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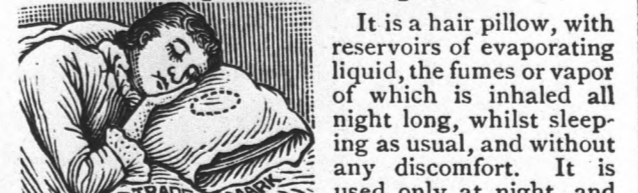
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It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is breathed in, not swallowed, and goes right to the diseased parts. The testimony to its results is beyond all question, as attested by the experience of thousands.

HON. E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies." E. L. HEDDEN, 38 West 49th St., New York. Mr. H. G. TRELLE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years." H. E. ALDRICH, M. D., 1519 South Tenth St., Philadelphia, says: "I have used the PILLOW-INHALER in my practice, and I find it to be one of the best things for diseases of the respiratory passages." During the six years of its existence the PILLOW-INHALER has wrought cures of Catarrh, Bronchitis, Asthma, and Consumption, that have been more like miracles than the usual treatment of disease. Experience has proven that if the simple directions are followed it will heal hopeless cases, no matter what ordinary methods and remedies have been tried in vain. Send for Explanatory Pamphlet and Testimonials. THE PILLOW-INHALER CO. 1520 Chestnut Street, Philadelphia, Pa. (Chicago, Central Music Hall.) State and Randolph Streets. BRANCHES: New York, 25 East Fourteenth Street.

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To strengthen the stomach, create an appetite, and remove the horrible depression and despondency which result from Indigestion, there is nothing so effective as Ayer's Pills. These Pills contain no calomel or other poisonous drug, act directly on the digestive and assimilative organs, and restore health and strength to the entire system. T. P. Bonner, Chester, Pa., writes: "I have used Ayer's Pills for the past 30 years, and am satisfied I should not have been alive to-day, if it had not been for them. They

Cured me of Dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since." L. N. Smith, Utica, N. Y., writes: "I have used Ayer's Pills, for Liver troubles and Indigestion, a good many years, and have always found them prompt and efficient in their action." Richard Norris, Lynn, Mass., writes: "After much suffering, I have been cured of Dyspepsia and Liver troubles

By Using Ayer's Pills. They have done me more good than any other medicine I have ever taken." John Burdett, Troy, Iowa, writes: "For nearly two years my life was rendered miserable by the horrors of Dyspepsia. Medical treatment afforded me only temporary relief, and I became reduced in flesh, and very much debilitated. A friend of mine, who had been similarly afflicted, advised me to try Ayer's Pills. I did so, and with the happiest results. My food soon ceased to distress me, my appetite returned, and I became as strong and well as ever."

Ayer's Pills, PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. For sale by all Druggists.



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This wonderful discovery is a permanent benefit in most cases of deafness. An electric current is concealed in a handsome cane or fan, which is used as a hearing instrument. It is unobjectionable in appearance, its effects in many cases are marvellous. It cannot harm any one. Price of Cane or Fan \$25. Instruments on 60 days trial for \$10. E. A. Lewis, Presiding Judge St. Louis Court of Appeals says: "After using instrument for half an hour, my hearing is greatly improved for ensuing 24 hours. I have tried the most accomplished Aurists but never found anything so effective as your Aurophone." Dr. T. G. Comstock, St. Louis, says: "I have known Mr. Ehrlich for years, am quite certain his deafness is much less, we now converse without difficulty." Rev. A. N. Hollifield, Grand Av. Presbyterian church, says: "I can recommend the Aurophone." T. C. Witherspoon, member Cotton Exchange, says: "A majority of all curable cases will be benefited if not cured by its steady use." 12 prominent firms on St. Louis Cotton Exchange, say: "We have known Mr. Witherspoon, who has been cured of deafness by the Aurophone, and have done business with him many years. We recommend any one afflicted with deafness to use it." Geo. G. Mullins, Chaplain 25th Infantry, in charge of Education in Army, says: "Am satisfied your cane will accomplish all you claim: I would be sad to part with this helpful friend."

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OPIMUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

The Living Church.

SATURDAY, FEB. 27, 1886.

SIX SAYINGS OF SAINT THERESA.

BY FLORA L. STANFIELD.

A bunch of balsams for all human woe,
Culled by a blessed maiden long ago,
In that fair country where the olives grow:

"Let nothing disturb thee,
Nothing surprise thee."

A warning note to usher in the Lent,
The solemn season when our thoughts are bent
On Him to us by Holy Wisdom sent.

"Everything passes."

Is life obscure? Wait heavenly renown;
Is it a burden? Soon you lay it down
Where waves of pity will remembrance drown.

"God does not change."

We cannot see Him and our poor eyes range
Afar when He is near. We think it strange
That He is silent—but He does not change.

"Patience alone weareth out all things."
"He overcomes who bears," said one of old,
A gentle saint who spoke with mouth of gold
And in a sentence more than volume told.

"Whoso holds fast to God shall want for nothing."

The splendors of the harbor lights decay;
The night is dark along the king's highway;
Cling to His shining raiment till the day.

"God alone suffices."

What care can conquer or what sin entice
The one who climbs through pain to Paradise!

God gave to us Himself; He will suffice.

* * * * *

Take, then, this bunch of balsams for
your woe
Culled by a blessed maiden long ago
In that fair country where the olives grow.

NEWS AND NOTES.

EASTON is again disappointed. The Rev. Chauncey C. Williams, of Augusta, has declined the Episcopate. As the annual convention meets June 2d, it seems probable that no further action will be taken by the diocese until then.

BOTH Smith and Wellesley Colleges for women, have recently received large donations. By the gift to the former a beautiful hall is being erected, and by that to the latter an increase of salary is to be secured to the teachers, allowing each one year of vacation in seven. Who would not be a teacher in Wellesley!

THE *Times*, of Natal, furnishes the information that "Miss Colenso, at Bishopstowe, baptized several Kafirs on Christmas Day. The natives are considerably astonished, as many Church people doubtless will be, at this strange outbreak of the episcopal and clerical faculty in the family of the late Bishop of Natal."

ON the Festival of the Purification, at St. Paul's Cathedral, the Very Rev. Lord Alwyne Compton was consecrated to the Bishopric of Ely, and the Rev. Edward Bickersteth, son of the Bishop of Exeter, to the Bishopric of Japan. The Archbishop of Canterbury performed the service, assisted by the Bishops of London, St. Albans, Bedford, Exeter, Lincoln and Hereford.

THE *Prairie Chief*, Cambridge, Ill., makes some very damaging statements about the Rev. James Newman, late rector of the parishes of Osco and Cambridge. We refrained last week from commenting on the report, hoping that

Mr. Newman might soon make his appearance and vindicate himself. It now looks like a very bad case.

BISHOP ROBERTSON has notified the Rev. Geo. C. Betts, sending the letter through his vestry, that he will not visit Trinity church for confirming candidates unless Father Betts retracts words used at the funeral of the late Mr. Jardine. Objection is made to the phrase, "Priestly hands were steeped in his blood," and to some others. Father Betts in reply refuses to make any apology, and denies having said anything against the Bishop personally. It is reported that he has resigned his parish, and will seek a new field of labor in another diocese.

THE death of John B. Gough, the veteran lecturer, is recorded with sincere regret. Mr. Gough was a power in the temperance field, and a genius in his way. He was thrilling the hearts of large audiences when most of us were children, and he has continued his arduous work with little interruption, for a whole generation. To him may be attributed, perhaps more than to any other man, the awakening of the public conscience to the enormous evil of drunkenness. It is true that for his labor and eloquence Mr. Gough was well paid in fame and money. With all our admiration for his talents and recognition of his usefulness, we cannot ignore the fact that he is not entitled to missionary honors or to the very highest place in the gratitude of mankind. For the masses, so far as we know, he made no sacrifice.

DR. JAMES MARTINEAU, a distinguished Dissenter, in a recent letter to *The Times* (London), gives this expression on the subject of disestablishment: "For nearly fifty years I have been a most unwilling Nonconformist, compelled to be so by inability to accept the theology of the Anglican formularies, but believing in a fundamental unity of religious sentiment in the English people, attaching great importance to its national expression, and longing for the time when the ban of exile may be removed which excludes so large a multitude at present shut out from Church Communion. Mere personal banishment, however, has no effect in diminishing my historical reverence and social affection for the most venerable and beneficent of all English institutions, the gates of which I would still defend from assault even though her fellowships were to be denied forever to such as I am. At the same time the more profound my homage to the Church, the more eager is my desire to see her wake up to the full range and grandeur of her mission to this nation of ours."

THE custom has been growing of late years, of directing the Lenten offerings of the children of the Church to the general missionary work under the care of the Board of Missions. The whole amount received last year as the result of the working of this plan was about \$15,000, but a considerable portion of this sum was designated for purposes not covered by the Board's appropriations. It should be remembered that the plan calls for offerings for the General Missions of the Church. The appropriations for this year are very large and the demands upon the contributors

are hence even greater than heretofore; and it has seemed, to the Board, that the Lenten season is a most fitting time to impress upon the minds of the children the duty of doing their part in redeeming the pledges which the Church makes every year to her missionaries. Suitable mite chests have been prepared for the use of classes and individuals adopting this plan, and may be obtained free of charge, upon application to the General Secretary, 22 Bible House, New York City. It is hoped that every Sunday school may enter heartily into the plan suggested by the Board of Managers, and do its best to make the children's offering for missions a large and generous one.

IN France, the relations of the Church with the State seem to be on the point of assuming a still more acute phase. The suspension of clerical salaries, reprimands of bishops, total suppression of some hundred and fifty *desservants* or unattached vicars, and other similar measures, have carried on the war and manifested the tendency of the governing authorities. Scarcely a week has passed without some new incident in the way of laicisation, some being of a most violent and, seemingly, illegal character. At Blois, the mayor, by a simple decree of the municipal council, turned out by main force the *Freres Chretiens* from the school buildings which they had constructed themselves, under a contract with the town, on a piece of ground appropriated to them for that purpose, and where they had taught for nearly forty years. At Angouleme, Church property, attached to the cathedral and used for the same purpose, has been seized by the authorities; and in Paris, the archbishop has been served by the municipal council with a notice to quit the extra-parochial church of the Assumption, which has been used for schools and various religious services ever since the Revolution. This ever-growing hostility has now been still more seriously accentuated by a protest in form, addressed by the three French Cardinals, the archbishops of Paris, Lyons and Toulouse, to the President of the Republic, against the sweeping accusations on the conduct of the clergy at the late elections. Such direct intervention of the highest Church authorities is a new departure and, as *The Guardian* says, strongly marks the "gravity of the religious situation."

THE *Century* for February contains a paper from Gen. Longstreet, which throws light on the situation of Gen. Fitz-John Porter, about whose failure to attack Gen Jackson there has been such a painful controversy. The Confederate General says:

Had Porter attacked me between noon and night on the 29th, I should have received his 9,000 with about double that number. I would have held my line to receive the attack, and as soon as his line developed its strength I would have thrown three brigades forward beyond his extreme left. When my line of battle had broken up the attack, as it certainly would have done, these three brigades would have been thrown forward at the flank, and at the same time my main line would have pushed on in the pursuit. The result would have been Porter's retreat in confusion, and I might possibly have reached Pope's left and rear in time to cut him off. When his army was well concentrated on the 30th he was badly cut up and de-

feated. It does not seem unreasonable to conclude that attack on the 29th in his disjointed condition would have been attended with more disastrous results to him. If I had been attacked under the 4:30 order, the result would have been less damaging, as Porter would have had the night to cover his retreat, and the Federal army could have availed itself of the darkness to screen its move back across Bull Run. But Porter's attack at night, if not followed by the retreat of the army, would have drawn me around the Federal left, and put me in a position for striking the next day.

ANNOUNCEMENT is made of the death of the Rev. Henry Burgess, LL.D., of Glasgow, who is well known through his theological writings. He was born in 1808, and obtained a high standing in Hebrew and the classics at the Dissenting College at Stepney. In 1850 he received orders from the Bishop of Manchester. He was for some years editor of the *Clerical Journal* and the *Journal of Sacred Literature*, and was known as the author of some translations from the Syriac language, including two volumes of the "Metrical Hymns and Homilies of St. Ephrem Syrus, with Philological Notes and Dissertations on the Syrian Metrical Church Literature," 1835, and a translation of the "Festal Letters of St. Athanasius," 1852, a work which, after being long lost in the original Greek, was recovered in an ancient Syrian version, and edited for the Oxford "Library of the Fathers" by the Rev. H. G. Williams. Dr. Burgess's other works are as follows:

"The Bible Society Vindicated in its Decision Respecting the Bengal New Testament," 1836; "The Country Miscellany," two vols., 1836-'37; "Truth or Orthodoxy: To Which Shall We Sacrifice?" 1848; "Poems," dedicated to the Marchioness of Bute, 1850; "The Amateur Gardener's Year-Book," 1855; "The Revision of Translations of Holy Scripture;" "Luther, His Excellences and Defects, 1857, "The Reformed Church of England in Its Principles and Their Legitimate Development," 1869; "Essays, Biblical and Ecclesiastical, Relating Chiefly to the Authority and Interpretation of the Holy Scriptures," 1873; and "Disestablishment and Disendowment," 1875.

Dr. Burgess also prepared the second edition of Kitto's "Cyclopædia of Biblical Literature." His principal modern work was "The Art of Preaching and the Composition of Sermons," 1881. In 1861 he was appointed by the Lord Chancellor to the vicarage of St. Andrew, Whittlesea, near Peterborough, in recognition of his services to theological learning. Dr. Burgess was Ph.D. of Gottingen.

THERE is perhaps no English statesman, not excepting the premier himself, upon whom a greater responsibility rests for the solution of existing difficulties, than upon Mr. John Morley, the new secretary for Ireland. Untried in political life, he is yet learned in political economy, and is a man of great abilities. At a recent banquet he said:

The Tory position was a very simple one in relation to the Irish question. They would neither govern Ireland nor take a step towards allowing Ireland to govern herself.

The beginning, no doubt, of any approach to any satisfactory settlement of Ireland must be some dealing with the land question. The late Government, to their great honor, passed an Act to prevent landlords confiscating the property of their tenants. That was a noble exploit. I do not think we shall be able to deal satisfactorily with

Ireland until we have passed some legislation to prevent tenants from confiscating the property of their landlords. For my part I want two things. I want order in Ireland, and I want power in the House of Commons at Westminster.

You are led to believe, perhaps, that by the alteration of the rules of procedure you will be able to bring the Irish members into order. The real mischief is not in the motions, speeches, and resolutions of the Irish members. It is that the Irish members are able to weaken our policy, to turn out ministries, and to reject bills from motives which are not in our sense national and patriotic. Do what you will with your rules of procedure, you will not have restored the old British Parliament, you will not have made the British people master in its own house until you have devised some scheme or other which will remove the Irish members from the British House of Commons. I tell you frankly that nobody is better aware than I am of the enormous difficulties of framing a constitution either for Ireland or anywhere else. But I would rather bestow a new constitution on Ireland than I would destroy the old constitution of Great Britain. Depend upon it that any collapse of our Parliament will be the greatest tragedy in the history of human institutions.

All that I would urge upon you is not to be misled by any idea that we are in a mere Parliamentary crisis. We are in a great national crisis. I am well aware that self-preservation is the first law of States, as it is the strongest instinct of the individual, and nothing would induce me, whatever the cause might be, to support by vote or argument any policy or measure which I thought tended in ever so slight a degree to diminish the strength, the power, the integrity, of that realm of which we are all proud to be citizens.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO. IX.—SAINT LAWRENCE.

Never flinched they from the flame,
From the torture never;
Vain the foeman's sharpest aim,
Satan's best endeavor.
For by faith they saw the land
Decked in all its glory,
Where triumphant now they stand
With the victor's story.*

On the borders of New Castile, nearly eight leagues from Madrid, among the mountains and rocky sierras of Spain, may be seen a vast edifice of polished grey stone, three-fifths of a mile in circumference. On the adjacent mountain brow, from a huge stone, called the king's chair, the peculiar architectural design of "this eighth wonder of the world" may be seen to the best advantage. The many arcades and cloisters of the monastery, with their open courts between, form the bars of a huge gridiron, at each corner rises a lofty spire representing its inverted legs, while the royal palace forms the handle. The richest productions of Titian, and other renowned artists adorned the walls, the most precious stones, rare marbles, richly tinted, and elaborately wrought tapestries completed the perfect decoration of the interior. Six million ducats were expended on this costly structure, and more than twenty years were spent in rearing it. Philip the Second, that stern, bigoted, and ascetic monarch of Spain, having won a famous battle at St. Quintin, on the day of the martyrdom of St. Lawrence, vowed to the saint, a monastery, palace and tomb, in grateful remembrance of his supposed assistance on the field of battle. The name given to the edifice was *El Sitio de San Lorenzo el Real*, but it is better known as the Escorial. It far surpasses any other of the many monuments which have been devoted to the youthful deacon, St. Lawrence of Rome. In England two hundred and fifty churches are dedicated to his hon-

or; in Genoa, a grand cathedral; and in America the picturesque river which bears his name, renders it impossible that his life should ever sink into oblivion.

Of the early life of St. Lawrence little is positively known, although some writers assert that he was born in Spain, but came to Rome early in life. We first hear of him as a deacon under Xystus II., Bishop of Rome, during the eighth general persecution, which took place under Valerian. This persecution fell most severely upon the clergy, many of whom were martyred or sent into exile. Xystus was seized and led forth to death, followed by his devoted and weeping deacon, who cried thus: "Whither art thou going, my father without thy son? Whither, O holy priest, dost thou hasten without thy deacon? Wast thou ever wont to offer the Sacrifice without thy minister? Dost thou refuse me a share in thy bloody death, when thou hast admitted me to dispense the Blood of the Lord? Abraham offered his son; Peter sent Stephen before him. O father, let thy strength be shown in thy son! Offer him whom thou hast trained up." The kindly old Bishop tried to soothe and comfort his enthusiastic disciple, saying: "I do not leave thee behind, my son; but a nobler struggle is in store for thee. We, as old men, finish our course by a lighter trial; but in thy youth a more glorious triumph awaits thee. Thou shalt soon come after me. Cease to weep; after three days shalt thou follow me. It is fitting that between the priest and deacon this number should intervene. Why dost thou desire a share in my passion? I leave it to thee as an inheritance. Why wish my presence? Let the master go before his disciple."

The martyrdom of the Bishop took place, and St. Lawrence returned to his work. The emperor, knowing that he had charge of the treasure of the Church and deeming it great on account of the largesses given to the poor, summoned him to appear before the court. He then demanded that he should surrender all the hidden wealth of the Church, or suffer death. This he promised to do within three days and departed. Poor as the Christians were in worldly goods, yet the ornaments of Christ's altar were rich and costly. St. Lawrence took the chalices, vessels, and heavy golden candlesticks; and, having sold them, distributed the proceeds among the poor. He went from house to house dispensing his charities, caring for the sick, and thus spending his last days in holy deeds. Then at the appointed time, followed by nearly fifteen hundred of the aged, helpless and impotent poor of the Church, he presented himself before the emperor, and invited him to come forth and behold the treasures which he had desired. The fury of the enraged monarch needs no description. But St. Lawrence cried: "These are the riches of the Church. For what treasure has Christ more precious than those in Whom he says that Himself is? As it is written, 'I was hungry and ye gave Me meat, I was thirsty and ye gave Me drink.' And again, 'Forasmuch as ye did it unto one of the least of these ye did it unto Me.' The earthly gold which you desire is the root of all evil and misery; but these are the children of light, which is the true wealth, for no chance can destroy it or thieves take it away. And lest you should think Christ poor, behold these gems, the consecrated virgins and holy widows. These are the precious ornaments of the Church; arrayed in these she is lovely in the eyes

of Christ her spouse. Take them then and adorn your city."

These words were scarcely uttered by the saint, when strong hands seized him, and he was commanded to deny Christ or be subjected to torture. The suffering imposed upon him was of unusual severity, for the emperor was incensed at the insult and ridicule he had received. He was then beaten with iron rods, and his limbs dislocated, but his faith remained unshaken. The tyrant seeing that he did not yield, condemned him to a death so cruel, that all lamented that so gentle and attractive a youth, in the flower of his age, should undergo such trials. In the dead of the night, as if unwilling that the pure light of day should behold so base a deed, Valerian ordered him to be conveyed to the baths of Olympias, and bound upon a huge iron gridiron. The fire was kindled beneath the instrument of torture, and the gentle deacon was slowly roasted over the blazing coals. His fortitude was wonderful, and while in intense agony he cried: "*Assatus est; jam versa et manduca.*" The executioner turned him on the other side as he requested. When he felt the end approaching he raised his eyes to the bright stars above him, and cried, "I thank Thee, O my God and my Saviour, that I have been found worthy to enter into Thy beatitude."

The murderers returned to their homes, and Hyppolytus, a Christian, bore away the charred remains of the heroic saint, and laid them to rest in the Via Tiburtina, where a church was afterward erected in his honor. But for this deed Hyppolytus was speedily put to death.

St. Lawrence is a favorite subject in art, and is always represented with the emblem of his torture, either in his hand, suspended around his neck, or embroidered upon his robes. The artist Pinturicchio portrays him as a very beautiful youth, with hair arranged according to the Western tonsure. His gown is elaborately wrought, and on the front the scene of his martyrdom is embroidered. In his left hand he holds an open volume, and in his right the fatal gridiron.

Adam of St. Victor, the most prolific poet of the twelfth century, composed a beautiful Latin hymn upon this popular martyr.

Sicut corda musicorum
Tandem sonum dat sonorum.

The following is a translation of all but the last stanza.

As the harp strings only render
All their treasure of sweet sound,
All their music, glad or tender,
Firmly struck and tightly bound:
So the hearts of Christians owe,
Each its deepest, sweetest strain,
To the pressure firm of woe,
And the tension-tight of pain.
Spices crush'd their pungence yield,
Trodden scents their sweets respire;
Would you have its strength reveal'd
Cast the incense in the fire:
Thus the crush'd and broken frame
Oft doth sweetest graces yield;
And through suffering, toil, and shame,
From the martyr's kee nest flame
Heavenly incense is distill'd.

In mediæval times there arose a very fanciful legend or allegory representing a death-bed repentance, in which St. Lawrence appears as one of the characters. A lonely old hermit kept vigil in his little solitary hut one dark and dreary night, when suddenly he heard a rushing, like the trampling of a mighty host. What was it? The fierce winds never made such strange, unearthly sounds: so the hermit hastened to the little aperture which served the purpose of a window, and demanded, "Who

passes by." The answer came, "We are demons. Henry the Emperor is about to die at this moment, and we go to seize his soul." The amazed hermit begged that on their return they would let him know the result. They promised; and before morning tapped at the little window. In reply to his question the fiends declared that all had gone wrong; for just as they were about to receive his soul, his good angel came to save him. St. Michael and Satan disputed in regard to the soul of the dying Emperor. Finally his good and evil deeds were placed in the scales, and alas! the evil far outweighed the good. The victory was given to the demons, when suddenly, St. Lawrence, or "that roasted fellow" as the fiends irreverently called him, remembered one pious act of the Emperor which had been forgotten, and snatching from the altar of the church a silver cup which had been presented by the monarch, threw it into the scale; when lo! the balance changed, the good deeds outweighed the evil, and the soul of Henry the Second escaped from the powers of darkness.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

V.

The promise which Bishop Hobart gave to his Oneida "Children" was faithfully fulfilled. On Tuesday, September 13th, 1818, he visited their village. At that day the journey into the Oneida country was not without its difficulties. There was neither canal nor railroad, to speed the traveller on his way, and the roads were of the rudest description. It was but a frontier civilization, where the traveller went jolting over "corduroy" tracks, or sank deep in ruts or mud, half the days in the year. Bishop Hobart, however, reached his destination in due time, and became deeply interested in what he saw of the people, and their country. It was a condition of society, though no longer savage, yet very peculiar and foreign to all his own previous experience. The population of the Oneida reservation was at that time said to be about one thousand, it was probably, however, rather less. The Reservation was owned in common by the whole tribe. Only a small portion was under cultivation for potatoes, and the old Indian staples of maize, beans and pumpkins; the rude pasture lands where their cows and sheep fed together were more extensive; but much the greater portion of the land was a forest wilderness. Through these woods there were no roads whatever, but many Indian paths or trails. The dwellings of the people lay scattered about in wild irregularity, according to the fancy of the builders; there were a few frame houses, others of logs, and others were wigwams of bark; some stood on the shady hillsides, others in the fertile valleys near their fields of maize and pumpkins. The Oneidas at this period busied themselves in gathering gin-seng in the forest. This they sold to the traders, by whom it was carried to New York and Philadelphia, and sold to merchants, who sent it to China, where it was burned as incense in the temples. The Oneidas gathered about 1,000 bushels annually, and sold it for \$2,000.

The Chiefs gathered about the Bishop with the usual calm dignity of their race when doing honor to a favored guest. One aged Sachem, probably Hendrick Schuyler, made a speech which was translated by Mr. Williams. He told his "Father," the Bishop, that in his youth he had been instructed in the

* See "Ton hienon athlochoron" by St. Joseph of the Studium, translated by the Rev. J. M. Neale.

holy Christian Faith by a missionary from beyond the sea, when this State was an English Colony; that he had been baptized, and had held fast the faith while the snows of fifty winters had fallen about him, and while many of his brethren were still heathens. He pointed out the spot where the missionary had preached the Gospel to his tribe; it was an open glade in the forest, with a few oaks of noble growth throwing a grateful shade here and there. Within sight of this spot rose the little church, which the Oneidas had recently built, under the direction of their catechist, Eleazar Williams; it was a neat rustic chapel, still unfinished, but in every way creditable to the tribe, who had raised more than \$3,000 for the expenses. In this unfinished chapel Bishop Hobart confirmed eighty-nine persons. In his address to the convention of the diocese, the Bishop spoke of his visit to the Oneidas:

It is a subject of congratulation that our Church has resumed the labors which for a long period before the Revolutionary War, the Society in England for Propagating the Gospel in Foreign Parts directed to the religious instruction of the Indian tribes. * * The religious instructor of the Oneidas, employed by our Church, being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, enjoys their full confidence, while the education he has received has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. Eleazar Williams, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their lay reader, catechist and school-master. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her Apostolic ministry, and her worship. Soon after he commenced his labors among the Oneidas, the Pagan party solemnly professed the Christian faith. Soon after their conversion, they appropriated in connection with the old Christian party the proceeds of the sale of some of their lands to the erection of a handsome edifice for divine worship, which will be shortly completed. In the work of their spiritual instruction the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption, is calculated to interest their hearts, while it informs their understanding, and its decent and significant rites contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit several hundreds assembled for worship; those who could read were furnished with books; and they uttered the confessions of the Liturgy, responded to its supplications, and chanted its hymns of praise with a reverence and fervor which powerfully interested the feelings of those who witnessed the solemnity. They listened to my address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility, and participated of the symbols of their Saviour's love with such tears of penitential devotion; that the impression which the scene made on my mind will never be effaced. Nor was this the excitement of the moment, or the exhibition of enthusiasm. The eighty-nine who had been confirmed had been well instructed by Mr. Williams, and none were permitted to approach the Communion whose lives did not correspond with their Christian professions. * * I have admitted Mr. Williams as a candidate for Orders, on the recommendations of the Standing Committee.

This was the first occasion on which the Oneidas had ever been visited by a bishop of regular consecration. It was the first time that the rite of Confirmation had ever been performed among them. The services are described by those who were present as deeply im-

pressive. The unfinished chapel was filled to overflowing. The touching reverence and devotion of the people, both young and old, were very affecting. Some of the clergy present were moved to tears, and withdrew to weep for joy, and offer prayers of thankful praise, before the services were completed.

The following year the little chapel was finished. On the 21st of September 1819, it was consecrated under the name of St. Peter's church. On this occasion the Bishop confirmed fifty-six persons, and baptized two adults, and forty-six infants, all Oneidas.

Mr. Williams continued faithful in his services. As he was not ordained, other Church clergymen occasionally visited the mission for the purpose of administering the Sacraments. The faithful Father Nash, the pioneer missionary of Otsego County, performed service there, in company with the Rev. Mr. Orderson, of the Island of Barbadoes, in the spring of 1821. On this occasion five adults and fifty children were baptized. In speaking of this visit Father Nash writes: "In the month of May last, I visited the church at Oneida and with pleasure can testify to the excellent order observed. In no congregation, although I have seen many solemn assemblies, have I beheld such deep attention, and such humble devotion."

THE BIBLE HOUSE, NEW YORK.

The New York Bible House is located in one of the natural centres of the town. By natural centre is meant a point which might be central, if the town were five or six miles shorter, and as many miles wider. As it is, the city is long drawn out, and one may take for his point of departure either the City Hall, the Bible House, the Grand Central, or any point in the vicinity of Central Park. Things radiate in some sort from these centres and the way-faring man in striking into them, understands his whereabouts.

The Bible House has the good fortune to be supported by such well-known buildings as the Cooper Institute, the Astor Library, and the great establishment erected by Mr. A. T. Stewart. It is not only great in itself, in its way, but it is surrounded with a manifold greatness which adds to its importance and which, at least, all share in common. The Bible House cries over to the noble edifice founded by Peter Cooper, "You could not be the conspicuous object you are but for me!" The Cooper Institute makes the same observation to the noble building founded by Mr. Astor; the latter passes it on to the Stewart building; the Stewart building to the Bible House. This completes the circle and all four joining hands as it were, flatter themselves that in the matter of religion, philanthropy, literature and dry-goods, they represent the town, which is to say, the country and the world.

To see the Bible House in all its amplitude, the observer should plant himself at a point opposite the southwest corner, that is, at the corner of Astor Place and Fourth Avenue. At this point the eye takes in the massive, seemingly four-square structure, simple in architecture and also dignified, as such a building should be. High up on the side fronting on Fourth Avenue is a figure of heroic size, holding an open Bible.

When it was said that the structure is seemingly four-square, it is in seeming only. The building is in fact, wedge-shaped, the thin edge fronting on Third

Avenue and the structure needing only to be carried across it at the same acute angle, to cleave Astor Place in twain. However, the east end stopped short as if to make way for the Elevated Railroad, while the railroad expressed its gratitude by spoiling this end of the Bible House's architecture.

Stepping inside and mounting *per pedibus* to the top story, for want of an elevator, the visitor is shown into a large room in which twenty or more printing presses have the capacity to produce about two million volumes of the Holy Scriptures each year. One of the large presses, they tell us—and of course, in the Bible House people tell no lies—takes a sheet of paper and turns out the equivalent of a small Bible every minute, or at the rate of six hundred Bibles a day. The largest quarto volume requires only about eight minutes of press-work,—this as against the olden time, say 1611, when the version of the English Bible now in common use was first printed, when it is estimated that a press might have turned out three Bibles a day.

The two stories below are used for binding, sewing, gilding, stamping, etc. Here, too, the most improved machinery is brought in play; a single attendant with twelve book-folding machines and six book-sewing machines doing the work of a hundred people working by hand. "A visitor who spends four minutes at the press, and as much at each of these machines, sees in that time what is equivalent to the printing of four Bibles, the folding of two and the sewing of two." It is almost needless to say that everything is neat and orderly about the establishment, the persons employed, whether men or women, showing that the occupation in which they are engaged is helpful in the matter of dress, manners and behavior, and, of course, in morals as well.

The number of volumes printed in a single year is over 1,350,000. About five-sixths are in English, the others being in German, Spanish, Swedish, Danish, Portuguese, French, Italian, Welsh, etc. Over 500,000 are distributed in foreign lands, while a still larger number are purchased by auxiliary societies, several hundred thousands are committed to the society's colporteurs, and large numbers are sold at the Bible House or put in circulation in the form of grants to individuals, churches, etc. In effecting its distribution, more than four hundred colporteurs are employed in the United States, at the expense of the American Bible Society, and over three hundred are similarly engaged in foreign lands. At the close of its sixty-eighth year, the total issue of Bibles, Testaments, and integral portions of Scripture, have been 43,892,031, its expenditures in this work having exceeded \$21,000,000.

It may be added under this head that the business of the Society is conducted by a board of managers, consisting of thirty-six laymen of various Christian denominations; that its work is benevolent and unsectarian; that the sole aim of the Society is to encourage a wider circulation of the Holy Scriptures; that the only version in the English language which the Society can circulate is that which has been commonly received since the year 1611; and that its fundamental law requires that this should be without note or comment.

The three stories below are occupied by societies in such numbers that there is no space to so much as enumerate them. Here Churchmen and non-

Churchmen dwell together, in unity, I trust, and under the same roof, I know, each pushing his several society, organization, scheme, publication and pet idea. Of these societies there are thirty or more, and there are some twenty publications. At the east end, second story, is the City Mission, not the Protestant Episcopal City Mission, but the City Mission at large, where one can learn all about every church, chapel and minister in town. It is under the charge of Mr. Lewis E. Jackson, a man who is an authority on everything which concerns the missionary work of the city in the most comprehensive sense.

Of our Church societies, there is the "Society for Promoting Christianity among the Jews," the Rev. C. E. Stevens in charge, and doing good work, I trust, though it is to be hoped there is as much Christianity among the Jews as among some so-called Christians. Then there is the "American Church Missionary Society." Whether it has further reason for being, some doubt, while the majority do not doubt at all that its absorption into the general society would be in every way expedient and wise.

On the second story, at the north-west corner, is the general society spoken of, that is, the Foreign and Domestic Board of Missions, having three offices looking out on Fourth Avenue and contemplating the scenes and sights beyond, especially, the Stewart Building, rearing itself aloft in five-story, continuous colonnades. What the Missionary Board wants of three long-drawn, wide-spreading offices the uninitiated might not imagine. But then, there are all the clerks and book-keepers who need plenty of elbow-room and place to fall back and stretch their weary limbs. Then, again, there is the secretary and his associate, each of whom needs a separate room wherein to dictate letters to the four quarters of the globe; to wait upon visitors and talk missionary; extract the fugitive and cautious dollar from the close-buttoned pockets; plan and scheme whereby to inveigle the outlying public and carry on all those dark, mysterious operations, which are known only to the favored few. When it is remembered that the society is forced to prey on the public to the extent of \$400,000 a year, it will be seen at once that plenty of room is indispensable in which to carry out its peculiar and grasping designs.

Just below, on the north-west corner of the building, is the well-known bookstore of Mr. Thomas Whittaker. Here for many years Mr. Whittaker has gone on enlarging and adding to his stores of knowledge, until now he can serve his patrons to anything from a pamphlet to an encyclopædia. Here the Low Churchman may get his fill, while the High Churchman is not sent empty away—unless he is so taken with the books as to empty his pockets. Here, too, the wayfaring man, clergyman or other, if he has a good story to tell, may find a ready market, or he may get a good story, if he finds one needful to drive away the blues. In this matter of stories there is no charge or percentage, while laughter is free and the books are reasonable.

It may be added that just in the rear of Mr. Whittaker's book-store is the long-time office of the "Evangelical Education Society," whose venerable secretary, the Rev. Dr. Dyer, though no longer seen here on account of age and infirmity, is remembered by hosts of friends, and visited by as many as he is able to receive. L. M. D.

The Household.

CALENDAR—FEBRUARY, 1886.

28. Sexagesima.

Violet.

SOMETIME, SOMEWHERE.

BY ROBERT BROWNING.

Unanswered yet? The prayer your lips
have pleaded

In agony of heart these many years?
Does faith begin to fail? Is hope departing?

And think you all in vain those falling
tears?

Say not the Father hath not heard your
prayer;

You shall have your desire sometime,
somewhere.

Unanswered yet? Though when you first
presented

This one petition at the Father's throne;
It seemed you could not wait the time of
asking,

So urgent was your heart to make it
known.

Though years have passed since then, do
not despair;

The Lord will answer you sometime, some-
where.

Unanswered yet? Nay, do not say un-
granted;

Perhaps your part is not yet wholly done.
The work began when first your prayer
was uttered,

And God will finish what He has begun.
If you will keep the incense burning there
His glory you shall see, sometime, some-
where.

Unanswered yet? Faith cannot be un-
answered,

Her feet were firmly planted on the Rock;
Amid the wildest storms she stands un-
daunted,

Nor quails before the loudest thunder-
shock.

She knows Omnipotence has heard her
prayer,

And cries: "It shall be done," sometime,
somewhere.

JACK AND JILL.

HOW THEY WENT UP THE HILL OF
LIFE TOGETHER.

(Concluded.)

In the early dusk, just as the lights
began to twinkle along the streets and
people were trudging home from their
toil, as the west was hung with flame,
we were flying out towards the city
where we lived; and how glad we were
to return, just as eager as we were to
leave in the morning; I thought how
the kitchen would look, and what I
would prepare for tea in honor of our
outing.

Well, we were coming into the city,
a little tired, but satisfied with our day.
We were on the evening express, and it
was always a scene of confusion when
the train got in; two tracks on either
side had their trains, bells were ringing,
steam escaping with that hiss and swish-
sh that is so deafening. It was quite
dark, save as the headlights of the en-
gines glared on us like huge evil eyes;
the crowd was great, and one was al-
most bewildered in the glare and noise.
We had found our way out, Jack and I,
—poor Jack! but I had carelessly left
my bag on our seat. It was Jack's
present, and he rushed back after it.
The rest is a blank, but I learned after-
ward that our train was late; Jack was
coming toward me, a smile on his hand-
some face, when there was a rush, a
roar, glancing lights, and when I looked
again Jack was down, almost at my feet,
white, limp and senseless, but, thank
God, not dead. By some mistake the
western express had passed without
warning, he was past the rails, but the
baggage car had struck him and hurled
him, fortunately, away from the train,

the bag was in his clenched hand, but
I thought he had left me forever. The
crowd surged in, a physician appeared,
and he was borne into the depot. He
revived a little, then went off in a
swoon that seemed like death itself.
They got him home on a mattress, the
worst was known, he had a compound
fracture of the limb; the bones were
set, and I was left alone. Not until
the kind doctor had gone, and the un-
known friends, did I realize a little how
our holiday had ended.

There was the kitchen with our table
pushed against the wall, but I had pre-
pared no tea, for Jack lay there so
deathly pale, save a red spot on each
cheek, and he did not know me. Oh,
Jack! will you die and leave your little
Jill all alone? And then the tears came
and I had a refreshing cry. After that
I saw my work before me and prepared
for it, praying that the good Lord would
not leave me quite alone.

This was the case: Here was Jack
confined to his bed perhaps for three
months, possibly a cripple for life; he
could earn nothing for the present; we
had saved one hundred and twenty dol-
lars; Jack had tumbled down and broken
not his crown, but his leg, would Jill
come tumbling after? I thought so for
those first few hours, and then it came
to me, what if he lay there in the last
long sleep and I could not wait on him
any more? and I fell on my knees with
sobs of thankfulness, ashamed of re-
pinning.

How quickly we adjust ourselves to
sober fact! For two weeks Jack had a
high fever, and much of the time he
talked of that bag and how sorry he was
he could not get it. Every day he seemed
to be sinking lower, and the old doctor
eyed me wistfully as he went out; I
knew what he was thinking of,—how
young she is to be left alone. One night,
after two weeks of almost ceaseless
watching, I fell asleep by his side, my
head buried in my arms. I was utterly
wearied in that dead stupor that comes
from long wakefulness. After midnight
something roused me, the moon was
looking in upon us, and the light made
Jack's face look deathly enough. His
hand about my hair had roused me; I
felt his pulse, it was going down rapidly.
God was good to me, had I slept on, it
would have been too late to have helped
him. I remembered what the doctor
said: "When the fever turns give him
more brandy, or he will sink away."
All night I fed him every half hour, the
brandy and water, praying that I might
be kept awake. With the morning sun
he looked up. "Jill!" he said—the first
rational word he had uttered since he
left me to rush into the car for that
miserable bag—and then, goose that I
was, I fainted dead away. When I
came to myself Jack was in a natural
sleep; he had roused but a moment, and
then in utter weakness dropped off to
sleep.

But the worst was passed, he began
to mend rapidly. "The Lord has re-
membered you," said the doctor, sol-
emnly. The next day a friend took the
burden from me a little, and I hardly
knew what was passing for several days.
But it was a long way out of the woods
yet. How slow it was after all, although
Dr. Low said he gained wonderfully.
Two months passed and he could sit up
but a short time in a day, but Jack had
been working beyond his strength for
months, and his recovery required time.

Half of our money was gone and the
future looked dark, but Jack was hope-
ful and cheerful, and I sat and read to
him hour after hour, and we discussed
the old familiar subjects again, all the

time I was racking my brains to devise
some means to eke out our fast dimin-
ishing purse. When four months had
gone Jack could limp about a little, but
how thin and pale he was. We had just
twenty dollars left, and that only by the
strictest economy, and because the doc-
tor would take nothing as his fee.

I had my hair down in the old way one
evening; our landlord had just been in
for the rent; there was but ten dollars
left. I had ventured to broach our con-
dition to Jack; I had tried not to trouble
him with our financial matters. "Your
hair is worth more to me than"—he said
as he let it fall through his white
hands. And then it flashed over me—
the old joke—that I would sell my hair,
if worst came to worst. The next day
a neighbor stayed with Jack for awhile,
and I went out on business. I went
into several hair stores, and when I
came out of the last one I had forty dol-
lars, but my golden hair, a yard in
length was gone. I cried a little all the
way home, but "for Jack," I said. How
he stared when I took off my bon-
net! "Jill, Jill!" he cried, and his
voice broke. "I had to do it, Jack; we
must live, and I got forty dollars for it."
But he turned to the wall and did not
speak, only the sobs shook his frame,
and he a man, but he loved the golden
hair.

"Jack," I whispered a half hour after,
"don't you love me a little without the
hair?"

"Oh, Jill," he cried, "to think you were
obliged to do it!"

On the way home I had passed an art
store, and some paintings in oil had at-
tracted my attention. I had taken les-
sons—my father had been an artist—
why could I not revive my skill and
earn something now? I grudged the
money for the material, but nothing
venture, nothing have, and so I began.
I had some talent, I knew, and then
Jack's pale face was an inspiration. It
was at the time when rich people were
crazy to have their china decorated by
hand. My father's patient lessons were
not forgotten, necessity gave me skill,
and I surpassed myself. Dr. Low, on
hearing of my desire and seeing some
of my work, got an order from one of
his rich patients. I succeeded so well
with that, other orders followed, we
would not suffer after all. The good
God was pitiful—he cared a little for
Jack and I.

I did not tumble after Jack, as the
nursery jingle has it; my crown was
safe, although bereft of its wealth of
hair. Jack was well at last, with only
a little hitch in his gait. He got a po-
sition in the iron works, and we bridged
the chasm of pain, and were started up
the hill again. He limped a little, and
I looked like a boy with my shorn head,
but love had lasted, we had each other
and were thankful.

"My brave Jill!" he said, when we
sat down the first night after he was at
work again, and he eyed me fondly
across the little stand; and then coming
round to my chair, "Sweet Jill!" as he
laid his love upon my lips.

"Don't be foolish, Jack," and I
blushed as I did the first time he kissed
me years ago.

We are old married people now—that
is, if twenty-six and thirty can be cal-
led old—we have left the dear little ten-
ement, prosperity came fast at last,
Jack invented something that brought
large returns. We have a house of our
own, and more than twenty dollars a
month I can expend now. A little Jack
and Jill scamper about the floor, and
"Dick," the bird, is getting old. Jack
and I have had many outings since that

first—none that we enjoyed more, until
its sad finale—none that brought its
terror. We have had our trials—who
does not? Jack says "my hair is more
beautiful than ever," and other non-
sense that is positively foolish for staid
people like us. But the honeymoon has
lasted through all the years, the leisure
of to-day has brought no truer affection
than we had in that old room, where
life and death fought for Jack.

Jack and Jill are still going up the
hill. We have each other—that is our
richest fortune. Our namesakes are
never weary asking, "Mamma, tell us
how big Jack and Jill were married,
and lived happy ever after."—*Good
Housekeeping.*

"YOU WON'T MISS IT!"

A TRUE STORY.

In one of the provinces of the Domin-
ion of Canada, there lives a blacksmith
who has a little daughter of whom he is
very fond. The child was persuading
him to let her have what she wished, and
he promised. "Let me look over all
your money at night when you come
home, and take out all the five cent
pieces for myself and put them in my
money box. You won't miss them!"
He promised to let her do this for a
year, and kept his promise. Sometimes
there were one or two "half dimes,"
sometimes there were none, but all that
could be found were stored in the box,
and he did not miss them.

In the middle of the year, the church-
warden came around to collect subscrip-
tions for the minister's stipend, and
other church expenses. The blacksmith
complained of the hard times and
thought he could not do much. He was
reminded that he paid nothing for his
pew in church, and should therefore
give liberally towards the expense of the
church, since he should not offer to the
Lord his God of that which cost him
nothing. After some demur he gave one
dollar and a half as his year's subscrip-
tion for religious purposes.

At the end of the year his little
daughter, with great glee, brought out
the money box to see how much her
fund amounted to. When it was count-
ed, it proved to be nearly \$27—twenty-
seven dollars. He had not missed it.

If only he had regularly put by God's
share of his earnings, he would have
been able to give at least one hundred
dollars for religious purposes. He
would not have missed them in this
world, and would have his reward laid
up in the next. But when men do not
give God His just share in this world
they will certainly miss their reward in
the next.—*Society of the Treasury of God.*

A COPIOUS LANGUAGE.

The copiousness of the English tongue,
as well as the difficulty of acquiring the
ability to use its immense vocabulary
correctly, is well exhibited in the follow-
ing array of synonymous words, which,
if not new, is a capital illustration of
the nice distinction which characterizes
so many vocables. It is no wonder that
we slip occasionally, even the wariest
of us. A little girl was looking at the
picture of a number of ships, when she
exclaimed: "See what a flock of ships!"
We corrected her by saying that a flock
of ships is called a fleet, and that a fleet
of sheep is called a flock. And here we
would add for the benefit of the foreigner
who is mastering the intricacies of our
language in respects to nouns of multi-
tude, that a flock of girls is called a
bevy, that a bevy of wolves is called a
pack, and a pack of thieves is called a

gang, and that a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd, and a crowd of gentlemen is called the elite and the elite of the city's thieves and rascals is called the most dangerous men in the community.—*Ex.*

AN echo in Woodstock Park, Oxfordshire, England, repeats seventeen syllables by day and twenty by night. One on the banks of the Lago del Lupo, above the fall of Terni, repeats fifteen. But the most remarkable echo known is one on the north side of Shipley church, in Sussex, England, which distinctly repeats twenty-one syllables. In the Abbey church at St. Albans is a curious echo. The tick of a watch may be heard from one end of the church to the other. In the Manfroni Palace at Venice is a square room about twenty-five feet high, with a concave roof, in which a person standing in the centre, and stamping gently with his foot on the floor, hears a sound repeated a great many times; but as his position deviates from the centre, the reflected sounds grow fainter, and at a short distance wholly cease. In Gloucester Cathedral, a gallery of an octagonal form conveys a whisper seventy-five feet across the nave. This curious fact is made the occasion of an inscription on the wall of the gallery:

Doubt not but God, Who sits on high,
Thy inmost secret prayers can hear;
When a dead wall thus cunningly
Conveys soft whispers to the ear.

ONE day Sir William Napier, while walking in the country near Freshford, met a little girl sobbing over a broken bowl. She told him that when she got home she would be whipped; but suddenly she looked up at him and said: "But 'ee can mend it, can't 'ee?" He told her that he was afraid he could not, but that he would give her sixpence to buy a new bowl. Finding, however, that he had no money in his pocket, he promised to meet her on the same spot, and at the same time next day. The child went off quite happy. On returning home, Napier found an invitation to dine at Bath the next evening, to meet a person particularly wished to see. He at once thought of his little friend. Would it be possible for him to go and meet her, and then to return in time for the dinner? Finding that it would be impossible, he wrote to decline the invitation, remarking to his daughters: "I cannot disappoint her, she trusted me so implicitly."—*Selected.*

GLADSTONE has from the estates of Hawarden an income of \$25,000 a year, and he is a patron of four Church livings, one of which is held by his son, worth \$12,500.

THE Caustein Bible House at Halle has printed 6½ millions of Bibles since 1712. There are 26 Bible societies in Germany which distributed 515,000 copies last year.

BRIEF MENTION.

A MAN fifty years old, according to a French authority, has slept away an aggregate of 6,000 days, worked for the same period, and spent 2,000 days in eating and 800 in walking.

"AT a grand reception given to Canon Farrar" (writes the Rev. Mr. Haweis to *The Pall Mall Gazette*) "at the Brunswick Hotel, I again found myself close to Oliver Wendell Holmes. 'Who is that bishop,' I asked, 'who just spoke to me?' 'Oh,' said Holmes, 'that is the well-known Bishop —, and not at all a bad fellow either. I will tell you why I have a good opinion of him. I once saw him go up to two ladies in the street in the rain; he had on a brand new hat. I happened to know those ladies. They were total strangers to him, but he offered them his umbrella and walked off in the rain and quietly spoiled his hat.'"

THREE hundred years have passed away since good Bishop Gudbrand Thorklaksson first translated the whole Bible into the Icelandic language and had it printed at Holun in 1584.

MR. BEECHER recently discoursed on the fallacy of the theory of spasmodic conversions. Sins of passion or habit may be prevented, and a conversion effected, by the application of mere will-power, such as in the case of a victim of drunkenness or profanity; but in the matter of sins growing out of natural character, which had been perverted or allowed to form itself in un-Christian moulds, nothing but a *system of Christian education and discipline will effect the purpose*. The theory of special conversions, he said, was a side of theology which he would not like to promulgate, because in the passive waiting for such a conversion many a man with good intentions would miss the details of the process by which it could be attained.

THERE is a new sect in Bessarabia, called "The Nest for Godly People." Its members claim they can see saints and devils.

THE late Dr. Tyng once visited the Baptist chapel on Murray Hill, to examine its decorations, and while there got into conversation with the pastor, Mr. Corey. Discussing modes of Baptism, Dr. Tyng said: "You Baptists don't know how to baptize. You lead people down into the pool and immerse them face upward, filling their eyes, ears and mouth with water, and half strangling the candidate. Instead of that," said the Doctor, "you should do as they do at the East, where you profess to get your authority. This is the way to baptize," said the doctor, getting down on his knees in the centre aisle. "Let the candidate kneel, and you have but little way to place him under water. One hand should be placed on the forehead and the other placed on the back of the head, and then the candidate gently pressed forward until the immersion is complete." It is well known that when Dr. Judson engaged himself to Fanny Forrester, she was a Presbyterian. She was baptized by Dr. Judson in the church at Utica. He baptized her in the style described by Dr. Tyng, and it gave great scandal to the old line of Baptists. Dr. Judson defended the practice as Eastern and Apostolic, and said it was the mode in which all converts in Burmah were introduced into the Church. It was an interesting sight to see old Dr. Tyng down on his knees in a Baptist church, instructing a Baptist minister how to perform the peculiar ordinance of his denomination.

THE late Bishop of Ely left a personal estate worth over \$95,000.

A GREAT scandal has been made out of a painting exhibited in Vienna. The noted artist, Vereshagen, painted a Holy Family, in which he introduced the brothers and sisters of our Lord. Masses were celebrated at Vienna in reparation of the blasphemy.

THE obelisk in front of the church of St. John Lateran, is the tallest in the world, 105 feet in height. It is covered with the choicest sculptures.

THE church of the Holy Sepulchre in Bruges is remarkable as a curiosity, being an exact imitation in every detail of the original church of that name at Jerusalem. It was built about 200 years ago by a pious layman, who undertook two separate pilgrimages to the Holy Land, in order to carry out the scheme on which he had set his heart, and to ensure the correctness of each detail of the reproduction.

THE Mohammedans have ninety-nine names for God.

JOHN HALL, (born July 1st, 1574), in one place says: "I preached a long time thrice in the week . . . Yet never durst I climb into the pulpit to preach any sermon whereof I had not before, in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it, although in the expression I listed not to be a slave to syllables."

OVER 38,000 children attend the Roman Catholic free schools of New York City.

THE Rev. Dr. Laudell lately returned from a tour of 11,000 miles through the Baltic provinces of Finland, where he preached through an interpreter in several churches and prisons. He is a great traveller, and no doubt will give his late travels in lectures to his London congregation.

THERE is not a single Smith in the present congress, for the first time, it is said, since the Federal Government was organized.

AN almanac, 3,000 years old, found on a mummy in Egypt, is now in the British Museum. It is strongly religious in character. The days are printed in red ink, and probabilities of the weather are given. It establishes the date of the reign of Rameses the Great, and is written on papyrus.

THE largest marriage fee on record was the one paid a Methodist parson by a Colorado man (\$1,000).

RECENT deciphering of the cruciform inscriptions on the Babylonian tablets in the British Museum revealed twenty-six names mentioned in Genesis, and confirmed the Biblical record of the migration of Abram from Ur of the Chaldees.

THE colored people have nearly 1,000,000 children, publish over 80 newspapers, furnish nearly 16,000 school teachers, and have about 15,000 students in the high schools and colleges.

AN eccentric preacher named George Mayer goes around, and on the roadside rocks of many villages paints such sentences as "Prepare for Eternity," "Repent and Believe." He says he has thus preached 2,700 "sermons on stones."

"THE disinclination for the Jewish ministry," says a Hebrew weekly, "is due to the simple fact that this is a commercial age, and it does not pay, in the common meaning of the word, to become a minister."

HINTS FOR HOUSEWIVES.

To prevent mustard plasters from blistering, mix with the white of an egg.

To remove grease from wall paper, lay several folds of blotting paper on the spot, and hold a hot iron near it until the grease is absorbed.

EGG-PLANT SALAD.—Broil the egg-plants, until well cooked, over a clear fire, peel, and chop into small pieces; add the juice of a lemon, a tablespoonful of oil, pepper, and salt.

IN order to render glue insoluble in water, even in hot water, it is only necessary when dissolving glue for use to add a little potassium bichromate to the water and expose the glued part to the light. The proportion of bichromate will vary with circumstances; but for most purposes, about one-fifth of the amount of glue will suffice.

KEY-HOLDERS are made of two wooden keys crossed, covered with the finest pearl barley or with millet seed, and then gilded. They are suspended by a loop and bow of ribbon. The keys, which are made by the scroll-saw, are dipped in gum or glue-water, and then powdered with barley, millet or mustard seed. When perfectly dry they are gilded or bronzed with the liquid prepared for the purpose.

MACAROONS.—Skin ½ lb. of almonds, pound them to a smooth paste, and add a teaspoonful of essence of lemon. Then add an equal weight of powdered sugar, and the whites of 2 eggs. Work the paste well together with the back of a spoon. Dip your hands in water and roll them in balls the size of a nutmeg, and lay on paper an inch apart. Then wet your hands and press them gently. Bake in cool oven ¼ of an hour.

THE LAWS OF HEALTH.—The ten primary laws of health, according to Dr. J. R. Black, are: Breathe pure air, secure wholesome food and drink, take adequate muscular and mental exercise, have proper clothing for warmth and protection, keep all passions and appetites under rational control, see that the house and its situation are healthful, that the daily occupation is not cramping, confining and exhausting, keep the skin clean and active, keep the mind content and tranquil, and take regular sleep; do not marry an unhealthy person, nor a near blood relation.

A USEFUL and pretty adjunct to the toilet table is a twine-holder. This is a round bag, crocheted of purse silk in two colors, in which is placed a ball of fancy twine, the end of which is drawn through a small circular opening in the bottom of the bag. The top of the bag is drawn together by satin ribbons, corresponding to the colors of the silk, forming loops a quarter of a yard in length, by which the bag is suspended. Two bows finish the top of the bag. From one of these bows depends a small pair of scissors fastened by two pieces of ribbon of the same colors as those with which the bag is trimmed.

BRUSSELS LACE BORDER.—Cast on 13 stitches.

1st row: Slip 1, k 1, *, o 2, n, repeat from * four times; k 1 (18 st).

2d row: Slip 1, n, p 1. Knit rest plain excepting that the second loop of every o 2 is purled (17 st).

3d row: Plain (17 st).

4th row: Plain (17 st).

5th row: Cast off 5, k 1, o 2, slip 1 n, pass slipped stitch over; k 1, o 4, slip 1, n and pass slipped stitch over; k 1, o 2, n (15 st).

6th row: Slip 1, k 1, p 1, n k 1, p 1, k 1, p 1, k 3, p 1, n (13 st).

7th row: Plain (13 st).

8th row: Plain (13 st).

Begin again at 1st row.

COMPOTE OF CHESTNUTS.—Remove the husks from about fifty chestnuts, and put them to simmer gently in a quart of milk and water until done to the degree of a floury potato; they must be then drained on a sieve, and bruised in a sugar bowl containing twelve ounces of sugar boiled till it pearls on surface; flavor with pounded vanilla, and after working all together, rub through a coarse wire sieve on to a dish. To dish up this compote, first pile up half a pint of firmly whipped cream in the centre of the compotier; with the fingers gently strew the vermicelled chestnuts upon this in a conical form; garnish round the base with a compote of oranges with maraschino. This is a delicious dish.

The Living Church.

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

IN *The Church Times* of recent date there was a review of Bishop Lightfoot's "Apostolic Fathers." The reviewer states that the Bishop in it definitely recalls his utterances on "the origin of the Christian Ministry," published in this country in a little book, which has been gratuitously distributed, in the interest of low views of the ministry of the Church.

AMUSEMENT, as distinct from recreation (re-creation), may have an incidental place in any human life. But when it is made a constant study and gives rise to societies, or clubs, devoted to its pursuit, for eating, drinking, dancing or card-playing, it has gone counter to the reason and beyond lawful toleration. Carried to this extent it is, sometimes, among professedly Christian people, communicants in the Church, perhaps. There is crying need for a new version of their Baptismal vows, a new definition of the "godly, righteous and sober life," in fact a new revelation as to the character and work of the Holy Spirit.

AMIDST this constant upspringing of new boy-choirs, priests need to beware of their one very possible abuse. The boy-choir adds to the becoming appearance of divine worship; gives the young a set place and function in the Church; and does away with the musical self-display of the quartette. But it should not be forgotten that it has also its besetting modes of irreverence, against which the piety and the firmness of the priest must be perpetually on guard. Let him remember that no choir can issue from a choir-room which has been the scene of confusion, boisterous merriment and mischief, in a reverent condition to sing the solemn praise of God before His holy altar.

DISPENSATIONS are hardly recognized in Protestant theology, but the thing is practically in use to an extent that would horrify the Pope himself. An incident recently

occurred. A lady was near unto death and very desirous to receive Baptism. The Baptist minister was sent for. She was far too ill to be immersed. What could be done? He laid the case before the next prayer meeting and then put it to vote whether the person should be admitted to membership of the Church without Baptism; the majority voting *aye* she was received. It would be interesting to know how many constitute a quorum for setting aside the command of Christ.

A LETTER recently appeared in *THE LIVING CHURCH*, signed "Veritas," which under our rules should not have been admitted except over the full name of the writer. We regret its publication, especially as in the mail following the issue of the letter a request was received from "Veritas" that the objectionable personal references should be eliminated. As they have appeared, however, we feel in honor bound to allow a temperate reply from one whom we believe to be sincere and competent to speak on the point in question. With this letter the discussion ends, and it is our earnest hope that some means may be found for reconciling the antagonism that seems to have grown out of misunderstanding among honorable and high-minded men. It is due to ourselves to say that the letter of "Veritas" was forwarded by a priest who has, so far as we know, nothing to do with the controversy, and is entirely impartial. For this reason the letter was not scrutinized as it would have been had it come directly from the writer, who is a layman.

AT this season of the year, when dark nights and boreal blasts compel the family to gather about the hearth-stone or the base-burner, reading must be the chief recreation and employment of old and young, for many hours of every week. Our people are readers, of some sort, almost from the cradle to the grave, and the winter is the reading season. During these cold days and long evenings there are millions of every age poring over books and papers. Even in Bacon's day, it was reading that made "a full man." Now, more than then, the minds of all ages and classes are filled by reading. The social, intelligent, moral, political, and religious character of the people is formed, to a great degree, by the books and papers which they read. Upon parents and pastors is laid the responsibility of guiding this enormous intellectual activity of our people. It is for them to see that only good books and papers are introduced into the family and the parish. It might be well if our clergy would feel less delicacy in recommending such periodicals as would have a wholesome influence.

MANY and precious are the rewards of faithful pastoral work, yet they come not always "with observation." For long years a rector may toil, giving the best service of brain and heart to his people, while all the time the parish seems to be at a stand-still, and no fruit is visible to the world. Is it, then, all labor lost? By no means. Who shall estimate the value and future increase of the seed sown? God knows, though men may not know, that many hearts have been comforted, many lives have been made brighter, many discords have been harmonized, many souls have been blessed, by the life and teachings of the humble priest whose parish does not "grow." Paul may plant and Apollos water, but it is God who giveth the increase. It is God only who can rightly estimate the increase. He is a "successful" parish priest who faithfully feeds the flock committed to him and goes about doing good, as the Master did. He is "successful" whose life and teachings are Christ-like, though his parish may suffer decrease from causes beyond his control. Its numbers may be reduced by removals, but those who go forth from his faithful ministrations, go to build up the waste places of Zion elsewhere. The best parishes and missions throughout our new country are mainly sustained by recruits from old parishes that do not "grow."

WE have entered upon the season of preparation for Lent. The fact that the Church has appointed this preparation is significant. It is suggestive of a work to be done of more than ordinary magnitude, of a season approaching of more than ordinary importance. Such is the work and season of Lent. It is the call to supreme self-sacrifice, of supreme surrender to spiritual things. It is the call to the wilderness to battle with temptation, to renounce the world, to follow Christ, to take up the Cross. It is the time for testing the reality of faith, for strengthening the hold on the eternal verities. It is the time for manifesting to the world the power of the Gospel in subduing the powers of darkness; for searching of hearts, for self-examination, fasting and prayer, with renewed fervor and frequency. For more than eighteen hundred years the Church has uttered this call, and the Spirit and the Bride have said, Come! Who can estimate the blessings which have followed this appointment of the Church! Though other means may be employed for the deepening of the spiritual life, this is of universal application and of Catholic use. It is the one great annual mission of the Church throughout the world. It is not for one parish, for one city, it is for all, and for every place where the Gos-

pel is preached. Let us use it as the means sanctioned by the Church of the ages.

THE BOOK ANNEXED.

The Maryland Diocesan Committee have published their able and admirable report.

The committee are in favor of a judicious enrichment of the Prayer Book, and of an allowed flexibility in its use, and they approve, in the main, of many of the alterations in that direction in the Book Annexed. They think, however, that quite a number of the new rubrics and prayers need very considerable correction before they would duly harmonize with the precision and venerable language of our old Book, and they would therefore give it as their judgment that the changes suggested in the Book Annexed ought not to be adopted by the General Convention without an entire revision of them.

After a full and minute examination of the Book Annexed, the committee unanimously recommend the following preambles and resolutions for adoption by the convention:

WHEREAS, The Book Annexed, notwithstanding the care which has been bestowed upon its preparation, is in its present form an imperfect work; therefore be it

Resolved, That this convention does not favor the adoption by the General Convention of the proposed alterations and additions in the Prayer Book, as given in the Official Notification and in the Book Annexed Modified, without an entire revision of them.

BUT WHEREAS, There seems to be a general desire for some immediate enrichment of the Book of Common Prayer, and an authorized flexibility in its use; therefore be it

Resolved, That this convention would favor the adoption by the General Convention of a few permissive rubrical Notes, which could be printed upon a fly-leaf, if thought desirable, for a certain number of years, and be inserted in our present Book without impairing the existing copies thereof; these rubrical notes to be such as the following:

(1) This note is to be added to the rubric before the Morning Prayer.

But NOTE, That in THE ORDER FOR DAILY MORNING PRAYER, and in THE ORDER FOR DAILY EVENING PRAYER, the Minister may omit so much of that which precedes the Lord's Prayer, and of that which follows the third Collect, as in his discretion he may think convenient, provided there be no such omission on Sunday mornings, when the Holy Communion does not immediately follow the Morning Prayer.

(2) The *Venite* may be said or sung entire, as given in Psalm xcvi., from the Psalter.

(3) The *Benedictus* may be said or sung entire, as given in the hymnal.

(4) The *Magnificat* and *Nunc dimittis*, as given in the hymnal, may be said or sung in the evening service, after the first and second lesson respectively.

(5) This note is to be added to the rubric before the Communion Service.

But NOTE, That upon Sundays (provided the introductory portion of this Service be used once on that day), and on Week-days, the Priest, at his discretion, may begin the Communion Service at the Collect for the Day, first pronouncing, The Lord be with you. And with thy spirit. Let us pray. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have

mercy upon us. Our Father—from evil. Amen.

(6) These words, "Once at least in every month upon a Sunday," are to be added to the rubric before the Long Exhortation, beginning, "Dearly beloved in the Lord."

Resolved, That the Deputies from this diocese be requested to present the above preambles and resolutions to the next General Convention.

With respect to the New Jersey resolutions referred to them, the committee favor the removal of the Prayer of Humble Access to its old place, immediately before the Reception, but do not recommend that the Invitation, Confession, Absolution, and Comfortable Words, be changed to a later position, because they think that these, after ancient usage, should precede the Consecration of the Sacred Gifts. This report is signed by all the members of the committee.

These suggestions seem to us wise and practicable. We believe that this plan will more and more find favor, and that with some additional rubrical notes, it is all that we need and all that we can get, in the present state of divided opinions in the Church.

MEN BEFORE MONEY.

The crying need of the western dioceses is men, clergymen. Money will do much. But the problem at present pressing for solution is not: What might be done if liberal gifts of money were placed in the hands of the bishops? As it stands, the question is this: Where can the men be found who are willing to work the fields as they now are? We frankly admit that the view is not inviting. Let us, without shrinking, look at the facts. We call to mind one diocese where there are five cities, each with a church building and with more or less of a constituency of Church people, but not one of which has had for a long time a clergyman in residence or any regular weekly services. Now, we ask the question in all seriousness, must not these fields be worked as they are, before any great improvement can be hoped for? Let us imagine, what is certainly very improbable, that money might be furnished to support clergymen in these vacant places; would that help the matter? We are constrained to say that in our judgment it would not. The help must come from men of the right type placing themselves at the disposal of the bishops, and throwing themselves into the work with the purpose of rescuing the Church of God from the infamy of failure which now seems to attach to her, in many places. We know that this is easily written, and we know also how such a statement will be received:

Some years ago, through a rather circuitous channel, a letter from the West reached the hands of a comfortably settled clergyman in an

eastern city. It was from a godly layman in a poor parish, and it was forwarded to the eastern clergyman in the hope that his wide acquaintance could direct to a suitable man as a rector. We have all seen such letters. The penmanship and composition were rude, but it had that in it which touched the springs of Christian sentiment. It was a genuine cry for spiritual instruction rising from a waste place where no light was! In a few days it was returned with this sentence written on the same sheet, immediately under the urgent and almost passionate plea, "I am glad that I do not know any man who would be likely to be lured by that bait." Of course the "lure" was money, there was not enough of that. It was certainly astonishing that a priest of the Church could write such a reply. But, after all, it was the open utterance of the sentiment which too largely prevails upon this subject.

If these western dioceses and missionary jurisdictions are to be conquered for the Church, the lure must be of a different kind from this, and must appeal to a different class of feelings. In these rapidly recruiting communities, where the incessant movement is prompted by a desire to seek a better fortune, the Church stands in need of men whose spirit and aim shall be manifestly superior to the type referred to. Let it not be thought that these sentiments are penned in a spirit of romance. That will be a woful day for the Church when those who should be her leaders stand helpless in the presence of the higher calls for fortitude and self-sacrifice. The institution which is destined to win the day in this land is that which breathes into its servants the spirit of those primitive worthies who "counted not their lives dear unto themselves."

We are not without illustrations of this spirit among our own clergy, and we know a Western city where the Roman Church presents this picture, and where, through the display of these qualities, she has wrung from adverse circumstances a high degree of success. The priest is a cultivated Christian gentleman. He is a member of a foreign order which enjoins poverty. His few wants are met with the merest pittance. He has been the presiding genius in movements vitally connected with the growth of the body with which he is identified. He has organized a prosperous parish school taught by thirteen sisters in a spacious and well-appointed building, and comprising between four and five hundred pupils. He has just finished a new church edifice costing nearly forty thousand dollars. Through all this labor and expenditure he is able to say, "I have nothing; I can keep nothing. My old age

and my burial are provided for by the order of which I am a member." The thirteen sisters, in addition to teaching, do absolutely all the work of a vast establishment; washing, ironing, managing the furnace, and cooking for themselves and for several day boarders. They are said to go the year through with the same thin clothing, their marble-like faces showing unmistakably how the iron has entered into their souls.

We do not mention these things either because we altogether admire them, or because they are presented in the Roman Church. The Pope who was contemporaneous with Calvin, sighed as he looked around him upon the luxury and venality of the great ecclesiastics and said: "There is a man with whom money has not the slightest influence. If I had a hundred such men I could conquer the world."

The men who have it in them to do the work which the hour demands and whose souls are captivated by the fascination of duty, and not by the fascination of pay or place, these are the men whom the Church needs. With such men the work would be done. It is by placing it in this order that we catch the right view of the question. While human nature remains as it is, the world will forever be subservient to the men who are superior to its gifts and distinctions. Let us then by all means begin at the right end. Let us not look for the money to bring the men, but for the men who will bring the money. It is the spectacle of a true self-sacrifice which will thaw the reluctant streams of beneficence.

The laborer is worthy of his hire, and he will get his hire if he gives himself unselfishly to the work of the Master. Faith and self-sacrifice are mighty powers in the economy of the Kingdom of God.

THE FUTURE OF NASHOTAH.

BY THE BISHOP OF WESTERN MICHIGAN.

We have been glad to read in *The Churchman* (February 13th, 1886,) the emphatic denial of Dr. Adams of the rumor as to the consolidation of Nashotah House with the Theological School of the diocese of Chicago.

"The thing is impossible." The vacancy in the presidency, and indeed the death of Dr. Cole, active and successful as he was in sustaining the institution, force upon the trustees the question, which the small number of students had already presented: What shall be the future of Nashotah.

The very agreeable statement of Dr. Adams—"Since Dr. Cole's death it has received additions to its permanent endowments of nearly \$50,000," partially withdraws the anxiety that has been felt as to "Daily Bread."

It is essential to any consideration of Nashotah's future, to understand precisely what is the relation of the House to the Church.

We understand the writer (and who can speak with more authority?) to define the position of Nashotah as in no further relation to the diocese of Wis-

consin than that standing on her soil, all civil relations, as Act of Incorporation, etc., are with that State. "It is here in a given locality, although its work in the Church is general by the nature of the case."

The Bishop of Wisconsin is not even president of the Board of Trustees, he is not a professor in the institution, he is on the Executive Committee by election.

The trustees are drawn from the dioceses of the North-west as far as those dioceses co-operate, Wisconsin, Fond du Lac, Missouri, Chicago, Springfield, Quincy, Western Michigan, Indiana.

This non-diocesan position is a fact to govern the institution. It denies a party position. When we look back, we see that the funds have been gathered from all parts of the Church, and from parishes and persons of all grades of Churchmanship. The writer, a fellow student with the founders, well remembers the enthusiasm the sacred enterprise aroused, how it was hailed as an evidence of new life in the Church; and although with their advocacy of weekly communions, daily service and other observances, for their day, Breck, Adams, and Hobart might be considered advanced men, how from all sections came the offerings that to-day make the estate and the endowment. And so it has been all along.

What is to be the work of Nashotah? It must continue as a theological school, and as such it will have its students and classes. The decrease in the number of seekers of the holy ministry is affecting every theological school, unless the General Seminary is an exception. The Western Theological Seminary will take the students at least of the strongest south-western diocese. Bishop McLaren, whose faithful service and wise counsels on the Board of Trustees and the Executive Committee, have been very valuable, has already resigned. According to the reports to the last General Convention, the dioceses now having their bishops on the Board, had 41 candidates; probably not more than half of these would be found in a theological school.

The theological department proper must then be small. To-day there are less than twenty students.

There are two demands for instruction for seekers of the ministry, outside the three years' course. There are those who coming from secular life, "the business world," in the phrase of Bishop De Lancey when he founded his divinity school at Geneva, need literary culture, which their age forbids them to seek in schools and colleges. They should have guidance in their studies, and be surrounded with the influences that may hallow them for the service of the altar. For these Nashotah once made provision, but the error of the admission of immature minds, brought disrepute upon the plan. The late respected president strongly opposed the revival of the preparatory school, but his long associates felt that with the experience of the past the school could be established on a sound basis.

Then there are the ministers coming to us from the various religious bodies. How necessary that their six months of probation should be with every aid of guidance and books, we have learned sometimes very painfully. Even if they could not come into the classes, how valuable to them would be the library, and the professor's direction, while the well-ordered services, the Churchly feeling, would be their best training.

There is another thought we have

sometimes had in connection with Nashotah. With the increased interest in lay work which has blessed the Church in these latter days, has arisen the necessity of some special training. The agencies of this work are many. That more is necessary for its efficiency than a good judgment and zealous heart, the admirable conferences in New York under Bishop Potter, the Quiet Days for women, and Mrs. Twing's excellent monthly, are witnesses.

Our thought has been: Might not provision be made, for such instruction at Nashotah during the summer weeks. Already the spot has become something of a summer resort, and certainly no more lovely surroundings could be found. How admirably could Miss Smiley gather a daily group for teaching, in her inimitable way, how to "teach the Scriptures," or Mrs. Twing impart from her large experience to those who would do good and communicate. There is something undoubtedly in the Chataqua plan, and Nashotah might realize in the Church its best elements.

Whether there is any force in these suggestions or not, there is a future for Nashotah. What it shall be, will greatly depend on the choice of a president. May God guide us.

GEO. D. GILLESPIE.

Grand Rapids, Mich., Feb. 6, 1886.

OUR NEW YORK LETTER.

Sixty thousand men are said to be out of employment in this city at the present moment. When we estimate that each of this sixty thousand represents two or three others, we can readily appreciate the terrible situation of those who are making such loud demands for work, for bread, for shelter. The situation is indeed alarming, and the clergy are beginning to realize that they must grapple this question with some other force than sentimentalism or mere pity, for those who are the objects of this suffering were never more determined than to-day. It is starvation that is driving girls and boys to lives of shame and crime. Bishop Potter understands this perhaps better than any of the clergy who have spoken on this subject, and in his address before the White Cross Society last Sunday evening he warmly advocated some practical work rather than words of advice and warning, or the publication of so much sentimental literature.

For a population of 1,500,000 inhabitants, New York has 14,000 public charities. Of course this includes almshouses, asylums, and penitentiaries, hospitals and prisons, and yet those who are supported by these charities are less than ten to every thousand. There are more than twenty churches in this city who on a certain day in the week distribute through one of these organizations, food, clothing, coal and other necessities of life. In fact, one of the brightest features of the Church in this city to-day, is the active benevolent work of a daily increasing number of willing workers.

I have seldom seen a happier man than the Rev. Dr. Richard Newton of Philadelphia. He was on a brief visit to this city, and I met him in Mr. Whitaker's book store. He bears his years and his remarkable active service with wonderful contentment and cheerfulness. Few clergy in the long catalogue are better known than he, and there is no one whom the children of the Church know so well as this grand old man. Why did he look so happy? It is such

good news that I think it is worthy of a place even in the column of New York items. He told me that he had just received a letter from a missionary in Japan, sending him "The King's Highway," published in the Japanese language, and stating that perhaps he (Dr. N.) "would like to see one of his children in his foreign dress." He also told me that several other of his children's books were published in this language, while ten of his volumes are published in the Arabic language, and the old doctor's eyes sparkled as he said: "When we think that the population speaking the Arabic language is 136,000,000, or nearly three times that of this great country, I certainly have no reason to be ashamed of my congregation." Dr. Newton always finds a good company of eager listeners whenever he comes to this city.

The funeral of the Rev. J. C. Fleischacker, for many years chaplain to Bishop Gobat, of Jerusalem, and of late years performing missionary work in this city, took place in the church of the Redeemer on last Tuesday morning. The services were conducted by the assistant bishop, the Rev. Dr. Shackelford (rector of the church), the Rev. Dr. Staunton and the Rev. Messrs. Woodruff and Buel.

The Rev. Rene Vilatte, of the diocese of Fond du Lac, and whose work has frequently been described through the columns of THE LIVING CHURCH, has been sojourning for a short time in "Trinity House," connected with the Theological Seminary. During the past week the Missionary Society of the seminary gave him a reception, and he spoke for a considerable time in regard to the work in which he is engaged. He has attracted many to his side by the earnestness and honesty of his labors, and the instruction he has given concerning the old Catholic movement, and the progress it is making in the Northwest, has been most interesting.

The Rev. Dr. McKim, of Harlem, goes to Philadelphia this week to conduct a Mission. The Parochial Mission Committee has had several applications for missionaries to take similar services in the autumn.

Bishop Potter preaches in Calvary church to-morrow evening at a meeting "in furtherance of the work of Foreign Missions."

The Chinese Sunday school scholars of Calvary chapel will hold their New Year's service in that building on Monday evening next.

New York, Feb. 20, 1886.

SIX months intervene between now and the summer exodus. This is the real time of Church work, when there are the hungry to be fed, the cold to be warmed and clothed. It is the time, too, otherwise favorable to Church work of every kind; for, like evergreens, Church work and Church life ought to flourish equally well in winter and in summer—in fact better in winter than in summer. And it isn't spasmodic spurting that is wanted, with its reaction; but steady, onward, upward growth, with a determined purpose to consecrate more and more to the Master each flying day, month, year, till there are no more years, no more time.—*The Christian at Work.*

THE new class in Oxford University, England, is one of the brightest for years. The majority have a love for science. The Freshman class numbers 610. At Cambridge the new class is 865.

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Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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 Atlantic Monthly.....4 30
 Young Churchman.....1 50
 St. Louis Magazine.....2 25
 Church Magazine, to Laymen.....4 00
 Youth's Companion.....2 60
 Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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PERSONAL MENTION.

The address of the Rev. W. H. Moore, rector of Calvary church is for the present 776 Monroe St., Chicago, Ill.

Communications intended for the Secretary of the diocese of Springfield should be addressed to the assistant Secretary, the Rev. Jesse B. Harrison, Belleville, Ill.

The address of the Rev. Luther Pardee is Fort George Hotel, Fort George Island, Fla. Address accordingly.

The Rev. T. J. Knapp, D. D. has resigned the rectorship of Trinity mission, South Pueblo, Colo. and accepted the care of St. John's parish, Grand Haven, Mich.

The Rev. C. C. Kramer has accepted the rectorship of the Church of the Epiphany, New Iberia, La. Address accordingly.

The address of the Rev. Thos. Bell is changed from Iowa City, Ia to South Norwalk, Conn.

The Rev. H. E. Cooke, late rector of St. Paul's church, Frankford, Philadelphia, Pa., has accepted a call to Grace church, Manchester, N. H.

The Rev. John Arthur of Cleveland, N. Y., has received a call to the rectorship of Grace church, Cortland, N. Y., and will enter upon the discharge of his new duties March 1st. Address accordingly.

The Rev. Robert Scott is at Beatrice, Neb. All letters and communications may be sent to him there for the present.

The address of the Rev. F. B. Ticknor, Secretary of Western Texas, has been changed from San Antonio to Seguin, Texas.

TO CORRESPONDENTS.

M. M.—The writer doubtless mistook the meaning of the word. By "chantry" he probably meant a choir-room. We are not aware that the word has any other meaning than the old one—a chapel or portion of a church where masses are sung for the souls of the founders.

DECLINED.—"Senex;" "Gone on Before."

"M. J. D."—No. Read your Bible, according to some intelligent plan. Read good books illustrating and explaining it. A series of papers on "How to Use the Holy Scriptures" will shortly appear in these columns. Call your friend's attention to them.

APPEALS.

THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the Rev. F. D. HOSKINS, Warden, Faribault, Minn., or the Treasurer, STEPHEN JEWETT, Esq.

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$400,000 are required for the fiscal year to September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

LINEN CHASUBLES, Albs, Stoles, Surplices, Cotas, and Altar Linen, made at reasonable rates, by the guild of St. Mary Magdalene, Fayetteville, Tenn. Set of Silk Stoles, \$12. Address warden, R. V. WM. G. G. THOMPSON.

LETTERS on business of this journal should be addressed to the firm, THE LIVING CHURCH COMPANY, and not to either of the proprietors.

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MARRIED.

GRINT-SAMPSON.—At Grace church, West Farms, New York City, on Tuesday, Feb. 16, 1886, by the Right Rev. H. C. Potter, D.D., LL. D., Assistant-Bishop of New York Marthia James Sampson, daughter of the late Lieut. Alfred Moore Sampson, U. S. A., of Brooklyn, N. Y., to the Rev. Alfred Poole Grint, assistant-minister of St. Mary's church, Brooklyn, N. Y.

OBITUARY.

PARK.—Entered into Rest, Friday morning, Feb. 19th, 1886 at Milwaukee, Wis., Hugh Park, aged 36 years.
 In the Communion of Saints.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Perceval Lowell, General Passenger Agent Chicago.

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AN EVENING THOUGHT.

BY H. S.

The light that never was on land or sea,
Shining so clear and golden,
Beyond this dim and darkening world of
strife,
Shall be at last beholden.

The gracious kindness of our mighty Lord,
The beams from His dear smile
Shall thrill the trembling soul with happi-
ness,
With quicke ned thought the while.

To farthest height and depth-unmeasured
space,
That smile shall cheer the soul,
Nor end shall know, nor surfeit, nor alloy,
While age on age shall roll.

O when to these earth-worn, weary eyes,
shall rise
That light, and darkness cease!
In floods of bliss, on endless shores of truth,
When shall the heart have peace?
Colorado, 1886.

BOOK NOTICES.

[The ordinary title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

CHARLES A. GILLIG'S NEW GUIDE TO LONDON and Important Suburban Districts. Specially Compiled for the use of American Travellers. Third Edition. Maps and Illustrations. Chicago: Rand, McNally & Co. Price, 50 cents.

This convenient hand-book is prepared by the enterprising proprietor of the United States Exchange, Charing Cross, London.

CAMP-FIRE, MEMORIAL-DAY, and other Poems. By Kate Brownlee Sherwood. Chicago: Jansen, McClurg & Co. 1885. Pp. 212. Price \$1.

Mrs. Sherwood has given us some stirring war poems which are strong in their patriotism. The author was the wife of an officer, and shared the hardships of army and hospital life; her poems are filled with the spirit and memories of the war. The other poems of the volume show a deep love of nature in her varied moods, and deserve more than a passing glance.

LETTERS TO A DAUGHTER, and a little Sermon to School girls. By Helen Ekin Starrett. Chicago: Jansen, McClurg & Co. 1885. Price, cloth, 75 cents. Paper, 50 cents.

This is an admirable little book to put into the hands of growing girls. Written by a cultured woman who understands girl life with its hopes and aspirations, these letters are calculated to keep, and to elevate the girls whose aims are high and noble. It is also useful for mothers.

THE KNAVE OF HEARTS. A Fairy Story. By Robert Grant. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 198. Price \$1.25.

The imprint of this well-known publishing house should give assurance of a literary treat. This fairy story, though it is difficult to find the fairy, is rapid in the extreme. It might have been a clever satire on society—this Knave of Hearts, but it misses the mark.

A DICTIONARY OF ISLAM; being a Cyclopædia of the Doctrines, Rites, Ceremonies, and Customs, together with the Technical and Theological Terms, of the Muhammadan Religion. By Thomas Patrick Hughes, B. D., M. B. A. S. New York: Scribner & Welford. 1885. Pp. 750. Price, \$16.

This is a large and comprehensive work compiled on the system of one of Smith's Dictionaries. It is the first and only work of the kind which has appeared in the English language and will be of peculiar interest to the student of comparative religion. The author was for twenty years a missionary of the Church of England at Peshawar on the Afghan frontier.

THE HUMBLER POETS. A collection of Newspaper and Periodical Verse. 1870-1885. By Sisson Thompson. Chicago: Jansen, McClurg & Co. 1886. Price \$2.00.

This is a unique collection consisting of waifs culled from a scrap book made from clippings from current periodicals during a period of ten years. Some of these selections are true poetry of a high order. All poems known to be found in the collected works of an au-

thor have been excluded from this collection. Less than twenty selections found in the Standard compilations have been retained in this, among them Mrs. Alexander's "Burial of Moses," "Tired Mothers," "Light," "The Blue and the Gray," "The King's Lecture." The beautiful poem "Sometime," by Mrs. May Riley Smith, which has been attributed to many different authors, finds a place in this volume. This is a collection in which one may find many rare gems.

ALONG ALASKA'S GREAT RIVER. A popular account of the travels of the Alaska exploring expedition of 1883, along the Great Yukon River from its source to its mouth, in the British North-West Territory, and in the Territory of Alaska. By Frederick Schwatka. New York: Cassell & Company; Chicago: S. A. Maxwell & Co. Pp. 360. Price \$4.00.

Lieutenant Schwatka of the United States Army, who commanded the exploration of the Yukon, Alaska's great river, during the summer of 1883, has written an admirable account of that expedition. The style is graphic and the story well told of one of the few, till recently, unexplored portions of our continent. The purchase of Alaska by the United States promised a new avenue of wealth which has not been fulfilled.

In April, 1883, the expedition was organized with seven members, including the commandant, Schwatka, without the authority of the Government and with less money to defray the expense of the expedition than was afterwards appropriated by Congress to publish its report. Leaving Portland, Oregon, in May, Schwatka and his companions went by the inland passage to the Chilkat country, then with a number of native Indians they crossed the glaciers of the coast range of mountains to the head waters of the Yukon. This river is the third in length in America. Here a raft was constructed upon which the party floated upon the great stream for over thirteen hundred miles, sailing through a hundred and fifty miles of lakes and shooting numerous rapids. The entire length of the river to its mouth, more than two thousand miles, was traversed, the party returning by way of Bering's Sea. The volume is very attractive with its numerous maps and illustrations.

Cassell's Family Magazine for March, is an excellent number, a family treasure. Besides illustrated stories, it gives sketches of South Africa, the Garden in February, London for Londoners, Food in Relation to Health, the National Hymns of Europe, the Art of Tyding, A German Wedding, What to Wear, etc. The Illustrated Record of Invention and Discovery is a valuable feature of every issue. The frontispiece for this number is "St. Valentine's Day." [Cassell & Co., Limited, 741 Broadway, New York. Price \$1.50 a year.]

NOTABLE articles in *The Atlantic Monthly* for March are a paper on "Americana," by Justin Winsor; a consideration of the "Present Condition and Prospects of Architecture," by Henry Van Brunt; an article, "Classic and Romantic," on the two great schools in literature, by Frederic Henry Hedge; and memorial papers on Dr. Mulford and Gen. Grant, by Horace E. Scudder and T. W. Higginson, respectively.

AN Address entitled "Drinking Usages," by Bishop Alonzo Potter, will be largely reprinted in the March number of *Temperance*, the organ of the Church Temperance Society. It produced a deep impression at the time, and according to the Assistant-Bishop of New York, may be said to have made a new departure in the temperance cause.

The Address will have an explanatory article from the pen of the Assistant-Bishop, and also his likeness. [47 Lafayette Place, New York.]

The Magazine of Art comes as usual filled with good things. The engraving from the plaster of Gaudes "Lulli Enfant" is the gem of this number. The Society of British Artists, Persian Art, and Art in Australia are of special interest, as well as the current notes upon English and American Art.

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

The Young Layman is the title of a new periodical published by Edwin Bedell, New York. Price, 40 cents a year. Address Station T.

NOTES ON UNITY.

BY THE REV. W. S. SAYRES.

In a recent number of *The Independent* there is an article by the Rev. B. S. Batchelor in which the proposed union between the Free Baptist and Christian denominations is discussed. Mr. Batchelor says: "The ministers reported in the Christian Year Book for 1885 number a little short of 1,500, and the ministers of the Free Baptists are about as many." Again he remarks that "besides the two bodies mentioned there are several other fragmentary bodies to be considered in this proposed union; people with separate organizations and distinctive names and yet with such elements in common as would suggest union between them." These bodies are enumerated under these heads, "The Free Christian Baptists of Nova Scotia, the General Baptists of Indiana and vicinity, the Separate Baptists of Tennessee, the United Baptists of Tennessee and other Western States, and the general eldership of the Church of God in Pennsylvania and adjacent States, an outgrowth of the German Reformed Church."

Mr. Batchelor very significantly says, in the course of this article: "The spirit of Christian union is now abroad and the question very naturally suggests itself: Why should not this spirit of union make itself practical by uniting fragments of the body of Christ which are most like each other?" From such beginnings may there not result unions between larger and more diverse bodies of Christians? and may not the time come when the organized divisions of the Church of Christ shall be geographical and political and not denominational?"

Dr. Shinn, in an excellent and timely article in *The Churchman* for February 6th, entitled, "How Can We Assist This Drift Toward This Church," gives valuable suggestions. His opening sentence bears witness to the existence of this drift: "No one can watch the proceedings of the religious bodies about us or read the productions of some of their leading men without being convinced that there is an inducement which is leading many devout persons nearer and nearer to this Church."

The diocesan paper of Mississippi speaks in the following vigorous words of our duty as Church people:

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship, and history. People who used to denounce the Prayer Book most bitterly, are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all—Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once

shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old Apostolic truths and worship, however unpopular, are finding their reward.

"Why don't you let people know what your Church is?" is the question often asked by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as mere formality. I find it full of life and earnestness." Said another: "I have long joined in the cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer: "Why are you Churchmen so close-mouthed? You go about your business, and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better." And if you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share it with you.

What we wish is, that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awoken some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your Church lovingly and fearlessly, and circulate its books and tracts.

The Independent again, February 11th, editorially says, "The era of Christian union has dawned, and they are blessed who help it on. We would welcome every step in that direction and we would urge every Christian heart to aid it in every way."

Chief among the obstacles to a speedy union of the various bodies with the Church, are two which it would be well to recognize in any attempt to bring about that unity which seems to be desired by an ever-increasing number of Christians.

The first obstacle would seem to be the prevalent impression among them, that Church methods are not as good as others for developing spiritual life. The class of Christians who hold this opinion care very little for the historic claims of the Church, for Apostolic Succession, etc. They may be ready to grant all that we claim in this regard, but they say that what they want is a living Church which shall be distinguished above others by its holiness, and by the deep spirituality of its members, and these, they say, are not distinguishing marks of the "Episcopal Church." Now there is a great deal of truth, it must be conceded, in this objection, and it also must be granted that the surest and speediest way to bring about Church union would be in an earnest effort for the development of spiritual life amongst us. If we can show to those who hunger and thirst after righteousness that we have better food for them than any sect can offer, we shall win multitudes to the Church, and if to-day it were generally known that Churchmen were possessed of a higher life than any other Christians, there would be a general desire to come among us.

The second obstacle to union with the Church lies, it seems to me, in the prevalent ignorance among other Christians as to our true character, the historic claims of the Church, its doctrines and methods. Whatever prejudice there may be, must be ascribed principally to this ignorance, for prejudice is founded on ignorance.

Now it seems to me that it is our duty to seek to remove this ignorance by means of an organized and systematic effort to spread information about the

Church, amongst Christians of all denominations. I would suggest that a society be formed, if none at present exists, which shall devote such contributions as it may receive, to buying of tracts and books on the Church and sending them by mail to ministers in other denominations. There are many excellent publications suitable for this purpose, and if others of a more definite character should be needed they could be written.

Lists of ministers of the various Christian bodies could be procured and a small tract of explanation, courteously worded, stating the object of the effort, could be sent with whatever book or tract was thought to be desirable. Of course the Baptist would need a different tract from the Congregationalist, and so on. The reason for sending only to the ministers, and not to the people generally, is on account of its feasibility and its economy, and because when the shepherds come in their sheep will follow.

Tracts might be prepared on all suitable subjects, besides those treating of the historic claims of the Church, such as "The Church the Best School for Spiritual Culture," "Church Methods Conducive to Holiness," etc.

Besides the sending of books and tracts the public platform might be utilized, and discourses or lectures on the Church might be delivered by the clergy in the various parishes, or by special preachers or lecturers, who possess fitness for the work.

Something in this line can be done immediately. There is no need for any delay. Any two clergymen or laymen can begin in a small way at once. The writer will be glad to co-operate with any one in this work, if no other method seems feasible. With a very small sum of money the work may be commenced, a few tracts bought and sent, and some immediate good be at least attempted.

New Lenox, Ill., 1886.

LETTERS TO THE EDITOR.

REPLY TO VERITAS.

To the Editor of *The Living Church*:

I do not understand, and, as it is a psychological question, it may be it is of little importance whether any one understands, why a man feeling in regard to a controversy, that it "ought to have died a natural death long ago," should set himself, deliberately, at work to keep the same controversy alive, by writing to a newspaper about it, retailing old points in it which have been answered over and over again, and introducing new points of which but a few persons have knowledge. "Veritas" might know, and therefore ought to know, that the letter which he seems to have "on the brain," or if not there, "sticking in his crop," was no more a private letter, so far as the then provincial superior of the Cowley Fathers in Boston was concerned, according to the ordinary use of the term, than a letter from the President of the United States on public business, addressed to a clerk in the State department, could be called a private letter so far as the secretary of State is concerned; and this, even though, which is impossible, the President were to send his letter to the clerk, under cover of an envelope addressed by the hand of some woman, with intent to mislead. The Cowley Fathers have all things in common, except letters from near relations, and therefore they can have no private letters, not even to and from those who come to them for confession. Such letters may be, and have been opened

and read, as I happen to know, to my sorrow.

It is an easy thing to begin an article with, "It seems desirable to state a few facts," and to end it with the pseudonym "Veritas," but it is not so easy, in an irrepressible conflict like the present one, to fill all the body of a more than two-column article, in form true to life.

The corporation of the church of the Advent, in Boston, Massachusetts, did, as "Veritas" writes, pass some resolutions, not unanimously, (I speak under correction, but so it is said), and did send a written copy of them to the Rev. Father Gardner, endorsing them "not to be printed." "Veritas" evidently thinks those resolutions of sufficient importance to have been voted upon—to him they appear things of beauty and joys forever. There is other evidence, than the pseudonymous "Veritas," that the same corporation did print and circulate the same resolutions in their cultured capital and diocese.

Enclosed you will please find a printed copy of Mr. Gardner's answer. I send it to you without consultation with him or with any one else in the flesh. I do it on my own responsibility, and in the interest of truth and fair dealing. The answer speaks for itself, and I am mistaken if the majority of your readers do not agree with me in thinking it about as manly and straightforward, and seasonable a bit of writing as they often come across. It is as follows:

[Copy].

19 December, 1883.

To the Corporation of the Church of the Advent, Boston, Mass. Gentlemen:

I received from your clerk a few days ago a copy of a report and some resolutions, adopted by you December 1st, which I herewith return. If the report and resolutions affected no one but myself, I might well stop with this; but the wrong done to me by your acceptance of them, is to my mind small compared with the wrong done to yourselves and to the Church. If your report and resolutions were the results of a careful hearing of all that could be said on both sides of the question involved, I might respect them as your opinion. You, as laymen in your parochial organization, have seen fit formally to pass judgment upon one in the clerical order, and in thus passing formal judgment on my letters and action, you have arrogated to yourselves a prerogative, which the Church reserves to the highest order of her ministry. A court of my peers could not do what you have assumed to do. It could not send to me its finding as you have done, but could only communicate it to the Bishop.

In consideration of these facts, I think it due to my Order and to myself, to decline to receive your communication. Under these circumstances are there more than two courses open to you—one to retrace your steps, recall your resolutions from those to whom they have been sent, erase them from your minutes, and let this letter be unrecorded; the other, if my conduct cannot be explained without involving me in the immorality you charge upon me, and if you honestly believe what your words imply, to do the manly and Churchly thing, and present your charges before the proper ecclesiastical authorities, who alone have the right to pass formal judgment or censure on my words or acts? Does not Christian and fair dealing demand that you should adopt one of these courses, rather than compel me to regard you as putting on record a deliberate defamation of my character? As I desire peace, and to avoid scandal, I shall wait a short time to hear from you, before I take further action.

Yours Truly,

W. R. GARDNER.

Further action was taken, but what that action was is no one's business, except that of the ecclesiastical authority of the diocese, of which Mr. Gardner is an honored member, and that authority has official knowledge of the whole matter.

DRESDEN AND GENEVA.

To the Editor of *The Living Church*:

In an admirable article on "Our Congregations in Foreign Lands," contributed to the new Church Magazine of Philadelphia, by the Rev. Dr. Langdon, he says:

"In June last Bishop Herzog ordained a young Frenchman, M. Vilatte, to minister in the French language, and according to Old Catholic forms and ritual, in the diocese and under the canonical jurisdiction of the Bishop of Fond du Lac.

"Has not the time come, then, for the Church—acknowledging the Catholic wisdom or instincts which have guided the Bishop of Fond du Lac in this step—to conclude a concordat with the Swiss Old Catholic Church covering such cases on either hand; or, at least to respond to the Catholic comity of Bishop Herzog, by the transference of Emmanuel Church, Geneva, and its rector-in-charge, to the jurisdiction of the Old Catholic Bishop of Switzerland; and, perhaps, also that of St. John's church, Dresden, and its rector, to that of Bishop Reinkens?" The whole article is worthy of careful attention.

Permit me, as the clerical founder and first rector of St. John's, to express my hearty concurrence in this excellent suggestion, and the hope that our next General Convention will take this step, at least so far as Dresden is concerned.

J. ANKETELL.

RIGHTS OF THE LAITY.

To the Editor of *The Living Church*:

We hear something, now and then, of the "rights of the laity." The laity have rights; they have great rights; they have, among them, some, of which they do not appear to be aware. Now, as I, for one, do not believe in defrauding even the most obscure person of even the most trifling of his rights, I mention some of those which the "layman" (whatever that may mean) very often denies himself. For instance, in case he feels aggrieved at anything in his parish, he has the absolute right to ask for his letter and go, and not wait till he has made a little faction and remedied the evil by making it worse. In case he is elected vestryman, he has the full right to decline to serve, instead of half or only quarter serving after he accepts the office and its duties. He has as much right to call on a new rector, as to wait for the new rector to hunt him up. He has just as much right to send for his pastor as he has to send for a physician in sickness—just as much. He has a perfect right to pay his pew-rent, or his subscription, without making a paid collector necessary. He has a strict right to offer his help in the Sunday school, and even to urge his rector, if reluctant, to grant it to him. In fine, he has so many rights which he seems slow to claim, that one is inclined to ask what he would do with any more if he should have them? W.

DEPOSITION FROM ORDERS.

To the Editor of *The Living Church*:

Among letters to the editor, in your issue of January 30th, your correspondent "J. J." expresses his pleasure that, another correspondent, "L.," "has ventilated the matter of Deposition from Orders."

It is to be hoped that not many in the Church will agree with "J. J." in his wish to alter the canons, "so that a gentleman may resign his ministry, as he may anything else."

(1) Because the ministry is not like "anything else," and men are not supposed to enter into it as they do into "anything else."

(2) Because no high-minded man,

with the real vocation for this highest and holiest of all offices filled by men, will ever wish to cancel his Ordination vows and give up the work he has solemnly declared he believed himself called of God to do.

(3) Because, when a man (who must have given the matter much thought to accept the position) becomes a candidate for Holy Orders, and pursues his course of theological training under the conviction that he is a fit person to assume the responsibilities of a priest in the Church of God, he ought to know by the time he is ready for Orders whether he intends to remain a priest, or at his convenience, or rather temptation, to give it up for something else.

(4) Because, if it is to be made an easy matter to renounce the ministry, some may be led into the sin of making a convenience of it. Having a sentimental leaning towards the ministry as a most respectable calling, they may fit themselves to pass the mere literary examinations, and take these great duties on approval. If they don't like them, it will be no discredit to them to give them up, because the altered canons of the Church have degraded the priesthood to a level with all respectable secular callings, "so that a gentleman may resign his ministry as he may anything else." No, Mr. Editor, we cannot agree with "J. J.;" on the contrary, to those men, no matter who they are, who so lightly regard the most holy and time-honored office of the priesthood of the Catholic Church, glorified through the Christian ages by martyrs and saints whose names now shine in the "Book of Life," we would plant, muzzle foremost, the good strong canon by which the Church defends the purity of her ministry, and say to them, advance at your peril.

True, it is a hard thing to get out of the ministry. Perhaps it would be better for the Church if it were a harder thing than it is to get into it. There is no doubt at all that the Church would be equipped with a more earnest and faithful ministry if, in every "Divinity School," a prominent feature of the student's training were religious retreats, confessions, and penance.

These religious performances would give grace and strength to the lives that are to be consecrated to the Master's cross and service, and help them, as other means could not, to prove themselves called of God; and that their ambition to do this great work is founded upon the real and true vocation. If "J. J." is a layman pleading for the relief of clergymen whose orders are an embarrassment to them, we believe his kindly sympathy is misplaced. S.

A COURT OF APPEAL.

To the Editor of *The Living Church*:

Multitudes of your readers must have been pleased to read the Rev. Dr. Fulton's letter, regarding a Court of Appeal. Can it be right that a clergyman's destiny should solely rest on the fiat of one man, however perfect he may be? And yet such is the case here. A Bishop of the United States has more power than the infallible Pope of Rome. An enormous majority of Churchmen, but especially of the clergy, must desire the establishment of "an appellate court;" but as such an institution would have to pass the House of Bishops in Convention, it is not difficult to see where the chief impediment would lie.

Notwithstanding, I should have thought that even Moses himself would have been glad to become exonerate of the fearful individual responsibility of deposing a minister of Christ.

Practically speaking, allow me to make

mention of the canon or regulation which attains in the diocese of Christ church, Canterbury, New Zealand. In the case of offending clergy, there is constituted a court of "Assessors," or court of appeal, consisting of two clergy and two laity, elected annually by the synod; this court is presided over by the bishop, who has a casting vote. This answers to the final court of appeal in England. Before, however, it is called upon to exercise its jurisdiction, the Bishop, upon being advised of a clergyman's delinquency, if he see sufficient *prima facie* evidence to justify him in doing so, and if it is desired by the accused himself, issues a commission of four, two clergy and two laity, one clergyman and one layman appointed by himself, and the other two by the accused. This preliminary court sits, presided over by the Bishop, and tries the case. Its judgment, if adverse, is, as I have said, subject to that of the court of assessors.

F. P.
Portland, Maine.

FAMILY PRAYERS.

To the Editor of The Living Church:

I have been much interested in the "letters" upon this subject, and also in the two "orders of prayer" recently proposed in these columns to take the place of those in the Book of Common Prayer, and for several reasons.

I come of a family where the "morning and evening incense" has always arisen, and I hope my children will continue to assemble about the "family altar" daily. My grandfather, whose Churchmanship was nurtured under the ministrations of Bishop Seabury, always used the "Forms of Prayer to be used in Families." My father followed during his younger years, but afterwards gradually formulated a use of his own from the Prayer Book. In my own case we began with Bishop Wainwright's "Short Prayers," but after a time they seemed so incomplete that on Sundays the collect for the day was added, and finally, for some years we have had this use of the two books (the "Short Prayers" and the Prayer Book).

1. On week days begin with the Scripture as laid down in the "Short Prayers."
2. Let us Pray. (All kneeling.)
3. Collect for grace.
4. Lord's Prayer.
5. II Corinthians, xiii: 14.

For evening the same, with change of "Collect for Grace," to Collect for Aid against Perils.

On Sundays and such holy days, as are laid down in the Prayer Book of Edward VI.

1. Morning, Gospel for the Day; evening, the Epistle.
2. Let us Pray. (All kneeling, visitors invited to unite with us.)
3. Collect for grace.
4. Collect for the day.
5. For the Catholic Church. (From Archbishop Laud, in "Short Prayers.")
6. For the Dead, (in Burial Office, beginning, "Almighty God, with whom do live the Spirits," etc.)
7. Preparation for Holy Eucharist (in "Short Prayers.")
8. Lord's Prayer.
9. II Corinthians, xiii: 14.

In practice we have found the above very satisfactory. The order for week days is so short that there is no excuse for omission, and I for one would much rather see some such order laid down, than the Presbyterian forms now set forth.

Bear with me one more remark. I know that the majority of those bearing the Christian name neglect family worship. My profession has thrown me

into intimate relations with every sort of people, and the inconsistency of Church folks in this one particular, produces appalling results. If any should dissent from "No. 6" above, I predict they will come to use it as the years go by, and one after another of the family circle depart to be seen here no more. Were our ideas as broad on this subject as they ought to be, there would be less searching out of questionable ways (in Spiritualism for instance) to satisfy the longing of our nature. With more than half a family in paradise, it is a great comfort to remember and pray for them in the morning and evening devotions.

H. L. STILLSON.

RITUAL INCONSISTENCIES.

To the Editor of The Living Church:

Is it not time that the Church restrict her Burial Office (if not all her offices, that of matrimony as well) to her own members? The idea of the same burial service for a noted gambler, and for some truly pious departed one of the fold, who had lived exemplarily! Let us enrich!

And the marriage service, too, the farce of requiring a godless groom to repeat: "With this ring I thee wed—in the name of the Father, and of the Son, and of the Holy Ghost." Let us amend!

Can we not by use get accustomed to the greatest inconsistencies, nay, irreverences of ritual?

W. R. L.

"CELEBRATED MODERN PREACHERS OF ENGLAND."

To the Editor of The Living Church:

In the Book Notices of your edition of 13th inst., I observe that the "Celebrated Modern Preachers of England," a new quarterly issued by James Pott & Co., of New York, is by mistake quoted as "Celebrated Modern 'Readers' of England." The work is admirably reviewed, and your notice clearly indicates what all the readers, of whom there will undoubtedly be many "celebrated," will discover, viz., that there is a great wealth of talent as well as concentration of the best thoughts of an array of strong men, in this cheap, but attractive, publication.

COUNTRY RECTOR.

A CORRECTION.

To the Editor of The Living Church:

Please insert the following correction of a mere error of the types in my Eucharistic Hymn in your last issue.

The heading, as I wrote it, was St. John vi., x. and xv., meaning to refer to those three chapters as authority for the titles applied to our Lord in the hymn.

At the end of the first stanza should be a period, and after *sacrum* in the sixth stanza, a comma.

WM. E. SNOWDEN.

CLERICAL SUPPORT IN MARYLAND.

To the Editor of The Living Church:

Your correspondent from Maryland in a recent number states, "that it has been ascertained by circulars addressed to the clergy, that the average salary of the clergy is not over from \$350 to \$400."

The undersigned has seen no such circular of recent date; but some two years ago the above statement was made publicly, and astonished some of the clergy, who thought they knew better. Accordingly the undersigned was informally asked by the mission committee of the diocese, to investigate the matter of salaries; the result of his inquiries among the clergy of the convocation of Cumberland, and those of the two adjacent counties showed the average of salaries very near \$800, including of course incomes from all sources. And I expressed myself satisfied that the

average for the whole State, (exclusive of the cities of Baltimore and Washington) would not be much below this sum, and if those cities are included in the estimate, the average must be very much higher. As to the brother who is now receiving only \$90, I would simply say that there must be something very peculiar about his case, for the committee to whom the clergy with small salaries apply for an augmentation, never heard of it. Will you be kind enough to furnish me with his name? or will your correspondent do it?

As to the comparison between the diocese of Easton and the diocese of Maryland, so uncomplimentary to the latter, it is only necessary to say, that the conclusion is not founded on facts, as shown above, but the very opposite might be inferred. Two aged clergymen in the diocese of Easton, are now receiving from the fund for Aged and Infirm Clergy in the diocese of Maryland, one \$250, and the other \$200 per annum, on the ground that they were for many years connected with the latter diocese.

I would say, in the name and for the honor of the Church in Maryland, that it serves no good purpose to exaggerate the evils incident to clerical life in this or in any other diocese.

JAMES STEPHENSON,
Dean of the Convocation of Cumberland, Md.

OPINIONS OF THE PRESS.

The Chicago Herald.

SENSATIONALISM.—Nearly the whole body of so-called evangelism confesses its own inability to rouse and fix the attention of men upon a matter that to them is of the highest moment. Ordained ministers, supposed by the very reception of their orders to obtain special grace from on high to lead men to the reception of a saving grace and the practice of that morality which, united with faith, has not only a temporal but also moral reward, distrust their own ability and turn with confidence to a couple of laymen, neither, of whom has been specially educated nor enjoys the formally obtained spirit of the Holy Ghost. The sceptre of Israel drops from the nerveless grasp of the constituted heads of churches and they subordinate themselves to self-ordained missionaries, one of whom has known, but happily survives and deplores, the degradation of drunkenness, while the other is a homely and illiterate exhorter who carries no commission save that of readily recognized self-assertion. Where-to, it may be asked, serves ordination and education, the nice study of the Scriptures in the original, resulting in refinements that have multiplied sects, if out of the swamps of Alabama or from the mountains of Georgia come without preparation a couple of men to whom education and ordination yield the place of precedence? The two S's loom mightier than the whole college of D. D.'s. Sam Jones and Sam Small mount the platform and are known of men, while the doctors who have held pastorates in Chicago, lo! these many years are reputed little beyond the confines of their parishes.

The Churchman.

LACK OF CLERGY.—That there is to be a remedy for it, is not to be doubted for a moment; but it must be the outcome of a genuine revival of religion in the hearts of the laity, and the re-establishment of domestic piety. That even this is not far distant, there are encouraging signs and tokens; among which may be mentioned the eagerness

with which the laity, at least, have welcomed the Mission services which have recently been held in some of our cities. Moreover, the laity are beginning to manifest an unwonted willingness to engage in the Church's missionary work. Lay agency is being utilized as never before, and woman's work has received a marvellous development. It is reasonably to be expected that when the sons of the active young Church workers of this day have grown up, there will be a larger proportion of them who will be willing and glad to enter the sacred ministry.

The Northwestern Christian Advocate.

GENERAL HANCOCK.—As we heard Gen. Sherman say at a loyal legion banquet, last week, "the country is all the better because Hancock lived, and every boy and girl is benefited by the story of that noble life." The dead soldier was obscurely born, but he showed manhood even while at West Point, where he aimed to do every duty for duty's sake. During the war he never quarrelled with fellow generals, but made soldierly duty first. He never questioned an order, was never late when sent to open action or make a tactical movement at a given hour. When in action he led his troops in person, and had that power over forces that induced them to stay and stick, and stick and stay wherever placed, at whatever loss or danger. Once only, when sent south after the war, did he hesitate, but the record proves that, while he disobeyed congress, he obeyed the president. That very contest was not to his taste, and he asked to be relieved. W. S. Hancock set out to be a soldier, and we know of no one who lived closer to his ideal.

THE AMERICAN CHURCH.

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 News."

CONNECTICUT.

NAUGATUCK.—St. Michael's parish, the Rev. E. C. Gardner, rector, celebrated the 100th anniversary of its organization, on Tuesday, February 16th. Of the neighboring clergy there were present the Rev. Dr. Rowland, the Rev. Prof. Russell, and the Rev. R. W. Micou of Waterbury; the Rev. E. R. Brown of New Milford, the Rev. E. S. Lines of New Haven, and the Rev. W. C. Roberts of Ansonia.

The Holy Communion was celebrated at 11 A. M., when letters were read from the Bishop, and from former rectors. Only one of the old rectors was able to be present—the Rev. Mr. Brown—who spoke in touching words, which brought tears to many eyes, of the sorrows and separations of the past, but believing in "the communion of saints, the resurrection of the body, and the life everlasting," we look forward to "the coming of our Lord Jesus Christ, and our gathering together unto Him." Mr. Brown was followed by the Rev. E. S. Lines, (whom the parish claims as one of her sons), who, recalling incidents of his early life as a member of the parish, concluded his remarks by reading Mrs. Rose Terry Cooke's poem "The Two Villages," than which nothing could have been more appropriate for the place and the occasion. At the close of the service an elegant and bountiful collation was served by the ladies of the parish in the school room.

At 7:30 Evening Prayer was said by the Rev. Prof. Russell and the Rev. Dr. Rowland. The rector read an historical paper, sketching the growth of the parish from its organization, by fourteen persons, to the present day, when it

numbers 236 communicants; and addresses were made by the Rev. Messrs. Rowland, Russell and Micou.

The day closed with a social gathering of parishioners and friends in the school room, and will long be remembered as a day of joy, and sweet sad memories, by the members of St. Michael's parish.

The generous offerings of the day will be used for the purchase of a set of solid silver altar vessels, which will bear the date, and be a lasting memorial, of this centenary celebration.

OHIO.

CLEVELAND—Ordination.—On Sunday, the 6th after Epiphany, in Trinity church, the Rev. George F. Smythe was ordained to the priesthood. During his diaconate he has been in charge of Christ church, Oberlin, and now becomes its rector. Mr. Smythe is a son of the Rev. Anson Smythe, D. D., a Presbyterian divine of this city, and well known throughout the State as a former State Commissioner of common schools. The sermon was delivered by the Rev. F. B. Avery, rector of St. John's, Youngstown.

CALIFORNIA.

SAN FRANCISCO—Ordination.—J. Fred Holmes was ordained to the diaconate, in Trinity church, on the 5th inst. The sermon was preached by the Rev. Dr. Beers. There were about twenty of the clergy present, including the Bishop of Northern California. At the conclusion of the service a bountiful lunch was served by the ladies of the Church. The Rev. Mr. Holmes has had charge of St. Paul's mission, Salinas, as lay reader, and was formerly a Methodist minister.

NEW YORK.

EPISCOPAL VISITATIONS.

The following is the order of Episcopal visitations in the diocese of New York so far as appointments have been made.

MARCH.

1. New York.—A. M., church of the Ascension. Service for women.
 10. " " Evening, St. Michael's.
 14. " " A. M., church of the Holy Innocents; P. M., St. John Baptist's; evening, Grace chapel.
 15. " " A. M., St. George's church. Service for women.
 21. " " A. M., St. Clement's; P. M., St. Stephen's; evening, St. James's.
 25. " " A. M., church of the Annunciation, Ordination; evening, church of Annunciation.
 28. " " A. M., church of the Redeemer; P. M., church of the Heavenly Rest; evening, Calvary.
- APRIL.
4. New York.—A. M., St. Bartholomew's; P. M., Zion; evening, church of the Holy Apostles.
 6. Evening, St. Mary's, Mott Haven.
 7. New York.—Evening, St. Philip's.
 8. " " Evening, Ascension Memorial chapel.
 11. A. M., Trinity, Sing Sing; St. Paul's, Sing Sing; evening, St. Peter's, New York.
 12. New York.—Evening, St. Ignatius.
 13. " " Evening, St. Augustine's chapel.
 14. " " Evening, church of the Holy Spirit.
 15. " " Evening, St. Timothy's.
 16. " " Evening, church of the Ascension.
 18. " " A. M., St. Thomas's; P. M., Grace; evening, St. Luke's.
 19. St. Paul's, Morrisania.
 20. New York.—Evening, St. John the Evangelists.
 21. Evening, St. Ann's, Morrisania.
 22. New York.—Evening, St. Paul's chapel.
 23. " " A. M., church of the Holy Trinity; P. M., All Souls', Anthon Memorial; evening, Christ church.
 24. " " A. M., church of the Holy Communion; P. M., Trinity.
 25. " " A. M., St. Andrew's; P. M., church of the Holy Trinity, 125th street; evening, All Saints'.
 28. " " Evening, church of the Epiphany.

WISCONSIN.

NASHOTAH.—The retreat was conducted by Father Maturin. About forty persons were present, including the two bishops and the students of Nashotah House. The services were all held in the chapel, and the addresses of Father Maturin (three meditations and a noonday instruction daily) were noteworthy for their spiritual depth and their fervor and intensity. Those who were privileged to attend will never forget the burning words which searched into the very depth of the soul, nor will the influence and effect of them pass away.

QUINCY.

QUINCY.—The foundation is being laid for a Choral Union in this vicinity. Prof. George Parker, of Keokuk—formerly of Devonshire, England—now has three choirs under his care: the church of the Holy Cross, Keokuk; St. Paul's, Warsaw; and the church of the Good Shepherd, Quincy.

Prof. Parker has a weekly rehearsal with each choir; all are rehearsing the same music. The Psalter in use is Dr. Batterson's adaptation of Doran's Gregorian music. It is expected that comparatively frequent unions will be held,

in the near future, as the distance between the cities is only 35 or 40 miles.

MISSISSIPPI.

The diocesan paper makes the following correction in date of next annual council: "A mistake has been made in the announcement of the date of the approaching council. The journal fixes it for Tuesday, May 17th, but May 17th will fall upon Monday. As laws must be interpreted according to the intention of the legislators, and the purpose of the council being to meet not on Monday, but on Tuesday, the proper date must be Tuesday, the 18th of May."

FLORIDA.

KEY WEST.—Death of a Priest.—The Rev. Chas. F. D. Lyne, rector of St. Paul's church, occurred February 13th. He had served in this diocese since 1868 when he organized the parish at Milton. He was strongly interested in the colored people and helped largely to open up the work of the Church in Cuba. Faithful to duty, he stood at his post through several epidemics of yellow fever, and will be remembered by all who knew him as an earnest, faithful man of God.

KENTUCKY.

LEXINGTON.—The first annual meeting of the Inter-Convocation of Covington and Lexington will be held (D. V.) in Christ church, beginning Tuesday, March 2d, 1886, at 3 P. M., and continue through Friday. The Bishop of the diocese will preside. This meeting will be one of unusual interest.

LONG ISLAND.

BROOKLYN.—St. Ann's Church.—On Tuesday evening, February 9th, the Brotherhood of this church gave a reception to the Venerable Archdeacon Kirkby, minister-in-charge, and the Rev. Edward M. McGuffey, his assistant, in the Sunday school room of the church. Twelve hundred people were present, and among them the Rev. Dr. Langford, secretary of the Board of Missions, and Miss Sybil Carter. The boy choir were present and sang glees and choruses. Speeches were made by Dr. Langford, Miss Carter and others.

Dr. Kirkby responded to the call for him in a very humorous and earnest speech, thanking the great congregation of St. Ann's for their loyalty to him and their many expressions of affectionate regard. He said he prayed God to strengthen him to do his work in St. Ann's as long as he remained in the parish. Mr. McGuffey expressed his satisfaction in being associated with Dr. Kirkby in the work of a great, free metropolitan church.

The work of St. Ann's is being pushed by Dr. Kirkby with vigor and success. The congregations are unprecedentedly large, and every agency of parish labor is working at high-steam pressure.

It will be interesting for other parishes to hear that St. Ann's as a free church is a success beyond all question. The offerings are meeting the expenses. The parish does not owe a dollar and the treasurer finds a balance in the bank.

CHICAGO.

SPRING APPOINTMENTS FOR 1886.

The Bishop has made the following appointments:

MARCH.

- 3, 4 and 5, Cathedral, Annual Retreat.
 7. Cathedral, A. M.; Pullman, P. M.
 10. Cathedral, (Ash Wednesday).
 13. St. Mark's, Chicago, A. M.; St. Paul's, Hyde Park, P. M.
 17. Central Park Village.
 21. Aurora, A. M.; Naperville, P. M.
 24. Our Saviour, Chicago, P. M.
 28. Chicago, Trinity, A. M.; Ascension, P. M.
 30. Cathedral, "Quiet Day" for Ladies, 10:30 A. M.
- APRIL.
4. Christ church, Joliet, 10:30; Rolling Mill Mission, 3:00; New Lenox, 7:30.
 7. Ravenswood, P. M.
 11. Streator, all day.
 12. Ottawa, P. M.
 13. Kankakee, P. M.
 14. Momence, P. M.
 18. Chicago, St. James's, 11; St. Thomas's, 4; Grace, 7:30.
 20. St. Stephen's, Chicago, P. M.
 21. St. Andrew's, Chicago, P. M.
 22. Calvary, Chicago, P. M.
 23. Oak Park, A. M.; Epiphany, Chicago, P. M.
 25. Easter, Cathedral, A. M.; St. Ansgarius, P. M.

LA GRANGE.—Travellers by the C. B. & Q. railroad, looking out of the car windows at this attractive suburban village, have often admired the pretty Gothic tower of Emmanuel church, with its turrets and battlements. Emmanuel is the typical English rural church; and it might also be said that the building just completed to the south of the church is the typical rectory. Last year the vestry decided to provide a permanent home for their rector, and in August work was begun, under the daily superintendence of the senior warden, Mr. D.

B. Lyman, who was the donor of the land and \$1,000. The rectory (which is a large, comfortable, eight-roomed, stone house with wide piazzas), was completed last week, and as it stands now, with its land, is worth \$7,500. The parish is responsible for the payment of \$3,000 in five years; Mr. Lyman provides the remainder of the cost. The property is deeded to the Bishop in trust for five years, or until the mortgage is paid.

At the invitation of the rector, the house was filled on the evening of February 15th by the members of the parish. The rector and the Rev. Mr. Livermore, of Hinsdale, read a benediction service, going through the various rooms. The service was followed by the regular monthly parish sociable.

Last month Emmanuel church was re-calculated and decorated throughout.

A choral association has been formed under the leadership of Mr. Smedley, of St. James' church, Chicago.

WESTERN TEXAS.

BISHOP ELLIOTT'S VISITATIONS

MARCH.

2. St. James's, Del Rio.
4. Fort Davis.
7. St. Clement's, El Paso.
14. St. Paul's Memorial, San Antonio.
- 18, 19, 20 and 21, Good Shepherd, Corpus Christi.
24. Fort Ringgold, Rio Grande City.
25. Camargo.
28. Advent, Brownsville.

There will be collections for educational and missionary purposes.

WESTERN MICHIGAN.

VACANT PARISHES.—The parishes of Hastings, Coldwater, and St. Mark's, Grand Rapids, are vacant. Hastings was for twenty years under the charge of the present excellent general missionary, and though the salary is not large, presents a field that satisfied a most devoted brother for this long period. Coldwater was under the charge of the Rev. H. J. Cook for ten years, and has a beautiful church and chapel. St. Mark's is well-known as the largest parish in the diocese. The Bishop hopes to have these places supplied before Easter. The two former have been vacant too long already.

WESTERN NEW YORK.

NIAGARA FALLS.—Convocation.—The Pre-Lenten Convocation of the Deanery of Buffalo will be held in St. Peter's church, the Rev. Geo. F. Rosenmuller, rector, on the 2d, 3d, and 4th of March. Considerable pains have been taken to render this meeting an unusually interesting one, and it is hoped that there will be a large attendance and that the parish will be spiritually benefitted.

CENTRAL NEW YORK.

EPISCOPAL VISITATIONS.

MARCH.

4. Rome, P. M., Zion; evening, St. Joseph's.
7. Oswego, A. M., Evangelists; evening, Christ church.
9. 3:30 P. M., Mexico; evening, Pulaski.
20. Evening, Clinton.
21. Utica, A. M., St. Luke's Memorial; evening, Grace.
22. P. M., Westmoreland; evening, Clark Mills.
29. A. M., Reservation; evening, Geddes.

WESTERN VIRGINIA.

MARTINSBURG.—A successful and interesting mission was held in Trinity church, from Feb. 3 to 13. The intense weather interfered with the attendance for the first four days. But the last week was delightful, congregations large, and services solemn and impressive. The missionary, the Rev. C. B. Bryan, stirred every heart and the presence of the Holy Spirit was evident in the deep awakening of souls. The parish cannot but feel the effects of this Pre-Lent Mission.

PITTSBURGH.

PITTSBURGH.—Calvary Parish.—St. Stephen's Guild of this parish is composed of all members of the congregation who are doing any kind of Church work. It has seven branches, each of which has its various committees and chapters for special lines of work. The Rev. Boyd Vincent, the rector, and his assistant, the Rev. Geo. Hoiges, are respectively president and vice-president of the guild. Much active and aggressive work for Christ and His Church is accomplished by this organization.

NORTH CAROLINA.

HENDERSON.—The Bishop visited Holy Innocent's parish, the Rev. Julian E. Ingle, rector, on Sunday, Feb. 7. In the morning he preached a most able and impressive sermon on the transitory character of worldly things, and celebrated the Holy Communion, assisted by the rector. In the afternoon he

gave an instructive lecture on the nature of Confirmation as a means of grace of divine origin, and of universal obligation. He afterwards laid hands upon nineteen persons, two of whom had been baptized by the rector at an earlier hour of the day. Eight of the confirmed were young men. The congregations were very large and attentive.

Before the morning sermon the Bishop took occasion to congratulate the members of the parish, and the people of the town, upon having in their midst so beautiful a house dedicated to the worship of God. He counselled earnest and united effort on the part of all, to make this new and beautiful House of Prayer a real blessing to the whole community.

The church, which is of brick, is early English in design. The roof, wainscoting and all other inside wood work is of native yellow pine, oiled, and the windows are filled with neat patterns of cathedral glass. The buttress caps and other stone work on the exterior of the building are of handsome granite, from a quarry near the town. The roof is of slate and a steeple of the same material, 47 feet in height, and surmounted by a cross, will be added shortly. The church is well heated and ample provision has been made for a thorough system of ventilation. The chancel is handsomely carpeted, and the altar is covered with a red cloth, exquisitely embroidered in gold silk. A temporary retable carries a brass cross and vases. The furniture of the old church will continue in use until more suitable provision can be made.

The re-erection of the old building on a lot purchased for the purpose in the rear of the church and rectory supplies a parish house, which is now occupied by the Church school, and also serves as headquarters for the ladies' guild, and other parish activities. The group of buildings occupies half a block. The school which is little more than two years old, is in charge of an experienced lady teacher, who assists the rector in its management. At present there are twenty pupils, but it is hoped that it will develop ere long into a well equipped institution, providing a thorough Christian education for all the children of the parish, and preparing many of them to enjoy the advantages of higher culture afforded by St. Mary's, Raleigh, and the University of the South.

PENNSYLVANIA.

PHILADELPHIA.—General Church News.—A meeting of clergymen and laymen from several of the city parishes was held in the chapel of the church of the Incarnation on Monday evening, February 1st, looking to the spread of the Brotherhood of St. Andrew, the object of which is the spread of Christ's kingdom among men by men. If a branch could be started in every parish it would be productive of great good, an element now little employed would be put to work and men would form a much larger proportion of our congregations than they generally do. The Rev. Stewart Stone was called to the chair and stated the object of the meeting. The Rev. Edward Cope and the Rev. Wm. H. Graff made earnest addresses. The reports presented by the members of the branch connected with the church of the Incarnation showed admirable practical results that may be expected where the Brotherhood is established. The subject of a central organization was discussed, and it was decided to be inexpedient at present, and a committee of advice, consisting of the Rev. Messrs. Edgar Cope, Chas. E. Betticher, Stewart Stone, and Wm. H. Graff, and Messrs. Groth, Whittle, and J. W. King, was appointed. The Brotherhood was started in St. James' parish, Chicago, and is there doing a noble work.

The reports presented at the annual meeting of the Contributors to the Educational Home, held on the 4th, showed that there are now 144 boys on the roll, 92 of whom are Indians. Manual labor is taught them during the winter and farming in summer. There were 35 Baptisms and 7 confirmed; all but one of the baptized and all of the confirmed were Indians. It is to the efforts and Christian character of James Messer, a Sioux, a candidate for Orders and a lay reader, that a large part of this pleasing result is due.

The shortness of the time of the conference of Church women on Church work, and the importance of the topics,

led to a supplemental meeting being held on the 4th inst., in the parish building of the church of the Holy Trinity, when, despite the bitter cold that kept so many at home, 35 ladies assembled and discussed important features of Church work within their sphere.

The thirtieth annual meeting of the contributors to the Church Home for Children was held the same week. The Rev. Henry S. Morton, D. D., presided. Ninety children were in the Home at the beginning of the present year. During the previous twelve months fourteen left and five were received. The chaplain, the Rev. Henry T. Rowland, called attention to the fact that all the children are now in good health, and that there have been no deaths in nearly four years.

On the feast of the Purification, the Rev. Francis M. Taitt was advanced to the priesthood, by the Bishop of New Jersey, in St. Peter's church, Philadelphia, the rector, the Rev. Thomas F. Davies, preached the sermon. Mr. Taitt will continue his connection with St. Peter's parish.

The appointments at the several parishes made by Bishop Stevens are being filled by the bishops whom he called to his assistance.

Visits to the Burd Asylum and the Italian mission were made by the Assistant-Bishop of Central Pennsylvania. At the former nine were confirmed, at the latter twenty. The rector of the mission, the Rev. M. Zara, interpreted the Bishop's address to Italians present. The Bishop expressed himself well pleased with the work the mission is striving to do. It is very much hampered for want of the funds which its friends could easily supply.

Bishop Scarborough visited the church of the Annunciation on the feast of the Presentation of Christ in the Temple, and confirmed 52 persons. On Sunday evening the 7th, he confirmed 34 persons in St. Barabas' church, Kensington. After service he met about 50 of the young men of the parish, and gave them good counsel. He spoke of the large and efficient choir, the temperance and literary societies, and other organizations of the parish, in his sermon. There are now 385 communicants connected with the parish. Not only was the church crowded at this service, but also the adjoining Sunday school room. Very much has been accomplished during the four years that the Rev. Charles E. Betticher has been rector.

With the approval of the Bishop and a number of the leading clergy, the French church of St. Sauveur, is making an effort to secure a permanent building of its own. The work is worthy of the fullest confidence, and long ere this should have had its own church and parish building, instead of being threatened to be turned out of the building it now occupies, but over which it has no control, it being in other hands.

At a recent meeting of the Standing Committee of the diocese, it was resolved that the Standing Committee of the diocese of Pennsylvania, desire to convey to their beloved diocesan an expression of their deep and hearty sympathy with him in his long and trying illness; and of their humble thanks to God by whose gracious hand he has been supported and strengthened, and so far restored to health. While they beg that he may not prematurely task his returning vigor in the resumption of official duties, they join the whole diocese in earnest hopes and devout prayers for his speedy and complete recovery."

The second anniversary supper of St. James's Working Men's Club was held at the rooms on Wednesday evening, February 10, when about 150 persons, members and their friends, were present. Addresses were made by the rector, the Rev. Henry J. Morton, D.D., his assistant, the Rev. Wm. H. Burr, and the Rev. Mr. Bowen of Barbadoes. The club has now about 135 members.

A Dangerous Enemy.—We cannot too earnestly urge the necessity of using the Compound Oxygen Vitalizing Treatment of Drs. Starkey & Palen, 1529 Arch street, Philadelphia, in the very commencement of Pulmonary trouble, and before the disease had made serious inroads upon the system and reduced its power to contend with so dangerous an enemy. If your cough is becoming troublesome, if you are beginning to lose flesh or strength, and have night-sweats, send at once to Drs. Starkey & Palen for such documents and reports of cases as will enable you to understand the nature and action of their Treatment.

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The advertisement of Prof. Paine will still be found in our columns, if you have not written him yet, you should do so.

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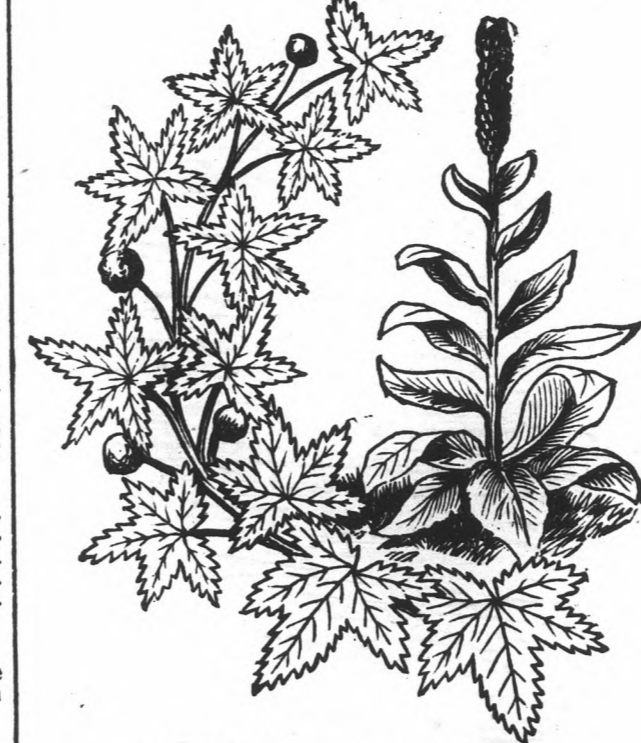
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	Albumen	Alcoholic matter	Organic matter	Ash
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Valentine's	do.	28.67	22.62	11.09
Johnston's	do.	20.13	47.16	3.30
Delacere's	do.	56.13	60.50	19.24

MURDOCK'S LIQUID FOOD contains 14.10 per cent. of albumen; all other foods do not contain any. Common food does not contain over one per cent. that is available. It contains less organic matter than common food and common food contains 16.85; the other preparations from 22.62 to 60.50 per cent. It contains 0.42 of Ash, which is indigestible matter. The others contain from 3.30 to 23.74 per cent. In alcoholic extracts 1.97. The other preparations are all TONICS, as they contain from 20.13 to 56.13 per cent. These facts show why MURDOCK'S LIQUID FOOD excels all other foods and preparations in making new blood, and cleansing the system of disease. Murdock's Liquid Food Co., Boston.

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