house of prayer, or teach any to value more highly and cultivate more carefully the privilege of joining in the public worship of our Church, it will not have been written in vain.

LETTERS TO THE EDITOR.

THE FIRST ANGLICAN BISHOP OF JERUSALEM.

To the Editor of the Living Church:

Your reviewer of Bishop Gobat's Life, asks: "Who is there that understands the first and unsucceeded Jerusalem Episcopate?" Allow me to answer "no one." For the first was not unsucceeded, but succeeded by Bishop Gobat.

The first was Bishop Michael Solomon Alexander, D.D., himself a converted Jew, consecrated 1841, and died 1846.

When a boy of sixteen, I knew him as a guest at my father's house in England. I have his card, on which he put his private seal (in Hebrew), and his episcopal seal (a mitre with the initials "M. S. S. J. J."). The card is engraved "Bishop of St. James', Jerusalem."

I have also an autograph note, (unfortunately without date), saying, "I am going to leave in a very few days," and signed, *M. S. Episc. Angl. Hierosol.*

D. C. MOORE,

Rector of Albion Mines, Nova Scotia. April 20, 1885.

WORK FOR UNMARRIED CLERGY.

To the Editor of The Living Church:

I cordially approve of the views expressed in the letter of "Layman," that recently appeared in your columns, and I believe moreover, that there is a kind of work that must be done by unmarried clergymen or else left undone.

In the district of country around me there are three mining towns each having a population of nearly two thousand,

In two of them, no Church work has ever been done. In the third is a fine stone church finished completely, having been built by funds furnished by one of the family owning the mines. The living offered has been \$700 per year, and before the discouragements of the past four years \$800 could be raised. Of three clergymen who came to examine the field, one declined to take the work for the reason that his family would not find the location agreeable; another objected to the railroad facilities, and a third, after a few months' trial, was full of complaints in regard to home comforts and the ignorance of the people. Now for eleven years there has been no parish work done in this whole district beyond holding occasional services, and the conclusion is inevitable that married clergymen cannot be expected to do such work. It must be abandoned or else a different class of men must be found.

Now, cannot young clergymen be made to realize that they ought not to expect to marry and be settled in a comfortable parish as soon as they are ordained? They are by no means prepared for parish duties on leaving the seminary and have no assurances of success in practical work. But they seem to require at the outset the comforts of home and surroundings, that come to most men in other professions, only after long drill and hard experience. They should establish their reputations as competent workmen before expecting to realize the happiness of home and family, and the fields, such as this county offers, too poor to present any attractions as homes, are the best kind of training schools for future usefulness.

If young clergymen would not consider the question of marriage until five years after ordination as deacons, the work in unattractive fields might be done, for single men could secure a comfortable living. We are expected to consider the clergy as men who are capable of great sacrifices; as soldiers who are ready to fight the enemy wherever found; but from the condition of the work about us here, where the enemy has been in force for eleven years, constantly supplied with recruits from foreign lands, one would have a different impression. The few skirmishers of our clergy who have reconnoitred this territory admit the existence of a foe, but, before attempting to rout him, they are evidently waiting until he moves into a pleasant country, where a more comfortable campaign can be conducted than is possible among these rugged Pennsylvania hills and coal-begrimed tenement houses.

Where are the soldiers for this field? Who will raise the banner of the Church for a campaign in this wilderness? I know of some men who have devotedly joined this arm of the service. I know of deacons of four years' and a priest of five years' experience, who show to all men, that they are truly making sacrifices in doing this work, and they excite the support and sympathy of the laity as no clergyman can hope to do, who does not give himself to his people. But the number of such men is far too small for the work required.

I believe that in outlying mining districts and poor, scattered parishes, associate missions should be formed. If a number of young clergymen would join together under a priest of experience, all untrammelled by domestic anxieties, the problem would be solved. Let them form a brotherhood, let them take vows, if by so doing they are strengthened for the battle.

OLD LAYMAN.

The Household.

CALENDAR—MAY, 1885.

1. SS. PHILIP AND JAMES.	Red.
3. 4th Sunday after Easter	White.
10. 5th S. (Rogation) after Easter.	White.
14. ASCENSION DAY.	White.
17. Sunday after Ascension.	White.
24. WHITSUN DAY.	Red.
25. WHITSUN MONDAY.	Red.
26. WHITSUN TUESDAY.	Red.
31. TRINITY SUNDAY.	White.

THE ORGANIST.

BY EDWARD HENRY ECKEL.

He sits him down at twilight hour
Before the ivory keys,
And lets his fingers wander o'er
The clavier as they please.

The dreamer plays and lets his dreams
Take form whate'er they will;
Sometimes in diapasons full,
Or voices small and shrill.

And as he sits with whitened locks,
Unbinding harmonies
That speechless lie in soundless chains
Beneath the placid keys,

A golden ray from blazoned pane
Streams in through pictured saint,
And bending o'er him musing there,
Creates a picture quaint.

Transfigured in the waning light
A youth once more he seems!
Each silvery lock, no longer white,
With golden sunlight gleams.

The decades passed since youth was his
Like broken dreams appear:
And like a dream this Evensong
To weary souls so dear.

The choristers have sung their psalms,
And priest the lessons read;
But still absorbed the dreamer plays,
To other fancies dead.

The pictured glass is dark again,
The flowing locks are white;
The organ, moaning, dies in pain,
As dies the fading light.

Though dark and still the empty church,
An angel flies o'erhead,
And passing near with drooping wings,
He leaves the dreamer—dead.
Wilmington, Del.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XV.—CONTINUED.

"Come to church Ash Wednesday," said Stanley.

"Yes, that is a matter of course. It is not necessary to stop to consider that," said Miss Grahame, not heeding the surprised look on Hugh's face; "but how else are you going to keep Lent?"

"Turn over an entirely new leaf," said Walter.

"Easier said than done," murmured Jack.

"It's easy if you make up your mind," replied Walter, "and forty days is an awful long time to be at it."

"What I'm afraid of," said Miss Grahame, "is that you will be too indefinite about it; try to do too much and so accomplish nothing or next to nothing. Will you try the way I want you to?"

"Yes'm," from all.

"Then I'll go over, right here, some of the most common faults, and, as I mention them, choose each of you the one you will make a fight against through this Lent. I think you will find that fighting one particular fault at a time is the best way to fight all. You need not tell me, unless you wish, what you choose, and it will make no difference if more than one take the same thing."

They were as thoughtful as she could

wish while she slowly enumerated: "Tardiness in the morning, which spoils your own day and sometimes more than your own, marring or breaking things that do not belong to you, disrespectful speaking to elders, making excuses when you know you are wrong, shutting eyes and ears to the fact that others are tired and that you ought to help them, being over-proud of your own doings and scornful of others, being neglectful of studies, swearing sometimes to appear like men, and—"

"But I have said quite enough for you to choose from, or to suggest to your own minds what you ought to think about. Don't wait until the end of Lent to begin. Next Sunday I shall ask what progress you have made."

As the boys passed out of the Sunday school room, Donald and Archie were walking together. "What did you choose, Donald," asked the younger boy.

"I didn't pay much attention to any but one."

"Which one?"

"Being over proud of your own doings and scornful of others. Which did you take? I don't believe you've got the right one."

"I kept thinking what Abbie says."

"What does she say?"

"That she's afraid I'm growing selfish and headstrong, and that she's made me so by humoring me so much; but t'aint her fault if I am."

"What makes her say that?"

"Why, you see, father wants me to go into Dr. Ray's drug store, and I don't want to go."

"Just the thing for you, because you can't do hard work, and you'd have no end of fun spreading plaster and rolling pills."

"Do you think I would?"

"Of course you would. Can't I see you this minute. And then you know the doctor is'n't in the store all the time and maybe he'd take you around with him sometimes in his phaeton. I think you had better go."

What Donald thought had the greatest weight with Archie and he began to think more favorably of the proposition. It was not that he did not like the store and the doctor; but he had never yet been bound down to regular hours for the whole day, and he had none of Donald's enthusiasm about going into business. It was very selfish not to do what his father and Abbie wished. Walter had said turn over a new leaf all at once; but he felt that Miss Grahame was right when she said too much was not to be attempted at one time. He thought and thought about it, after he was at home, and finally decided there was but one right way for him to begin the keeping of Lent, and that was to try and overcome his selfishness; so he went to Abbie and told her he would go to the drug store in the morning, which was the limit of the time the doctor had set for him to make up his mind.

Before another Sunday came Miss Grahame had heard from Abbie of Archie's obedience, and from Mrs. Hastings of Stanley's heroic effort to be prompt at breakfast, and to put aside his books the instant the luncheon bell rang; but it did not appear what the others were trying to do—least of all Hugh Bailey, who had listened with the keenest interest to what Miss Grahame said about the observance of the Lenten season.

Hugh's family did not come to Grace church; but to please an aunt who

was his sponsor, he had been baptized in this church, and went to Sunday school there, because it was thought to be the most desirable Sunday school in the town; and his father and mother said it made no difference where he went so long as he learned what was good.

Whatever there was in Miss Grahame's teaching, especially relating to the seasons of the Christian year, or to observances peculiar to them, was particularly noted by Hugh, partly because of its novelty to him, and he was likely to become really better informed on such subjects than the boys whose home teaching was supplemental to that gained in the school.

And what Miss Grahame requested was a law to this boy, so that when she had finished her teaching about Lent it never occurred to him to do otherwise than select some glaring fault which was to be conquered in the forty days.

Sitting at home the next afternoon eating chestnuts and looking at his library book, he pondered what it ought to be. Presently there was a cackling of hens in the barn, or in the old shed near it, and his mother with an evident effort rose to go in search of eggs.

"Don't go out," said her husband just then entering the door, "you've got such a bad cold."

"But I don't like to lose any eggs, you know we get so few here with the rats so troublesome."

"The rats'll have 'em before you get there," said Hugh.

"I know they get the greater part; but I got two dozen last week, just by being quick, and I guess I'll go."

"Wait a minute, mother, I'll go," said Hugh, a sudden thought darting into his mind that here was the opportunity he had been looking for. His mother never asked him to go, taking for granted he was tired after helping his father; but he well knew he was not so tired as she, besides she was sick.

Out to the barn he went, ransacked the hay mow, poked through the oat straw, looked into every barrel in the old sheds and, scaring some rats almost as fearless as kittens, went back to his mother the proud bearer of seven eggs.

"Well, I'm surprised," said the farmer, "that you got so many. I tell you there's no use trying for eggs or chickens on this place. You can't get rid of the rats and there's minks beside."

"Seems to me," replied the wife, "that if Hugh had time to attend to them a little, with what I can do, we might have some. I've always been used to them before we took this farm, and I don't know how to get along without."

"The boy can have his time if you want to try; I'm convinced it's no use, but you're welcome to see."

Hugh had been quite of his father's opinion about the rats and the minks and adverse elements generally, and, a few days before, would have turned off the matter with a careless expression; but he well knew that if he did not make the effort, his mother would, and she certainly was not fit to do it. There was no question about its being a very good piece of Lenten discipline, and as such he began it, forestalling his mother whenever she started to go out, until she left it all to him, very thankful to be able to do so.

Much to his surprise the work grew very interesting. How to outwit the rats became as good fun as reading story books, and various things were invented to save the little chicks when

they should be hatched out; his mother being always an interested listener to his plans, and his father keeping up enough chaffing to stimulate to his best exertions.

"I like to see a boy handy with tools," he said one day. "Now you make a lot of nests up in the roof of the shed and perhaps the chicks will be safe up there."

"Why shouldn't I on the side of the shed," said Hugh, "make a row of nests and set up boards for the hens to go up. I'll take my eggs to market and go over and see how Donald fixes his; but he don't have any rats, he told me so."

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

SAINT PHILIP AND SAINT JAMES.

In the lectionary of St. Jerome and the Sacramentary of St. Gregory the names of these two Apostles are associated together as they are in the Latin and English Churches of modern times; and the day of the Festival is in both cases the same as that now observed. But in the Eastern Church St. Philip's day is November 14, and St. James' day October 23. It will also be observed that the Apostle St. Philip alone is named for May 1 in the ancient Calendar of the Venerable Bede, and in some early Calendars of the English Church, June 22nd is dedicated to "Jacobus Alfei."

The Epistle for the day in the Eastern Church is the same portion of Scripture that was read for the Second morning lesson in our own Church until 1661; but it seems clear that the Philip there mentioned is Philip the Deacon, since St. Peter and St. John were sent to Samaria to confirm those whom he had baptized, which would not have been necessary in the case of an Apostle. It is curious to observe that the same error should have occurred in both the Eastern and the English Church; but there seems to have been much confusion among the ancients between St. Philip the Apostle and Philip the Deacon and Evangelist, arising out of a generally received opinion that the former was married (Euseb. v. 24,) while it is recorded of the latter in Acts xxi. 9, that he had "four daughters virgins, which did prophecy."

St. Philip was one of the first of our Lord's disciples, and is thought to have accompanied Him for some time while St. Andrew and St. Peter had returned to their occupation of fishing after their first call. It may have been this faithful companionship which led to the loving rebuke of our Lord recorded in the Gospel of the day, "Have I been so long time with you, and yet hast thou not known Me, Philip?" For the Apostle's zeal in bringing Nathaniel and the Greeks to his Master appears to indicate a trained faith in the Person of the holy Jesus, as does even his aspiration, "Show us the Father, and it sufficeth us!" In the account of the miracle of the loaves and fishes St. Philip also seems to have been specially under the loving eye of his Master, who sought to "prove him" before He tried the faith of the others. After the dispersion of the Apostles, St. Philip carried Christ and the Church to Northern Asia, and his name has also been connected with the early Church of Russia. St. Chrysostom and Eusebius both record that he was crucified and stoned on the cross, at Hierapolis, a great stronghold of idolatry, in Phrygia; and the tradition of the Church is, that his martyrdom took place immediately after he had procured by his prayers.

the death of a great serpent which was worshipped by the people of the city.

St. James the Less was son of Alphæus, or Cleophas, and of Mary, and nephew to Joseph, the husband of the Blessed Virgin. Hence he was, in the genealogical phraseology of the Jews, a "brother of our Lord." It was also thought by the ancients that his mother Mary was cousin, or as the Hebrews would say "sister," to the Blessed Virgin Mary, and this would establish a double legal affinity between James and Jesus, her sons, and the holy Jesus. St. James the Less is mentioned by Josephus and in the Talmud, being well known to the Jews from his position as Apostle of the Church of Jerusalem up to the beginning of its last troubles; and having won even from them the name of "the just," a name shadowing that of his Master, so often called "the Righteous" in the Psalms. It is he whose name is several times mentioned by St. Paul; and he was the writer of the Catholic Epistle of St. James. He went to his rest by martyrdom (A. D. 62), in Jerusalem, being thrown down from a pinnacle or wing of the Temple by some of the persecuting Scribes and Pharisees, and slain, as he lay bruised on the ground below, with a fuller's club.

The only reason that can be suggested for coupling together St. Philip and St. James is, that by thus doing, the manner in which our Lord sent forth His Apostles is illustrated. St. Simeon and St. Jude, St. Peter and St. Paul, St. Barnabas and St. Bartholomew are parallel instances.

THE FOURTH SUNDAY AFTER EASTER.

The collect for this day originally, *i. e.* in 1549, stood in English exactly as it stands in the Latin: "Almighty God, Which dost make the minds of all faithful men to be of one will. . . ." Bishop Cosin altered the latter words to "make all men to be of one mind," but the present form was eventually adopted, and the idea of unity was thus taken out of the Collect. The omission is the more singular, since there is in the Gospel a reference to the Holy Spirit by Whom this unity is effected.

The Epistle and Gospel point in the same direction as those of the preceding Sunday, viz. to the good and perfect Gift which would be bestowed upon the Church after, and through, the bodily departure of Christ to heaven. It seemed strange and hard to bear that it should be expedient for Him to go away Who had been the Leader and Benefactor of His disciples and all who were willing to receive Him; but He spoke these words to them beforehand that they might be comforted with some foreshadowing of the glory and blessing of the New Dispensation which was to be perfected in His Resurrection and Ascension; and be prepared for perceiving, when the fruit of the Resurrection was ripe for gathering, that the departure of Christ to heaven was a greater gain to them through His mystical Presence than His remaining upon earth could have been. This good and perfect gift, the gift which the Spirit of truth bestows upon the Church, and through the corporate Church on all its individual members, is therefore set before us as we draw near to Ascension Day as the true reason why all sorrow, because of her Lord's departure, should be banished from the Church. The Comforter will come to bestow the Gift of the Word of God engrafted upon human nature, and in that gift to bestow Light, Truth and Salvation.

BRIEF MENTION.

—MATTHEW ARNOLD, in the *Nineteenth Century*, says that Presbyterian churches are born to separate as the sparks fly upward.

—A CLERGYMAN, who preached for a friend, surprised his audience and himself by reading at the end of one of the usual notices, "I insist on your dining at my house, no matter who invites you."

—BISHOP THIRLWALL, the historian of Greece, learnt Latin at three, and could read Greek at four, and showed a talent for composition at seven. His sermons at eleven years of age were not inferior compositions.

—THE late John Stuart Mill insisted on a speedy publication of Dr. Martineau's lectures, as he did not wish to wait for many years, saying in remarkable words, italicized by Dr. Martineau, *Before that time, I may very likely be studying them in another state of existence.*

—ALL children are likely to make mistakes when they are taught what they do not understand. The Bishop of Chester, examining a school, asked one boy, "Who is your spiritual enemy?" The boy looked up and said simply and gravely, "The bushup."

—IN Dean Alford's study, a paper always displayed itself conspicuously on the chimney piece, reminding visitors in that room to "call on a business man in business hours only on business, transact your business, and go about your business, in order to give him time to finish his business." This would be a good card for editors to display.

—OF a new periodical entitled "Mind and Matter," which proposes to discuss psychological problems, *Unity* wisely observes: "It is always interesting, but hazardous, work to study the border lines of human knowledge. It requires a level head to walk a high beam without getting dizzy; and it is hard to keep one's sanity among the insane. This organ will add to the wisdom of some and perhaps exaggerate the wisdom of others into folly."

—THE late Bishop Wordsworth when Canon of Westminster, had his house broken into one night and about a hundred pounds worth of plate taken away. His first step next morning was to send a cheque for \$250 to the minister of a parish adjoining, notorious for the bad character of its inhabitants, with the remark that he was sure, from sad experience, that the parish would be the better for more spiritual oversight, and that this sum was towards the stipend of an additional curate.

—A DIGNITARY of the Church of England who happened to be in London, went one Sunday morning to service at Westminster Abbey, it having been announced that Dean Stanley would preach. "How did you like the sermon?" asked the lady with whom the bishop was staying; "Oh," was the reply, "it was very good; I went to hear about the way to Heaven and I only heard about the way to Palestine."

—WE suppose stories of Dean Swift are always in order. While walking in the Phoenix Road, Dublin, a thunder storm came on, and he took shelter under a tree, where a party was sheltering also, two young women and two young men. One of the young girls looked very sad, for as the rain fell, her tears fell. The dean inquired the cause and learned that it was their wedding day; they were on their way to the church, and now her white clothes were wet

and she couldn't go. "Never mind, I'll marry you" said the dean; and took out his Prayer Book and then and there married them, and to make the matter complete he tore a leaf from his pocket book, and wrote this certificate:

"Under a tree in stormy weather—I married this man and woman together; Let none but Him who rules the thunder, Sever this man and woman asunder."

—ONCE Dean Stanley was preaching in a venerable velvet-cushioned three-decker, instead of the elegant open pulpit of to-day. The dean had three or four MSS., evidently venerable as the pulpit itself, besides the one he was using. He put these aside on the treacherous velvet cushion, having probably selected the one most appropriate to his congregation. By and by, in obedience to the laws of gravitation the MSS. went flying down on the devoted head of an old lady in a little pew-box below. This was bad, but a certain officious person made matters worse by coming from the farther end of the chapel, carefully collecting the "disjecta membra" from the old lady's box and taking them up the pulpit stairs to the Dean—but oh such a look did the Dean give this person, as he cast the unfortunate MSS. on the pulpit floor and proceeded with his discourse.

A FABLE,

not found in the oldest editions of *Æsop*.

A certain countryman had an ancient coat, handed down to him from his fathers, of which he was justly proud. True, indeed, it did not fit him in every point and had grown a little shiny with years; but he was wise enough not to change it for a new one. A great many journeymen tailors and clothes tinkers wanted to alter it. One proposed to cut off an arm, another to sew it up in front and cut it open in the back; but the wise countryman stuck to his old coat, while it grew shinier and still more shiny every year.

At last he met a gentleman of capacious brain, "Pat," said the ingenious gentleman, "I don't want to change your admirable coat; but lend me the loan of it for a few days that I may compare it with some ancient vestments hanging up in the halls of my ancestors." The countryman willingly consented and the ingenious gentleman took the coat to a first-class tailor, who, without altering it, mended the holes, pressed the seams, took off the false gloss and returned it in excellent condition. "Faith," said Pat when he got his coat back again, "I never would have believed it before, but the good gentleman has really made my coat better than it was when it was new."

MORAL.—Peruse carefully "*The Book Annexed*." J. A.
New York City, April 20.

"Who left that door open?" growled Mr. Dinkle, looking up from his desk one of those freezer days last week. "I did," answered the new office boy. "Can't you ever learn to shut a door?" "I s'pose so, sir." "Well, why don't you do it?" "I'm goin' to, but you see I'm new yet, and I had so much to learn that I thought I'd leave the door be till along towards the last."—*The Merchant Traveller.*

"My boy," said a father to his son, "treat everybody with politeness, even those who are rude to you. For remember that you show courtesy to others not because they are gentlemen, but because you are one."

HINTS FOR HOUSEWIVES.

HEARTHES of gray marble may be cleaned by rubbing them with linseed oil.

A NICE dish for breakfast—or for tea—is made of sweet potatoes boiled. Remove the skins, rub the potatoes through a coarse colander, make into flat cakes, dip into flour, and fry in hot butter.

A CORN CURE, recommended by Dr. Gezou, is as follows: R.—Salicylic acid, 30 parts; ext. of cannabis indica, 5 parts; collodion, 240 parts. The collodion fixes the acid to the part and protects it from friction; the cannabis indica acts as an anodyne, and the acid reduces and loosens the corn so that it comes off in four or five days. The remedy is applied with a camel's-hair pencil, and if the corn is not well cured, the application may be repeated. In four or five days the patient should use a warm foot-bath and rub off the collodion. If any portion of the corn remains, the acid should be applied again, and the treatment continued until the whole of the corn has disappeared.

AN embroidered tea-cloth is a *sine qua non*, as many folks think. It may be either embroidered all over in a set pattern or merely bordered with crewel-work. Yellow jasmine or pink convolvulus is suitable for the latter purpose; they give sufficient color without contrasting too strongly with the white ground. Vivid colors are objectionable, as the china generally affords all that is necessary; and we must study to have our cloth decorations harmonize with our cups and saucers, so that we may secure a good tone of color throughout. On entering a room the tea-table, although it does not as formerly occupy the centre of the floor, is yet an object that invites attention, and we shall not be throwing away our time if we make it as attractive as we possibly can.

TABLE-COVERS AND SCARVES.—It seems that the fashion for table-covers and scarves is not waning, for they are continually being made, and new devices are employed in their decoration. A pretty one was recently made of dark cardinal satteen, lined with yellow; on each end is a broad band of plush or velvet of the same color, but of a deeper shade; it is finished on each end with tassels, and above the band is a vine in delicate Kensington needle-work; and, by the way, to do one piece of this needle-work well is more satisfactory than to do half a dozen in the Kensington painting. That is so easily done that a great many women take one lesson, and then go on "daubing," and fancy that they are really artistic in it. Another table scarf is of felt, and is cut into points all round. The ends have three deep points on each; between the points a tassel is hung. A few inches above the points on each end a scroll of velvet is applied, and the edge of the velvet is out-lined with gilt braid or fine cord. Another, of drab felt, has a bouquet of autumn leaves in velvet applied, and the ends of the felt are slashed to make the fringe. Yellow satteen makes elegant table scarves, and with broad bands of crimson plush and deep embroidery in various colors above the band it is toned down so that there is nothing glaring or too pronounced about it.

CROCHET STITCH.—Make a chain of any length.

1st row: Raise each loop and work back as in ordinary Afghan stitch.

2d row: Raise the first two vertical loops as one stitch—that is, put the hook through the two loops before catching the thread and drawing through. Wool over hook, raise the next two vertical loops in the same way; repeat. At the end wool over hook and raise last loop. Work back as in first row.

3d row: Raise the first vertical loop and the sloping loop between it and the second vertical loop as one stitch; * wool over hook, raise as one stitch the next vertical loop and the sloping loop between it and the following upright loop, repeat from *. At the end, wool over hook, raise the last vertical loop. Work back as before.

Every succeeding row is like the third. The stitch is a pretty modification of the usual Afghan stitch, and is well adapted for clouds, comforters and the like.

The Living Church.

Saturday, May 2, A. D., 1885.

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

WHAT a pity it would be if the recent reorganization of the Board of Missions should defeat or impede the "Proposed New Work!" Does the reader know what is the proposed new work? We will tell him. It is to evangelize Alaska! We have gone around the world and only need this link to complete the chain! When we have evangelized Alaska (where there are Greek priests and Presbyterian preachers already at work) we will sit down and sing:

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every tear
And wipe my weeping eyes.

THE reorganization of the Board of Missions, as was expected, has awakened opposition in several quarters. What the objection is no one seems to know, but there must be something wrong because "the good old ways" were right and the good old ways have been changed. The double headed arrangement of the old style was invented by our grandfathers, and under it the gospel has been preached, if not to every creature, at least to several thousands in various parts of the world. Shall we rashly overturn this sacred order of things and venture to act on business principles?

By the death of George Leeds, Priest and Doctor, beloved and venerated throughout the American Church, the missionary world has lost one of its best and most helpful friends. He was a great-hearted man, a brother to all, a lover of souls for whom Christ died. While he held back with apprehension of physical inability, from the cares of the Episcopate, he could not hold back from unceasing interest in the missionary work of the Church. Knowing that every unusual exertion was at peril of his life (with disease of the heart), he could not disregard the call of the Board of Missions. It was his last work. From this labor of love he was called to rest. "Blessed are the dead who die in the Lord." Perpetual light and peace rest upon them.

THE White Cross Movement, under the leadership of Miss Ellice Hopkins, is steadily advancing in its good work. It is not a little strange that this movement for the influence primarily of men should be largely indebted for its life and spirit to a woman. There are some who so far misunderstand her and her cause as to express disapproval if not reproach. But no cavils can greatly affect public opinion in this matter. It is very generally admitted that the work is worthy of the noble effort and sacrifice of this Christian woman, and that it is calculated to bring great good both to men and women. If it is true, what Mr. Moody told an English audience, that it is impurity more than intemperance that is eating out the heart of England, and we believe it is true of this country as well as England, must we take care never to allude to it? Is it not time to sound the alarm? May women agitate for legislation prohibiting beer and whiskey, even go in companies to pray with wicked saloon-keepers, and may they do nothing and say nothing to abate this evil of which we speak, because "such things should not be talked about?" Our school books are now undergoing revision to be made to show the baneful effects of alcohol, while in few of the schools where these books are used are there adequate safeguards against the moral contamination of boys and girls. Parents, pastors, teachers, editors, all should be watchful and active in shutting out temptation from home and school, from factory and store, from street and social circle.

THE DOG NOBLE—THE CHURCH STOVE.

The old story of the dog Noble, who never omitted to go and smell that hole into which a rat ran and escaped, is fresh in the reader's mind. There is a class of people in the Church who remind us of Noble. They began life with shrieks of alarm, for was not the horrid Pope lurking around the Vestry and seeking to vault, in some illfavored hour, into the Chancel? Men have kept up that alarm-cry ever since. With surprising punctuality, they greet the appearance of every change of custom or posture, with the familiar war-whoop, which is now reckoned one of the stops in every well-regulated church organ. The only change is that we laugh at it now, as we do at Noble, who still runs to that old and time-honored hole to smell for the rat of a past generation. That will do for one illustration.

But here is another. A writer in an eastern paper tells how the old Dutch church at Kinderhook was once the scene of a fierce conflict. The walls, ceiling and floor of the

edifice were bare. Foot stoves kept the congregation in winter from freezing, but not from shivering. At last, those who saw no connection between true religion and a cold church, proposed to buy a stove and warm the meeting-house. Immediately the parish was divided into two hostile factions—the stove party and the anti-stove party.

The ladies, vain of their foot-stoves, or warming pans, which their negro servants were accustomed to carry into their pews every Sunday morning, raised their voices with the anti-stove cabal. But the stove party carried the day, and the stove was purchased, borne triumphantly to the church by the victorious burghers, and set up on a platform in the centre aisle. In the midst of the service on the following Sunday morning a great commotion was caused by the fainting of two spinners, overcome by the heat and the closeness of the air. The ladies were at once carried out, lying very limp in the arms of two deacons, and smelling-salts were applied.

"Shut off the heat, or we'll faint," said a timid voice.

"Oh dear, I'm suffocating!" echoed Lucy Holland.

"Oh, oh, we'll roast!" sighed Samantha Best.

A gallant young beau sprang up with a firm step on to the platform, and screening his face from the heat with his hand, made a movement to close the draught. But was it a mistake or a horrid joke?

There was no fire in the stove.

POPULARITY.

There are certain elements of popularity that make a minister a favorite with almost any people. There are certain ministers who have a marvelous responsiveness to the popular tone, who catch on the instant, the right key, in word and act, and hold their ascendancy in this way. But when it comes to popularity as a test of effective usefulness, there is another element that comes into the account, viz.: the character of the people who are the approvers. On what grounds do they approve? If it be because their own opinions find an echo in their favorite, those opinions may be wrong, and his echoing them a mistake and a misfortune.

We knew a parish a few years ago, not over Churchly in its character, into which came a rector of middle age; mild mannered, scholarly and earnest; an average preacher, with very positive Churchly views, and ready reasons for the same; gentle and courteous in his treatment of objections, but strict in his administrations of the parish as required by canon and rubric. It was not many weeks before he was met with prejudices and violent

opposition. No one ever heard an unkind word from him, but he heard many that must have wounded his sensitive spirit. At the end of eleven months he was requested to resign and leave at once, with his salary paid for twelve months. Ten years have elapsed and that parish would be grateful to-day for those ministrations that they then spurned. They have grown up to them; and it is the deliberate opinion of one who has known the parish well, that that brief ministry of eleven months, so buffeted and opposed, has been more fruitful of lasting good than any rectorship that the parish has ever enjoyed.

Contemporary with this eleven months' rectorship, there was another in the same diocese where minister and people were in full accord. The minister was marvelously popular, not that he was superior to his brother in any grace of attainment or of manner, but he was the advocate of a diluted and compromising Churchmanship that exactly met the demand of the parish. He went away after a year or two, and a neighboring clergyman, who knew his work and its results, has said that for a popular ministry it was the most utterly fruitless that he ever knew. The work that he organized and the adherents that he gathered around him went out of sight when he went.

The observation of our thoughtful readers will furnish illustrations in this line of our thought. There is a parish that at the present time is wondrously changed from what it was two or three years ago. Its worship and its work, its whole spirit and tone are so improved that it seems impossible that they can be the same people; and this change has come about under the administration of a faithful, Churchly rector, whose best proof of fidelity and success have not been in his popularity.

Moral.—Do not too soon discredit a rectorship because it is unpopular; the fact may be its best endorsement. A popular rectorship requires as its condition of usefulness, a very good parish as well as a very good rector.

THE CONGRESS OF CHURCHES.

It has been long felt that some practical steps should be taken in this country in the direction of Christian unity. As long ago as 1853, the memorial movement initiated by Dr. Muhlenberg indicated that many in our own communion were in favor of such an effort. But the times were not ripe for it either within or without the Church, and it remains to be seen whether the day has yet come when such an effort can be made with any show of success. "The American Congress

of Churches" is the form in which the thought has taken its latest shape, and the first gathering of this body, which is announced to take place on the 11th, 12th and 13th of May, at Hartford, Conn., will be watched with interest by those who favor a movement toward Christian unity. The evils of a divided Christianity are so great and so disastrous that anything which promises relief will be hailed with satisfaction; especially since nothing likely to render the condition of things worse than it is at present can grow out of current discussions. The difficulty, heretofore, has been to bring together those who are like-minded and to obtain anything approaching to a representative, though voluntary, recognition of the desirableness of a united Christianity. The forthcoming gathering, we are assured, bears directly on this point, and in its methods is an outgrowth of the Church Congress. In its present make-up of working council, and vice-presidentships, it embraces, so far as is possible, names that are entitled to respect in the most prominent religious bodies.

The Hartford meeting, so far as its programme and appointments go, has much to commend it. The first topic will be, "The Relations of a Divided Christendom to Aggressive Christianity," for which Dr. Howard Crosby and Dr. John Henry Hopkins will be the regular speakers, and the Rev. Frederick D. Power of Washington, D. C., will make an address. The next topic will be, "The Function of Worship in Promoting the Growth of the Church," in which Dr. N. J. Burton, of Hartford, and the Rev. Prof. Samuel M. Hopkins, D. D., of the Auburn Presbyterian Seminary, well-known as the author of several liturgical works, will be the writers and the Rev. C. C. Grafton of Boston, and the Rev. Dr. G. D. Boardman, of Philadelphia, will make addresses. The third topic will be, "The Attitude of the Secular Press in America toward Religion," on which the writers will be Dr. Washington Gladden, of Columbus, Ohio, and Mr. Everett P. Wheeler, a New York Churchman; the only appointed speaker being Gen. J. R. Hawley of Hartford, who is well-known as an editor. The fourth and last topic will be, "The Historical Church considered as the True Centre of Theology," on which one of the essayists will be Dr. James Freeman Clarke, of Boston, and one of the speakers will be President Robinson of Brown University, the others who are to discuss the subject not having been fully decided upon.

As to the results of the Congress, much will depend of course upon the spirit which is brought into it. If the writers and speakers are ac-

cordant to a note of unity based upon the facts and truths of primitive Christianity, the best of influence is likely to go forth from this Hartford meeting. The men who are in the undertaking have already shown their interest in unity, and in the council and in the list of vice-presidents are the names of those who represent at least fourteen religious bodies. The movement seems intended for something more serious and substantial than an annual display of theological fire-works. Bishop Harris, Bishop Clarke, Bishop Tuttle, and Bishop Howe of Central Pennsylvania, have given the enterprise their hearty endorsement, and the forth-coming meeting will be held in a community, where the people are about equally divided between Churchmen and Puritans.

The controlling element of the Congress is its council, which is a self-perpetuating body, not composed of delegates elected by ecclesiastical organizations; and its executive organ is a committee of seven, chosen from its own members, whose business is to arrange for and to conduct its various sessions. The Congress excludes no religious body, pronounces no opinion on the value of any, and is not intended to be anything more than a free platform where all Christians may have an opportunity for the full and frank discussion of the great questions in which they are interested.

It is too much to hope that organic union will speedily result from platform discussions, but it is possible that by this means the desire for unity may be increased among all who profess and call themselves Christians, and that this in time may lead on to the unity for which we pray. If the "Congress of Churches" is to have an influence in moulding the Christian sentiment of this country the Church should have a voice in it, even if she is not officially represented. But if this movement should degenerate into another "evangelical alliance," setting itself up as a shining example of the agreement of disagreement, and trying to persuade the world that sectarianism is catholicity, the less Churchmen have to do with it the better.

A BOND WHICH BINDS NOBODY.

The following is said to be the "Bond of Union" of the "People's Church of Chicago:

The aim of the People's Church is to provide a place of worship for all—for strangers and those without a religious home, and those of much or little faith or of different beliefs; and to unite all in the great law and duty of love to God and man, and in efforts to do good in the world. In form the People's Church is Independent Congregational, and requires no theological tests as conditions of

membership. We think and let think. We hold that upon the great questions of Christian faith and life the freedom of reason should not be bound, but that all should search the Scriptures, and believe and do what they think is true and right.

Upon this our genial contemporary, *Unity*, thus comments: "There is in it so full a purpose and so little theology, so much life and so little dogma, that it makes a model which many of our Unitarian churches might well copy after."

This is all very liberal and lovely, no doubt; but is it truth? In the light of such lucubrations one might almost excuse Pilate for asking, "What is truth?" Is there anything *de fide* which a man needs to hold? "We think and let think"! And pray who does not? But where is the "bond of union" in this platitude? The People's Church is designed to "unite" "those of much or little faith or of different beliefs"; and this proposition is one link in a so-called "bond of union"! Union of what? Not union of faith, hence not of conviction, not of principles, not of sentiment, not of sympathy, not of life. All these depend on a man's belief. It is a union of those who "believe and do what they think is true and right." It is just this sort of "union" that exists among all men everywhere. There is no need of a Church to unite men in thinking, and doing as they please. They were thinking and doing in this way when Christ came to establish the Kingdom of Heaven on earth. It is a parody of the name, a travesty of the idea of the Church to call this think-and-do-as-you-please society a Church. It is the *reductio ad absurdum* of individualism in religion to call such a declaration as above quoted a "Bond of Union." Modern sectarianism has denied almost everything, in turn; but never before was a sect heard of that denied everything at once. Some elements of truth each sect has before inscribed upon its banner; here we have one that has no theology whatever. So far as stated, a man may be a member of this "Church," and not believe in God. If it does require belief in God, if it has even as much religion as Mohammedanism, it requires a theological test as a condition of membership. Belief in God is the rock on which the foundations of theology are built.

We are told that "the freedom of reason should not be bound." Yet the association puts forth a "Bond of Union!" It is, evidently, a bond that is not intended to bind anything or anybody. It is absurd and ridiculous, by its own statements. It has no conditions, it calls for no agreements, it imposes no obligations.

If our Unitarian friends desire to "copy after" such a model they are

further out of the way than we imagined. We are among those that "think and let think," though we do not affiliate with the People's Church and we have no disposition to deny to any man the right to think and do what he believes to be true and right. We cannot, however, proclaim to a sinful world the advent of a kingdom wherein the bond of union is a denial of the necessity of any faith whatever. We cannot dignify with the sacred name of Church an aggregation of individuals who agree upon no principle of theology and concur in no policy of action. We would rather go for our religion to a Masonic Lodge or a Hindoo Monastery, than to such a "Church."

"So full a purpose and so little theology, so much life and so little dogma," sweetly murmurs our contemporary. What is the "purpose" of which this People's Church is so full?—"To think and let think!" Why, the whole world is full of such purpose. It is the spirit of the age, and no intelligent man has any disposition to contend with it. To provide a place of worship without theological tests! We have not heard of any place of worship in the world where theological tests are applied to worshippers. One may worship in St. Peter's, and in the Mormon Tabernacle, without submitting to any "theological test."

The intimation that little theology implies much purpose, and that little dogma is the correlative of much life, is both amazing and amusing. It is needless to quote history in the refutation of such a proposition. It refutes itself. Theology is the systematic statement of what we believe about God and His relations to man. If we believe nothing, of course there is no need of theology; but how can there be "much purpose" where there is no belief?

After all this disparagement of dogma, however, it seems that the People's Church does hold to one thing besides "the freedom of reason," that is, "that all should search the Scriptures." How this dogma is to be reconciled with the freedom of reason, it is hard to imagine; and how it is to be reconciled with the dogma that all should do what they think is right, it is impossible to conceive. Why should a man "search the Scriptures" if he does not believe in them? May he come into the People's Church without any theological test, and as soon as he is in must he go to searching the Scriptures? Perhaps that is the "purpose" which *Unity* admires! A lovely picture arises before the imagination as we contemplate all the members of the People's Church piously searching the Scriptures! There, let us leave them with their "much life and so little dogma," hoping that they will continue to "believe and do what they think is true and right."

I PLEAD.

Among the writings of the Rev. Richard K. Ashley, whose death was noticed in December last, the following lines are found, and are said to be the last he penned:

Jesus, listen unto me,
In the morning when I pray,
For my soul hath need of Thee
In the toil and heat of day.
Come, and bring Thy blessed spirit;
Bring me comfort, bring me peace,
What I ask I do not merit,
Yet the asking brings me ease.

Jesus, come to me at noon,
When the sweat is on my face,
Lest amid the toil I swoon;
Oh, support me by Thy grace.
Shield me from the storm, the heat;
Help me bear my pain and load,
While my weary, blistered feet
Bleed along the dusty road.

When the evening shadows fall
On my pathway, Jesus, God,
Let me hear thy friendly call,
Stay me with thy staff and rod.
Then before my searching eyes,
In the heavens, Saviour, say:
"Star of Bethlehem, arise,
Gild his evening with thy ray."

Jesus, come Thou very near,
In the night-watch when I die;
Come, and banish all my fear,
Wipe the tears from my dim eye;
Hold me while I cross the stream,
Spreading to the "golden shore;"
Hold me till I see the gleam
Of the sun which sets no more.

BOOK NOTICES.

THE ADVENTURES OF JIMMY BROWN. Written by Himself and Edited by W. L. Alden. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 236. Price \$1.00.

Very amusing, no doubt, but quite unedifying. Improbable adventures, outrageous and dangerous tricks, and mischief of the most reckless sort.

THE GOSPEL ACCORDING TO ST. MARK. With Notes Critical and Practical. By the Rev. F. M. Sadler. New York: James Pott & Co. Pp. 449.

This is the third volume of Mr. Pott's issue of Sadler's most valuable exposition of the Gospels. It is a rich mine of devout thought, of patristic and Scriptural learning. There is perhaps no other commentary on the Gospels that is comparable to it for ordinary use.

THE CHRISTIAN DOCTRINE IN OUTLINE. Ecclesiology, a Treatise on the Church and Kingdom of God on Earth. By Edward D. Morris, D. D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 187. Price, \$1.75.

Judging from the expression of faith in "One, Holy, Catholic and Apostolic Church," which appears upon the title page of this book, we were prepared to find the author somewhat in sympathy with Catholic doctrine and Church polity, but nothing of the sort is apparent throughout the work. It is rank Presbyterianism from beginning to end. Both Catholic and Papal teaching are combatted and rejected, and the more serious error is constantly made of confusing the two systems of doctrine. Hence, we are not at all surprised to find many crude and even prejudiced representations of the doctrine of the Universal Church on such subjects as the Ministry and the Sacraments, and to see the position of such heretics and schismatics as the Montanists, Novatians, and Donatists, justified as a return to Apostolic strictness and truthfulness. The teaching of the Primitive Church and the earlier Fathers is seldom referred to, except for the purpose of showing them to be in error, and if we were to credit our author, we should have to conclude that the Primitive Church hardly understood its own constitution, and failed to correctly interpret the Scriptures in regard to it.

All this is to be expected from the author's theological standpoint. As long as such writers refuse to let the

Church bear witness to her own constitution and polity, we shall get nothing better from them. The statement that "The fiction (our italics) of a direct apostolical succession, verified by historic records, with no gap at any point, is now abandoned by most Anglican authorities" (p. 129, note), is untrue. He quotes Bishop Lightfoot, Dean Stanley, Jacob, and Hatch, a weak quartette, to offset the long list of the great defenders of Apostolic Order of which Anglican Divinity is justly proud.

THE WORLD AS THE SUBJECT OF REDEMPTION. Being an attempt to set forth the Functions of the Church as designed to embrace the whole race of mankind. The Bampton Lectures, 1883. By the Hon. and Rev. W. H. Fremantle, M. A., Canon of Canterbury. New York: E. & J. B. Young & Co. 1885. Pp. 443. Price, \$4.50.

If these lectures can be justly called a defence of the Christian religion, we can only express the fervent hope for deliverance from all such apologies.

The author's postulate is that the Church and the human race, or the world, must be identical, and that every human organization, whether for government, science, literature, art, or labor, must be "a branch" of the Church. This theory is assumed as true with a coolness which is almost admirable, and then the author proceeds to deduce the consequences. For example: upon a review of the history of the Church, he concludes that in no age has the Church had a clear understanding of her supreme mission, and we are left to draw the inference that it will not have any such understanding in our day unless all things be reformed upon the model advocated in the Bampton Lectures of 1883. One is disposed to feel very sorry for the ancient Fathers and Saints, because they failed to recognize the fact that they were only a small part of a grand process of evolution, and that the Church, the Kingdom of God, was all in the future, and not to be definitely pointed out to men in their day.

The method by which the lecturer develops this Church of the future, is that of sacrificing, without reserve, all distinctive Church principles and dogmatic faith. There is not one such principle that he does not cast overboard without hesitation. He has also a thorough hatred of "sacerdotalism" even in its mildest form, and more than once stigmatizes the Oxford Movement as the parent of all the present and future errors and troubles of the Church. The author does not say anything in regard to his own orders as a priest of the Church, but we presume that he includes them in his wholesale surrender to the world of the doctrine and discipline of the Church. In short, the argument of the book is a weak and short-lived product of the union of Rationalism and Development, and the marvel is how it ever came to be reckoned among the Bampton Lectures.

In spite, however, of the erroneous and theoretical character of the book as a whole, there is one truth which pervades it, and which must not be forgotten by the Church, and especially by the clergy, in our day, and that is the sympathy of Christianity with all human efforts and achievements, and its supernatural power to consecrate all these to God's glory, and to mould them after a higher form than our fallen nature can afford, and so, to accomplish its divinely appointed work for the redemption of the whole race.

HISTORY OF THE CHRISTIAN CHURCH. By Philip Schaff. Vol. IV. Mediaeval Christianity. From Gregory I to Gregory VII. A. D. 590-1073. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 792. Price \$4.00.

This history of the great missionary

period of the Church is entirely new, the previous volumes of the series being a revision of a former work. Though Dr. Schaff writes from the standpoint of a Congregationalist, he gives to his work so much learning and candor that it is highly valued and widely read by Churchmen. A discriminating reader can easily untangle fancy and fact, and get at the true interpretation of a history honestly and ably written, even if the writer looked at everything through colored glasses. Some of the subjects of great interest treated in this volume are Gregory I, Charlemagne, Mohammedanism, Monasticism, Church Poetry, the Filioque and other controversies.

ELEMENTS AND COMPOUNDS. A chemical game. Designed for School and Home use. By Alice M. Gurney. Chicago: S. R. Winchel & Co., 25 cents.

Copied after the familiar game of authors, the elements and their symbols take the place of authors and their works.

FLY-RODS AND FLY-TACKLE. Suggestions as to their manufacture and use. By Henry P. Wells. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 364. Price \$2.50.

If one needs a reminder that the time draws near when he may go a-fishing, the title of this book will supply it. The sight of the book itself will make him impatient to be at work putting his tackle in order. Unless he be gray in the service he will find in it many valuable suggestions about hooks, lines, flies, rods, and all that pertains to the mechanics of the sport. Beyond this the book has literary merit, is written and printed in most attractive style, and will prove interesting even to those who have to stay at home and fish in the stream of fancy.

CHURCH MUSIC.—From Charles H. Ditson & Co., New York, we have received a large selection of their recent publications, octavo, comprising Church services, anthems, and hymn-settings. For the series of fifteen hymns, entitled "Evening Praise," and consisting mainly of adaptations from secular sources, we care nothing, except to lament that their issue is some evidence of a continued demand for such yifating work. In fresh editions of English services, we have Garret's Communion Office in F., unison throughout, melodious, simple and effective, and just the service needed by many a rural choir; price 10 cents; Macfarren's Te Deum in G., also unison and equally useful with the foregoing, wherever nicely balanced and well trained part singing cannot be obtained. Berthold Tours in F., both the unison and four-part arrangement of the same service, has already obtained wide favor, and is a model of the brighter present-day compositions. The fore-part arrangement is entirely too difficult for any but skilled choirs. Henry Smart's Te Deum in F., sterling and grand, is well suited to choirs that have a good quartette, or better, octette reinforced by boys who can only sing melody, because every verse from "When Thou tookest" up to "Day by day" proceeds in devout and majestic unison phrases for every voice. A Te Deum in D, by Sir Arthur Sullivan, of versatile genius, is a plain but rich composition, with a strong organ score. It is for four-part singing. The Rev. Herbert H. Woodward, whose Communion Service in A, unisonal, has taken hold of the popular taste, gives us another for four voices, in E flat, but the Credg of this is in unison. An Agnus Dei, by George Ernest Lake, in D, has for its first movement a beautiful solo of 30 measures for tenor voice. Deus Miseratur as an anthem for four

voices and chorus, in G, by Edward Mammatt, will be well liked.

Of anthems for Ascension-tide, we have Barnby's magnificent motett for solo and chorus, "King all Glorious;" a short anthem, full, by Dr. John L. Hopkins, "Lift up your Heads;" and Dr. Bridge's "Christ Became Obedient unto Death," short and full. Other anthems out of the list to which we would draw attention especially, are Dr. Stainer's "Awake, Awake; put on Thy Strength!"—rather lengthy, for four voices, chorus and semi-chorus; "Make me a Clean Heart," Barnby; "I will Alway Give Thanks," J. Baptiste Calkin; "I will Sing of Thy Power," Sir Arthur Sullivan, with a fine tenor solo; "Who is Like Unto Thee?" by the same; Ch. Gounod's "As Pants the Hart" (sicut Cervus); and a full anthem, with accompaniment *ad libitum*, by the eminent Church composer, Dr. Henry Hiles.

These services and anthems all clearly printed on good paper, octavo, range from 5 cents to 10 cents each.

The Sanitarium's late numbers of this standard hygienic journal have contained valuable articles on Sewage disposal, in which the relative merits of the "small pipe separate," the "Combined," and the "Lienur" systems are discussed in an intelligent and interesting manner. The subject is one of paramount importance, especially to physicians, sanitary engineers, architects and others, in whose care resides the public health. Teachers would find in such journals as the Sanitarium many suggestions which, if acted upon, would redound much more in benefit to the public than comes from a discussion of the potency of sugar of milk or calomel in the treatment of disease. In the one case they might do much in the prevention of disease, in the last they only make "reason worse confounded."

MESSRS. JAMES POTT AND CO, and Messrs. E. & J. B. Young & Co. have issued editions of the "Book Annexed" as modified by the last general Convention. Each form accompanies the work with a Summary or Guide. Every Churchman should have a copy, and should study it carefully.

GERALD PIERCE & CO., 129 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

WITH the heading, "Faith, Hope and Love, the Lights of the Soul," the sermon preached in the church of the Testimony of Jesus, St. Joanland, March 8, 1885, by the Rev. D. Marvin, A. M., has been published by request.

UNDER the title of "An Easter Study in St. Peter," an exegetical pamphlet on I. Peter iii:18; iv:6, "Quickened by the Spirit," and "Preaching to the Dead," by the Rev. Samuel Fuller, D. D., professor in the Berkeley Divinity School, has been published by Mr. T. Whittaker.

THE article on the Rev. Jeremiah Leaming, D. D., his life and services, by the Rev. E. Edwards Beardsley, D. D., LL. D., rector of St. Thomas's church, New Haven, has been reprinted from *The Churchman*, with an appendix. (New York: James Pott & Co., Astor Place.)

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

OUR CHICAGO LETTER.

The Grace church branch of the Woman's Auxiliary of the Board of Missions had a full and interesting meeting last week. A thoughtful paper on Mission Work was read by Miss Parke, and a satisfactory progress was shown by the various reports.

The Bishop has been from home for a few weeks in New York.

The rector of St. James's, the Rev. Dr. Vibbert, has gone, for a needed rest, to Colorado, and will not return until Whitsuntide. The extreme strain of our late severe winter, coupled with the arduous duties of Lent, told somewhat on his health. The Rev. Edward A. Larrabee has been off, also, on a visit to his old parishioners at Springfield. The Rev. B. F. Fleetwood has been also away.

The increased work of Lent, coming as it does in the midst of inclement weather, is a severe strain upon vitality. I have often wished that Lent might be passed in a more quiet way. It is effort enough to exist amid our borean rigors, without adding to the struggle for life the extra strain of increased work and mental tension. With our severe climate, the parochial mission in summer or fall would be more practicable than the usual Lenten revival, with its increased opportunities of instruction and worship, often impossible to profit by and enjoy, because of the severe weather which inevitably comes on our lake shore, with each Lent. I must not be supposed to advocate the postponement of Lent, I would rather urge its more private and personal use as a preparation for the great Easter Communion, choosing a time of less rigid temperature for special aggressive spiritual work. I am sure I echo in this the sentiments of many, who remember deep snows, cold churches, and few attendants.

Where a daily service is held all through the year, the Church's voice in Lent would seem to emphasize enough all Lenten fast and discipline. The question is, would not such constant daily worship all through the year, be more spiritually beneficial than the extra use of the special season of Lent, coming, as it always does with us, amid the rigors of winter. Much useful labor can be wasted in Lent, which, if gathered up in a two weeks' parochial mission would tell with increased power.

The Sons of St. George, a benevolent society composed of English workmen, had their first annual procession on Sunday last, ending with a service and sermon in the cathedral. They presented a splendid appearance, headed by a military band and wearing the insignia of their association. They numbered about five hundred, and occupied in a compact body the cathedral pews. The service and sermon was by the chaplain, the Rev. T. D. Phillipps, who was assisted in the Lessons by the Rev. Henry G. Perry. The cathedral choir was in attendance and sang the music with much spirit.

It was pleasant to hear however the hearty part which the working men took in all the hymns and chants. This was specially marked in the recessional hymn, "Sun of my soul"—a few verses sufficed for the passage of the choir from their stalls to the vestry, but the Sons of St. George would not be content with this; they heartily continued the familiar strains after the choir had left, until every verse was sung clear through.

This out-door procession of the Sons

of St. George, the wearing of a proper regalia, and the occupancy of special seats in the church, argues a vitality and vigor which seems lacking in other English societies. If to this may be added the willingness to emphasize their society by celebrations on St. George's Day itself, even if it should entail the loss of a day's work, then the Sons of St. George would unmistakably appear as enthusiastic and powerful as any society in the land. It was touching to see the well-thumbed English Prayer Books in the hands of those present, though strange to say it has no service for St. George's Day in it. Why it should not have, I know not.

The Cathedral Club of young men has its rooms in the Cathedral Clergy House, occupying, on three evenings of the week, the entire lower floor. One apartment is used as a reading room, another for social conversation, another for games of various sorts, and another as a smoking room. The privileges of a club are thus afforded to the young men, and means of recreation given them, free from dangerous associations. The membership fees meet all expenses, and the rooms present a bright and attractive appearance.

This whole club idea is no doubt a good one, certainly so in intent. There are of course difficulties. These may be met perhaps by restricting the membership to persons of age, or nearly so; by keeping it clearly distinct as a secular affair outside of the Church; then billiards, cards and tobacco will not appear to the timid as startling or out of place.

The "Book Annexed" in its authorized form has made its appearance. It is a curious sensation to look over it, and hear in imagination the loud speeches and lengthy discussions which took place over added versicle or altered rubric. The few words or phrases seem as innocent and passive as the impress of a fossil leaf, and only to the thoughtful give record of the forces which produced them.

What is the meaning of this new book? people ask. Was not the old good enough? the question will be asked by many. I wish while the discussion of the Prayer Book was in hand that the Catholic form of the Lord's Prayer had been adopted all through the book. I mean the form given in the Church Catechism, which ends with "deliver us from evil. Amen!" It has been said that an Anglican priest never knows how to say the Lord's Prayer except with the book in his hand. In the English Prayer Book it occurs over and over in varying forms, and also in our own. Hence, unless people are looking on their books, they are pretty certain to go on to "for Thine is the kingdom," etc., as they do so often in the Baptismal service, in Confirmation, in Holy Matrimony, in the Visitation of the Sick, and the Burial of the Dead. The Doxology at the end of the Lord's Prayer is not used in any Catholic Liturgy or office, and is never taught by any branch of the Church as being part of the Lord's Prayer. It would save a number of Liturgical mistakes if the doxology to the Lord's Prayer was left out of our Book of Common Prayer altogether.

The subject of the Prayer Book reminds me of a kindred matter. I have seen people making the sign of the cross in a rather queer way. To do so with the index finger alone extended gives a sort of feeble effect. There is a right way and a wrong way of doing most things, and perhaps the following direc-

tion from Didron's "Christian Iconography" may be of use.

"An individual making the sign of the cross upon his own person, uses the right hand, the thumb and first and second fingers open, and the third and fourth closed. * * The sign of the cross is made with the three fingers to invoke the Trinity. * * * With the three fingers open, the body is marked with the form of a cross beginning at the brow, and descending thence to the breast, crossing that vertical line by another or horizontal one drawn from the left shoulder to the right."

This the author tells us was the ancient method, he adds, however, that "in the present day an individual making on his body the sign of the cross employs the right hand entirely open, instead of the three fingers only." He also adds that the thumb of the right hand is alone used for crossing the forehead, mouth and heart at the giving out of the Gospel when the people respond "Glory be to Thee, O Lord."

The use of the sign of the cross is becoming quite general, being now practiced more openly, no longer in secret for "fear of the Jews."

The next meeting of the North Eastern Deanery will be at All Saints', Ravenswood. The Rev. Dr. Louderback, the priest in charge, will give a hearty welcome to all those attending. A paper will be read by Dr. Jewell on The Study of Philosophy as Mental Gymnastics for the Pulpit, and addresses will be made by others in attendance. Ravenswood can be reached from the Wells Street Depot at 7:15, 8, and 10 A. M., 5:05, 5:25 and 6:20 P. M. The first service will be on Monday evening, the 11th of May. On Tuesday there will be a Celebration of the Holy Eucharist, after which Dr. Jewell's paper will be read. The pretty church at Ravenswood is well worth a visit.

The Rev. Dr. Mallory, the able and genial editor of *The Churchman*, preached in St. James' church on Sunday last. His sermon was on the text "This is my body," and was an eloquent, if scholastic, explanation of the doctrine of the Real Presence. The sermon gave great pleasure to the large congregation.

OUR NEW YORK LETTER.

Nothing of great interest in Church circles has happened during the past week. Summer weather has come suddenly upon us, and all who are fortunate enough to be able to do so are making preparations for the annual exodus. Among these preparations, there properly belongs the provision for the wants of those who will be left behind. The churches have their summer homes, excursions, hospitals, and the visiting of the sick, to look after; and while this work is very much increased during the hot and sickly season, the helpers in it are almost entirely wanting. Special importance therefore attaches itself to the collection of funds to ensure the adequate support of these charities during the season when the charitably disposed are beyond the reach of the appeal of the clergy. At Trinity church, and perhaps elsewhere, it has, I believe, been customary at this season to remind the congregation, that the floral decorations of the altar are for the honor and glory of God, and not for the gratification of those who pay for them. Contributions are therefore asked from the congregation, before they disperse for the summer, to provide for the flowers during the season when the services are attended by few besides the poorer

classes. This is an example which it would be well for many other churches to follow.

The Old Guard of this city held an anniversary service last Wednesday in St. Paul's chapel, Trinity parish. A large congregation was present. The pew formerly occupied by General Washington was decorated with flags and flowers. The services were conducted by the Rev. Dr. Mulchahey, the minister in charge, and the address was made to the Guard by the Rev. Dr. Wilbur F. Watkins, their acting chaplain. Gilmore's band played Weber's "Oberon," Sullivan's "Lost Chord" and Handel's "Hallelujah Chorus."

Last Thursday was the day of St. George the Martyr, and on the preceding Sunday special services in his honor were held in the church of St. John the Evangelist, the Rev. Dr. B. F. De Costa preaching the sermon. A meeting to discuss the subject of the White Cross movement, similar to the one held recently in this city, was held last Friday evening in the rooms of the Young Men's Christian Association in Brooklyn. Mr. Edwin Packard presided and addresses were made by the Rev. Dr. De Costa and Judge W. H. Arnoux. Every clergyman ought to buy, read and judiciously distribute the White Cross tracts, lately republished in this country. The subject of personal purity is one which can be better treated in a carefully written tract than in a public address, and is also one with regard to which there is a sad lack of firm and settled conviction even among the most conscientious people. After a more determined and well defined sentiment on this subject has been created, and after the clergy have become fully convinced of its importance, it may be well to form a general society after the pattern of the White Cross Army in England.

The Park Commissioners have requested the trustees of the Metropolitan Museum of Art, and of the Museum of Natural History, to open those institutions on Sunday afternoons.

The American McAll Association held a meeting in the Madison Square Presbyterian church last Thursday. At the public meeting in the evening, the *Tribune* says, "Morris K. Jessup presided, and the Rev. Drs. L. F. Chamberlain and O. H. Tiffany delivered addresses on the present condition of France in regard to religion, pointing out that the heavy yoke of superstition had led to an awakening and a revolt, which, although it rushed immediately in the direction of agnosticism and other issues, swept away bigotry and intolerance, and cleared the way for true Christianity." This may be an incorrect report, but it nevertheless corresponds with other things I have heard of the McAll mission. It is bad enough to leave the agnostics and heathen at our doors in order to go to fight the Roman Catholics of France; but to think that a French agnostic has a better chance of getting hold of a true Christianity than a French Roman Catholic seems downright lunacy. It is about as sensible an idea as that of the country doctor, who, whenever he was unable to recognize the disease of his patient, would invariably administer strychnine, because he said, "Strychnine allers gives 'em fits, and I'm jes death on fits."

The corner-stone of the new mission church of the Holy Cross, was laid on Sunday afternoon of last week, by the Rev. Dr. Houghton. Several of the clergy were present besides the Rev. James O. S. Huntington, the Superior of the order of the Holy Cross, and there was a large

congregation of the friends of the mission. The service was printed in English and German, and the last hymn was sung in German. The building now occupied by the mission is on Avenue C, corner of Seventh Street. The new church is building on Avenue C, between Third and Fourth Streets. The Rev. Mr. Huntington has vacated the house on Thirteenth Street, formerly occupied as the Mission House, and has gone to live on Twelfth Street between Avenues C and D. The neighborhood is a very bad one, and the house has been attacked with stones repeatedly by the Socialists, who infest it. After they have become better acquainted with the mission workers they will probably desist from these delicate little attentions; but in the meanwhile these missiles are heavy and dangerous.

In a few weeks the mission will begin work at its summer home for boys at St. Andrew's Cottage, Farmingdale, L. I. This work was begun two years ago. Sixty-seven boys the first year, and 110 last year, were enabled to enjoy a week or so in the country, and learn something of farm work and rural life. Large numbers of German emigrants are herded together on the west side of this city, and the Holy Cross Mission wishes to establish a school where boys may learn to farm, so that they may be able to leave the city and make a comfortable living in the country.

New York, April 27, 1885.

CHURCH WORK.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations; should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church Work."

LOUISIANA.

BATON ROUGE.—Convocation.—The annual council of the Church in Louisiana met in St. James' church, on Wednesday April 15th. For lack of a quorum of the lay delegates the council adjourned *sine die*. A convocation was however held, and sermons by the rectors of a number of the city churches were listened to with great pleasure and profit. Drs. Holland and Drysdale being among the preachers. The Bishop's pastoral address to the clergy was full of loving advice and wise counsel. He spoke on the necessity of definite Church teaching by the clergy, and attributed the lack of interest so often manifested in parishes to the fact that Churchmen in particular, and the world in general, were losing sight of the fact that the Church was that Holy Catholic and Apostolic Body founded by Christ and so demanded of them their devotion, their reverence, and their support. He advised the clergy, while not neglecting the Gospel of Christ, to pay more attention to teaching the origin, history, and doctrines of the Church. The Rev. E. W. Hunter, diocesan missionary, read an excellent report, giving a record of the work accomplished by him. New parishes have been formed, services held in many vacant churches, and a number of converts made into the Church. In his report he paid quite a tribute to "THE LIVING CHURCH," attributing to this paper the great success with which he has been favored. At night the Bishop confirmed quite a large class, and preached a most admirable sermon, to a crowded house, on "the Church of God, the pillar and ground of truth." Bishop Galleher is very much beloved and admired throughout the diocese, and although his field is a difficult one and very arduous, under his wisdom and devotion, progress is very manifest. His health, to the great sorrow of all, has not been good for some time, and the clergy are very anxious that he should take some rest from his arduous duties,

and they hope their persuasions will be of some effect.

UTAH.

SALT LAKE CITY.—A kind correspondent writes: "One could hardly wish for a more perfect and radiantly beautiful day than our Easter, yet it required special attention fully to appreciate it, from the fact that we have had a succession of just such days since the first of March. Cherry, peach and apple blossoms, lawns of the brightest green, the first fresh leaves springing from the shade trees, gave an infinite variation of color to the landscape, and the soft transparent atmosphere bathed in glorious sunlight made it a luxury to live. The churches in Utah have enjoyed a most profitable Lenten season. Frequent services well attended, and weekly Celebration of the Holy Communion at Salt Lake City and Ogden. A series of lectures by Bishop Tuttle, on the history of the Church, called out large congregations, including all the older pupils from the schools. A choice profusion of flowers, donated by kind friends in California, adorned the house of God, and at the eleven o'clock service every foot of floor space in the cathedral was packed, and many turned away for want of room. The Bishop preached. The musical part of the service was rendered with an admirable taste and fullness of beauty, gratifying alike to the lovers of perfection in art, and to those who look for Divine worship alone in sacred music. It is worthy of note, in this region of changeable population, that our present accomplished organist and choir-leader presided at the little reed organ at the first service of the Church in Salt Lake City, in Independence Hall, and lovingly and faithfully has she fulfilled her duty in this gracious work for eighteen years past.

"The offerings for Domestic Missions were \$179. The Sunday after Easter twenty-three were confirmed at the cathedral, and seven at St. Paul's chapel. Of these thirty, twenty-two were of Mormon antecedents, and nineteen were, or had been, pupils in St. Mark's School and Rowland Hall.

"Bishop Tuttle has confirmed in Utah since 1867, 543 persons. Of these 300 were Mormons or of Mormon parentage, and 250 were from the Church schools.

"This week the Bishop starts on his summer visitation of Utah and Idaho, with appointments extending into November.

ALBANY.

ALBANY.—Trinity Church—Temple Commandery, No 2, Knights Templar, of this city, attended Divine service in this church on Good Friday evening. The church was crowded, and the rector, the Rev. Dr. C. H. W. Stocking, preached the annual sermon, which is to be printed by request of the Commandery.

QUINCY.

KEWANEE.—The Bishop visited St. John's parish, on the 14th inst, and confirmed seven, four young men, one boy and two girls. Although a rainy evening, a good congregation was present, and heard the Bishop in one of his greatest sermons from the text, Rev. ii: 10, "I will give thee a crown of life." He was in the Spirit, and the tone of his discussion was modest, candid, persuasive and eloquent.

The parish has 118 communicants. The field is an inviting one, a live town, prosperous people, many faithful communicants. This is the sixth and last class of the present rector, thirty-eight confirmations in three years.

KNOXVILLE.—St. John's.—On Friday evening last Bishop Burgess confirmed in the parish church thirteen pupils of St. Mary's School. They were all dressed in white, and each wore, as her only ornament—a pure white lily. It was a beautiful and impressive scene, and the sermon and address of the Bishop were well suited to the occasion. At evening song on Thursday, in the study hall, Bishop Burgess catechised the pupils, and the recitation, by a hundred voices, was perfect and harmonious. St. Mary's has never come to the last term of a year with a larger number of pupils or in a more satisfactory condition. Work is now going on in the chapel, and will be continued so far as funds are in hand. The offering of the school on Easter Day, for the chapel, was over \$300, representing many small savings

from spending money and proceeds of work during the year. The urgency of local work throughout the Province doubtless prevents a response to the appeal made by the synod at its last session.

LONG ISLAND.

BROOKLYN.—Special Convention.—A special convention of this diocese met in the church of the Holy Trinity, Brooklyn, (the Rev. Dr. Charles H. Hall, rector.) on Thursday, April 16th. There was a large representation of the clergy and delegates from the thirty-six parishes present.

After the convention was called to order, the bishop made a brief address, as follows:

"Dear Brethren of the Clergy and Laity—Having called this special convention, I desire to state the reasons for it, though I did not do it except by the advice of the council. The Cathedral of the Incarnation was opened informally on Thursday last and services were held. At the request of the donor of that magnificent gift, I acted as the head of the cathedral corporation. A charter for it was secured in 1876, and five months later Mrs. Cornelia Stewart sent me a letter offering the church then building at Garden City to the diocese, and asking me to lay the cornerstone. She offered to provide a suitable sum for the endowment of the same. Soon after I wrote to the Standing Committee the facts and asked advice regarding it as the most remarkable offer ever made to a diocese in this country. The diocesan convention in 1878 approved of the action of the standing committee in accepting the offer of Mrs. Stewart. On June 28th, 1877, I laid the cornerstone of the cathedral. The next year I established the schools of St. Paul and St. Mary. The see house was finished and occupied by me last year. The diocese has only acted once in this important business, and that once affirmatively. Now, after eight years, action is again needed, and for that purpose this convention is called. Mrs. Stewart is prepared to convey the entire property, with suitable endowment, as a perpetual trust, provided the diocese takes certain steps. The diocese must accept the cathedral as the head of the same, and the see house as an episcopal residence, approving what the cathedral corporation has already done. Thus, the diocese will control the cathedral directly, as the corporation forms part of the convention."

The bishop next read Mrs. Stewart's letter of June 9th, 1877, in which that lady announces her intention to present the cathedral to the diocese, and also the charter granted to the cathedral corporation.

On motion a committee was appointed, consisting of the Rev. Drs. C. H. Hall, W. H. Moore, W. A. Snively and Samuel Cox, the Rev. C. R. Baker, and Messrs. Gilbert, King, Hunter, Orr, and Nichols, to consider the subject, and in a brief time reported the following resolutions, which were adopted:

WHEREAS, Mrs. Cornelia M. Stewart of the city of New York, widow of Alexander Turney Stewart, late of said city, deceased, has communicated to the convention through the Hon. Henry Hilton her desire to consummate the gift which, in her letter to the Rt. Rev. A. N. Littlejohn, D.D., Bishop of the diocese of Long Island, dated the 9th day of June, 1877, she expressed her intention of bestowing upon the said diocese, in manner following, that is to say:

First—By a conveyance of the property referred to in her said letter to such diocesan body as this convention should direct, as a perpetual memorial of her deceased husband, to be held, in perpetuity, upon trust, to maintain and manage several parcels of land, and the edifices, buildings, and structures comprehended in said gift—namely, the cathedral church and its appurtenances, the see house, or bishop's residence, and the edifice now known as St. Paul's school, for the uses and purposes respectively expressed in said conveyance, in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church of the United States of America.

Second—By supplying as a suitable endowment, for the purpose of enabling the trustees to execute the said trust, the sum of \$15,000 annually, to be paid in quarterly installments; and

WHEREAS, The said donor has required the assent of this convention to the following conditions previous to the making of said conveyance—namely:

First—That the diocesan convention of this diocese shall adopt the said church as the cathedral church of the said diocese.

Second—That said convention shall adopt the see house aforesaid as the official residence of the bishop of said diocese.

Third—That said convention shall adopt the schools aforesaid as the diocesan or cathedral school of said diocese.

Fourth—That the said diocese shall engage to forever maintain the buildings, with the appurtenances thereof, respectively, as a cathedral church, see house or residence of the bishop, and a cathedral school.

Therefore, this convention, gratefully acknowledging the pious munificence of the said donor, does hereby, in behalf of said diocese of Long Island, resolve as follows—namely:

1. That this convention hereby requests that the conveyance aforesaid be made to "The Corporation of the Cathedral of the Incarnation, in the Diocese of Long Island," a body politic and corporate, created by an act of the Legislature of the State of New York, passed May 10, 1877.

2. That each and every of the conditions hereinbefore expressed be, and the same are hereby, assented to and confirmed, and this convention does hereby, in the like behalf, engage that upon the taking effect of said conveyance, the said conditions, and each and every thereof, shall be fully and faithfully kept, observed, and performed, forever, to the extent of the power and authority for that purpose now or hereafter vested in this convention, or its successor or successors, or in the said diocese or in any representative of said diocese; and that for that purpose all the means which may from time to time be in any way provided for the accomplishment of the beneficent objects of the said donor shall be faithfully applied to the uses and purposes expressed in said conditions and in her conveyance aforesaid.

Resolved, That the secretary of the convention transmit a copy of these resolutions, duly authenticated, to the Hon. Henry Hilton, as the representative of Mrs. Cornelia M. Stewart.

After a congratulatory address by the bishop, the special convention adjourned *sine die*.

IOWA.

DES MOINES.—Convocation.—The clergy of the central deanery met in the church of the Good Shepherd during

the third week after Easter. The clergy present were the following: Dean Ryan, of Newton, the Rev. Messrs. Thos. Bell, W. H. Van Antwerp, F. E. Judd, S. C. Gaynor and W. P. Law. On Wednesday afternoon a conference was held in the rectory of St. Paul's parish. The reports of Church growth were encouraging. The visiting clergy inspected the new St. Paul's church, and were delighted with its completeness and elegance. The rector's wife and daughter served supper to the brethren after their tour of inspection. Another conference was held at the rooms of the Rev. Mr. Law, on Thursday, and convocation adjourned to meet at Oskaloosa in June. The services closed Thursday evening, the dean, in a few well-chosen words congratulating the church people of East Des Moines on their success and urging them to co-operate with their minister in every good work.

NORTHERN NEW JERSEY.

SHORT HILLS.—The Lenten services were very well attended and much interest was manifested on the part of the parishioners. On the 8th of March (third Sunday in Lent) the Bishop of the diocese visited the parish and confirmed seven persons. On Easter Day the church was beautifully decorated with choice flowers, making a very marked contrast to the palms of the previous Sunday. A handsome choir stall, and a beautiful alms box—memorial gifts—have recently been presented to the church. The children of the Sunday school presented their Easter offering (\$92.63) to the hospitals of Saint Barnabas (Newark) and Christ Church (Jersey City.) A very enjoyable evening was passed on Easter Tuesday witnessing the "Mother Goose Wax Work" performance which Miss Bradbury had arranged. The way in which the children performed their various parts evinced the careful training which they had received from their kind instructor. The Music Hall was filled by parents and friends, and all requested Miss Bradbury to kindly repeat the entertainment at some future date. The proceeds (\$70) were devoted to the Abercrombie Memorial Fund of Christ Hospital. The members of the vestry are now busily engaged in the work of providing a rectory. Mr. Stewart Hartshorn, with his usual liberality, has given a valuable site; but more of this anon. Many new houses are to be built during the coming summer.

PITTSBURGH.

EPISCOPAL APPOINTMENTS.

May—2, Eve's, Georgetown; 3, A. M., Fairview, Ev'g, Beaver Falls; 10, A. M., St. Mark's, Pittsburgh, P. M., St. James's, Pittsburgh, Ev'g, Anniversary, Church Home, Pittsburgh; 14, Ev'g, Indiana; 15, Ev'g, Blairsville; 17, A. M., Johnstown, Ev'g, Somerset; 18, Ev'g, Meyersdale; 20, 21, Kittanning, Convocation; 22, P. M., Red Bank; 24, A. M., Oil City, Ev'g, Franklin; 25, P. M., Brady's Bend, Ev'g, Petrolia; 26, Ev'g, Butler; 31, A. M., St. Paul's, Erie, Ev'g, Cross and Crown, Erie.

June—1, Ev'g, Titusville; 2, Ev'g, Townville; 7, Meadville; 10, Annual Convention, Meadville.

MARYLAND.

DEATH OF THE REV. DR. LEEDS.—Baltimore was startled and grieved on Wednesday, April 15, by a telegram saying that the Rev. George Leeds, D. D., the well-known rector of Grace church, in that city, had died suddenly of disease of the heart while visiting his life-long friend, Mr. John Welsh, in Philadelphia. Dr. Leeds had been suffering from occasional attacks of *angina pectoris* for the past three or four years, and he well knew that his tenure of life was very precarious. But that the end was so near was not anticipated, as is proved by the absence from his side of his devoted daughter, Miss Leeds, who was at Atlantic City at the time of her father's lamented death, wholly unconscious of the dread calamity that was impending. The loss was deeply felt by the congregation of Grace church, and the announcement made a profound sensation in Baltimore, where Dr. Leeds was greatly beloved for his sterling goodness and his unflinching amiability, courtesy and integrity.

Dr. Leeds was born in Newburyport, Mass., in 1816, and had, therefore, nearly reached the allotted period of threescore and ten years. He graduated at Amherst College, and studied theology first at Andover. Entering the ministry of the Church, he became rector at Utica, N. Y., then at Salem, Mass., and then of St. Peter's, Philadelphia.

From St. Peter's he removed to Bal-

timore, in 1867, succeeding the Rev. Dr. Hobart at Grace church, which is one of the largest, wealthiest, and most important congregations in the diocese of Maryland. Here he remained until his lamented death, and no pastor was ever more respected or more justly revered and beloved. Eloquent and dignified in the pulpit, he was yet even more acceptable by the bed-side of the sick and dying, and in the homes of the sorrowful and afflicted. We learn from Baltimore that for some months past his congregation have felt that there was a peculiar sweetness, pathos, and earnestness about his ministrations and sermons, as if he knew that his time was short, and would do all in his power for the flock from whom he might at any moment be taken away. He spoke and lived as one standing on the very brink of the dark river. No important general Church work in Maryland was undertaken without seeking his ever ready aid and counsel. He was the right-hand man of Bishop Whittingham, with whose scholarship and theology he had kindred tastes, and he was the most prominent member of the diocesan convention after the death of Dr. Mahan. To the Church at large his name was, perhaps, better known than that of any other clergyman in Maryland, and he was esteemed the equal of any in any other diocese.

In his personal appearance Dr. Leeds was remarkably handsome. His manners were extremely courteous and winning, and in his whole bearing and language he represented the very highest type of the Christian gentleman. He had traveled in Europe, too, and counted among his friends some of the most distinguished scholars and dignitaries of the English Church. All this, added to his literary culture, gave him a fund of anecdote, and made him a delightful conversationalist. But he was never egotistical, being in fact remarkable for his modesty, humility, and gracious consideration for the feelings of all, even the poorest and humblest, with whom he came in contact.

No part of his long life and distinguished career will show the generosity and integrity of his character in a better light than his course during the exciting period in Maryland which followed the death of Bishop Pinkney. Many things had marked out Dr. Leeds as a suitable man for the episcopate, and he was warmly pressed (notwithstanding the fears about his health,) for that honorable office by the High Churchmen and the conservative clergy and laity. Eight times was he chosen by a majority of the clergy, but the two-thirds rule, which prevails in Maryland, and the doubts about the doctor's health, prevented his election, and led to a happy and harmonious union in the present excellent bishop. This result Dr. Leeds was far from regretting, believing that all was over-ruled for the best. In withdrawing his name (which he did at the beginning, and again toward the close of the contest), he made two very affecting speeches, in one of which he referred to his unfitness (in his own eyes) for the arduous position, and to the feeble health of his declining years. "The hand of his God," he said, "had been heavy upon him of late," and he knew that he had passed into the shadow of the long afternoon. During this whole time, which was not without its trials and perplexities, there was an entire absence of self-seeking and self-assertion, and a generous furtherance of the claims of others; and it was said that Maryland never had a more graceful or courteous presiding officer than Dr. Leeds proved himself to be during that memorable convention.

He leaves two children to mourn his loss—a married daughter, who lives at Ipswich, Mass., and Miss Leeds, who has always devoted herself to her father, and been the honored head of his happy, hospitable home.

Such a man, so rare in his attainments, in his mental and moral furnishings, and in his spotless character, will be greatly missed, not only by his devoted congregation, but by the Church at large, and by the citizens of Baltimore of all religious persuasions.

The burial services were held in Grace church on Friday, April 17th. The church, still decorated in its Easter garb, was filled with people long before the appointed time, not only from Dr. Leeds' own congregation, but from all parts of the city. Over fifty of the clergy, diocesan and others, entered the

church robed in procession. The bishop of the diocese conducted the service, assisted by the Rev. Dr. J. S. B. Hodges, who read the lesson. The Rev. Drs. J. H. Eccleston and S. H. Giesy, and the Rev. J. A. Register, were also in the chancel. The Rev. G. F. Flichtner, representing the Domestic and Missionary Society was also present.

After the service the remains lay in the church at the chancel steps, under a guard of clergymen, until the hour of departure for Utica, N. Y., where they were taken and interred by the side of his wife, who was buried there some years ago.—*The Churchman.*

PENNSYLVANIA.

PHILADELPHIA.—*St. Mark's Church.*—This parish observed the feast of its dedication as follows: On Friday, the eve of St. Mark's Day, at 8 P. M., there was a service consisting of the Our Father Collects for St. Mark's Day and Second Sunday after Easter, and a few other collects and prayers, after which Dr. Nicholson, the rector, made an appropriate address, in which he spoke of St. Mark's Day as a great parish festival, and talked about prayer and praise, the former, he said, being only a cure of sin, and that the congregation met together, not with prayer books, but to sing songs of praise. Mr. Minton Payn, organist and choir-master, and the surpliced choir, then performed Mendelssohn's "Hymn of Praise," the whole work, which was magnificently rendered. While this was done the congregation remained seated (as requested by the rector), the choir and clergy only standing. Nearly every seat (which are all free at night services) in this large edifice was filled on this occasion. On Saturday, St. Mark's Day, there was Celebration of the Holy Eucharist at 7, 8 and 9:30 A. M. The altar was beautifully arrayed with the handsome Martyr-Day red altar cloth. Great clusters of white and red flowers were tastefully arranged on either side of the holy altar, besides four large and two small bouquets, mainly of red flowers, on the reredos shelf. On the following Sunday night, the anniversary of St. Mark's Workingmen's Club and Institute took place.

CENTRAL PENNSYLVANIA.

YORK.—*Convocation.*—The third regular meeting of the first division of the Sunday School Institute of the Harrisburg convocation was held in St. John's parish (the Rev. A. C. Powell, rector) Tuesday, April 14th.

During the sessions, there were present of the clergy, the Assistant Bishop, the Rev. Drs. Knight and Clerc, the Rev. Messrs. Powell, Moran, Pratt, Harding, Baker, and Graham. A large number of lay delegates from the Sunday schools in York, Adams and Lancaster counties were also in attendance.

The morning session opened with a Celebration of the Holy Communion, after which the convention adjourned to the parish house where all the business was transacted. The programme consisted of a model lesson for scholars of the intermediate grade, taught by Mr. George H. Richards, of Columbia; addresses by the Rev. Cyrus T. Knight, D. D., on the Canon of Holy Scripture, and by the Assistant Bishop, on the Office of the Sunday School Teacher; a model infant-class lesson, taught by the Rev. F. J. Clay Moran. A general discussion followed each lesson and address.

There can be no question that these Sunday school meetings, with their valuable model-lessons, their instructive papers, addresses and discussions, are adding fresh life and enthusiasm to a very important department of Church work.

MISSISSIPPI.

CARROLLTON.—*Grace Church.*—The northern brethren to whose liberality, the beautiful new church here owes, in the main, its existence, will be glad to know that their gift has been wisely bestowed.

The Rev. H. H. Ten Broeck now gives missionary services here twice a month, and the church on such occasions is thronged by people of all the denominations. On Sunday, April 12, after the regular morning service, he held a special service in the afternoon for the colored people. They attended in large numbers, and although very few had ever before participated in the Church service, they went through the responses

with surprising accuracy and undisguised heartiness, their faces beaming with joy. The congregation without a single exception knelt in prayer and stood up at the right time. They listened intently to the sermon which was a plain, practical one.

SOUTH CAROLINA.

COLUMBIA.—Upon the invitation of the Bishop of the diocese, the Standing Committee of the Board of Managers have arranged for two General Missionary Meetings to be held in Trinity church, on the evenings of Thursday and Friday, May 14th and 15th, during the session of the diocesan convention. The appointed speakers are the Rev. J. Houston Eccleston, D. D., rector of Emmanuel church, Baltimore; the Rev. J. G. Armstrong, D. D., rector of St. Philip's church, Atlanta; the Rev. W. W. Kirkby, D. D., of Fulton, Florida; the Rev. Thos. Boone, rector of Christ church, Savannah, and the Secretaries for Domestic and Foreign Missions.

SOUTHERN OHIO.

NORTH CINCINNATI.—*St. Philip's Church.*—This church has recently had some beautiful gifts from sundry of its friends. Mrs. Banning, widow of General Henry B. Banning, a general in the late civil war and a member of Congress, gave an elegant memorial window, which has been placed in the centre of the chancel, at the rear of the altar, and forms the most beautiful feature of the church. This window was made by Mr. George A. Bowen, of Cincinnati, and consists of a full-length figure of our Saviour in standing posture, and represented as saying to St. Philip (for whom the church was named): "Philip, he that hath seen me hath seen the Father." In the top part of the window is a round medallion of a pelican feeding its young with its own blood—an emblem of the Saviour. In the bottom of the window is another medallion of the Agnus Dei, the Lamb of God, bearing upon its shoulders a cross-pennant; below it is the inscription: "In Memory of General Henry B. Banning. Died Dec. 10, 1881." The rector of the church, Rev. T. J. Melish, also donated a handsomely-carved re-table, the work of which was executed by Mr. Pitman, of the Cincinnati School of design. Mrs. T. M. Worcester, a friend of the rector, and a lady of another denomination, also gave an elegantly-painted altar-cloth, the border and centre ornament of which were painted by the kind donor in lustra by her own hand, and is an excellent piece of work. This was a friendly gift to the rector, who also received a handsome white satin stole, for use on festival and Sacramental occasions, the embroidery of which, in purple and gold, was executed by his daughter. On Sunday, April 26, the rector dedicated these gifts by prayer to the service of God, and preached an appropriate sermon.

CALIFORNIA.

SAN JOSE.—*Trinity Church.*—On Easter Day the offering was \$1,130, a rich altar cloth on the frontal of which the words Holy, holy, holy, were embroidered by the Altar Guild of St. Clement's, Philadelphia, and brass altar vases from Mrs. Wakefield's Bible Class.

On the first Sunday after Easter the rector, Dr. Wakefield, presented to the bishop nineteen for Confirmation, and in the evening the bishop preached on Primitive Christianity. The sermon rich in thought and clearness of expression was, in every way worthy of the author of "The Double Witness of the Church."

NEW YORK.

NEW YORK.—*St. Ignatius' Church.*—There was erected last week a rood screen which will compare with any similar work on this side the Atlantic. The design was furnished by Mr. Kivas Tully of St. Louis, and is in the purest style of English perpendicular work. The screen extends the whole width of the church, and is 17 feet high. Above the panelling which is hardly higher than the tops of the piers, slender columns carry the great beam at the top. These columns form seven small arches on either side of the large arch which spans the middle alley of the Church. Beneath the beam the tops of the arches are filled with exquisite tracery work of great richness of detail. The main arch is closed at the floor by two massive brass gates of wonderful beauty,

The rood or cross above the centre of the screen is of great size, some 11 feet in height, and bears a life-size figure of our Lord, the face modelled after Leonardo da Vinci, and all carved out of a solid block of oak, in the most satisfactory manner. The work was all done at the shops of Mr. R. Geissler of New York. St. Ignatius does not mean to stop in its improvements with this screen, but hopes also to erect a massive and costly marble altar during the coming summer. The congregations are larger than they have ever been, and the offertories better. There is much enthusiasm among the people, and great hope for a bright future for Dr. Ewer's foundation.

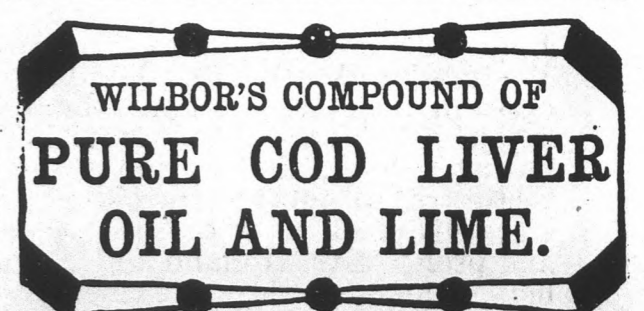
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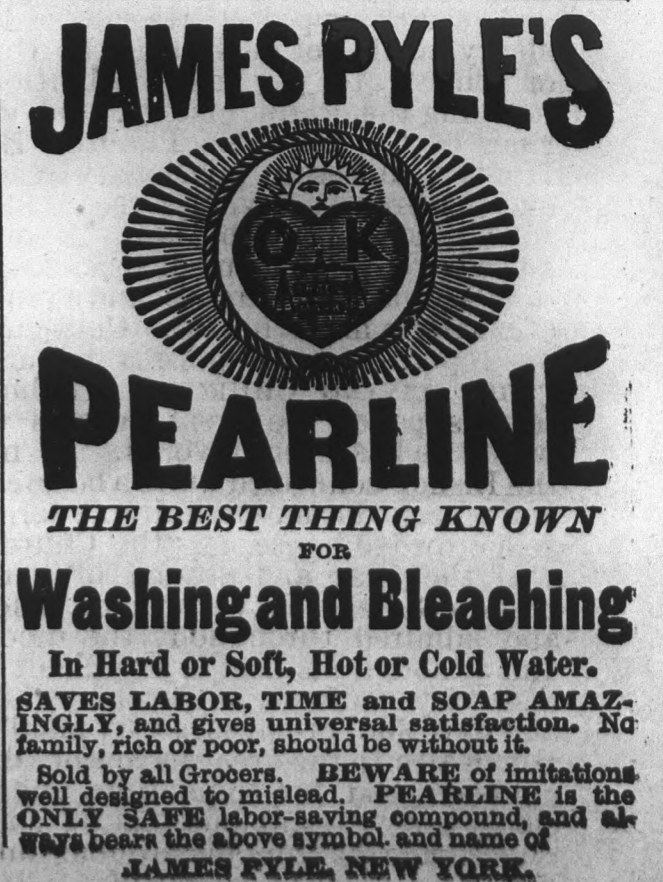
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SPECIAL MINISTRATIONS.

BY THE REV. THOMAS B. BERRY.

May I be permitted, after an acquaintance of twenty years with the subject, to call the attention of the Church to another opening for "special" ministrations, which to a comparatively limited extent has been pursued for a quarter of a century, but for the most part in a desultory way; and which has now reached a degree of importance which the Church can no longer overlook without incurring grave censure.

I refer to a "special" mission among deaf-mutes.

It is generally known that the present rector of St. Ann's church, New York, has been for years caring for these "children of silence" with such help as he could get from his assistants in St. Ann's, and other volunteers. A blessed work it is, quiet and unobtrusive, and fruitful in result.

It is known that three deaf-mute gentlemen have, within a few years, after due preparation and canonical examination, been admitted to Holy Orders; and that these clergymen are itinerating through several dioceses, carrying the Gospel and Sacraments to such among their deaf brethren as will receive it. All this is more or less known, but is the extent and importance of this class as a field for missionary effort known and estimated by the Church? Do the bishops, clergy and lay people appreciate what we mean when we speak of a Mission to the Deaf?

We mean that according to the last census there are over thirty-three thousand deaf mutes in this country, the majority of whom have been, or are being, educated in the various state and territorial schools, established for their instruction and training. We mean that as a class these people are respectable and respected citizens, found in many and varied occupations and relations; while in their ranks are to be found rarely bright minds, leaders among their fellows. We mean, (unless I am misinformed), that except in the Roman parish of St. Francis Xavier, New York, there is no organized effort, worth taking into consideration, outside the Church, for ministering in spiritual things to these thirty-three thousand souls, and there the effort noble in the attempt, is wholly inadequate to the end.

To disciple these thousands of men and women, and the young graduated from the schools year by year, what is the Church doing? Almost nothing.

The diocese of New York has an incorporated society, known as "The Church Mission to Deaf-Mutes," doing a good work in and around New York, and in the New England dioceses, through the rector of St. Ann's and his assistants. Pennsylvania has a "Diocesan Commission on Church work among Deaf-Mutes," with one clergyman at work in the See city, and itinerating in three other dioceses. Ohio has a clergyman working among the deaf-mutes scattered through thirteen dioceses. Virginia has a deaf-mute deacon travelling from the James to the Rio Grande. Central and Western New York approve of the voluntary labors of a priest who, in addition to his parochial duties, holds occasional services for deaf-mutes in parishes open to him by courtesy. And this is all, for I leave out of the question, the services of half a dozen lay readers, since they are not ministerial to the same extent. Of the seven clergyman thus engaged, at least

three, if not four, have other parochial cares and responsibilities.

Is this then the best possible adaptation of men and means, to reach these people if we are going to reach them? Is it not worth while to devise something more systematic and more consonant with the end to be attained? Here is a class educated, or being educated, able that is, at least to read and write; over thirty-three thousand in number, for whose training for eternity no provision is made outside the Church, and in it only such as has been briefly described; for whom the Church in her formularies and services is specially adapted, they being denied participation in, or benefit from, an extempore service; and here is the Church only partially using such means as she has at her disposal, only a voluntary effort—very good if it is made, but not missed if unattempted.

Instead then of these desultory services scattered over great distances of time and space, let the work be better organized, the circuit in which the missionary labors be more circumscribed; with commission from authority to work, let him render account to that authority, and confine his efforts to that special work. His support would come from the diocesan missionary funds, or from a fund made up by the parishes in which, and the people to whom, he ministers. If more men are needed, let them be trained to use the sign language, just as they are trained to minister to Indians or Chinese or Japanese, through an interpreter and by association with those speaking the language, and with all this, equal in importance, let the parochial clergy take the trouble to seek out these people, or being found, let them follow up the visitations of the missionary by bringing themselves into pastoral relation with them. As already stated, the deaf-mutes are well disposed toward the Church, grateful for what has already been done by her clergy for them; they are attracted to services where there is so much of the "outward and visible" in liturgy, posture, dress, ornament, and furniture to teach the mind through the eye.

If we could thus give them "special" ministrations at regular and frequent intervals, having this followed up by the rectors, I believe that in God's good time, and with His blessing, a work would be accomplished not insignificant in results, nor despicable in extent, and at which we are now only *playing*.

Not only would these "children of silence" hear the voice of pardoning love coming to them across "that strange bridge of signs," but many of them would be engrafted into "the Mystical Body of Christ;" and with them and through them would others be reached—the hearing and speaking among their relatives and friends.

Without the Church, they are "as sheep having no shepherd" over whom the Blessed Master "sighs" again; and the Church without them is derelict in her duty of preaching the Gospel to every creature.

Guilford, N. Y.

OPINIONS OF THE PRESS.

The Church Guardian.

CHURCH NEWS.—Complaints are sometimes made that this and that section of the field is not mentioned in the department of the *Guardian* specially appropriated to news from the several dioceses of the Ecclesiastical Province. If there be a failure to any degree it is because the clergy and officers of parishes do not send us items

of Church news, or send them too long after the events to be of use. We sometimes think that we have cause for complaint in this respect. It surely is not asking too much to request our friends, clerical and lay, to avail themselves of the opportunity offered through the columns of the *Guardian* of making known something of the work being done by the Church in the various dioceses and parishes. If the items are short, fresh, and practical, we shall do our best to give them early insertion, but it must be remembered that the field is large, and our space is limited—therefore, brevity is a necessity.

ANOTHER WORD.—We are sometimes asked if we have not local correspondents in each diocese, and we answer, *Yes*. It is not, however, fair to leave the securing and forwarding of items of news to these alone, and for two reasons: (1) they have not; the time or opportunity of procuring general information, and (2) the *Guardian* cannot afford to pay what they would be entitled to if devoting their whole time to this work, nor should it be expected. On the contrary, every Churchman should feel an interest in the *Church paper*, keep its success in mind, and aid, not merely by his own subscription and by securing other subscribers, but also by furnishing items of Church news—especially as the Editor receives not one cent of remuneration, and is under heavy personal obligations toward others in connection with this work, undertaken solely for the benefit of the Church at large.

The Church Press.

HYGIENE IN THE PULPIT.—Many years ago, when the late Lord Palmerston was applied to as Home Secretary by the people of Edinburgh to proclaim a day of humiliation and fasting, in order that a threatened visitation of cholera might be averted, he wrote back to them a letter, somewhat flippant, but still sternly practical in its tone, the gist of which was to try scavenging first, and, failing that, to fall back on prayer. The same reply might be made to those of the adjacent "City of Brotherly Love," who have, it seems, requested their clergy and ministers to preach sermons on the advisability of observing the most ordinary sanitary regulations and the duty of having a general clean-up throughout the Philadelphian limits. But surely that is for the secular authorities to look after and for the daily press to insist upon. To treat of such topics in the pulpit in a set and formal manner is to lower the dignity of preaching and to bring God's ambassador down to the level of a board of health official. In any case the time men nowadays give to listening to religious teaching is all too short to be wasted upon lectures on hygiene.

Church Bells.

AS OTHERS SEE US.—If any of our English clergy are enamoured of the apparent "liberty" enjoyed by the American Church, let them take counsel with a few American rectors, and they will hear enough of the power and tyranny of vestries to make them thankful for bishops, and even for a Privy Council in England. It is quite true, there are rectors in America who get very much their own way in the regulation of their services, and there are bishops who have prodigious influence in their dioceses; for the American bishops are, generally, men of very great ability. As a matter of law, however, rector and bishop are almost powerless. The vestry has supreme authority in almost every department, and if a clergyman is recalcitrant his masters have little scruple in starving him out. In one State it was gratefully proposed to "get along" without a bishop, and to import men ordained in other dioceses.

Be Warned

in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albuminuria, or

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is prevented. Ayer's Sarsaparilla also prevents inflammation of the kidneys, and other disorders of these organs. Mrs. Jas. W. Weld, Forest Hill st., Jamaica Plain, Mass., writes: "I have had a complication of diseases, but my greatest trouble has been with my kidneys. Four bottles of Ayer's Sarsaparilla made me feel like a new person; as well and strong as ever." W. M. McDonald, 46 Summer st., Boston, Mass., had been troubled for years with Kidney Complaint. By the use of Ayer's Sarsaparilla, he not only

Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

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my appetite and digestion improved, and my health has been perfectly restored."

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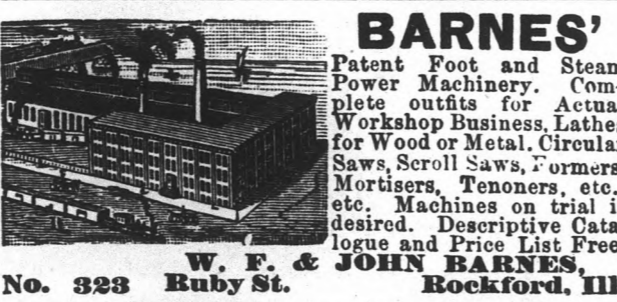
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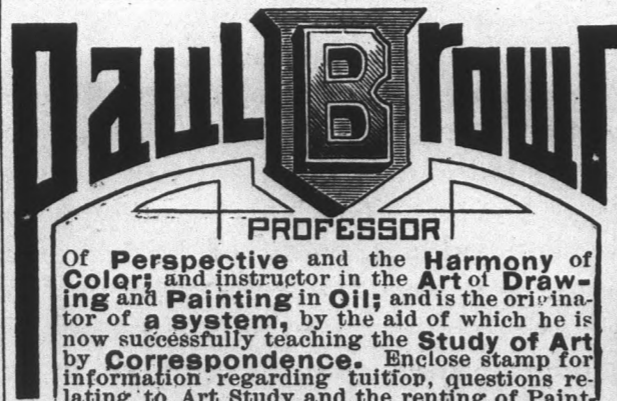


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