

The Living Church.

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

VOL. VIII. No. 49.

CHICAGO, SATURDAY, MARCH 6, 1886.

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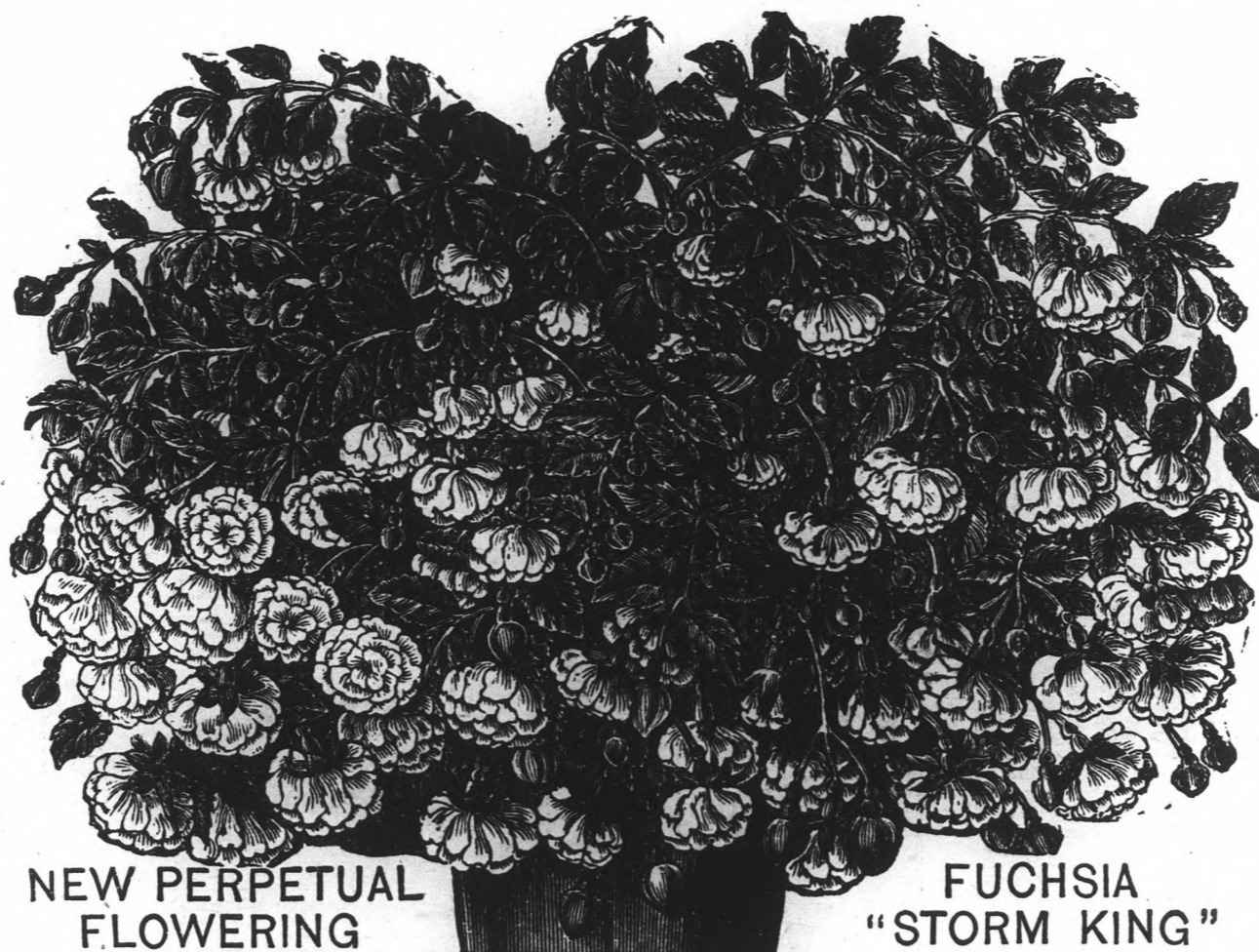
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great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

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and commenced giving it to him. It surely worked wonders, for, in a short time, he was completely cured."

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The Living Church.

SATURDAY, MARCH 6, 1886.

LOOKING UNTO JESUS.

BY THE REV. E. GAY.

Weak heart, why faint, and why
With doubting feet thy path pursue?
Look closer, thou shalt see
This very way prepared for you.
These rocks so rough were rougher once,
These thorns more closely grew,
All was a trackless wild, until
Thy bleeding Lord passed through.

These sharp thorns cut His Feet,
And in His sacred Blood dissolved,
Have lost their sharpest edge,
And when to tear His Flesh resolved,
These cursed thorns, too late they found
His sacred Flesh their bane,
And ever since although so sharp,
Have lost their power to pain.

Then onward press, weak heart,
Nor fear the terrors of thy way,
If wounded, look on Him,
His cross, His grave, His Easter Day.
With mourning for thy sinfulness,
And tears for His great pain,
And joyful earnest faith, press on
Yon glorious crown to gain.

Lent, A. D., 1886.

NEWS AND NOTES.

WE learn that the Rev. James Newman of Osco, Ill., against whom a Cambridge (Ill.), paper recently published charges, has returned from the East, and will meet the slander effectually.

THE Bill of Costs served on Mr. Bell-Cox, the persecuted Liverpool priest, contains the following curious item: "Writing Mr. Hakes that the witnesses reported the existence of *idols in the church* (!), and asking for information as to the setting up thereof."

ON Sunday last, in presence of an enormous congregation in Epiphany church, Chicago, Mr. Thomas E. Green, until very recently pastor of the Eighth Presbyterian church, and his wife, received the Apostolic Rite of Confirmation from the hands of Bishop McLaren. Mr. Green is now a candidate for Holy Orders, and will probably receive the Diaconate at the expiration of the canonical period of six months.

It was reported several months ago that Mr. F. Cope Whitehouse, a son of the late Bishop Whitehouse of this city, had made an exhaustive investigation in regard to the site of the ancient Lake Moeris, in Egypt. The latest number of *Science* reports his labors to have been so fruitful that the Egyptian Government has taken the matter in hand and will probably undertake to divert the surplus waters of Behr Yussef into the now dry depression. Preliminary surveys are now in progress to determine the cost of restoring a state of things which are described by Herodotus, Strabo, and Pliny as having existed in remote ages.

ANOTHER and most important step in national progress is announced from Japan. Hitherto the Japanese have employed for writing the cumbrous system of their Chinese neighbors, whose "ideographs" amount in number to no less than 40,000. Now alphabetic writing has been boldly adopted: 22 letters of our alphabet are employed, according to fixed phonetic values. The association for promoting this improvement, entitled the *Romaji Kai*, was founded only at the beginning of the present

year, but already numbers 6,000 of the leading men of the empire of all professions. The English language, it may be added, is making great advances in Japan; it is taught in every State school, and the upper classes largely use it as the conversational medium of polite society.

THE Rev. John Anketell writes a letter to *The Church Guardian*, Montreal, urging upon the people of Canada to unite with our people in the observance of October 12th, as a public holiday, in commemoration of the discovery of the New World by Columbus. He cites numerous official commendations of the proposition, from the States, and quotes the consul-general of Guatemala as saying, "that the day belongs to all America, and might be observed with becoming rites as an inter-national, or continental, festival in British America and the Spanish republics in common with the United States. This would be a tie of sympathy and love for all who can call themselves Americans."

CHURCH matters in Honolulu since the death of Queen Emma, have been in somewhat disturbed condition, but now have reached a settlement that betokens much added interest in the Church. Some of the foreign (English-speaking) congregation set on foot a movement to separate themselves from the native congregation and petitioned the Bishop to grant them a distinct existence under a clergyman of their own. The effect of such a proceeding would have been to entirely frustrate the beneficent designs of the royal founder of the cathedral, and to seriously hinder Church work in many ways. The Bishop has given the permission sought for subject to certain conditions, and at the same time has declared all the seats in the cathedral free, the King's alone excepted. The good results of this action have already been seen in increased congregations at the cathedral services.

AN effort is being made to disinter the Sphinx. Some forty feet of the figure are still above the surface; but all save the head and neck are covered, and we only know what lies beneath from the description of travellers like Salt and Caviglia, who examined it before the sands covered the body of the figure. Even then, nearly seventy years ago, it was only by great labor that the excavators could manage to make out the details they have supplied. The work of exhumation is entrusted to Brugsch Bey, brother of the distinguished archaeologist. About twenty thousand cubic metres of sand must be cleared away. To expedite this task a little tramway has been constructed, and 150 laborers are engaged for the more mechanical portion of the toil. About Easter the work is expected to be completed. Then, when the rock out of which the statue has been hewn is laid bare, a broad circular walk will be constructed around it, and a high wall built to guard against future encroachments of the desert sands.

THE *Times'* correspondent at Berlin gives an account of a visit which he paid recently to Von Ranke. The old scholar does his eight hours' daily work in two "shifts," as the miners say, of four hours each—the first from ten to two, and the second from nine in the

evening till about one A. M. In the afternoon he has his two hours' walk, and to his capacity for open-air exercise he attributes his power of work. He is no smoker, but he "can always enjoy a glass of good wine," and sleeps soundly after his labors. In these he is aided by two secretaries, who read, look up authorities, make excerpts from the 30,000 books of the library, and write down the substance of them as condensed by Von Ranke in the successive volumes of the "Weltgeschichte"—"rather a stiff bit of work," as the old man admits; "but with God's gracious help we shall do it—we shall do it." Of England, her expansion and world-embracing power, he speaks with enthusiasm; and "as an historian, not as a politician," he is convinced that "the course of history and the development of events all point to the absolute necessity of the English converting Egypt into another link in the chain which binds England to India."

THE following extract from *The Fiji Times* is of interest as showing the spirit of the Polynesians in regard to Church services and, in particular, their readiness to contribute to the offerings thereat:

"Among the worshippers at the Church of the Redeemer have, for some time past, been numbered some thirty Polynesians, who have taken up their seats in a body in the northern aisle. They are connected with the Polynesian Club. They attend regularly and behave most decorously, giving full and earnest attention to the preacher. One feature in connection with this matter is well worth special mention. On first attending, they notified the collecting churchwarden and requested him to bring round the plate to them. But on seeing them in the church the reverend pastor, fearful of quenching the smoking flax, sent a hasty message to the churchwarden not to collect from them, and, as no opportunity allowed for explanation, the latter followed the clergyman's direction. During the following week the boys sent to ask why they had been overlooked, and gave it to be understood that if they were not treated as other worshippers, they should consider that their presence in church with Europeans was regarded as undesirable. Needless to say the plate has since been regularly presented to them, and at least one half contribute in shillings and sixpences."

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO X.—SAINT DENYS, THE PATRON OF FRANCE.

Those eternal bowers
Man hath never trod,
Those unfading flowers
Round the throne of God;
Who may hope to gain them
After weary fight?
Who at length attain them,
Clad in robes of white?
He who gladly barter
All on earthly ground;
He who, like the martyrs,
Says, "I will be crowned!"
He whose one oblation
Is a life of love;
Clinging to the nation
Of the blest above.

—From the Greek of John of Damascus.

One bright autumn day, more than sixteen hundred years ago, the sun shone with unusual brilliancy upon Montmartre, and its dazzling beams played and danced with the rippling waters of the blue Seine, while that broad river, gliding between shady banks, flowed swiftly by the city, unconscious that near at hand a tragedy

was being enacted. On the hill that overlooked the double bend of the river there was unwonted commotion that memorable day, and the people of Paris were hastening up the winding path that led to the summit, with an eagerness which betrayed the highest degree of enthusiasm. A band of officers bring three men, bound up the steep hill-side. Criminals they must be, offenders against the law; at least so one might infer from the tumult and uproar of the people. It is to witness the execution of these men that the crowds are assembling on the mountain. The trial has already taken place, and the victims have been condemned to the sword; and it has been directed that their bodies shall be thrown into the Seine, lest any should grant them honorable burial. The names of the condemned are Denys, Bishop of Paris; Rusticus his priest, and Eleutharius, an archdeacon. The atrocious crime of which they have been found guilty is the worshipping of the Triune God, and the denunciation of the pagan deities. The three saints meet their death with the fortitude of true martyrs, amid the jeers of the surrounding rabble; and their bodies are thrown by the executioner into the sparkling river. But a devoted woman, possessed of more courage than the Christian men of Paris, and willing to risk her own life rather than suffer their holy remains to drift out to sea, rescues the three bodies from a watery grave. Then she tenderly buries them in a secret place, six miles from the city. History teaches us that woman, last at the cross and first at the sepulchre, was always foremost in ministering to the saints while living, and reverently caring for their remains after death.

Of the early life of St. Denys we are ignorant. He is first heard of about the middle of the third century, when St. Fabian, the martyr Bishop of Rome, sent him with six other missionary bishops to resuscitate the Gallic Church. St. Lucian, St. Quintin, St. Crispin and his twin brother Crispianus, were of this faithful band. They journeyed through Gaul; cheering the disheartened Christians; founding new churches; establishing sees, and winning many to the Faith by their powerful preaching. Paris was the place chosen by St. Denys as the field for his labors. His work there was most successful, and the converts multiplied so rapidly, that soon they were enabled to build a place of worship, and sustain by their offerings a body of clergy. St. Denys sent out workers in all directions, and by his labors Chartres, Senlis and Meaux became important centres of the Christian religion.

In the year 270, A. D., Aurelian ascended the throne, and for four years seemed favorable to the Christians; but shortly before his death he put forth an edict against them, under which many prominent bishops and priests suffered martyrdom. The sudden death of the monarch however annulled the decree. Of the noble band sent out by Fabian, Denys was the first to suffer as has been seen. Lucian, Crispin, and Quintin were probably not martyred until seventeen years later under Maximian Hercules.

After the persecution, in which Denys perished, had subsided, the same devoted woman who rescued his remains

build a tomb over the place where she had buried him. In the fifth century when Clovis was King of France, Genevieve, afterwards the patroness of Paris, besought him to build a church over the remains of the martyred bishop, and at length yielding to her solicitations, he permitted a stately edifice to be erected over his tomb. In the early part of the seventh century Dagobert I. became king. He was a wise man, and a lover of justice, and began his reign by making a tour of his provinces, according to the custom of barbarian monarchs. He busied himself founding abbeys, and adorning the churches with rare ornaments. In memory of St. Denys he erected, near Paris, a great monastery which bears the name of the saint; it became in time one of the richest religious houses of France, twenty-seven burghs being granted to it as one gift. It is called by Michelet "the cradle of our monarchy and the tomb of our kings." Pepin le Bref, and Charlemagne added to the abbey during their reigns. St. Louis rebuilt it, and gathered from the remotest corners of the kingdom, the remains of all the kings and queens of France, and buried them around the walls of the lofty edifice. All of the same house as Charlemagne were interred on one side, and those of the family of Hugo Capet upon the other, for the saintly monarch earnestly desired that all of the royal families might lie as near their patron bishop as possible. Although Louis died when on the last crusade, yet his son carried out his father's wishes, brought home his body and laid it to rest in the crypt of St. Denys.

When the infidel revolution shook France to its very centre, the royal tombs were doomed to be rifled. After the lawless mob had defied all the crowned heads of Europe by summoning to the scaffold the beautiful and broken-hearted Marie Antoinette, then they added to their long list of unpardonable crimes another, both unnecessary and barbarous. A multitude of ungovernable men rushed forth from the city of Paris, with the avowed determination of dishonoring the tombs of St. Denys. The bodies of Francis, Henry the Fourth, and Louis the Twelfth were seized first, and their bones tossed into the air. No reverence, no regard was paid to the remains of kings, who while living caused their subjects to tremble beneath the merest glance. The skulls of heroes were tossed about like foot-balls by the sacrilegious rioters, who surpassed even the ignorant irreverence of the grave-diggers in Hamlet. Thus the royal tombs, so firmly built that they would have resisted the ravages of untold centuries, were demolished by the infuriated French mob.

Although so little comparatively was known of St. Denys, yet he was for centuries the patron of France. The scarlet standard, bearing his name, commonly called "The Oriflame," was consecrated over his tomb, and was the royal ensign of the French kings until the middle of the fifteenth century. The monarchs, on the eve of all great expeditions, went in state to his abbey to implore assistance; and on their return proceeded immediately to the same place to offer thanks for victory. "Montjoye St. Denys!" was the war cry with which the kings animated their armies on many an important field of battle during mediæval times. The name of St. Denys still lingers throughout France; in the ancient abbey, in churches, in public buildings, and in one of

the great boulevards of the gaiety of Paris, that city where he labored long and diligently to establish the Christian religion, and where in defence of it he was called to lay down his earthly life, only to enter crowned with the martyr's diadem, through the golden portals of Paradise, into a life that knows no end.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

VI.

Important changes were at hand. The rapid encroachments of the white race, the sudden rush of civilization, began to trouble the Oneidas grievously. They were amazed and bewildered at the extraordinary changes going on about them. In past generations the advance of civilization had been gradual. But they were now hearing every day of some fresh track in the old forest, of some new towns springing up as if by magic among the stumps of ancient woods, where they had hunted the deer and the bear only a few years earlier. The four winds of heaven, as they swept over the Oneida cabins, seemed to bring every hour the echoes of this new life rushing into the wilderness, and with every rising sun they seemed to hear the strides of civilization coming nearer and nearer. They were greatly disturbed. Many were the talks and councils held among the chiefs; the red people have strong local attachments, they dreaded leaving their old home-ground, and the graves of their fathers; but they felt the dangers of their position, the whites were very powerful, they were weak and helpless. At Kunawaloo they were surrounded by evil-minded traders, and speculators, who coveted their lands. "They stand in the way of the whites; they must be swept out!" was the cry of these unprincipled men. Ere long the question was decided. The Oneidas resolved to move into the wilderness, towards the setting sun, beyond the great lakes.

It was in the year 1823 that the first band moved westward. Their catechist, Mr. Williams, went with them. A tract of land had been purchased for the tribe not far from the village of Green Bay; to pay for the new ground the Oneidas sold their lands in New York. The position chosen by their chiefs was a valley, some ten miles to the westward of Green Bay, through which ran a small stream. Here they could fish; here they found water-fowl in abundance. The little river they named "Talon-ga-wa-nay," the place of the many ducks. The great arm of Lake Michigan, known to us as Green Bay, became in their speech "Haw-ha-la-lik-ong-gay," (the home of many men.) The land they had purchased was an unbroken forest, and the streams which threaded this wilderness had worn for themselves deep channels, from which the timbered land rose in easy elevation on either bank, assuming here and there the dignity of hills. The forest was chiefly composed of pine, oak, chestnut, and maple.

The first step of the red people was to build wigwams of bark along the banks of the streams; then came the clearing of a small space in the forest for the little fields of maize, beans, potatoes and pumpkins. The toil of the first year was severe, and it fell chiefly upon the women. The Oneida men, at heart, still despised field labor. They supplied the families well with game, however; venison, wild turkeys, ducks and fish. The missionary was there to give the work a tinge of civilization. After a time the men went to work more in

earnest; cows and oxen and swine were purchased; the plough was set in motion; steps were taken for housing the people in log-cabins.

Every Sunday the little flock gathered for public worship beneath the shade of the old trees. Other small bands arrived, from time to time, from their old home. A little church was built, of hewn logs. The task was undertaken with a good will, men and women, all were ready to lend a helping hand. The timber was chosen, standing; in the old forest the trees were felled, the bark was removed, and the logs were neatly squared. When the little building was completed, a name had to be chosen. The Oneidas wished to know if their little rude church of logs, so far away in the wilderness, might bear the honored name of their "Father," Bishop Hobart. Their wish was complied with, and their church still bears to-day the name of "Hobart church."

Matters went on quietly and steadily in the new country. The bark wigwams disappeared, cabins of unhewn logs took their place. The size of the little fields increased. The number of cattle and sheep increased. A few horses appeared on the largest farms. Still the people were very poor and had many hardships to contend with. They mourned for the old gardens, and orchards, and fruit trees they had left behind them.

Although small bands were frequently arriving from Kunawaloo, there still remained a considerable number of the people on the old ground. A new missionary catechist was sought for this portion of the tribe. Our Domestic and Foreign Missionary Society received its final organization in 1821, and the Oneidas were placed under the charge of the Foreign Board. When Mr. Williams removed to Green Bay in 1823, a candidate for Orders, Mr. Solomon Davis, was sent to Oneida Castle, where he became the missionary catechist, and schoolmaster, with a salary of \$500 from the government. He proved very faithful to his duties. Bishop Hobart in his frequent visitations to the Oneidas confirmed large numbers. At one of these visitations on the 18th of June, 1826, Mr. Williams, who had returned for the purpose, was ordained deacon in St. Peter's church, Oneida Castle. The Bishop's visitation in 1827 was peculiarly interesting. On the morning of June 21st, a singular procession half wild, half civilized, was seen moving from the village; fifty or sixty Indians mounted on horses of their own, headed by their chiefs and interpreter, set out to meet their much loved bishop. To send out a delegation to meet an honored guest had always been the custom of the Five Nations. On this occasion they rode for miles to meet their bishop. After a little loving talk, and a great deal of hand-shaking, the whole party turned about, and followed the Bishop in the direction of the church. Among those horsemen, were stalwart men, the descendants of fierce savage chiefs, about to receive the rite of Confirmation after due preparation by their catechist. Groups of women and children were meanwhile seen hurrying from all directions towards the church. The services were peculiarly impressive. They began with a few verses from one of the psalms, translated into Oneida, and very sweetly sung by a choir of one hundred Oneidas, in the gallery above, the red people in the church below uniting with them. The services were in English, translated by the interpreter. Ninety-seven Indians who had been well pre-

pared were confirmed. About fifty received the Holy Communion, including a few Onondagas. The Confirmations during the Episcopate of Bishop Hobart, between the years 1818 and 1830, exceed 500. During the same period more than 1,000 were baptized.

The Rev. Eleazar Williams continued his services among the emigrant Oneidas after his Ordination. He married a half-breed Menomonee woman from Green Bay, and had a family of children. But a cloud began to lower over his ministry; there were complaints made against him; his course in some particulars became unsatisfactory to the Board of Missions. Charges were drawn up against him, but they were never presented for trial. How much of truth, or how much of error, there may have been in those charges we cannot say. In 1828 Mr. Williams withdrew from the mission. His career was most extraordinary. Suddenly a few years later the Indian missionary appeared before Europe and America as the rightful heir to the throne of France!!! He claimed to have been borne in the purple—to be the Dauphin of France—the son of Louis XVI. and Marie Antoinette! He declared that he had been privately taken from prison and brought to America by French royalists, who for greater safety placed him among the Mohawk Indians on the St. Lawrence. Volumes have been written with regard to this astounding claim. Many shrewd and highly-educated people believed his story. He became a lion in our great cities, preaching as a clergyman on Sundays, and figuring in drawing-rooms during the week, equally ready to give information regarding his royal parents at Versailles, or his Oneida parishioners in the wilderness. The writer of this sketch met him in society at Washington, in 1856, and could certainly see in his face something of the Bourbon cast of features familiar to us from portraits. His face was remarkably like that of Louis XVI. A sermon preached by him in the church of the Epiphany, at Washington, at this time, was very impressive. But with these passages of his life this sketch can have nothing to do. As Dauphin he passes away from the Oneidas. The fact that the wife of Thomas Williams solemnly swore that he was her son, would seem to settle the question. He was never ordained to the priesthood, but served as a missionary to the St. Regis Indians, connected with our Church, and died among them. His Menomonee wife survived him; and he had a son in business at Oshkosh, in Wisconsin, a short time since. There are those now living at Oneida who consider his early services to the tribe to have been important. He took great pains with their musical instruction. He prepared two different editions of the Prayer Book for the especial use of the Oneidas, the old Mohawk book being the foundation of these revisions.

Mr. Williams' place at Duck Creek was soon supplied by a very worthy clergyman, the Rev. Richard F. Cadle, who labored faithfully on the same ground from 1829 to 1835. In 1829 the Oneida mission passed under the direction of the Domestic Board, where it more naturally belonged. When Mr. Cadle entered on his duties there were 150 communicants in the parish. There were no Confirmations for there was no bishop in that region. The Baptisms were only 36 in seven years. Some of the prominent men had become lukewarm, and threw obstacles in the way

of the religious instruction of the people, from selfish reasons, believing that they could control the tribe more entirely if there was no missionary on the grounds, and no doubt the cloud which hung over Mr. Williams had a very bad effect on many of the people.

HOW IS LENT KEPT NOW-A-DAYS?

From the *London Church Review*.

The Catholic revival may be said to be (like St. Paul) a debtor to very various classes of persons, in the religious world, for valuable contributions to its work. We could hardly have done, or had done for us, the work which has been done and which is being done, without lessons, hints, and ways of working borrowed from all hands. We are debtors both to Romanists and to Dissenters; both to Catholics and Protestants. But this borrowing has its attendant danger; we are not unlikely to adopt the defects as well as the good points of those who, willingly or unwillingly, have lent to us.

We fear that this is specially true with regard to the duty of fasting in general, and to the keeping of Lent in particular. Our own rule, clearly laid down for us, enjoins the observance of fasting days, and specially of the Lenten season; but the traditional way of carrying out this rule had, when the revival came, become lost or obscured, in consequence of having been neglected for generations. We think that it is a real misfortune that, especially latterly, there has been a tendency to imitate Roman ways a little too literally, and unintelligently, as to the ways of observing fasts, Lent, etc.

It must not be forgotten that the influence of the Jesuit spirit in the Roman Church has, among other innovations and changes, caused the duty of fasting to be based on principles which were unacknowledged or treated on principles as quite subordinate, by the theologians of the ancient and mediæval Church, and which are inapplicable to us in our present circumstances. No one who knows the writings of the Fathers is unaware that fasting and bodily mortification are treated by them in a strictly natural and scriptural way. They are insisted on as valuable means for the subjugation of the unruly passions of the flesh, and so as a means of keeping the spirit in order. But under Jesuit influence, lo, and behold, an entirely new value has been attached to the ancient discipline. The whole value of fasting and abstinence, it seems, lies not in the act itself, but in the obedience to ecclesiastical authority which prompts the act! We do not say that this idea about obedience is wholly alien and absent from patristic thought and writings, but if it appears, it does so in an entirely subsidiary way. Obedience is, on the contrary, the predominant, almost the only, motive for fasting *à la Jesuite*. Hence fasting as an act of bodily mortification has become a farce. On one pretense or another you may, without incurring the slightest blame, arrange your fasting regimen so as to be at least equally luxurious with your feasting fare; fish with wine sauce is all right, but eat, without proper permission or excuse, one inch of flesh-meat on a fast day, and unless you regard the act with contrition, or with "attrition" (whatever that may be), in conjunction with oral confession, you are in danger of losing your soul for ever. All this sounds like a bad joke, but it seriously and actually is current Roman teaching. This way

of treating the rule of fasting is quite consistent with the whole tone of thought about morals introduced by Jesuits and Liguorians. The moral precepts of Christianity may be refined away to a most extraordinary extent, but ecclesiastical enactments must be kept *au pied de la lettre*, or you will lose your soul.

In the early days of the Tractarian revival, the line taken about fasting, if rigorous, and rather needlessly disregarding of technicalities (which, after all, *have* their place), was, at all events, spiritually wholesome and rational. Fasting was used as a real mortification of the appetite, and its practice was even pushed to an extreme as to severity. But of late years there has been a tendency among us to imitate Jesuit laxity, without the Jesuit excuse for it. The Romanist who eats a dainty fish dinner on a fasting day and washes it down with generous wine, is, no doubt, turning the ordinance of fasting into an absurd farce, but he at all events is adhering to some technical rule, the observance of which his pastors tell him is necessary for salvation. The Anglican who does the same is likewise turning the ordinance of fasting, and a requirement of his own Church, into a farce, and has nothing to show in compensation; he is keeping no technical rule laid down by anybody whom he is bound to obey.

And so as regards the general observance of Lent. The line taken by Jesuitical Christians is highly technical; indeed, by an adroit manipulation of the lines of demarcation, it is possible to include almost anything in the way of amusement within what is allowable during Lent. We know of a case in which an unbelieving husband desired his (English Catholic) wife to attend some private theatricals at a friend's house *during Holy Week*. The lady respectfully refused to go, and was upbraided by her deeply-annoyed husband for being a great deal more particular than Roman Catholics, several of whom were to take part in the junkettings! Their excuse, it may easily be imagined, was that though it was not decent to attend "public" performances at that time, "private" theatricals were quite a different matter. In old Tractarian days earnest Christians, who professed to be influenced by the revival, used to rigidly abstain from even the mildest amusements during Lent; but now, too often, we see the Jesuit lead followed without the Jesuit excuse.

We are not Roman Catholics, and do not want to be; we are therefore entirely free from any obligation to pay any attention to the post-reformation technicalities and subtleties of the Jesuit school, and the still later and still worse things of the same sort introduced by the Liguorians. We have a pretty extensive series of opportunities for fasting and mortification laid down for us by what is to us competent authority. How we are to observe these opportunities is left very much to individual conscience. Whatever we do, do not let us *play* with the matter; let us be honest English Catholics, and use our Lent as a time of real bodily mortification, observing with the deep respect due to an ancient tradition the rule of one full meal only on fasting days, with avoidance of all flesh diet both on those days and days of abstinence; but when this rule is impossible to us, it is much better frankly to disregard it, than to play at keeping it by the observance of technicalities which to us are mere puerilities, as there is no authority to

give them weight. And let us sincerely deny ourselves as much amusement as possible during Lent, without (with very scant honesty) trying to cram in as much self-pleasing as possible, under the pretence of distinctions which do not constitute differences.

THE LATE HORATIO SEYMOUR.

BY THE REV. JAMES A. BOLLES, D.D.

Among the great men who have recently gone to their rest is Horatio Seymour, in my judgment, though not perhaps the most politic or the most sagacious or the most popular and successful, yet the wisest and the best.

As long ago as 1835, I became acquainted with Mr. Seymour, have met him more or less ever since, not politically, but socially and in the councils of the Church, and have enjoyed his friendship and hospitality. It was my privilege also to know his father, who at that time was the senior warden of Trinity church, Utica, N. Y.—an office held by the son at the time of his death, and in some respects more honorable than that of President of the United States, for a man may make the most illustrious president who would be a most disgraceful warden.

Being about the same age with Mr. Seymour, not quite a month older, my memory goes back to the time when as a young man his prospects of wealth and his position in society placed him at the very head of the aristocracy of the Empire State. For though he lived in Utica, an inland town, yet his father, as President of the Old Life and Trust Company, had business relations all over the State and his family were better known than almost any other in the State, not excepting the Johnsons, the Schuylers, the Livingstones, the Van Rensselaers and the Bleekers, into the last named of which young Horatio married. But notwithstanding all these advantages of wealth and the temptations of society, Mr. Seymour was always as pure and high and elevated in morals as in position; not one of the fashionable vices into which the young men of that peculiar class notoriously fell, had any power over him to corrupt and destroy; nor can there be any doubt that his whole life, in a moral point of view, has been most singularly and exceptionally "blameless."

His personal appearance was remarkably beautiful and attractive; not so weighty and imposing as was that of his father, for he was not quite as tall, nor had he such bright, black, and sparkling eyes. But he was a splendid man to look upon, nor could he rise to speak in any assembly without attracting the attention and admiration of every beholder. Of course I am not here speaking of Mr. Seymour as a politician, for in that respect I had no intercourse with him, and I never heard him make but one political speech. That was in the Cooper institute, New York, in which speech he did what until then I had supposed almost an impossibility; for he poured out a volume of mathematical statistics, unfolding the resources and expenditures of the government in all departments for a series of years, and all without a single note. I remember it was stated the next day in one of the papers that no other public man in our country could perform such a feat of memory; and no other public man in the world except Mr. Gladstone, who was then Chancellor of the Exchequer, and who was accustomed to deliver the Budget without a scrap of paper 'to

assist his memory. The occasion referred to when Mr. Seymour made that remarkable speech, was when he was nominated for the Presidency against his frequent and earnest protestations and by an acclamation which was absolutely irresistible. And though the political papers then charged him with hypocrisy, yet I know from an interview with him that very night that he most deeply regretted the nomination, and actually deplored it as an act of fatuity in the party, exclaimingly privately:

O, Judgment! thou art fled to brutish beasts,
And men have lost their reason.

Here then I am brought to the subject in regard to which I wish to bear my testimony. Horatio Seymour was a thoroughly religious man, a true Christian in every respect; as well in personal character a devout follower of Christ, our Lord and Saviour, as in the belief of those fundamental truths and doctrines of the Gospel which he thoroughly studied and well understood, and which made him one of the best educated of Churchmen. In the councils of the Church he was always at home—more at home, I believe, than in any political assemblies—and no layman ever appeared to greater advantage in our General Conventions, though he was too modest to speak as often as we wanted to hear him; and sometimes, as I know, sitting by his side in the same delegation, it was very difficult to get him upon his feet. But when he did speak, every eye was fastened upon him, every ear was intent not to lose a single word, and every heart throbbed with emotions of gratitude for the learning and wisdom which flowed from his lips.

It has seemed to me always that Mr. Seymour ought to have been a clergyman—an ordained priest in the house of God—for he had the manners and personal habits of a priest. Not ascetic, not puritanic, not censorious, not pretentious, but simple, plain, calm, modest, retiring and humble, and yet full of the zeal, fire and energy of a prophet, all his thoughts, feelings and inspirations contemplating the solemn realities of the future and calculated to prepare men for "the judgment to come." His oratory was that of the pulpit—serious, earnest and pathetic. His manners were those of a shepherd and pastor, and he would have made a splendid vicar of Wakefield.

Nothing could have been more disgusting to him than the strife of party politics. Nothing more revolting to his feelings than the arts and tricks and schemes of politicians to "carry an election." Nothing more painful and humiliating than the arena of political life. But once in the whirlpool there was no extrication, no deliverance, and God be praised that he fought so nobly and manfully and without the slightest stain upon that escutcheon of the family which had identified him in childhood with Christ and His Church; nor can there be any doubt that both as a patriot and a Christian he was distinguished for whatever things are true and honest, and just, and pure, and lovely, and of good report, and that his "conversation was in heaven."

He lived to God so near
That in his calm and holy face
Such intercourse of truth and grace
Was written sweet and clear.
Gentle to others, to himself severe;
He waged within his holy strife;
Yet did he bear about him one strong scourge,
Vice to appal and virtue's speed to urge.
The great example of a blameless life.

The Household.

CALENDAR—MARCH, 1886.

7. Quinquagesima.	Violet.
10. ASH WEDNESDAY.	Violet.
14. 1st Sunday in Lent.	Violet.
17. Ember Day.	
19. Ember Day.	
20. Ember Day.	
21. 2nd Sunday in Lent.	Violet.
25. ANNUNCIATION B. V. M.	White.
28. 3rd Sunday in Lent.	Violet.

LONGING FOR CHRIST.

BY THOMAS MAIR.

Jesus my Saviour, to Thine arms
My longing soul would flee,
To dwell forever by Thy love.
In joy and peace with Thee.

Each hour that stays my spirit's flight,
Each cloud that hides Thy face,
Bid quickly pass, that I may gain
The fulness of Thy grace.

How oft by faith I seem to see
Thy home of perfect rest,
All radiant with celestial light
And peopled by the blest.

The purest beams that light my way
Grow dim in that bright scene
Whose glories thro' the ages shine,
Eternal and serene.

No joy that fills my bosom here
Can with that bliss compare,
The rapture of that blest abode
Only the ransomed share.

Jesus, on Thee, with glowing love
My steadfast heart relies,
With them to worship round Thy throne
Resplendent in the skies.

THE GARDEN OF LIFE.

PART I.

Across the sea in the old town of Eisenach, that lies at the foot of the Thuringian hills and looks out over the green meadows where tiny rivers run, lived little Karl Reiter.

His home was a small stone house on one of those narrow streets which wind up the hills; that is, if home it could be called where he had neither father nor mother, brother nor sister, but lived like a changeling that was lost in the world. For his mother had died at his birth. His father, a young artist, with more talent than health, soon followed her, leaving to little Karl only a memory of tender fatherly love, and a painting of the young mother, with the pale face and the dark hair.

Since then he had lived in the small stone house with his only relatives, distant cousins of his mother, rough, but kindly people, with a great family of growing boys and girls as rough and kind as themselves. They all meant well by the little Karl; but, clearly, he was not one with them. Neither was he one with the rough boys of the Burger-schule; and this they quickly found out. They made his life a burden at first, in spite of the cares of his good-natured cousins. He bore it meekly, until, one day, their mischief took the form of teasing the little flaxen-haired cousin who toddled at his side. Then he turned upon his tormentors with such blazing eyes, and struck out so boldly and successfully with his small fists, that their respect rose as their courage fell. After which they tacitly agreed to leave him to peace.

So he lived until he was twelve years old—a slender, shrinking child, with a delicate head, always drooped, and a pale face; but a face which, when it was uplifted, told strange things. For there are some who see and hear far more than other children. You may know them by their deep eyes, which, meeting yours, seem to know what lies hid-

den in the soul, and by a patient, listening manner, that never hastens to speak, but gathers sounds and meanings from underneath the noises which fill their ears. Such eyes, such an air of patient waiting, had little Karl.

He had two joys: One was to sit on Sunday high up in the fourth gallery of the old St. George's church. There, from his lofty and almost solitary perch, he watched the choir of boys gathered below about the white-haired leader. And as he drank in the music of their fresh young voices and the tones of the old organ on which the great Bach used to play, strange happiness, strange hope, awoke in his stifled little heart, and he felt himself in heaven.

The other came on Tuesday and Thursday afternoons, when the poor towns-people gathered fagots in the Grand Duke's forests. Karl always went with his cousins, and returned with even a heavier load than stout young George. But, by a long standing habit, he gathered his fagots alone. His favorite way lay through the beautiful Johannisthal, up which he bounded like a young deer, far beyond all the other fagot gatherers. Then up the steep hills, regardless of paths, he swung himself from tree to tree. His fagots he gathered with feverish haste; and when the pile was complete, and not till then did he run to the loveliest spot in the great pine forest—his *lieblingsplatz*.

It was a place which the dark pines almost inclosed. But in the centre it was open to the sunlight; and it looked out over the valley beneath and the blue hills beyond. A lovely and a lonely spot; so lonely, indeed, that here, timid Karl had learned to banish all fear while he sat and sang as the choir-boys of St. George and the birds of the woods had taught him.

He was sitting so, one day, in early summer, pouring forth the freedom and the life which his two joys brought him when the bushes behind him parted, and a white-haired man stepped in.

"Well done, my nightingale!" he exclaimed with a beaming smile and a hand outstretched to the singer. "I thank the fates that led me astray in these old woods, since they have given me so sweet a song!"

Karl had sprung to his feet at the first word. He did not see the outstretched hand; for he stood with his head drooped in its usual way. Only now it seemed bowed beneath the weight of great, burning blushes.

"Bach, too, as I live!" continued the old man. "Can you give me another strain like that last? Well, it matters not. A second could hardly be better, and hardly need be. Where do you live, pray? And what is your name?"

"Karl Reiter, Herr Meyer. I live in 15 Heinstrasse," answered the boy, in a voice that trembled.

"So you know me already? Good! In Eisenach; and I have not found you out before! Strange, when I have scoured the town so. Why, you sing like a lark, my little man! And sadly enough I need you, with Hermann Krauss there already croaking like a frog, and not another among them with brains enough in his head, or voice enough in his throat, to pay for my trouble. Would you like to sing with the St. George boys? Yes? Then come to my house at three to-morrow, No. 5 Marktplatz. Promptly, mind!" And, bestowing a kindly pat on the fair head, the old choir-leader went quickly out and downward to the town.

In amaze Karl took up his fagots and staggered home beneath them. That

night he scarcely slept. Three o'clock the next day, however, found him at Herr Meyer's house, with a fast-beating heart; a heart beating far too fast, indeed, to allow him to sing. But the kind old man understood the child's embarrassment; and on Sunday a new little singer stood among the St. George choir-boys.

Yet he stood there with ever the same shrinking manner, the same bowed head. His sweet voice hardly passed beyond his next neighbors, who slyly nudged each other and wondered why he came. And presently the leader himself, as encouragement failed, and the memory of the wood-singing dimmed, began to doubt the wisdom of his choice and to give up the hope he had based upon it.

The summer days went by, and the autumn came. There were cool winds which stripped the mellowing leaves from the trees in the gardens, and then sent them rustling along the narrow streets of the old town. Up from the dark pine forests on the hills the vapors rose like smoke. "They are the Hare-fires," said the little German children. "Now the merry hares are cooking under the pines!"

Then came the potato harvest. The schools were closed; and at morning the poor children went out into the harvest fields to come into town at twilight, bent under the weight of the small potatoes given them in return for their work.

Karl went with his cousins and worked with them. But when the leaping fires shone over the fields, and the rest gathered gleefully around them to roast and eat potatoes, he stole away into the nearest woods. He had no fear of their solitude at nightfall, nor of the deep shadows, nor of the strange sounds and the living creatures there. It was man whom he feared, and from whom he shrank, this little waif, whose only knowledge of tender human sympathy was the memory of his dead father.

It was the last day of the vacation; a warm, bright day; and in the gathering twilight Karl sat as usual, alone in the pine forest. His heart was very heavy. On Monday his dreary school-days must begin again, and, far worse, the long winter was now close at hand. All his unhappiness he could hardly have put into words. He was far too patient and uncomplaining ever to have told himself that his life was hard and lonely; and he rarely cried. But, as he sat breathing the warm, spicy odors, a sudden wave of sorrow broke over him. It seemed to come through no will of his own. He felt powerless before it as is the seaweed before the in-pouring tide; and he laid his head against the mossy root of an old tree and let the hot tears flow, slowly and noiselessly at first, but gathering force until his little body shook with passionate sobs. So he lay for a long while until his strength was gone. And then he still lay motionless, in his heart a dumb, despairing longing that so his life might ebb away; that he need never rise again.

"Karl Reiter! Karl Reiter!"

What a tiny, tinkling voice! It was as though one of the foxgloves of the forest should ring in the wind. Karl sat up quickly, and peered about him.

The woods had grown dark, and at first he saw nothing. But, suddenly, he spied, directly before him, so close that his eyes had overlooked it, a tiny figure. He knew its shape at once. It was like the cherubs with golden wings who stand about the pulpit canopy in St. George's church. Only this was far smaller; so light, indeed, that the tall

thistle on which it stood did not bend beneath it. And its drapery was less a garment than a brightness, glimmering like softest star-shine.

"Karl Reiter," said the tinkling voice again, as the boy sat in astonished silence, "why were you crying?"

"I—I don't know," stammered abashed Karl, dropping his aching head and burning face in his hands. "I—I was tired, I think," he added, with a struggle, as his questioner still waited for an answer, "and—and didn't want to go home."

"It is the old, old story, I see," said the tiny being, sadly. "Karl, when are you going to rouse up and have a man's heart?"

So surprised was Karl at this speech that his hands fell, and he sat staring vacantly before him.

"Come! Answer me! When are you going to have a man's heart?"

"If you please, I don't quite know what you mean," said Karl, in a humble, bewildered way. "But if you will tell me what I have done that is wrong, and how to do better, indeed I will try."

At these words the little creature on the tall thistle clapped its hands and laughed aloud in a voice more like a fox-glove's tinkle than ever.

"Spoken like Karl Reiter!" it cried gleefully. "Oh! it is a good, good heart, Karl; and that is the reason I was allowed to come to you. But now I'll tell you who I am, and why I came."

"I am one of the smallest of the time-spirits. We have many—spirits of the moments, of the hours, of the days, of the years. We all have our work; to attend men while they live and to record their lives. Into our charge are given all men's thoughts and words and deeds, and we gather them day and night. Where we carry them I will show you now. Come!"

Karl rose mechanically. As he did so he saw that the woods were already lighted by the full moon. Just such moonlight he had always seen; yet no, not the same; for these beams fell to his feet in a broad, firm pathway; and even while he wondered he found himself moving gently up it, the spirit fluttering at his side.—*The Independent*.

(To be continued.)

A MOTHER'S BRAVE DEED.

A few miles south of Marlborough, Md., is a chasm which is spanned by an open trestle bridge. To the bottom of the chasm at the deepest point is perhaps sixty feet. The railroad approaches this bridge around a sharp curve, and the engineer of a train cannot see the bridge until near it. As the Pope's Creek south-bound passenger train sped around the curve nearing the bridge, the engineer was horrified to see a woman crossing the bridge on the railroad track, carrying in her arms an infant and leading by the hand a child of perhaps three years of age. The engineer at once applied the air brakes and blew the danger signal, but it was impossible to stop the train. The woman heard the train approaching, turned and looked at it and saw the horrors of her situation in one glance. Below, the heavy rains had filled the chasm until it had become a torrent. The engineer rushed forward toward the front of the locomotive with the intention of seizing the woman and trying to drag her to the cow-catcher. The woman caught both children in one arm, with the other she firmly seized one of the ties on which the track is laid and swung herself between the ties and below the bridge and the train passed over her. It

was so quickly done that the spectators supposed she had jumped from the bridge. As soon as the train could be stopped conductor C.A. Haverstick and brakeman Honeymann rushed back to the spot where the woman was seen to disappear. They found her clinging to the tie with one arm and holding her two little ones with the other. From this perilous position they were soon rescued, the woman much exhausted, but all of them without a bruise or a scratch.

A HAPPY CHILD.

Bishop Ryle, of England, says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun nor moon, nor stars, grass nor flowers, nor trees, nor birds, nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her own father or mother, yet she was the happiest child of all the thousands the Bishop had seen.

She was journeying on the railway, this day I speak of. No one she knew was with her, not a friend nor a relation to take care of her; yet, though totally blind, she was quite happy and content.

"Tell me," she said to some one near by, "how many people there are in this car. I am quite blind and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have travelled before, and I trust in God, and people are always very good to me."

"But tell me," said the Bishop, "why you are so happy?"

"I love Jesus, and He loves me; I sought Jesus and I found Him," was the reply.

The Bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible," he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the Bishop.

"I like the story of Christ's life in the Gospels," she said, "but what I like best of all are the last three chapters of Revelation."

Having a Bible with him the Bishop read to her, as the train dashed along, Rev. 20th, 21st and 22d chapters.

A CHRISTIAN RAILROADER.

Mr. Fairweather, formerly an employe of the Chicago, Burlington & Quincy Railroad, tells this characteristic anecdote of Col. C. G. Hammond: "A director and one of the largest stock-holders of the road and I were stopping at the Tremont House, Chicago, one Sunday. He said to me: 'Go and tell Col. Hammond I want to see him this morning.' 'Why, it is Sunday, and I don't think he'll come.' 'Yes, he will; of course he'll come, if you tell him for me.' I went reluctantly. The colonel met me at the door, and when I told my errand he straightened up till he seemed about eight feet high, and replied, 'Give my respects to Mr. —, and tell him that six days in the week I am superintendent of the Chicago, Burlington & Quincy Railroad, at his service; but this is my Sabbath. Good morning.'"

A NEGLECTED SCOTTISH SAINT.

Bishop Lightfoot, at the consecration of St. Aidan's, a new church at Blackhill, near Consett, described that saint as one of the truest and best missionar-

ies sent from Iona to Northumbria. His lordship added that though the fame of St. Cuthbert had been circulated by historians far and wide, St. Aidan had been almost neglected. There was a day dedicated to St. Aidan on the calendar of the English Church, but this was the first church that had been dedicated to him in the county of Durham, whether in ancient or modern times. This fact it was not difficult to explain. St. Aidan's divergence from the views of the Roman Church was the reason he had not been hitherto recognized as one of the forefathers of Western Christianity. They were that day, however, making some reparation to the memory of one who was a true symbol or type of the freedom and liberty of the English Church.

BRIEF MENTION.

Apart from Thee all gain is loss
All labor vainly done;
The solemn shadow of Thy Cross
Is better than the sun.

Whittier.

LAST year in New York City there were arrested 2,248 boys, and 1,050 girls, ranging from seven to fourteen years of age.

ON the fifth bell in Chester Cathedral is the following inscription:
Sweetly tolling men do call
To taste on meats that feed the soole.

A BISHOP in the Church of England had in his family a domestic, a woman, a strict Romanist, who was always talking about the impossibility of heretics getting to heaven. "Why," said the bishop, "do you think, Mary, that I will not get to heaven?" "Well," said she, "if you do, it will be on account of your inconsavable ignorance."

THIS story is told of Mr. Choate, the lawyer: The son of a prominent prelate was ushered into the office one day. Mr. Choate who was writing at the time, merely said, "Take a chair," and went on with his writing. After the lapse of fifteen minutes of an embarrassing silence, the visitor grew impatient, and said, "I'm Bishop ———'s son." Whereupon Mr. Choate replied, "Take two chairs!"

A CERTAIN person has ascertained the ages of 2,242 ministers at death in this country, and found that they average over 61 years, and that one out of every seven attained his 68th year.

PREACHER TALMAGE recently said in a sermon: "If you have forgotten what you promised at the altar of wedlock, you had better buy or borrow an Episcopal Church service, which contains the substance of all intelligent marriage ceremonies." Would it not be a good idea to have that printed in tract form, and widely distributed?

A BABBLER once told a secret that had been trusted to a friend. "Of course you will not repeat it," he added earnestly. "Don't fidget," was the ready reply, "I shall be quite as careful of it as you have been."

THE English church at Nicosia, in the island of Cyprus, was first used for divine service on Christmas Day, the Consecration being unavoidably postponed till March or April. The church is a very neat little building, on a commanding site, outside the walls of the city, near the Government offices. The chaplain holds the office of inspector of schools under the Government of Cyprus.

A LADY was singing at a charity concert, and the audience insisted upon hearing her sing a second time. Her

daughter, a little child, was present, and on being asked afterwards how her mamma had sung, replied "Very badly, for they made her do it all over again."

ARCHDEACON FARRAR is telling English audiences, that during his long journey through the United States, he saw less drunkenness than in a single walk in London.

KIRO SHIRA of Yokohama, the editor of *Igi Shimpō*, has accepted the Christian faith.

A CLERGYMAN has been converted to President Warren's idea that the North Pole is the seat of Paradise, and carries around with him a miniature compass, so that the needle may always point in the desired direction.

BATH, a little city in the south of England, is famous for its waters and as one of two little cities that give both their names to one bishopric—Wells being the other. The first bishop of Bath and Wells became so, according to tradition, because the king who appointed him asked the question, "Which would you like best, to be the bishop of Bath or Wells?" to which the lucky clergyman replied, "Bath," but in so broad a dialect that the king thought he said "Both." So he dubbed him the bishop of Bath and Wells, and it is a dual bishopric to this day.

THE custom of standing during the reading of the Lord's Prayer, when it is read as part of the lesson for the day, originated through his majesty, George III.

IN speaking of the progress of the Church in India, *Church Bells* says: "A striking—though some might fancy it a small—token of religious improvement is the establishment at Bombay of Mrs. Radhabai as a bookseller and stationer. This is the first time that a respectable Hindu widow has ventured to carry on business in her own name since the laws of Mana were written, three thousand years ago."

THE *France* reports the existence at Clamart of a dealer whose specialty is babies. This "philanthropist," as he styles himself, drives about in a pony-carriage in the poorer quarters and buys up the infants of starving workmen or betrayed girls. The price he pays for his "goods" is from 20 francs to 100 francs. His selling price to his wealthy but childless customers ranges between 1,000 francs, and 5,000 francs. His trade, he says, is not so good of late, too many competitors having started up.

IT has been the custom for the German Empress for the last nine years to present golden crosses, each with an autograph diploma, to those female servants who could show that they had remained 40 years uninterruptedly in the same family. In the course of this period her Majesty has conferred no fewer than 1,268 such distinctions on Prussian subjects, including inhabitants of the Reichsland; and it is interesting to note that the largest percentage of the golden crosses in proportion to the population, went to Alsace-Lorraine, Hesse-Nassau coming next, and Posen, where the Polish element abounds, being lowest in the list.

A CORRESPONDENT makes a good point when he calls the Book Annexed the "Book Complexed." Doubtless the work might be simplified without greatly detracting from the enrichments that are generally acceptable. Some of those proposed do not meet with general favor.

HINTS FOR HOUSEWIVES.

AN ANSWER TO "WANTED."

BY REEA.

To one whom the editor says, "lives by the sea,"
A word of encouragement I offer to thee,
For "maids of all work," neat, obliging and dumb,
—I mean by that, only, in regard to the "hum"—
They are to be found—only persevere ever.
The right kind may come in the stormiest weather
When all peace in the household, seems turned into strife—
Just take in a "greenhorn," and then if the wife
Will have patience to show, and direct in her way,
A few simple things, at the first—let us say,
And make the work cheerful, and regular too,
So Bridget will know what each day she's to do.
For if she is "green" she also is human,
And remember that Bridget, too, is a woman
With feelings and thoughts like the rest of her sex.
When treated with kindness, they try not to vex,
And then you will see, that your books in the parlor
Will not disappear, to be found in the larder.
Your Tennyson, Burns, Byron, and Shelley
Will not go in the kitchen and spoil all your jelly.
To find them—just look in the parlor book-case,
And there they will be, each one in its place.
Your home will be happy, the work will be pleasure,
The "greenhorn" will turn out to be a great treasure.
Only patience, and kindness, and strict regularity
Will bring peace to reign under your roof-tree.

BAKED ONIONS.—Boil the onions slightly in water; cut in halves, and take out the centres. Fill the space with a stuffing of bread-crumbs moistened with an egg and a little butter; season with grated cheese, pepper, and thyme. Bake in a quick oven, with a little gravy to prevent from burning.

PRETTY purses for savings are in the shape of jugs. They may be made of colored plush, the brim bound with narrow satin ribbon of some contrasting or harmonizing color. A ring of gold or some baser metal is slipped over the top and serves to secure the coins. A handle of firm silk cord the same color as the binding is then sewed on, which completes the verisimilitude and prevents the ring slipping off.

KNITTED SILK PORTIERES.—Take an old black silk skirt, no matter how forlorn. Cut it in strips about a half-inch wide, and sew together. Mix with it any strips of colored silk. Old faded ribbons and sashes are made useful by dyeing them orange, red, or any other color. After you have wound your strips into balls like carpet rags, get a pair of bone knitting-needles about three-quarters of a yard long, and as large as your finger, and then knit the plain stitch until you have a very handsome portiere. Some balls of these silk strips were sent to the weaver, and converted into a piano cover, with a border of plush, and it is very effective and handsome.

DRESS PROTECTION FROM FIRE.—To three parts of good dry starch add one part of tungstate of soda, and use the starch in the ordinary way. Should the material not require starching, dissolve 1 lb. of tungstate of soda in two gallons of water, well saturate the fabric, and then let it dry. It will not effect in any way even the most delicate color, and ironing does not interfere with the efficacy of the process. Ladies should decline to purchase light dress materials which are not shown to be practically fireproof. The best course for a person to pursue whose dress is on fire is to throw himself or herself flat on the floor, so that the flames, which ascend, should not be capable of attacking the head and upper part of the body, where the most serious injuries are usually sustained.—*Lancet*.

The Living Church.

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"RATIONALISM" is an acquired capacity for believing all incredible things, except those which claim a divine ground of credibility.

THE promise of sober thought and solid worth in the rising generation is of scanty proportions. The two leading formative agencies bearing on its character are simply FICTION, not of the choicest kind; and FUN, which is as indiscriminate and headlong as the fiction. Nothing for mental food but the sensationalism of the one; nothing for the pleasure of the heart, but the empty excitements of the other; nothing, in fact, of a beneficial character which can hold the interest, unless it promises an amusement in some form. What fruits of true manhood or womanhood can the next generation gather from such a sowing to the wind? And the gray beards and grizzled bangs help it on!

Do our clerical leaders realize that modern philosophic thought is being pervaded by the speculations of Hegel and Spencer, Darwin and Kuenen; and that unless the Church bestirs herself and brings to the front trained champions able to cope with these eccentricities of "modern thought," it will not be long before the average, and perhaps the leading thinkers of the times, will have entrenched themselves against Christianity, in one or the other strongholds of a philosophical quadrilateral established on the pure idealism of Hegel, the experimentalism of Spencer, the cosmical evolutionism of Darwin, and its religious congener, the spontaneous development of Mosaism and Christianity as propounded by Kuennen and his followers?

SCIENCE and philosophy have been and are making wonderful progress. They are exciting the attention, absorbing the study, and inspiring the pens of the best minds of the age. And these are moving heaven and earth against revelation, theology, and the Church; discrediting the one, travestying or abusing the other, and either openly or covertly assail-

ing the last. But the Church, whose clergy as the authorized preachers and defenders of divine truth should be of the foremost, the most competent, and the most skillful, what is she doing by her generous endowments, her masterly appointments, the extension of her departments of theology, ethics and metaphysics, the vigor and enthusiasm of her teachers, and the generous interests she takes in her schools—what is the Church doing to invite, to win, to educate, to empower the best minds to become her defenders?

A CONGREGATIONAL minister, exploring the tendency of Christians to divide and subdivide into many sects, stated that in England in 1883 there were registered 166 of these "churches." He gave the names of a few of them. There were "Advent Christians," and "The Advents;" "The Alethians or Rational Christians;" "The Army of the King's Own;" "Baptized Believers" and "Believers in Christ;" "Believers in the Divine Visitation of Southcote of Exeter;" "Christian Army," "Gospel Temperance Army," "Hosanna Army," and several other Armies; "Free Christians" and "Free Gospelers;" "Glassites" and "Inghamites;" Baptists and Methodists of many and various shades; "Christian Disciples," "Christian Eliasites," "Christian Teetotalers," and "Christians who object to being otherwise designated;" five species of "Independents," and the "Dependents."

It seems strange that so divine and comfortable a doctrine as that of the Divine Presence, should be so narrowed by many Christian thinkers, as to deprive it of its fullness, so as to suit a one-sided philosophy or theology. It is an inspiring thought, that in the very breadth and comprehensiveness of the Trinity, there is both room and warrant for a threefold fullness and grace in the Divine Presence. Thus, God, as the Father Almighty, is present to all beings and things, in His general creative power and conserving providence. As the Holy Spirit, He is subjectively, or inwardly present to every really thoughtful and earnest mind, especially to the humble and contrite heart, as the one holy Illuminator and Sanctifier. As the ever blessed Son, He is in a peculiar and potential way, in the congregation of the faithful and through the Eucharistic Sacrifice, sacramentally present, filling their minds and hearts with the memory of His love and the assurance of His grace, and, giving them His Body and His Blood for the cleansing and vivifying of both soul and body and the attainment of the resurrection life, and spiritually gathering to Himself and them in the Communion of the Saints, all the faithful living and departed.

It is amusing to read the letters of advice and suggestion that come to the editor. One man wants a paper in which there shall be no advertisements. He does not offer to pay the cost of throwing them out, nor even to guarantee that each subscriber shall double his subscription. Another wants a paper principally made up of learned articles; it should be severely ecclesiastical. Another wants more attention given to the great events of the age; his ideal paper is a reflex of the times, political and social, as well as ecclesiastical. One thinks that the Church paper exists solely for Church news; he can get theology from books and wisdom in pastoral work from his inner consciousness. A lady asks for more stories and entertaining articles; she gets preaching enough in church. A teacher wants more practical papers on Sunday school work, and considers the space given to discussion of other things entirely thrown away. One objects to a bit of harmless pleasantry in "Brief Mention; another, to the stupid and tiresome "Letters to the Editor." These suggestions are all kindly expressed and kindly meant, and are received in the same spirit. We are trying to meet all real wants, and it is for this reason that we do not intentionally exclude any. We do not devote any issue to any one class of readers, but we endeavor to insure to all something interesting in every issue.

THERE is nothing new to be said about the season of Lent, and perhaps no new way of saying the old things. We come to it every year, or it comes to us; we read about it, hear about it, and perhaps think about it, and fall into the routine of it, more or less mechanically; and in good time it brings us Easter flowers and—shall we say, Easter joys? It is a question for serious consideration, do we get from the season of Lent all that it is designed to give us, or even measurably so? The real cause of indifference or half-heartedness in the use of this or of any other regular, appointed means, is to be found, we believe, in the unhealthy craving of our human nature for novelty. Of all types of humanity the American is the most aggressive. It is too young to be attached to "old ways," or even to know the value of them. It has the restless, Greek spirit, ever eager to see and hear some "new thing." It puts its trust in new things, and to new things looks for all results. Is the Church system, then, a mistake, at least among this American people? It is, if new things in religion are the best. It is, if the child's freaks and fancies are better than the settled habits and principles of maturity. It is, if galvanic religious zeal be better than

steady growth in spiritual life. It is, if to perpetuate this roving, restless temper, in religion and everything else among us, be a consummation to be wished. But the Church system, to bear fruit, must be followed with devotion and confidence. Let us use this season of Lent as though we believed in it.

AMONG "Letters to the Editor," in this issue, will be found a communication from "D. D. C.," whom many of our readers will recognize as a veteran in Church journalism, bearing upon a very important subject. There is no doubt that the tendency in our Church work is to draw the clergy more and more into the management of financial interests, to divide the energies which should be given to preaching and strictly pastoral work, thereby lessening their efficiency in spiritual ministrations. Is it a necessity of the times or the fault of the times? In our American Church the position and power of the laity are at the maximum. In every act of legislation they have a part, and not even a candidate for the diaconate is admitted without their commendation. A bishop cannot be ordained without their consent. Practically, a clergyman cannot be established or retained as rector, without it. Yet, are they not losing in great measure, the sense of the responsibility that attaches to these prerogatives? Do they not, too often, demand of their spiritual pastors that they shall make "a success" of the parish or the diocese, financially, laying upon him the burden of raising money for aggressive work or to meet deficiencies? Perhaps it is not altogether their fault. It may be that the clergy often fail in that best element of leadership—the ability of getting others to work. Wherever the fault lies, it is well for us to recognize its existence and endeavor to overcome it. The subject will bear discussion.

CHRISTIANITY AND SOCIALISM.

No one can read the New Testament and not see that Christianity is a form of Socialism. It is at least a form of society and the most ideal form of society the world has ever seen. Moreover, it is a form of society which includes all classes and conditions of men. But a society of this sort must be concerned about their common and mutual welfare, whether in things spiritual or things temporal. A society founded on such principles and so impartial and comprehensive in its aims, is a form of Socialism. It cannot be, in the nature of things, a system of individualism or a form of aristocracy.

When the disciples at the day of Pentecost sold their possessions and had all things in common, they plainly did what seemed to them ex-

pedient, if not of obligation. If asked upon what grounds such a proceeding was justified, they might have answered: On the ground that their religion was a system of unselfishness and sacrifice; that the Lord made no distinction between rich and poor, while the latter had a claim upon the other's benevolence; that He required the rich young man to sell all that he had and distribute to the poor, as a condition of inheriting eternal life; that riches were an obstacle, as the Lord had taught, to entering the Kingdom of God; and that a community of goods was more in keeping with a society like theirs, especially if they would be of one heart and one mind. Such a way of looking at things might have seemed one-sided, but the disciples were by no means justified in looking wholly on the other side. Furthermore, the Apostles did not try to teach them, so far as we know, that their view of Christ's teachings was a mistaken one, and did not in the least blame them when they laid down their possessions at the Apostle's feet and distribution was made unto every man according as he had need. Christianity, then, has a socialistic side, so far that we may speak of Christianity and Socialism or of Christian Socialism as not at all contradictory or incompatible.

How comes it about that one can hardly treat of the two together without being suspected of a false philosophy, not to say a false religion? Whence this divorce between Christianity and Socialism, as if the principles and teachings of the one gave no warrant for the other, and as if Christianity wholly concerned itself about things sacred, and Socialism about things secular? Above all, who is responsible for the fact that Socialism in these days is largely divorced from religion and that nearly all socialistic bodies are either indifferent to it or are its most bitter enemies?

This is so true, that in the opinion of most people—most Christian people probably—anti-Christ and Socialism are almost synonymous terms. The latter is somehow thought to be the equivalent of unbelief, lawlessness, anarchy. In many of its tendencies it is so. In its best tendencies, perhaps, it is aiming at something better than laws have yet accomplished. It is seeking to bring about a new and improved order of things, a real brotherhood among men.

What if the ideal good which Socialism at its best is aiming at, is the good which the Church ought to be aiming at? What if Christianity, as it has shaped itself in these latter days, has denied something that truly belongs to it—a truly Christian idea of human society and human brotherhood; of mutual association and help, as opposed to individualism

and self-seeking; of love to all men equally, instead of concern for favored sects and classes; of right conceptions as to the comparative value of goods of the body and goods of the mind; of just ideas in the matter of production and distribution, according to the capacities of each in the one case, and the needs of each in the other. Does the Gospel really favor these ever-widening distinctions in society—millions for the few, and ever-increasing poverty for so many, an operation, whether of social or economic laws, that lifts up the one and bears down the other?

One thing is certain: If it is not responsible for this condition of things, it ought not to seem to be so. Let those who profess to be governed by it, be true to its idea, and manifest in their lives its principles and its spirit. The failure of Christians in these respects, is eliminating the masses, while misguided socialists and would-be philanthropists are trying to remedy a real or fancied wrong, by first of all denying what they ought to believe.

THE VICE OF FICTION.

It may not have occurred to many of our readers that the greatest names in fiction in this century, have lent, and are perpetually lending, their influence to the disruption of the marriage tie. An examination of the greatest books of both Dickens and Thackeray reveals the fact that no small share of the interest in their works turns upon discontent in the marriage relation. Our most vivid memory of "Henry Esmond," is connected with the conviction that came after a little time to one of the chief characters of the book that she had made an ill-assorted match. The art of the writer is nowhere displayed with more power than in the portrayal of her reluctance to entertain the horrible suggestion. But it would come. Banish it as she might the ghastly thought would not down at her bidding! Slowly but surely her mind became possessed with the idea that her husband was of a lower order intellectually and morally than herself, and that life had nothing but suppressed misery in store for her. A superior nature made the appalling discovery that it was linked indissolubly with an inferior one. A settled gloom took possession of her mind. The light of her life went out, and the marriage tie, instead of being a perpetual source of strength and joy, was like the "body of death" from which St. Paul prayed to be delivered.

This woeful phase of life is essentially repeated in "Vanity Fair" and in "The Newcomes." In each of these powerful tales Thackeray exerts all his genius in setting in the very centre of the picture a domestic circle, from which all peace has fled. The honeymoon has scarcely

passed before the deceived victims awake to find themselves in pandemonium. They chafe and pine under the restraint like imprisoned birds, and are only happy when death steps in and ends the insufferable bondage.

turn to Dickens and find the same feature. The chief interest of his greatest novel turns upon his hero's getting rid of one wife in order that he might marry another. The hero is not conscious of his misfortune, but Dickens takes care that the reader shall be, and makes it appear with the utmost plainness that the life of the hero is incomplete until he is married the second time. It is true the first wife is a mere poodle, and every reader is glad when she is out of the way so that a more felicitous relationship may be consummated.

But herein exactly lies the vice of this kind of story-telling, a vice which has its base imitation in the cheap and sensational tale published by the last country newspaper we took up. It is the easy device by which every story-teller solves, what seems to this class of writers, the otherwise insoluble problem of an unhappy marriage. In this way the stronghold of social order is perpetually assaulted by current fiction, and it is hard to blame the poor writers when the great writers set the example.

The newly married pair find enough to contend against in those inherent differences of taste and temper which each is sure to discover in the other, without having their minds poisoned by what are esteemed the best books in the domestic library. In the light of the New Testament we affirm that no "incompatibility of temper" should alienate wedded hearts and lives. When a man and woman unite their destinies in marriage it is "for better, for worse." Let us suppose it is "for worse." This alternative is "in the bond." But even then, let us not admit for a moment that any evil is remediless save the last great transgression plainly indicated by Christ as a just ground for divorce.

But we are not writing a homily to the newly married. Our lesson, if it could only reach them, is intended for the writers of novels. If the best thing that fictitious literature has to teach on this subject is that married people have chosen their lot and must make the best of it, we should say that this was poor advice to those who look forward to "grunt and sweat under a weary life" for forty or fifty years. But even this would be better than to propose the divorce court as a remedy for evils which patience and forbearance might turn into blessings. We have nothing but reprobation, the deepest and bitterest, for the man or woman who deliberately puts pen to

paper to tell the miserable pair, through the witchery of a well-told tale, either to look forward to death, or to seek a short cut out of their trouble through legal dissolution. Society has no greater enemies than those who put their talents to such base uses. Who shall tell the dark hints harbored, the desperate devices suggested by such writers, to evil and embittered minds. No one can measure the influence of a light story written for a few dollars, having its shallow plot hinge upon the facility with which one of the most sacred of all human relations may be dissolved. And obviously the evil only increases with the ability of the writer. It is the well-to-do people, the reading people, who are most injured by the spread of such pernicious sentiments. When the skill of the novelist can command a place in the best current periodical literature, the vicious and prolific seed is scattered in ten thousand homes. Our intellectual palates call for highly-spiced food and it is furnished. We must say that we long for the time to come when stories shall end with marriage instead of beginning with it.

OUR NEW YORK LETTER.

While the Chinese on the Pacific Coast were suffering from the hands of their oppressors, those who reside in this city were celebrating their New Year with great rejoicing. This is their great holiday and it lasts from two to four weeks.

Among the pleasant features of this season was the New Year Festival given by the members of the Chinese Sunday school of Calvary chapel. It occurred on Monday evening, February 22, and was largely attended by clergy and laity. The services took place in the chapel, and the feast in Calvary hall. The programme was quite long and consisted of music, reading of the Scriptures, and recitations, and the improvement made by these men during the past year has been very marked. In one or two instances the pronunciation of the English language was excellent. At the conclusion of these services, those who were so fortunate as to be invited, adjourned to the hall, where a generous supper was provided by their celestial hosts. During the feast, music was rendered by two of the Chinese scholars, on their peculiar and not very melodious instruments. The religious education of the Chinese is growing more and more in favor each year. Classes are found in several of the city churches, perhaps the largest being in Dr. John Hall's Fifth Avenue Presbyterian house of worship. At the above New Year's service the native Chinese lay reader, Mr. Shu-Shin, interpreted the addresses of Bishop Walker, Dr. Satterlee and Mr. Tomkins, to his fellow-countrymen.

Assistant-Bishop Potter's services for the especial benefit of the Churchwomen engaged in the various ministries to the poor, the neglected, the unevangelized, the fallen and the ignorant, and to which a very large number of the women of the Church are actively devoting themselves, are attended by large congregations. They occur twice in each month. The service for next

Monday will be in Ascension church, at 11 o'clock A. M., and the subject of the Bishop's address will be "Illusions and Ideals." On Monday, March 15, the service will take place in St. George's, and the subject will be "Wholeness."

The Bishop's duties are as varied as they are numerous. The above mentioned service to women is preceded on Sunday by a service to the charity children on Blackwell's Island, at which the Bishop will make the address. Every Saturday he finds sufficient time to visit the General Theological Seminary and there meet his candidates for Holy Orders, giving them advice, learning their troubles or hinderances, and assisting them in their needs. Then there is hardly a week but what he presides or speaks at a public meeting, where some object of special interest to the city is before the people. And then he feels it his duty to attend many funerals of prominent persons of the city especially those of Grace church, where he was so long its rector.

And thus his work grows and expands every month, and the necessity of a house which can be the centre of all this great labor, equally increases with the work of the diocese. \$75,000, I have been informed, is already promised for that purpose, and with \$75,000 more, a building which would meet all the demands would at once be erected.

The orders for Lenten services are now complete in the majority of our churches. It is a very happy truth that with half-a-dozen exceptions, there will be a weekly celebration of the Holy Communion. In over thirty of the churches there will be two or three Celebrations during the week and in a dozen of the churches there will be a daily Celebration. What a change in the observance of this blessed feature of the service, has taken place during the last ten years.

It has hardly been eighteen months since the long-tried and efficient treasurer of the General Convention, Mr. Lloyd Wells, passed away. Yesterday the burial service was read over the remains of his successor, Mr. Thomas Coddington. These services were held in Grace church, and the Assistant-Bishop and the Rev. Dr. Huntington officiated. Representatives of the large business interests in which Mr. Coddington was engaged, were present, and his loss will be felt in more circles than one.

Mr. A. P. Seymour and wife, he, one of the editors of THE LIVING CHURCH, arrived in this city from Europe during the past week, and after a brief sojourn, departed for Chicago.

New York, February 27, 1886.

OPINIONS OF THE PRESS.

The Baptist Standard.

THE SUNDAY PAPER.—There are some things that cannot be reformed. The rum shop cannot be reformed. It is death in the pot. The theatre cannot be reformed. It is the pit—always has been and always will be. But the Sunday paper can be reformed. It can be made to help religion, rather than destroy it. If its evils cannot wholly be removed, such an improvement can be made in Sunday journalism, as will make the Sunday paper tolerable. But no improvement will be made until it is demanded and enforced by Christian public sentiment. The Sunday press will hardly dare stand out against the Christian Church when that organization is aroused. The Church is too strong to be defied. Then let it be aroused.

There is no time to lose. As at present conducted, the Sunday paper is damaging to religious life and public morality. Its influence is against religion, and hostile to the Gospel. It tends to break down the Sabbath, that grand guard of public virtue and intelligence. Let all Christian men demand a change in the style of the Sunday paper, in the tone of its editorials, in the character of its news, and in the methods of its distribution and circulation.

The Christian at Work.

PAY DAY.—The *Christian Advocate* in its earnest efforts in behalf of the Saturday half-holiday, gives its preference for Monday as a pay-day instead of Saturday. Beyond any question the institution of the Saturday half-holiday will lead to a change of pay day, and the change ought to come anyway. Tuesday, though, we think, would be found a better day than Monday. On Tuesday working people are fairly started on their week's work, and are in a better condition to handle money prudently than immediately before or after Sunday. By paying on Tuesday it will leave three clear working days for the families of working people to make their week's purchases, giving them ample time to choose the best market. In large establishments pay-rolls are made out on Friday, but there is a general objection to drawing large sums of money and carrying it over Sunday. This is in a measure true of smaller houses, also, as they are not always provided with proper means of protecting it. By giving one clear day between Sunday and before pay day, all these difficulties would be removed. We may add that Tuesday is advocated by the Saturday Half-holiday Association, and seems the day best suited to the purpose.

THE Russian papers announce the emancipation of the last Russian serfs. It appears that the peasants on the estates of the foreign converts in Transcaucasia were until quite recently the serfs of the dioceses of Jerusalem and Constantinople. This abnormal situation has attracted the attention of the authorities, and since last summer the enfranchisement of these serfs has been in progress in the governments of Tiflis and Kutais. The Brotherhood of the Holy Sepulchre possesses more than six thousand serfs, and the Patriarch of Constantinople, as representing the Convent of Iversky on Mount Athos, has about five hundred more.

SPECIAL COMBINATION OFFER

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.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	4 50
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The Century	4 75
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English Illustrated Magazine	2 50
Atlantic Monthly	4 30
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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.

Address THE LIVING CHURCH CO.,
162 Washington St., Chicago, Ill

A WARNING.

His name is Von Badenfeld. By his own tale he is an ex-Roman Priest. He bears letters of commendation from bishops, clergy and persons of all connections. He is an unmitigated nuisance and his methods are those of the complete scamp. At present he is on a marauding tour through the West. Beware of him. W. H. KNOWLTON, Rector of Grace Church, Galena.

PERSONAL MENTION.

The Rev. J. L. Berne has resigned St. John's Parish, Fort Smith, Ark., and accepted a call to Grace church, Galveston, Texas. Address accordingly.

The Rev. S. Gregory Lines has resigned the San Bernardino Mission, California, and has become connected with the Cathedral, Chicago. His address is Cathedral Clergy House, 18 S. Peoria St.

The future address of the Rev. D. Parker Morgan will be 3 East 45th Street, New York City. All letters should be addressed accordingly.

The Rev. Chas. H. Tindell, of Sackett's Harbor, N. Y., has accepted the pastorate of "St. Peter's by the Sea," Narragansett Pier, R. I.

TO CORRESPONDENTS.

Rev. J. E. H.—A correspondent calls your attention to an allusion to the etymology of "hocus-pocus," in Green's Short History of the English People, Ch. VII., Sec. 1, p. 361.

S. M. G.—See above.

READER.—Yes, it would be a violation of Church principles, and to the rightly instructed it would be sacrilege.

L. P. G.—We quite sympathize with your view as to the name of the Church, but we cannot keep up a running discussion of it all the time. Readers become impatient of hobbies. Nearly all that can be said has been said already, and we prefer to let the subject rest for the present.

J. F. L.—Prayers for rest and light for the Faithful Departed have been used by Christians in every age. In the Burial Service we pray that we with them (they are included in the prayer) may have "perfect consummation and bliss in Thy eternal and everlasting glory."

DECLINED.—"Cremation;" "The Lord's Supper;" NEW SUBSCRIBER.—1. The publication of the charges now would serve no good purpose. 2. The title "Father" is sometimes given by courtesy to priests who belong to a religious order. There are a number of these among us who are generally so called.

C. H. B.—Bicknell's School House and Church Architecture, price, \$3; Gardner's Common Sense in Church Building, price, \$1; and Rural Church Architecture, price, \$4 are all published by Orange Judd & Co., New York City and may be found serviceable. A good way, however, is to address the New York Architectural Co-operative Association or Paliser & Co., New York, who will gladly furnish information.

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 Bibb's House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

I WOULD be thankful if some parish or individuals would send me a box of "cast-off garments," which are not too much worn to be made into smaller sizes. Mens' coats and pants, womens' cloaks and dresses, and small-sized boots and shoes would be especially useful. Such a gift would enable me to bring into my Sunday school many poor boys and girls who are now detained at home for want of decent clothing. H. M. P. PEARSE, Rector Zion Church, Colton, N. Y.

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.

WANTED—Ladies and young men having a few hours spare time each day, and wishing to earn money can have work at their homes in an entirely new business strictly honorable and genuine in every respect. The rules are simple and work easily done. We furnish all materials and send them carriage prepaid. We give constant employment to those who wish it. Good prices paid for work. No canvassing or peddling. Address at once for particulars. PURITY MANUFACTURING CO., 12 Howard Street, Boston, Mass.

WANTED—Lady Communicant who loves the Church, who loves children, to assist in building up a Church School in a country village. None but such as are thoroughly in earnest, and willing, at first, to make sacrifices for Christ and the Church, need apply. For particulars, address REV. E. DE WOLF, Western Union, Racine Co., Wis.

MARRIED.

KENDALL—JEWELL.—At St. Andrew's church, Washington, D. C., on Thursday, Feb. 18, 1886, by the rector, the Rev. J. B. Perry, assisted by the Rev. F. B. Reazor of St. John's chapel, Katie M. Kendall, daughter of the late Arnold Kendall, of Washington, to the Rev. Frederick C. Jewell, rector of St. Paul's church, Jeffersonville, Ind.

OBITUARY.

BERINGER.—At Cape Vincent, N. Y., on Feb. 2nd, Jacob Beringer, aged 80 years. A member of St. John's church almost from its inception and for many years its senior warden.

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.

NIAGARA IN WINTER.

Very few persons, comparatively, are aware of the scenes of surpassing beauty presented by the Cataract of Niagara in winter. Its appearance is then much more attractive and glorious than in the summer.

The trees are covered with the most brilliant and sparkling coruscations of snow and ice; the islands, the shrubs, the giant rocks, are robed in the same spotless vesture. Frozen spray, glittering and gleaming as brightly and vivaciously as frozen sunlight, encases all things: Niagara Falls is the absolute dominion of the Ice King. In bright sunshine, the flashing rays from millions of gems produce a bewitching effect. At such a moment the characteristic attributes of Niagara seem fused and heightened into something more exquisite still. Its intrinsic sublimity and beauty experience a liberal transfiguration. Nature is visibly idealized. Nothing more brilliant or enchanting can be conceived. The brightest tales of magic 'pale their ineffectual fires.' Islands, whose flowers are thickest diamonds, and forests, whose branches are glittering with brilliant and amethysts, and pearls, seem no longer a luxurious fragment of genius, but a living and beaming reality. One feels in the midst of such blazing coruscations and such glorious bursts of radiance, as if the magician's ring had been slipped upon his finger unawares, and rubbed unwittingly, had summoned the gorgeous scene before him. It is as if Mammoth Cave, with its groves of stalactites, and crystal bowers, and gothic avenues and halls, and star chambers, and flashing grottoes, were suddenly uncapped to the wintry sun, and bathed in his thrilling beams; or as if the fabled palace of Neptune had risen abruptly from the deep, and were fingering its splendors in the eye of heaven.—*Lespinasse's Notes on Niagara.*

The Michigan Central is the only route running to Niagara Falls, N. Y., and to Niagara Falls, Ont.; the only route running directly to and by the Falls and in full view of them, stopping for the convenience of passengers at Falls View, a most interesting and beautiful spot. The Horseshoe Fall, where the finest view of the Falls is obtainable, skirting the gorge of the river and crossing it on the steel double-track cantilever bridge in front of the Falls, and affording the grandest views of the upper and lower rapids and other points of great interest.

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THE LIVING CHURCH has increased in circulation with unparalleled rapidity, and now stands at the head of the list of Church newspapers in America. It has grown and is growing principally on its merits, and by the kind co-operation of the clergy who have recommended it to their people. At the low price of One Dollar a year it will be seen that not much can be afforded in the way of advertising and agencies. Large discounts cannot be allowed. It is hoped that the clergy and other friends of the paper will continue to interest themselves in the extension of its circulation as a means of promoting sound, religious, Church principles, and as a means of defence for the Church against which a powerful sectarian press is united. There are thousands of Church families that never see a Church paper. They know little of what is going on in the Church. In fact, they know little about the Church itself. THE LIVING CHURCH meets the need of such as well as of those who are better instructed. Let the people know about it and they will subscribe by thousands.

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CHARITY.

A beggar sat beside the way,
And told his mournful tale,
And there he sat the live-long day,
To beg without avail;
For people passing did not stay
Nor heeded they his wail.

A tear stood in the old man's eye,
His voice was sad and low,
And oft he heaved a broken sigh,
Then told afresh his woe;
Yet still the people, passing by,
Went heedless to and fro.

A woman in a ragged dress
At length came down the street,
Who spied a brother in distress,
And hastened him to greet;
And dropped with words of kindness
A penny at his feet.

Yet she without the market gate
Full many an hour had stood,
Ere Pity saw her friendless state,
And gave her alms for food;
While she, still blessing kindly Fate,
Gave half her all for good.

O! Charity. O! Love divine,
How seldom do we see
An act so pure, so noble, shine—
Done all for love of Thee;
Sure angels, smiling then benign,
Sang loud in ecstasy.

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.]

AN IRON CROWN. A tale of the Great Republic. Chicago: T. S. Denison. Pp. 545. Price \$1.50.

A well written book. A graphic description of the times and its gigantic evils—forcibly portrayed in a tale of stirring interest. A higher moral standard is the great desideratum for the correction of the corruptness of the period. It is to be regretted that the book has not been more carefully bound, many pages being considerably misplaced.

HARPER'S Franklin Square Library: WAR AND PEACE. A Historical Novel. By Count Leon Tolstoi. A GIRTON GIRL. A Novel. By Mrs. Annie Edwards. A HOUSE DIVIDED AGAINST ITSELF. A Novel. By Mrs. Oliphant. Price 20 and 25 cents each.

Harper's Handy Series, issued weekly, has lately brought out "A Plea for the Constitution of the U. S. of America," by George Bancroft; "Twixt Love and Duty," by Tighe Hopkins; "Stories of Provence," from the French of Alphonse Daudet, by S. L. Lee. Price, 25 cents each.

The Church Eclectic for March contains: Buddhism, by the Rev. Dr. Van Rensselaer; All Souls, by the Rev. W. F. Brand, D. D.; The Church in the U. S. A., Church Quarterly Review; Religious Training of Candidates (concluded); Bishop Wordsworth and the Presbyterians, by the Rev. James Caird; The New Jersey Resolutions on the B. A., by the Rev. Frederick Gibson; Wesley's Sermon on the Priesthood; Miscellany; Correspondence; Church Work; Literary Notes; Summaries. [Utica, N. Y. \$3.00 a year.]

The February number of The Living Church Annual and Clergy List Quarterly, has been issued, containing a corrected Clergy List to the date of issue. The price for the year is 25 cents. Any Church family still without a Church Annual, should order one at once. It is published by the Young Churchman Co.

THEODORE ROOSEVELT commences in the March Outing, an extended series on Big Game Shooting in the Rockies, to be fully illustrated. This series will be supplemental to his famous "Hunting Trips of a Ranchman," and will

form when complete, the most authoritative work on our Western sport so far published. [Outing, 140 Nassau St., N. Y.]

"THE Family in the History of Christianity," by the Rev. Samuel W. Dike, secretary of the National Divorce Reform League, and author of "The Religious Problem of the Country Town," etc., has been printed in pamphlet form by Wilbur B. Ketcham, 73 Bible House, New York. Price 20 cents.

"THE Position and Work of the Laity in the Church," a tract for parish use, by the Rev. Melville M. Moore, rector of the church of the Holy Trinity, Nashville, Tenn., has been recently published by Thomas Whittaker, New York. Price ten cents.

"THE Gates of Zion," a sermon preached at the opening of St. Paul's cathedral, Syracuse, N. Y., by the Rev. George Morgan Hills, D. D., rector of St. Mary's church, Burlington, N. J., has just been published by St. Paul's vestry.

"ETERNAL Hope Reviewed.—What Hell Is," is the title of a pamphlet written by the Rev. Charles C. Adams, S. T. D., rector of St. Mary's church, New York, in reply to the sermons of Archdeacon Farrar on this and similar subjects.

"THE Real Presence of Christ in the Holy Eucharist," a sermon preached in St. Stephen's church, Providence, R. I., on the eighteenth Sunday after Trinity, 1885, by the Rev. George McClellan Fiske, A. M., rector, has been printed by request.

CASSELL'S National Library, edited by Prof. Henry Morley, gives us from the Italian, "My Ten Years Imprisonment," by Silvio Pellico; "Autobiography of Benjamin Franklin," etc. Price 10 cents each.

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

CHURCH UNION.

(From a paper read before the Chapter of the Southern Deanery, diocese of Chicago, at a recent meeting, by the dean, the Rev. D. S. Phillips.)

There was a time, as we all know, when the Church was one. From the days of the Apostles onward for some centuries, in spite of great contrast of opinion, and at times of no little strife and disturbance, it was the "One Holy Catholic Church." That was its name as recorded in its creeds; and the name sufficiently indicates its character, constitution, and unity. If believers are ever to unite again in one organic body what better model can they find than that primitive Church? The Congregationalists need not merge with the Presbyterians, the Baptists with the Methodists, or all of these with the Mother Church of England; but let each try to get nearer to that primitive pattern. What is needed in our days, and especially by the multitude of sects in this country, is a more thoughtful and reverent study of the One Catholic Church of those ages near to Christ; when in its unity, and in the might that came from its unity, it went forth into heathendom "conquering and to conquer." They need to look backward through the anarchy of modern sectarianism—through the mists and darkness of mediæval corruptions—through and beyond the Church's thralldom under kings or States to the light and glory of the early ages.

When we consider the duty of our own Communion as relating to Church union, we are met first of all by the rejection on the part of modern denomi-

nations, of what we deem an essential principle. Certain it is that there can be no union which shall include any of the great historic Churches of Christendom, that does not recognize the Church to be historic—continued down from Christ, Who not only gave it the Faith and the Sacraments, but also a divinely appointed ministry, providing for an unbroken continuity. Certain it is that the Anglican Communion will never recede from the position it has always maintained upon this point. That Christ, and His Apostles, under His inspiring guidance, gave the Church a certain organic form, intending the perpetuation of a living Church of living men through all time, by an appointed succession, seems to us one of the first principles of Christianity, which it would be pure treachery to surrender.

We cannot expect that modern denominations as such will accept this view. Such acceptance would be at once the destruction of their sect. It must come, if it comes at all, through individuals in these denominations. The hope of union is not bright in this direction—and yet one may find certain indications that even in this there is a readiness to consider the claims of the historic Church, which did not exist a few years ago. When we see men like Dr. Shields of Princeton, asserting that unity seems to be advancing along the lines of the Prayer Book "that the American Churches" (meaning the Protestant denominations) "have for some time past been steadily but unconsciously drifting back towards the midway position held by the English Prayer Book between the extremes of Catholic and Protestant Christianity," it is evident that a change of views is in progress which may possibly lead to a recognition of the principle which we hold so important. In the remarkable paper of this Presbyterian divine, published in *The Century*, last November, we read: "In this book are to be found the means, possibly the germs, of a just reorganization of Protestantism as well as an ultimate reconciliation with true Catholicism; such a Catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of Christ in all ages and countries." That is an admission which all Churchmen may rightly hail as a sign that modern Protestantism is beginning to look longingly towards the Catholicism of the primitive Church:—for where is that better exemplified than in the Prayer Book?

But Dr. Shields is right in his view that the main drift, thus far, is in the matter of worship—not in doctrine or Church polity. That must come later. But can these bodies drift towards the liturgies of the historic Church without beginning to see that these are but the natural outgrowth of a true Catholicism? In Dr. Shield's own denomination great advances have been made towards liturgical worship in the last quarter of a century. This is very apparent not only here in America but in Scotland, the stronghold of Presbyterianism. Time was when a Scotch Presbyterian would almost have gone to the stake rather than "pray out of a book." When Jennie Geddies threw her stool at the head of the dean of Edinburg in St. Giles's Cathedral, as he began to read the prayers, she very accurately expressed the feelings of all good Presbyterians in that country. But now, in St. Giles's cathedral the Jennie Geddies of to-day does not throw her stool at the minister because he reads the prayers. On the contrary she takes her own prayer

book and reverently kneeling, beside her stool, reads the prayers herself, along with the minister and all her fellow-worshippers. The same usage prevails also in the Cathedral Church of Glasgow and in many another.

But Churchmen ought not to overlook the co-ordinate fact that there is on our own part a drift in some things towards the denominations about us. We who preach and pray for Church union ought not to regret this, but to rejoice in it—if in that drift we sacrifice no important principle. It may safely be said that no longer than ten years ago such a movement in our Church as the late Advent Mission in New York would have been impossible. Both in the Church of England and in her daughter here in America it is plain that a change is going on respecting special efforts for religious awakenings—and that this change is in the direction of the revival system. We may call our work by another name—our methods may be somewhat different—but the underlying principle is the same. We are coming more and more to recognize the value of intensifying religious influences during a short period, by means of earnest preaching, meetings for religious inquiry or counsel, and prayers not always found in the Prayer Book. But our friends in the denominations have been accustomed to such modes of Christian work since their origin. In all this there is an evident drift towards them, as well as on their part towards us in liturgical worship. Is there any good reason why we should not acknowledge it and rejoice in it? We can ask them to sacrifice no principle which they conscientiously hold vital—they can ask us to sacrifice none. But wherever in worship, modes of working, or in united efforts moral and reformatory upon society at large, we can draw nearer together without any sacrifice of principle, in God's name let us do it! For the sake of that unity for which our dear Lord prayed, for the advancement of that cause in behalf of which He laid down His life on the cross, let us do it! The movement now on foot for the enrichment and flexibility of our forms of worship has a very close connection with this matter of Church union, and therefore imposes upon us the graver responsibility. In all this liturgical revision there ought to be an outlook towards this possible end. Dr. Shields is quite right when in his article in *The Century* already referred to, he points out that the beginning and basis of a more complete union will be union of worship. When hearts are brought to pour out together their devotions to God, the sharp contentions of the intellect are forgotten. This fact should have its influence in our work of revision. Preserving the integrity of the Prayer Book so that there may be a due uniformity in our worship everywhere on the Lord's Day, or on holy days, why should there not be a freedom such as we have not hitherto had in our ordinary week-day services, in parochial Missions, or in authorized forms for use by laymen? Why should there not be, in addition to our Prayer Book, an authorized Manual or Directory of worship for occasions which are apart from the regular worship of Lord's Day or Holy Day? We may be sure that such increased freedom would not only promote lay efforts, mission work, and increased devotional life among ourselves but that it would still further commend our worship to those Christians who have always been accustomed to the utmost freedom in their devotions.

If any of us are disposed to say that

in attempting to draw nearer to our brethren of the denominations we are moving farther away from our brethren of the Church of Rome, I reply that so long as the present status of that Church continues, all efforts towards union in that direction must of necessity prove fruitless. In face of the Vatican Council of 1870, what hope can there be of alliance between the Anglican and the Roman? Not a decade passes in which Rome does not move further and further away from all other portions of Christendom. In her proud estimation the Church of Rome is the Church Catholic, and the Church Catholic is the Church of Rome. There is no real part of the Church of Christ outside the Papal Communion—and therefore she must of necessity meet every overture on our part with her stern: *Non possumus*.

As for the Greek Church, towards which some in our Communion look with longing eyes, that is a great way off. We cannot do much for union with those whom in the nature of the case we have so little to do with. But it is different with the Christians of the multitudinous sects right in our midst, and with whom we are so intimately connected in all the relations of life. They are our own kindred, though not of us; they are children like ourselves of the Reformation, protesting like ourselves against the unscriptural errors of Rome. Here, if anywhere, efforts towards union will be crowned with success.

A revival of intense religious life throughout the entire Anglican Communion would hasten on our part, more than all else, the day of union. The various modern bodies of Christians, on their part, need to place before them the Church of the first centuries as their model, and try to mould themselves according to its facts and its spirit as far, as wisely, and as lovingly, as they can. Drawing nearer to our Common Lord and His perfect ideal, we should draw nearer to each other. The complete consummation may be very far distant; but by just as fast as we should advance towards it would the light of the brighter Gospel day spread over the world, in heathen lands as well as in those nominally Christian. "United in one holy bond of truth and peace, of faith and charity," the solid armies of the cross would be as powerful in their unity as the legions of the old Roman empire. How would unbelief, irreligion and vice stand dismayed at such a union of the forces of righteousness! How would Christ's kingdom come as never before—and His will at length begin to be done on earth as it is in heaven!

MARYLAND NOTES.

I, of course, meant, in my late letter, that it is the salaries of our *rural* clergy which average as described. I am not sure that the omission is mine, but if so, I now correct it. Still, it will, no doubt, have been corrected by the reader, from his general knowledge.

An old lady of this diocese appeals pathetically in behalf of widows suddenly deprived of means by the death of their husbands. She does not say so, but it is to be hoped that she includes, possibly slyly means, those of the rural clergy. Heaven help the families of men who live on three hundred dollars a year salary. The condition of Maryland salaries has never yet been fully ascertained, for pride and other reasons at times prevent the clergy, even when most delicately interrogated, from making full and definite replies. One rural

rector reported his salary to be \$175; another, \$200; two others, \$300; three others, between \$400 and \$500. Between July of 1884, and October of that year, a small local society for the increase of clerical stipends was able to augment the salaries of fifteen of the "suffering clergy," and since that time, many others. To wait till the House of Bishops—or General Convention—can frame and promulgate some canonical or other mode, is to tamper with the question; meanwhile, the Baltimore Society, which gives deeds instead of mere words, is doing all it can, and if the matter were only followed up vigorously by others, the question would be solved *ambulando*.

It was proposed, I believe even "resolved," that the salaries should all be brought up to \$1,000, each, at least, and many a rural cleric's heart beat high with hope, but, alas, hope continues to spring eternal in the clerical breast, and being still deferred maketh the heart sick. Too much credit can not be given to parishes which are doing their best, nor too much blame to those which are not. For years, there has been much discussion, but little action.

In the meantime, the Bishop of Maryland, as chairman of the committee on Improved Methods of Clerical Support, has issued a searching circular to the clergy for returns in writing of very precise statements of salaries, modes of raising them, and promptness, or delay, of payment; the replies to be strictly confidential, and the object to prepare "a scheme which will as little as possible interfere with the present customs of the several parishes." Much good may come of this.

The Bishop will give a "Quiet Day" in St. Paul's, Washington, in the latter part of Lent. He has also arranged for the regular monthly publication of his official acts, and such abstracts of other diocesan matters as he may from time to time select for that purpose.

The diocese moves and on lines of rigid business accuracy, which must, all in due time, result in greatly increased efficiency for all parochial, missionary, and diocesan work.

The Rev. Mr. Oertel is to remove to Sewanee, and the money pledged to the reredos to be made by him for the beautiful church of the Incarnation, the rector requests may be given to the Dille memorial window instead—over \$100 for which is in hand.

A special service for St. Mark's Friendly League was held on the Feast of the Purification, at 4 o'clock P. M., in St. John's church, Washington, the Rev. W. A. Leonard, rector. Full choral Evening Prayer was sung by the clergy and the Chapters of Praise of two branches of the League. There were four clergymen in the chancel, other clergy and a goodly gathering of the young Leaguers were in the congregation.

The Rev. F. B. Reazor made the address, giving loving words of counsel to the young laborers in the Master's vineyard, and lastly dwelling upon the various events of the Festival which the Church was then celebrating.

The service was intended to stir up the hearts of the Leaguers for their duties during the coming Lent, and ended with the special League Collects, and the Benediction, which was given by the Rev. J. H. Elliott, the president of the association.

By a resolution of the last Maryland convention, \$500 was pledged for Religious Instruction and \$300 to the support of the Colored School at Charlotte Hall, St. Mary's county.

LETTERS TO THE EDITOR.

CLERGYMEN AND "BUSINESS."

To the Editor of *The Living Church*:

In the editorial column of *THE LIVING CHURCH* for February 13th occur the following sentences:

"Are Churchmen satisfied with superficial learning and intellectual mediocrity in their clergy? We have heard it so argued from the course pursued by vestries and parishes."

Also, in the same issue, under the head of "Maryland Notes," is the following paragraph:

"Business men among the clergy are at a premium among our laity. Nothing causes one of the cloth to be more cordially sustained by our clear-headed laymen than proof of clear-headed business-likeness in their pastor. Said a rector to me the other day: 'I have no fear of a church debt, if my people will only let me manage it.' The people *have* let him; the vestry were only too glad to co-operate with the people in letting him, and the result is that the debt has been expunged. Not every man could have done it."

It may be well to consider the matters thus placed in juxtaposition, and enquire if there is any truth in the question asked editorially, and if so, whether there is anything in the statement from Maryland (a diocese, by the way, the same communication tells us, where the average salary of the clergy "is not over from \$350 to \$400 per annum") to help answer that question.

The matter opens up many fields of thought, but I can only suggest some of them for your consideration and that of your readers.

In the first place, what do vestries and parishes (and I may add bishops) in these days chiefly expect of a clergyman? What kind of men do they hunt for? The Maryland man answers squarely, and probably truthfully, "Business men among the clergy are at a premium among the laity;" and the writer seems to think they are right about it. There is a *secular* side to Church affairs, and there is no question but at the present time this secular side is uppermost. It is *business*, and if a clergyman has "business capacity," "superficial learning and intellectual mediocrity," can be got along with. It is in the air. "To be sure, he is not much of a preacher," said a lady of a certain "business clergyman," "but he is a great parish worker!" To be sure, again, it does not follow but that a scholar and all that, *may* be a good "business man," but observation will not show it to be often the case.

Now, Mr. Editor, is it not about time to call a halt and ask ourselves, both clergy and laity, where we are and whither we are going in these matters?

Is it the business of the clergy to be "business men?" Were they ordained for that purpose? Is it anywhere in their Ordination vows? It might be well for the Maryland "rector" (and it is hoped he gets over \$350, a year, if not, it is a reflection upon his "business capacity") to pick up his Prayer Book and look into the latter part of it and see if he can find anything in what he promised at his Ordination to obligate him to pay church debts; if his duty at all lies in that direction; and further, to ask if it is not true that if he undertakes such work, to any extent, he in a measure inevitably unfits himself for his proper spiritual work; and does he not do work which it is the *business* of others to do; and which they are the better for doing, and to whom he does a wrong if he does that work for them?

"Not every man could have done it," no doubt of that; and I venture to add, no clergyman *ought* to have done it. To be sure, the "people" and "vestries" will "let" him do such work all the time, if he will do it, no doubt of that; it saves vestries and people a world of bother, and this, doubtless, is the source of the popularity of this class of clergymen. But the question is: Is it right? Is this what clergy are for? We read of "different gifts," "some pastors, some teachers," etc., but nothing is said about "business men," or "parish workers," or "debt-raisers," or "money getters," or anything of the sort. The obligation is to be faithful priests (whose hands should be clean) and preachers and pastors. The writer hereof was once in one of our cities, with a merchant, in one of the upper lofts of his warehouse; a step was heard coming up the long stairs; his quick ear at once detected it as that of his "rector." "Hold on," said he, "let me hide, there comes the rector, he is after money, he never comes to see me except to beg, I don't want to see him!" Perhaps "begging parsons" and "business rectors" as well as "vestrymen" may find a moral in this true story.

I will not vex you further, Mr. Editor, with this subject, but, pray do think of it yourself, and ask both clergy and laity to think of it, and see if the clergy have not something better to do than to throw themselves into business work, to do which vestries are supposed to exist.

"It is not meet that we should serve tables, but we will *give ourselves* to the Ministry of the Word, and to Prayer."

D. D. C.

THE TITHE.

To the Editor of *The Living Church*:

Your correspondent is right. Many laymen have practised, and are now practising, the giving of the tithe. Some who have for years given a tenth of their incomes secretly, are connecting themselves with an organized body, whose object is to promote the practice, I mean the Society of the Treasury of God. Organized in Canada, it is now extending to the United States, and should have its officers in every diocese. Let the laity agitate the question of tithes, that the practice of systematic giving may become general, and bring the blessing of God upon the Church.

A CHURCHMAN OF DELAWARE.

ARCHDEACONS.

To the Editor of *The Living Church*:

I read the article in your issue of Jan. 30th, "What is an Archdeacon?" with very great interest, and as a production of very superior merit. In it I find this statement: "The appointment of the Archdeacon has been, from time immemorial, vested in the bishop. At first the office was always held by a deacon, and was concerned with inquiry and inspection, and the financial affairs of the diocese. After a time those selected to fill it were required to be in priest's orders; and later on, dioceses were, for convenience, divided into several archdeaconries." Now, Mr. Editor, I would like to learn through your columns the reason for the departure from the earlier way, and at what date priests instead of deacons were appointed to the office; also when dioceses were first divided into archdeaconries. (?)

GIVE US THE FIGURES.

To the Editor of *The Living Church*:

A few years ago a correspondent of one of the Church papers published a table showing the ratio of increase and decrease among the leading religious

bodies of the State of New York for the ten years immediately preceding. This table was widely copied. It showed that the Church's increase was six and one-half times greater than that of any other religious body. During the decade the Baptists lost two and one-half per cent., the Presbyterians lost three and three-fourths per cent., the Universalists lost fourteen per cent., the Unitarians lost thirty-eight per cent., and the Society of Friends lost forty-three per cent.; during the same time the Methodists and Roman Catholics each gained four and one-half per cent., the Congregationalists gained eight per cent., and the "Episcopal" Church gained fifty-two per cent!

If this should meet the eye of the writer of the above, or of any other person who has the data at hand, he would do a good work by drawing up a similar table of comparison for the last ten years, not for New York alone, but including the whole country; and at the same time giving the ratio of increase to the increase of population during this time. The *Living Church Annual*, page 52, will give the data so far as the Church is concerned.

STATISTICS.

THE ONEIDA MISSIONS.

To the Editor of *The Living Church*:

I am very glad to see Miss Cooper's articles on the Oneida Missions resumed, and trust that Mrs. Goodnough's journal may appear also. Dealing with the daily life of a very curious people it would have a very novel interest. I would not now have called your attention to one mistake in Miss Cooper's account had it not been for your suggestion of its taking book form, in which case correction should be made. Mention is made of an Oneida village, twelve miles west of the lake on the Oneida river. Sir William Johnson's words were that there were "Two villages, one 25 miles from Fort Stanwix, the other twelve miles west of Oneida Lake." Both statements are erroneous, as I have largely showed in an article on "The Homes of the Oneidas." From maps and many documents it clearly appears that the words should have been "at Oneida Lake." Twelve miles west would have placed this village far within the territory of the Onondagas.

W. M. B.

AUTHORS OF HYMNS.

To the Editor of *The Living Church*:

Can any of your readers give me the names of the authors of the words of any of the following Carols? "Clear upon the night are stealing;" "Hark! what sounds are sweetly stealing;" "Let the merry Church bells ring;" "Ye happy bells of Easter Day;" "We've decked the Church with ivy."

J. S. B. HODGES.

A COURT OF APPEAL.

To the Editor of *The Living Church*:

A diocese may provide for itself a Court of Appeal in this way, viz.: 1. By making the Diocesan Court to consist of presbyters only, thus leaving the Bishop free to act independently in the matter of an appeal, if taken. 2. By enacting that when an appeal is prayed, the Bishop shall call to his assistance the bishops of the Province, or, where there is no Provincial federation, a given number of the bishops of contiguous dioceses—who shall determine whether a new trial shall be granted or the decision of the Diocesan Court affirmed; and its sentence approved in whole or in part.

NEMO.

A MISUNDERSTANDING.

To the Editor of *The Living Church*:

It having been suggested that the article in regard to the Cowley Fathers in

a recent issue of your paper was written at the instigation of members of the Order of St. John, the writer wishes to state as emphatically as possible that the article was neither written by, nor at the instigation of, any member of the Order nor did any member of the Order directly or indirectly inspire the writing of the article or assist in its publication, or know of its intended publication or existence even until after the copies of the edition of *THE LIVING CHURCH* containing the article, had reached Boston. VERITAS.

A SUGGESTION AS TO THE REVISION.

To the Editor of *The Living Church*:

Why would not the following be a practicable and satisfactory solution of the difficulties involved in the proposed changes in the Book of Common Prayer, viz.: To insert in the present book the Matins and Evensong of the First Book as alternates for *Morning and Evening Prayer*? This would possess the following advantages: (1) Any rector or congregation could use the old form or the new as they pleased. (2) The *Magnificat* and *Nunc Dimittis* would be restored without introducing the confusion of three or four alternate canticles. (3) Shortened services would thus be provided for use in mission stations, or as third or fourth services. (4) Matins and Evensong would be plain and simple even to strangers. (5) Low Church, High Church, and Broad Church ought to be equally pleased. (6) Time would be allowed to consider changes in the Eucharistic Service, and what more probable than that here also a return would be made to the First Book?

CARROLL.

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."

VERMONT.

ST. ALBAN'S.—The Right Rev. Alexander Burgess, Bishop of Quincy, Ill., who is visiting his son, the Rev. Thos. Burgess, rector of St. Luke's church, celebrated the Holy Communion at 8:30 A. M., and preached both morning and evening, Septuagesima. There were large congregations at the services, who were much interested in the two Catholic and earnest sermons of the day.

LOUISIANA.

NEW ORLEANS.—The purchase of an episcopal residence is the chief matter of interest with Church people in this diocese at present. This movement, begun some weeks ago, is still being carried on with great vigor. The idea is to buy a residence which, for all time, shall be inhabited by the bishop, whoever he may be, of this diocese. This being a project of general interest, it is hoped that every Churchman in this diocese will contribute something towards its accomplishment. It is desired rather to receive small sums from many, than large sums from few. Any contribution, however, will be welcome, small or large, in the cents or in the dollars. The episcopal residence is to be in the See city, New Orleans, and in the course of time will be as well known to the country, as to the city, Churchman.

Will not the clergy commend this project to their people, and interest themselves in the matter? Will not all Churchmen in this diocese, and friends and well-wishers in other dioceses, help in this work? Several thousand dollars are needed; the residence will probably cost from ten to fifteen thousand dollars. Only a few hundred dollars of this sum is on hand. Contributions may be sent to Mrs. Paul Leeds, New Iberia, La., or to Mrs. J. L. Harris, New Orleans, La.

CONNECTICUT.

SPRING AND SUMMER VISITATION.

It is purposed, God willing, to make this visitation as set down in the list of appointments following. Any change of hours that may be desired, and that do not conflict with other appointments, will be gladly made.

MARCH.

- 19. Evening, St. Peter's, Cheshire.
- 21. A. M., Trinity, Seymour; evening, Christ church, Ansonia.
- 24. Evening, Our Saviour, Plainville.
- 25. Evening, Mission, Southington.
- 26. Evening, Trinity, Bristol.
- 28. New Haven, A. M., Trinity; P. M., Trinity chapel; evening, Christ church.
- 29. Evening, Forestville.

APRIL.

- 4. A. M., St. Peter's, Hebron; P. M., Calvary, Colchester.
- 9. Evening, St. Mary's, Manchester.
- 11. A. M., St. James's, Winsted; evening, Trinity, Torrington.
- 16. Evening, St. Peter's, Milford.
- 18. New Haven, A. M., St. Paul's; 3:00 P. M., Ascension; evening, St. Luke's.
- 19. 3 P. M., Grace, Hamden.
- 23. A. M., St. Paul's, Wallingford; evening, St. Paul's, Bridgeport.
- 25. A. M., St. Andrew's, Meriden; 3 P. M., St. John's, Yalesville.

MAY.

- 2. A. M., St. John's, Hartford; 3 P. M., St. John's East Hartford; evening, Good Shepherd, Hartford.
- 6. 3 P. M., St. Paul's, Huntington.
- 7. 3 P. M., Christ church, Roxbury.
- 8. 3 P. M., St. Mark's, Bridgewater.
- 9. A. M., St. Paul's, Brookfield; 4 P. M., St. John's, Sandy Hook; evening, Trinity, Newtown.
- 10. 3 P. M., Christ church, Redding; evening, St. Thomas's, Bethel.
- 16. A. M., Christ church, Pomfret; 3 P. M., Trinity, Brooklyn; evening, St. Alban's, Danielsonville.
- 17. 3 P. M., Calvary, Stonington; evening, St. Mark's, Mystic Bridge.
- 22. 4 P. M., Trinity, Southport.
- 23. Bridgeport, A. M., St. John's; 4 P. M., Trinity; evening, Christ church.
- 24-26. Examinations at Divinity School.
- 27. Evening, St. John's, Pine Meadow.
- 28. 3 P. M., St. Peter's, Plymouth; evening, Trinity, Thomaston.
- 29. 3 P. M., St. Paul's, Woodbury.
- 30. A. M., St. John's, Waterbury; 3 P. M., Christ church, Watertown; evening, Trinity, Waterbury.

JUNE.

- 2. Ordination at Middletown.
- 3. Stamford, A. M., St. John's; evening, St. Andrew's.
- 6. A. M., Holy Trinity, Middletown; evening, Christ church, South Farms.
- 8. Diocesan Convention, New Haven.
- 13. A. M., St. James's, New London; 4 P. M., Mission, Groton.
- 10. A. M., Trinity, Hartford; 4 P. M., Grace, Windsor.

J. WILLIAMS, Bishop of Connecticut.

CALIFORNIA.

SIERRA MADRE.—The opening service of the "gem-of-a-little-church" just erected at this place about three miles east of the celebrated "villa," in the San Gabriel Valley, Los Angeles Co., occurred on Wednesday, the 10th ult. The hour of eleven had scarcely arrived when every available seat in the church (and many chairs in the aisle) was occupied by a congregation composed mainly of Church people, gathered from San Gabriel, Pasadena, Sierra Madre Villa, Los Angeles, and the immediate vicinity of the new building. The dean of the Southern California convocation, the Rev. A. G. L. Trew, the Rev. C. S. Linsley of Wilmington, the Rev. Messrs. J. B. Britton and A. Fletcher of Pasadena, the Rev. J. D. H. Browne of Pomona, took part in the service, and the Rev. Elias Birdsall, of Los Angeles, preached the sermon—a highly practicable and otherwise admirable discourse. The dean was Celebrant, with Mr. Browne as deacon. The singing during the services was Churchly and excellent. After service nearly two hundred sat down to a bountiful lunch, provided by the Sierra Madre ladies. The offertory at the service amounted to \$60, and the proceeds of the lunch to \$40 more, or a hundred dollars in all—a proof, if one were wanted, of the good feeling and kindly interest that prevailed. The architecture of the building as a whole, is very striking and suggestive, while its details present many features of beauty. The church is built at an elevation of, perhaps, 2,000 feet, almost on a level with the "villa," and lies east and west. A very handsome window in the east end adds much to the beauty of the interior. The building seats 150, and cost \$1,800. Dean Trew, through whose energy and exertions mainly, the church has been built, is to be warmly congratulated on the success of his efforts, and the attractive appearance of the building. And the few Church people of the Sierra Madre district may well be proud of the results attending their self-sacrificing and active labors. Best of all, the church is *first* in this charming new settlement; and the new building is, or soon will be, out of debt. *Lauds Deo.*

POMONA.—The ladies have just paid for a 400-pound McShane bell, which now rings out in sweetest tones its calls to God's House; and these same willing workers are rapidly paying for a new carpet recently laid. In May, the Bishop makes his annual visit, when

the handsome church will be consecrated. The congregations are increasing, and the number of communicants growing steadily larger.

NEBRASKA.

OMAHA.—*Trinity Cathedral*.—A farewell reception was given on the evening of Feb. 19 to Dean Millsbaugh, on the occasion of his leaving this city to assume charge of a large and flourishing parish in Minneapolis. The reception was held at the Millard hotel.

Shortly after 9 o'clock, Judge Wakeley stepped forward, and, addressing Dean Millsbaugh, paid a superb tribute to his work in Omaha, his grand attainments, and the regret which filled all hearts at his departure. After wishing him a life of happiness in his new field of labor, the speaker concluded by presenting him, on the part of the vestry and congregation of Trinity, an elegant gold watch and guard and a purse of \$500.

Dean Millsbaugh touchingly replied, thanking the people for their testimonial and expressing the deepest regret at the parting soon to come. He urged the church to continue to labor for the salvation of souls and to uphold the hands of their bishop and the new rector.

As he finished speaking Mr. Silas D. Bell, approached and in well chosen words presented the dean, on behalf of the congregation of St. Philip's chapel, with a gold-headed cane. The speaker referred to the efforts of Dean Millsbaugh on behalf of the colored people of Omaha and the success that had attended them, and while no gift would be a fit expression of their thanks, it would serve to remind the recipient of the regard in which he was held. Dean Millsbaugh responded in a few words and with feeling. As he concluded he was again confronted by a third speaker, Mr. Jones, who, on behalf of the Omaha "Bootblacks," presented him with a beautiful cross of solid gold.

This concluded the presentations which, in a slight degree, testified to the love and esteem in which the people hold the departing pastor who has been with them for nine years.

COLORADO.

THE BISHOP'S APPOINTMENTS.

MARCH.

- 7. Leadville, Institution.
- 8. Salida.
- 10. St. Mark's, Denver.
- 14. Greeley.
- 16-19. Denver.
- 21. Laramie City.
- 23. Rawlins.
- 25. Cheyenne.
- 28. Fort Collins.
- 30-31. Denver.

APRIL.

- 4. Longmont and Boulder.
- 7. Denver.
- 11. Canon City.
- 12-13. Silver Cliff.
- 18. Pueblo and South Pueblo.
- 22-23. Colorado Springs and Manitou.
- 24. Easter Even, 5 P. M., Evening Prayer and Confirmation, Cathedral, Denver.

At all services the offerings are for diocesan missions.

CENTRAL PENNSYLVANIA.

WILLIAMSPORT.—*Convocation*.—The convocation of Williamsport met Jan. 26, in Christ church, the Rev. Mr. Zahner, of Bloomsburg, who is dean, presiding. An excellent sermon was preached by the Rev. Mr. Karcher, of Mansfield. On Wednesday morning a business meeting was held at 9 o'clock, fixing the place for the next meeting of the convocation at Tioga. At 10:30 the Holy Eucharist was offered, the preacher being the Rev. Mr. Kilgour, of Montoursville, who gave a very stirring sermon. At 3 p.m. the Rev. Mr. Robinson, of Bellefonte, read a very able and conclusive essay on "The Ministry." This was followed by a discussion on the "Proposed Changes in the Book of Common Prayer," which was quite lively. The dean read a strong and decided paper on the subject sent by Mr. J. G. Freeze, of this parish, chancellor of the diocese. The Rev. Dr. Hopkins, the Rev. Dr. Clerc, the Rev. Messrs. Foley, Robinson, Webber and others, took part in this discussion, which occupied all the rest of the afternoon session.

In the evening, the Rev. Mr. Morrison, of Sunbury, delivered an address on "The Faith Once Delivered to the Saints." The second speaker was the Rev. Mr. Webber, of Tioga. Thursday forenoon was occupied by a discussion on "The Sunday School," and the afternoon with another on "Parochial Missions." The Rev. Dr. Clerc preached in the evening. The session ended with a reception given by the ladies of the parish.

COLUMBIA.—On Monday evening, February 22d, a parish meeting was held in St. Paul's church, the Rev. Francis J. Clay Moran, rector, to consider how best at once to raise funds to build a new church on a valuable lot on Locust Street (the principal street in this rapidly growing town) presented to the parish by Mr. Henry H. Houston of Philadelphia. The lot is the old home-stand of the Houston family, valued at \$12,000. Most interesting addresses were made by Messrs. H. M. North, Geo. Haldeman, Solon Detwiler, Dr. Bruner, and A. J. Kaufman, urging the importance of at once accepting the offer. It was determined to build a stone church with sittings for at least 450 people, at a cost of \$20,000. At the meeting the sum of \$5,150 was at once subscribed. The vestry have property in the parish valued at \$6,500, which with the subscriptions makes a total of \$11,650, available for the work. It was therefore felt a good start had been made, and the parishioners were encouraged to feel that with the help of their fellow townsmen and of many old Columbians scattered all over the country, the important work before them would soon be accomplished. The offerings given at the meeting were truly free-will offerings, no pressure at all being used. The wealthy, the engineer, the fireman, the worker in the Rolling Mill and the workwoman, each did their share. The *Gloria Excelsis* was sung at the close of the meeting.

FLORIDA.

FERNANDINA.—On account of age and infirmity, the Rev. Mr. Thackara has resigned the rectorship of St. Peter's church. He was promptly elected rector emeritus.

KENTUCKY.

LOUISVILLE.—Church of Our Merciful Saviour.—On Sunday night, February 21st, there was present a larger and better congregation than has ever before assembled in this church. Bishop Dudley had been conducting a mission in this church during the preceding week.

After reading the second lesson, Father Cooke stepped forward and asked if any were present who desired to confess the Saviour, and to be baptized, to step forward. After a moment of perfect stillness two persons approached the chancel. Father Cooke officiated during most of the ceremony, but when the last act was reached, Bishop Dudley kindly took each by the hand and administered the Christian rite most impressively. The choir then chanted the Psalm. The Bishop's sermon which followed was grand in its simplicity and power. Persons of all shades of religious belief came to hear him. The mission was continued during the succeeding week.

MASSACHUSETTS.

EPISCOPAL VISITATIONS.

MARCH.

7. Worcester—A. M., St. Matthew's; P. M., St. John's; evening, All Saints'.
10. Evening, Ascension, Waltham.
13. Evening, Mission, Marlborough.
14. A. M., St. Mark's, Southborough; P. M., St. John's, Framingham.
17. Evening—St. Peter's, Salem.
19. Evening—St. Andrew's, Boston.
21. A. M., Good Shepherd, Dedham; P. M., Holy Spirit, Mattapan.
24. Evening—Mission, South Framingham.
25. Evening—St. Paul's, Natick.
28. Lynn—A. M., St. Stephen's; evening, Incarnation.
31. Evening—St. Paul's, Brookline.

ROSLINDALE.—Mission services, commencing Feb. 23 and ending March 7, have been held in Association Hall, by the Rev. J. C. Hewlett, minister-in-charge, assisted by other clergymen. The services at 3 and 7:30 P. M. have been for adults; those at 4 P. M. for children. The following were amongst the subjects chosen for the different meetings: Our Church Work; Prayer; Infant Baptism; Truthfulness; Adult Baptism; Confirmation; The Lord's Supper; Purity of Heart, etc.

CAMBRIDGE.—St. James's Church.—An ingenious method has been adopted in this parish, for keeping before the people the church debt, and the progress that is made in reducing it. A chart hangs upon the walls of the parish house, on which the lot recently purchased, about 13,000 square feet, is represented divided into 7,000 blocks, corresponding to the cost of the property, \$7,000. Of these blocks four thousand have been crossed off because paid for, and lately one hundred and three more have been crossed off by means of an entertainment.

CHELSEA.—Confirmation.—On Tuesday evening, the 9th inst., the Bishop of the diocese, made his annual visitation to St. Luke's church. The church was completely filled with devout and earnest worshippers some time before the arrival of the hour for the service to be commenced. Evening Prayer was said by the rector, the Rev. Andrew Gray, in an impressive manner, and joined in heartily by the large congregation present. The Bishop preached an eloquent and practical sermon on the "Inconsistency of Moral and Religious Cowardice," and confirmed a class of twenty-four persons presented by the rector. He also addressed to them after the "laying on of hands" some earnest words of fatherly counsel. One had been previously confirmed in the sick room the same evening, and one in Boston a few weeks ago, making in all 26. *Laus Deo.*

SOUTH DAKOTA.

PIERRE.—Trinity mission was taken charge of by the Rev. J. M. McBride in August, 1884, and since then, in spite of great difficulties and hindrances, the work has progressed.

On Sunday, the 17th of January, 1886, the congregation worshipped in the basement of the new church, which is of solid brick 26x50. The main building is of frame, but will be brick-venered as soon as means are forthcoming; when completed it will be a very neat and Churchly edifice. The people have contributed with great liberality towards its erection, but outside help is needed.

The sustaining of the work is of vital interest to the Church, as the town in the near future must become a place of importance, it being almost in the geographical centre of the proposed new State, and will be the capital of South Dakota. It has great natural advantages and a most enterprising class of citizens. The Presbyterians have located their college here, and it is the duty of Church people to assist the faithful few who are endeavoring to build a house for God's glory, where He may be "worshipped in the beauty of holiness."

INDIANA.

EVANSVILLE.—St. Paul's church.—Messrs J. & R. Lamb of New York, the church decorators, have recently made for this church a reredos and altar of carved oak, from the designs of Mr. Chas. R. Lamb. The central part of the reredos corresponds in its width with that of the altar table, and extends in height to the bottom of a large glass window. It is framed by a Gothic peak with carved crockets and finial. In the central part is a cusped circle which forms an aureole for a large and finely-chased brass cross standing upon the super-altar. The angle panels framing the circle are filled with elaborately carved foliage. The refinement in design and execution of this carving is noticeable, and is consistently sustained throughout the carved ornamentation of the other parts of the structure.

The side panels of the reredos extend higher than the central one, reaching up past the splay of the window. They are specially attractive, framing two oil paintings (on canvas) of angel figures, one on either side. An artistic and thoroughly restful effect of coloring is had by the juxtaposition of the rich, low tone of the oak and the slightly warmer tints used in the paintings. These latter were executed by Mr. F. S. Lamb, a pupil of Boulanger and of LeFebvre (Paris), and instance the advance of the modern school of ecclesiastical decorative art, which brings to the use of the church the finest work of the artist's brush. In addition to the reredos and altar just noted, the same firm have supplied St. Paul's with a pulpit-stall, prayer-desk; all the chancel furniture, the chancel rail and a memorial brass eagle lectern.

MISSISSIPPI.

PASS CHRISTIAN.—On Sunday, February 14th, Bishop Thompson preached an eloquent sermon at Trinity church on the text, "Behold I stand at the door and knock," and then confirmed fourteen persons.

A day or two later he confirmed privately a fifteenth candidate in the person of a once energetic and successful lawyer, who is now blind and paralyzed. The Bishop lingered at the "Pass" for four days, to deliver a very admirable course of lectures on "Church His-

tory" at the newly organized Diocesan School for Girls, the "Pass Christian Institute." This school has (in the words of Bishop Thompson) "a band of most competent and accomplished teachers," and being (as the senior Bishop writes) at a place which is "more suitable for the purpose than any other in the diocese"—it is rapidly advancing to a prominent position of usefulness and success.

COLORADO.

DENVER.—Bishop Spalding who has been away for several weeks in the East, returned home on the morning of the 18th Feb., and in the evening of the same day was given a reception by the clergy at St. Mark's church rectory. There were present beside the Bishop, the Rev. Messrs. C. J. Adams, M. F. Sorenson, C. H. Marshall, H. Forrester, A. B. Hunter, F. H. Potts; and a very pleasant time was enjoyed by all present. The Bishop looks and feels well after his short vacation and much-needed rest, and is well prepared for the laborious spring and summer work in his large jurisdiction.

CHICAGO.

CHICAGO.—Calvary Church.—The Rev. Luther Pardee, who for eleven years has been the devoted pastor of this growing parish, has been succeeded in this charge by the Rev. Walter H. Moore. Calvary parish was organized, if we rightly remember, by the Rev. A. W. Snyder, whose long and honorable record in the diocese of Chicago is known to all. Mr. Moore comes from Decatur, diocese of Springfield, where he has ministered with great success to a united people for over seven years. He is welcomed to Chicago and to the office of THE LIVING CHURCH.

CHICAGO.—The Cathedral.—The Cathedral staff has been increased by the addition of the Rev. S. Gregory Lines, late of the San Bernardino mission, California. Mr. Lines is an energetic and enthusiastic worker and preacher, and he will find a great field of usefulness in his new home. In a highly complimentary notice, the San Bernardino Times says: "The Rev. S. Gregory Lines preached his farewell sermon yesterday and left for his home in New York, where he has been called by the serious illness of his brother. We regret the loss of Mr. Lines, even temporarily. During his residence with us he has, by his amiable disposition and indefatigable energy, made hosts of friends."

NORTH CAROLINA.

EPISCOPAL VISITATIONS.

MARCH.

28. Durham.
1. Ridgeway.
2. Middleburg.
4. A. M., Williamsboro, P. M., Oxford.
6. Goshen.
8. Gaston.
9. P. M., Weidon.
11. Jackson.
13. Halifax.
14. Scotland Neck.
15. Enfield.
16. Ringwood.
18. Wilson.
20. Kittrell.
25. Wadesboro.
26. P. M., Ansonville.
27. A. M., Ansonville.
28. P. M., Monroe.
30. St. Mark's, Mecklenburg County.

MAY.

2. Charlotte.
4. St. James's, Iredell County.
5. Christ church, Rowan County.
6. P. M., Lexington.
7. P. M., Company Shops.
9. Raleigh, Christ church; P. M., St. Augustine's.
16. Raleigh, church of the Good Shepherd; P. M., St. Mary's.
19. Tarboro, Convention.
24. St. Mary's, Edgecombe County.
26. Rocky Mount.
30. Louisburg.

JUNE.

2. Union Chapel, Wake Forest.
6. Fairtooth, Orange County.
13. Hillsboro.

Holy Communion at all morning services. Collections for diocesan missions.

THEO. B. LYMAN,
Bishop of North Carolina,

Raleigh, N. C.

WISCONSIN.

RACINE COLLEGE.—On Sunday last, the Rev. B. F. Fleetwood, of Chicago, preached by invitation of the St. James's Guild, a missionary society. His sermon was by request a memorial of James DeKoven of sainted memory, and was listened to with eager attention. It was an eloquent tribute to the character and career of the late warden, and contained sound lessons of wisdom drawn from his holy conversation.

VIRGINIA.

WILLIAMSBURG.—With one exception, says *The Young Churchman*, Christ church is the oldest in this country. Among its worshippers have been our

first President and his wife. The grandmother of the latter is buried here. The chancel contains the font from which Pocahontas received Baptism. Of the two Communion services belonging to the church, one was presented by Queen Anne, and the other by King George III. The church was injured during the civil war, by being used as an hospital by the Federal army. Funds are now asked for, to put it in repair. It is, indeed, a historical monument of (for this country) rare antiquity.

LONG ISLAND.

BROOKLYN.—All Saints' Church.—The following resolutions, relating to the resignation of the rector were unanimously adopted at a recent meeting of wardens and vestrymen, and are forwarded by them for publication:

WHEREAS, Certain articles having appeared in the public press reflecting on the Rev. Melville Boyd and purporting to give the reasons for his resignation from the rectorship of All Saints' church, therefore, be it

Resolved, That this vestry denounce said articles as false wherein they reflect on the character of Mr. Boyd as a clergyman, and equally false in the statement that the senior warden has ever made any complaint to the Bishop, or that any member of the vestry has in any way been instrumental in influencing Mr. Boyd in his determination to resign from the rectorship of All Saints' church.

Resolved, That the clerk of the vestry be and is hereby directed to have the above resolutions inserted in all papers that the articles referred to appeared in, and that a copy signed by the members of the vestry be forwarded to the Rev. Mr. Boyd. Signed—A. B. Richardson and John Hoagland, wardens; George Follett, Henry Bristow, Q. C. De Grove, O. M. Hitchcock, Simon Poey, William H. Marshall, Thomas A. Bond and Alonzo A. Uffendill, vestrymen.

The vestry also replied to Mr. Boyd's letter of resignation and referred to his long and effective work in All Saints' church in language which thoroughly refuted the spirit of the articles alluded to in the foregoing resolutions.

BROOKLYN.—Admission of Several Lay-helpers.—A most impressive service was conducted on Sunday, February 14th, in the church of the Redeemer, Brooklyn, by the Bishop, with the assistance of the Rev. Edwin Coan, and the Rev. C. Ellis Stevens. There were also present the Rev. Messrs. Charles R. Treat, William B. Walker, and Ferris Tripp. The following gentlemen were admitted to this important and most effective kind of Church work: Messrs. F. A. Parsons, C. H. Fletcher, E. A. Cauer, W. H. Atwater, Joseph Montgomery, James Noble, John McCullough, and W. D. Lyon, all of the church of the Redeemer, and Arthur Katto, of St. Matthew's church.

The Bishop, in his address, set forth the usefulness of this class of workers, of which there were already twenty-five in the diocese. The Rev. Mr. Coan alluded to the advantage of a special appointment of these men, both to the Church and to themselves; also observing that there are five thousand lay-helpers in London at this time. The Rev. Mr. Stevens spoke of the effectiveness of the organization as a safeguard against desultory work.—*The Churchman.*

GARDEN CITY.—The Cathedral.—An interesting service took place in the cathedral on Wednesday evening, the 24th inst., Gaul's sacred cantata, "The Holy City," being sung by the choir. A very large congregation assembled, many visitors coming from Brooklyn, while the trains from Hempstead and adjacent villages, were crowded. At 8:15 a shortened form of choral evensong was used; the Lord's Prayer, one chant, lesson, the *Magnificat* sung to a setting by Tours, the Creed, and a few collects. The offertory, a selection from Elijah, was beautifully sung by Mr. Holgate of the cathedral choir. Twelve numbers of "The Holy City" were rendered commencing with the lovely introduction, called in the text, "Contemplation," which was played by Mr. Woodcock on the Echo and Chancel organs. It is needless to say that the solo numbers were sung in the most artistic and expressive manner; the general verdict seemed to be that the gem of the evening was Mr. Campbell's solo, "I Saw a New Heaven," with the *Sanctus* sung in the distance by a concealed choir. The

choruses were given with perfect precision, the last chorus, "For Thine is the Kingdom," bringing the work to a brilliant finale.

CANADA.

TORONTO—Death of a Priest.—In Italy, at Allassio, on the Gulf of Genoa, on the 19th of January, passed away one who was, for many years, a prominent figure in the Canadian Church.

Born in Scotland in 1818, the son of a British officer, he was in early life brought up in the Presbyterian faith, which he renounced on examining for himself the Church's claims.

Emigrating with his family while yet a lad, he spent his younger days in the neighborhood of Lake Simcoe. After his Ordination by Bishop Strachan, in 1842, he did hard missionary work in various parts of the diocese, and was for eleven years stationed at Scarborough, which place he left in the year, 1853, to take charge of the church of the Holy Trinity.

In the synods of the Church he has always been, as the Bishop expresses it, "a very tower of strength," and in the battle for the faith and the liberty of Churchmen against a narrow Puritan spirit, men have for years looked to him to lead the way.

The Restoration of a Well-Known Philadelphia Lady.—Mrs. Margaretta A. Bair is the wife of a well-known undertaker, whose home is at Nineteenth and Filbert streets.

Did Mrs. Bair die, or did she continue her existence as a suffering and hopeless invalid, you ask? Neither to the one nor the other.

"We found her," he says in his report of the case, "as active and cheerful a lady as we could wish to see. She told us the story of her long illness and wonderful cure, and permitted us to put it in type for the benefit of other sufferers.

"Nearly twenty years ago I was attacked by rheumatism. At first it was in my fingers; then it went all over my body, and in 1870 entirely crippled me by settling in my feet. Finally it took its most persistent hold in my left arm and shoulder, causing me intense pain. It was so that if the sensitive part was touched ever so lightly, I would scream with agony.

"About this time, which was in the spring of 1881, my sister told me of a friend of hers who had been wonderfully helped by Compound Oxygen.

"With hardly a hope of success I began the Treatment. By Christmas, to my own and the surprise of all my friends, I was so much better that I could eat what other people ate, and could enjoy my meals as I had not enjoyed them for years previously.

"I am now well as I have any right to expect. I am no longer an invalid in any respect. My arm; it is restored just like the other! I can move about briskly. The pains have gone from my lungs and I have no more cough.

If you wish to know all about the Compound Oxygen, write to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, for their pamphlet. Sent free.

WHAT THE BIRDS ACCOMPLISH.

The swallow, swift and nighthawk are the guardians of the atmosphere. They check the increase of insects that otherwise would overload it. Woodpeckers, creepers and chickadees are the guardians of the trunks of trees.

A TEMPERANCE LECTURE.

Two colored barbers, one an old man and the other a young one. The young one took off his apron and started out of the door.

"You's gwain to get a drink, Jim?" asked the elder.

"Dat's what I's gwain to do."

"Go and get yo' drink. I yoost to do de same ting when I was young. When I was fust married, dah was a gin mill next to de shop wha' I wucked, and I spent in it fifty and sebenty cents a day outen de dollah 'a half I eahned.

'Gib me ten or twelve pounds po'terhouse steak,' he said.

'He got it and went out. I sneaked up to de butchah and looked to see wart money I had lef'.

'What do you wan?'" said de butchah.

'Gib me ten cents wuf of libber,' was my remark.

"It wuz all I could pay fur. Now, you go and get yo' drink. You'll eat libber, but de man wat sells yo' de stuff will hab his po'terhouse—de man in front eats libber. I aint touched de stuff fo' thirty yeahs, and I am eatin' po'terhouse myself."—Inquirer.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, In Scrofulous and Consumptive Cases. Dr. C. C. LOCKWOOD, New York, says: "I have frequently prescribed Scott's Emulsion and regard it as a valuable preparation in scrofulous and consumptive cases, palatable and efficacious."

A VIOLENT COUGH CONTINUED through the winter often brings Consumption in the spring. Soolthe and tone the irritated and weakened lungs with Hale's Honey of Horehound and Tar, and the Cough yields and the danger disappears.

IN hundreds of cases Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you.

To poison a well is one of the worst of crimes. It is worse to poison the fountain of life for one's self and for posterity. Often by carelessness, or misfortune, or inheritance this has been done.

The Dead Cannot be Raised, nor if your lungs are badly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and incipient consumption far surpassing in efficacy cod liver oil.

For Coughs, Sore Throat, Asthma, Catarrh, and other diseases of the Bronchial Tubes no better remedy can be found than "Brown's Bronchial Troches." Sold everywhere 25c. a box.

Mardi Gras Excursion to New Orleans. Only \$22.50 round trip; tickets good forty days—Good via Cincinnati or Louisville; good to stop off at Mammoth Cave, Nashville, Chattanooga, Birmingham, Montgomery, Mobile, Biloxi and the Gulf Coast resort.

Fullman Palace, Buffet Sleepers and Palace Coaches go via the Monon Route and visit the important cities of the South en route. Same rates to California via New Orleans as via the Northern lines.

For full information, descriptive books, pamphlets, etc., call on or address Wm. S. Baldwin, G. F. A., No. 183 Dearborn St., or E. O. McCormick, Gen'l. Northern Messenger Agent, 122 Randolph St., Chicago, Ill.

Bicycle for Sale. Fifty-inch bicycle, full roadster, half nickel, in good order, has been ridden only 1,200 miles. F. W. Anderson, 69 Dearborn St., Chicago.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me."

Purify the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

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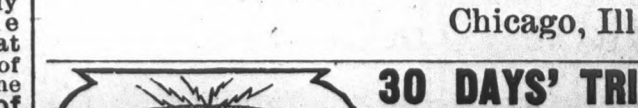
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