

The Living Church.

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

Vol. IX. No. 2.

CHICAGO, SATURDAY, APRIL 10, 1886.

WHOLE No. 388.

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The Living Church.

SATURDAY, APRIL 10, 1886.

"EVEN AS THOU WILT."

BY F. BURGE GRISWOLD.

Can God's sweet gifts to me,
Dependent be
On my own wish and will?
Is it as I may choose,
Or may refuse,
That Jesus will fulfil

My spirit with his grace,
Or will efface
His image from my soul,
And either reign within,
Or leave to sin
And Satan, all control?

Oh! dreadful power of mine!
Lord, I resign
My wish and will to thee,
So shall my soul aspire,
With strong desire
Thy holy child to be.

Washington, D. C., 1886.

NEWS AND NOTES.

THE Dean of Armagh, Dr. Reeves, has been elected Bishop of Armagh, to succeed the late primate, Dr. Beresford.

THE condition of the Bishop of Missouri is reported as somewhat improved. Many prayers will be offered for his complete restoration. His son is improving slowly but satisfactorily.

THE will of the late Archbishop of Armagh, Primate of Ireland, has been probated recently. Dr. Beresford left property of the value of £100,000. He bequeathed to the Church a portrait of himself.

THE catalogue of Nashotah states that since the death of Dr. Cole, seven thousand dollars have been added to the endowment fund, and by a legacy provision has been made for the ultimate endowment of another professorship. There are twenty students this year.

THE new Bishop of Blomfontein, Africa, the Rev. J. H. Knight-Bruce, was consecrated on the Feast of the Annunciation by the Archbishop of Canterbury. He succeeds Bishop Webb, who has been translated to the see of Grahamstown.

THE Bishop of Equatorial Africa, Dr. Hannington, suffered martyrdom on the eve of All Saints. Letters have been received in England giving an account of the last journey and its tragic end. "The noble army of martyrs praise thee!"

A "QUIET day" for women was held in the cathedral of Chicago on Tuesday, March 30th. The services and meditations were conducted by the Bishop. Although the day was inclement, the attendance was large. As in the diocesan Retreat held just before Lent, the Bishop was indeed a father to advise and teach, and a master in the spiritual life to feed and strengthen.

THE Rt. Hon. Wm. E. Forster who was the chief secretary for Ireland under the last Premiership of Mr. Gladstone, died on Monday. When Mr. Gladstone retired from the leadership of his party in 1875, Mr. Forster was generally named to succeed him. He declined the responsibility and Lord Hartington was chosen. Mr. Forster was the rector of the University of Aberdeen in 1875. He married in 1850, a daughter of Thomas Arnold of Rugby.

INTEREST in the missionary enrollment fund is increasing. Following the meeting in Philadelphia, a large and enthusiastic gathering at Wilmington, Del., was held last week under the presidency of the Presiding Bishop. The following is the list of the Central Committee of Organization: Isaac Welch, P. O. Box 941, Philadelphia, chairman, and Messrs. Alexander Brown, Lemuel Coffin, Geo. C. Thomas, Orlando Crease, Edward S. Buckley, W. D. M. Fuller, all of Philadelphia.

THE manner of filling the vacant See of Armagh is particularly Irish. The Primacy is attached to the see in question, but election by the Synod does not give title to the throne. The House of Bishops elect a Primate. If the elect happens to be the bishop of another see, he goes to Armagh, and the bishop elected by the Synod of Armagh, goes to the see thus vacated. Consequently Dr. Reeves who has just been elected bishop by the Synod of Armagh does not know of what diocese he may be bishop, and some diocese in Ireland may have a bishop in whose election its clergy had no voice.

THE new Bishop of Ely, Lord Alwyne Compton, was recently installed at his cathedral. He wore on that occasion the mitre and a red cope. The revival of the use of these ancient vestments is gaining ground in England. The cope is used by the Bishops of Ely, Lincoln, Truro and Nottingham. When the Fathers of the American Church visit London for the next Lambeth Conference, the fashion will be so far set that they may take heart of grace to import and use their proper dress at home. There are two or three mitres in this country, put on private exhibition to the faithful few, not yet for use.

THE council of the diocese of Florida held last week a special session for the election of a bishop. The choice fell on the Rev. Edwin G. Weed, rector of the church of the Good Shepherd, Augusta, Georgia. Mr. Weed is a graduate of the General Theological Seminary of the class of 1870, and has spent his ministerial life in the diocese of Georgia. He is a man in the prime of life, of conspicuous ability and winning traits of character. The diocese of Florida is to be heartily congratulated upon its choice. It is noteworthy that the Rev. Dr. Williams who was elected Bishop of Easton is also a resident of Augusta. We sincerely trust that Mr. Weed will not follow the example of his colleague, and say *Nolo Episcopari*. A great work awaits him in Florida.

MR. RUSKIN makes the following criticism on modern education, in a letter to *The Church Bells*. Its pungency will be appreciated on this side of the water: "Sir—Will you permit me in your columns to ask the editor of *The Spectator*, in reference to the article on education, in his last Saturday's issue, whether he has ever chanced to notice anything that either Mr. Thomas Carlyle or I, his pupil, have written on the subject during the last thirty years? and farther, what he, the said editor, understands by the term "education"? I know of nothing that has been taught the youth of our time, except that their fathers were apes and their mothers winkles; that the world began in accident, and will end in darkness; that

honor is a folly, ambition a virtue, charity a vice, poverty a crime, and rascality the means of all wealth, and the sum of all wisdom. Both Mr. Carlyle and I knew perfectly well all along what would be the outcome of that education. And I should be extremely glad to know what else was expected from it by the members of the School Board?—I am, Sir, your obedient servant, JOHN RUSKIN."

THE labor troubles in the Southwest seem to be approaching a settlement by arbitration. Many of the laborers have returned to work, and the blockade upon the railroads has been partially raised. It is estimated that there has been a direct loss to the railroads and employes of over four millions, while the indirect losses to the great interests of the country affected by the strike, would enormously swell the total of loss. It is harrowing to record that a collision with fatal results occurred on Friday at Fort Worth, Texas, between the police protecting a moving train and an ambuscade of strikers. The American people have no love for assassination. Murder and mob violence will recoil upon the aggressors and forfeit sympathy which might otherwise be felt and expressed for a legitimate effort to obtain justice. In this connection we note that the House of Representatives has adopted the bill to provide for arbitration between employers and the employed.

ACROSS the ocean, the agitation upon the subject of Home Rule for Ireland is increasing in England. Many of the papers predict the speedy downfall of Mr. Gladstone's ministry. The *London Times* says that "a policy which revolts alike Lord Salisbury, Lord Hartington, and Mr. Chamberlain, can never be the policy of the English people; nor can even the caucus with all its host of machine-made politicians arrest the emancipation of opinion that follows the independent action of those in whose hands lies the future of English politics." An immense meeting was held on Friday at the Guild Hall of London, the Lord Mayor presiding, to denounce the policy of the Premier. Every mention of the names of Mr. Gladstone and Mr. Parnell was greeted with a storm of disapprobation. It is announced that the Prime Minister will make a declaration of his policy as to Ireland on Thursday of this week. It remains to be seen if Mr. Gladstone is indeed "riding to his fall." Englishmen seem to resent the proposition of Home Rule as a threatened dismemberment of the empire. The Synod of Dublin adopted an important paper protesting against the proposal. The Churchmen of Ireland seem to fear that Home Rule means Rome Rule. The outlook is certainly encouraging for the advocates of Home Rule, though the (predicted) downfall of the Gladstone cabinet may delay its coming for the next decade.

THE clergy and laity of Chicago are quite indignant over the letter of the Bishop of Western New York to the *Churchman*, suggesting that the Presiding Bishop change the place of meeting of the next General Convention. The letter is as follows:

To the Editor of *The Churchman*:

It is said that even in Chicago (always hospitable) a desire is felt that the General Convention should meet elsewhere

next October. I hear the same from every quarter. The Presiding Bishop can change it "for any good cause." See the Constitution. Now, if a considerable majority of the bishops should concur in asking him to satisfy this general desire by calling us to meet in New York, I submit that the constitution would thus be duly honored and a great benefit secured.

A. CLEVELAND COXE,
Bishop W. N. Y.

Buffalo, March 23.

It would be a matter of considerable interest to know the sources of Bishop Coxe's information. The General Committee in Chicago having charge of the arrangements to be made, composed of the clergy of the city and representatives from each parish, is unanimous and enthusiastic in its interest in the approaching session. Between two meetings of the committee the sum estimated to be necessary to meet the expenses of the session, was raised by subscription; the walls have been secured, and the committee is actively at work arranging details. We can assure the restless Bishop of Western New York, that even he will not perceive that the proverbial hospitality of Chicago will be strained by his reception next fall.

GENERAL CHURCH NEWS.

ENGLAND.

The committee for erecting a memorial to the late Bishop of Lincoln have approved the designs of Messrs. Bodley and Garner, said by the Bishop of Nottingham to be "the most beautiful example of a sepulchral memorial the present age has seen." The plan is that of an altar tomb, above which rises a high tabernacle supported by flying buttresses containing a statuette of the Saviour in the act of benediction. The twelve Apostles fill niches round the basement. The Bishop's effigy is vested in mitre and cope, with the pastoral staff. The arms of the see of Lincoln and of the deceased prelate occupy the spandrels of the chief door. It will be placed in the first arch of the retro-choir of Lincoln cathedral.

In the four weeks from February 8 to March 8 the Church Missionary Society had 53 fresh offers for service in missionary work.

The installation of Lord Alwyne Compton, as Bishop of Ely, took place on Tuesday morning, at eleven o'clock, in the cathedral church of St. Etheldreda, at Ely. At the appointed hour, the new bishop with his chaplains, entered the west porch, and knocked at the great gates for admission. This being done, he presented to the dean, (the Very Rev. C. Merivale, D. D.), the mandate for his installation, which was read by the registrar of the diocese (Mr. Evans), whereupon a procession was formed, and the Bishop and dean proceeded to the altar, and after a pause for silent prayer, the Bishop presented the mandate of the Archdeacon of Canterbury (the Bishop of Dover) for his installation by the dean, who conducted him to his stall in the choir, and placed him in it, saying the second collect for the Ember Days slightly altered, with the clause, "Mercifully behold Thy servant Alwyne consecrated to the work and ministry of a bishop, and this day installed in the cathedral church of this diocese." The Bishop, dean, canons, and minor canons then proceeded to

the altar during the singing of an introit by Goss, "Stand up and bless the Lord," after which his lordship celebrated the Holy Communion.

Bishop Moorhouse, the Bishop-designate of Manchester, has now made definite arrangements to leave Melbourne, by the Peninsular and Oriental steamer Bengal, which is timed to arrive at Plymouth on Easter Tuesday, April 27, and in London on Easter Wednesday, April 28.

The Bishop of London lately ordained three ladies as deaconesses, in St. Michael's church, Paddington. The service was very imposing, the Bishop being assisted by six clergymen. Between forty and fifty deaconesses were present and a large congregation. At the close of the service the Bishop bestowed his license to act in the diocese of London on each deaconess, with the present of a handsome Bible.

IRELAND.

REVIVAL OF THE CLOGHER BISHOPRIC.—A special meeting of the Clogher Diocesan Synod, convened by the authority of the Bishop of Meath, was held in the Town Hall, Clones, on Monday, March 1st, for the purpose of considering the question of reviving the Bishopric of Clogher. The following resolutions were agreed to:—"That the revival of the Bishopric of Clogher is imperatively demanded by the necessity of the diocese, and should be carried into effect without further delay." "That inasmuch as the sum required for the endowment of the See of Clogher is now forthcoming by Mr. Porter's offer of £3,000, the diocese of Armagh be earnestly requested to agree to the immediate severance of the diocese."

A meeting of the United Diocesan Synods of Armagh and Clogher was held on Tuesday, March 16th—the Lord Bishop of Down and Connor presiding—when the Dean of Armagh, the Very Rev. Dr. Reeves, was elected Bishop of Armagh and Clogher.

MISSIONS.

All doubt in reference to the fate of Bishop Hannington has been removed by a letter which has been received by the secretary of the Church Missionary Society in London, from the Rev. Wm. Jones, the African who was the Bishop's companion through the Masai land to Kaverondo. The following extract gives the particulars:

Dr. Hannington, Bishop of the Eastern Equatorial Africa, I am very sorry to inform you, was wickedly murdered, along with fifty men, at Unyalla, on the banks of the Lake Nyanza, on the 31st of October, 1885, while attempting to go across to Uganda.

For eight days the Bishop was in his confinement, while his men were allowed to go about the place. On the eighth day the messenger sent to the great chief returned, and on the same night there was a great deal of drumming and shouting among the natives. When our men asked what was the cause of the shouting among the villagers they were told that the great chief had given orders that the Mzungu should proceed on to Uganda to see the great chief. On the following day all the Bishop's men were disarmed in the morning, after which they were caught and tied two by two together, and then confined in different huts. At 5:30 P. M. the Bishop and the men were taken to a bush far away from the village, those who led the Bishop leading the way. When they got to the place the dear Bishop and his cook were those whom they killed first by shooting them, and the men were speared. Four men in a most providential manner escaped from this scene of murder to tell me how the Bishop got killed, and also how their companions groaned under the spears of the people they never offended. Of the four men who escaped, one is a Christian from Frere Town, one is from

Rabai, and two are from Zanzibar. Their statement is precisely the same of the Bishop's death; but as to how they made their escapement is a mystery, to which I could not get a satisfactory account from either of them. The report is universally acknowledged by all the surrounding tribes, that the white man who went towards the lake is killed.

JEWISH MISSIONS.

Mr. Julien T. Davies, of the Board of Missions, was recently elected a member of the Board of Managers of the Church Society for Promoting Christianity amongst the Jews, Auxiliary to the Board. The following new local secretaries have been appointed, on nomination of the bishops of dioceses concerned: the Rev. Joseph Carey, D.D., for the diocese of Albany; the Rev. J. M. Hillyar, East Carolina; the Rev. Charles E. Craik, Kentucky; the Rev. J. B. Goodrich, New Hampshire; the Rev. W. H. Tomlins, Springfield; the Rev. R. Strange, North Carolina.

A special committee of which the Bishop of Central Pennsylvania is chairman, has issued an appeal for the Good Friday offerings of the Church, in support of which pastorals have been issued to their dioceses by the Bishops of Connecticut, Ohio, Virginia, Albany, Central New York, Massachusetts, Kentucky, Chicago, Northern New Jersey, Pittsburgh, and other bishops.

NEW YORK.

NEW YORK CITY.—A respectable and learned Jew was lately baptized in St. Stephen's church, by the Rev. Professor Hall, of the General Theological Seminary. The candidate was instructed for Baptism by Mr. Meyer Lerman, himself a Christian Jew, and one of the missionaries of the Church Society for Promoting Christianity amongst the Jews. This is another addition to the numerous Baptisms that have taken place in the same church, through the efforts of the same missionary. Baptisms and Confirmations take place also at Emmanuel chapel, the society's mission house in New York, where is located a flourishing school for Jewish children, under Miss M. J. Ellis. A brotherhood composed entirely of respectable Jewish Christians meets every week in the chapel. One of its members, a young man of much praise, is a student for orders in the General Seminary.

LOUISIANA.

THE BISHOP'S APPOINTMENTS.

- APRIL.
4. Oak Ridge, Prairie Mer Rouge, St. Andrew's; Bastrop, Christ.
5. Island.
6. Munroe.
8. Tallulah.
11. Pt. Coupee.
13. Bayou Sara, Grace church.
14. Laurel Hill, St. John's.
15. West Feliciana, St. Mary's.
16. Clinton.
18. New Orleans, St. Paul's.
21. " " St. Philip's.
23. " " Christ.
24. " " Trinity chapel.
25. " " Annunciation church; St. Anna's.
MAY.
2. New Orleans, St. John's church; Algiers, Mt. Olivet.
9. New Orleans, Trinity church.
The forty-fifth annual council meets on the second Wednesday after Easter, May 12, in St. Paul's church, New Orleans.

PITTSBURGH.

GREENSBURG.—On Sunday, the 28th of March, the rector, the Rev. J. B. Williams, presented to Bishop Whitehouse a class of six persons for Confirmation; after which the Holy Sacrament of our Lord's Supper was administered. Quite a large proportion of the congregation, together with said class, availed themselves of the opportunity of renewing their allegiance to the Great Head of the Church.

The Bishop's sermon which was very

good, was well received, and listened to with close attention.

LONG ISLAND.

BROOKLYN.—On Sunday last, March 28th, the Ven. Archdeacon Kirkby baptized seven adults, in the church of St. Ann. A month ago the Archdeacon baptized six others. These have all been won to the Church during his ministry in Brooklyn.

COLORADO.

EPISCOPAL APPOINTMENTS.—The Bishop desires us to announce the following changes: April 28, Alamosa, instead of as heretofore announced; May 5th and 6th, Leadville, Deanery meeting and organization; May 11 and 12, Villa Grove and Saguache; 18, Rawlins, Wyoming; May 22, Green River.

INDIANA.

GOSHEN.—The Bishop visited St. Alban's parish, the Rev. Sherwood Rosevelt, rector, on Friday evening, March 26th, and confirmed a class of fifteen. The Bishop preached a most excellent sermon, setting forth the nature and design of Confirmation and the authority for observing the rite. It is very encouraging to see so much interest taken in the services; large and attentive congregations greet the rector at every service. The Sunday school has nearly doubled in size since last fall. Every effort will be made to build a rectory this coming summer.

CHICAGO.

CHICAGO.—On Sunday morning, March 25th, Bishop McLaren administered the Apostolic rite of Confirmation to a large class at Trinity church. One of the class was a deaf-mute woman instructed by the Rev. A. W. Mann, who baptized her infant child just before morning service. In the afternoon, Mr. Mann held the usual service at St. James's church.

The visit of Miss Sybil Carter to Chicago has stirred up much interest on the subject of Missions. Miss Carter is the authorized agent of the Board of Missions. Her addresses to the Chicago branches of the Woman's Auxiliary have been very instructive, and will bear fruit in the increase of interest in the work of the Board. On Sunday Miss Carter addressed the Brotherhood of St. Andrew's at St. James's church.

JOLIET.—The Bishop's visitation of the Associate Mission; the Rev. John H. White, rector, the Rev. W. S. Sayres, associate rector, has been most auspicious. Arriving at mid-day on Saturday he was present at Evening Prayer at Christ church, and gave a most impressive address, taking for his theme, "Ye are the salt of the earth," etc. The services Sunday opened with the Celebration of the Holy Communion at 9 o'clock, at which, beside other humble worshippers, the St. Andrew's Brotherhood of the parish came to the altar in a body. At 10:30 Morning Prayer was said by the rector, the Bishop preaching on the "Lord's Temptation." Confirmation was then administered to a class of sixteen. After dinner and a terrible drive over muddy roads to Grace church, New Lenox, service was said in the midst of a large congregation, and after a sermon by the Bishop, Confirmation was administered to a class of six, presented by the assistant, the Rev. W. S. Sayres. Returning to Joliet, the evening service was said by the rector at the chapel of the Holy Comforter, the Bishop preaching from the text, "O woman, great is thy faith. Be it unto thee as thou wilt;" and a class of eight was then confirmed.

CLIFTON HEIGHTS.—St. Stephen's parish was visited by the Bishop of Maine, on Friday, March 26th. Twenty-one persons were confirmed, representing all ages. In one instance, there were three generations of one family. A large congregation listened with attentive interest to the Bishop's earnest sermon on the constraining love of Christ.

PHILADELPHIA. Missionary meetings were held under the auspices of the North-West convocation of Philadelphia, on Sundays March 21st and 28th; on the former at St. James's church, when addresses were delivered by the Rev. Drs. Daniel S. Miller and John P. Peters, and Herbert Welsh, Esq., who like his uncle, the late William Welsh, is devoting his time to the work among the Indians. On the latter Sunday the meeting was held at St. Chrysostom's mission, when addresses were made by the Rev. C. S. Daniel, missionary in charge, and Mr. John P. Rhoads.

The Bishop of Maine is at present filling appointments for the Bishop of the diocese, who, by the way, has returned improved from Fortress Monroe, and soon hopes to be at work again. Bishop Neely has held Confirmations at St. Timothy's, Roxborough; St. David's, Manayunk, (seventeen); St. Clement's, (seventy-two); Incarnation, (fifty-one); Emmanuel, Holmesburg; and St. Peter's, Germantown; and at several other churches.

On March 16th, a meeting of clergymen and ladies interested in the work of the Girls' Friendly Society resulted in the formation of a diocesan organization consisting of seven secretaries and four elected members. Mrs. Arthur Wells of Germantown, was elected diocesan secretary and treasurer.

On the eve of the Feast of the Annunciation, the new church of the Evangelists, the Rev. Henry R. Percival, rector, was formally opened, the Rev. Dr. James W. Robins using a form of dedication for the church and its appointments. The Rev. Dr. Henry J. Morton preached the sermon. On the Feast Day there were Celebrations of the Holy Communion at 6:30, 7:30, and 11 o'clock; at the latter the Rev. W. H. Longridge celebrated, and the Rev. B. W. Maturin preached. The present church takes the place of the old building, which was, with the exception of the tower, demolished some months since. It is in the form of a Basilicon of the age of Constantine, such as are especially found in Northern Italy. The length is 110 feet, the width 40. The choir and chancel take off 35 feet of the length. There is a plain open truss roof, with a plastered clere story, supported by stone arches and brick columns. There will be a stone porch in front with polished granite columns resting on lions' backs. The walls are of rough hard brick laid with open joints.

The Rev. Herman G. Batterson, rector of the church of the Annunciation, who was laid aside for some weeks by severe illness, has recovered.

On Sunday, March 21st, the Rev. Dr. Thomas Gallaudet of St. Ann's church, New York, held three services in Philadelphia, with a view to interesting Churchmen in the work among the Deaf-mutes; in the morning at the church of the Holy Apostles, in the afternoon at the church of the Holy Trinity, and in the evening at the church of the Incarnation. The services were attended by a number of deaf-mutes to whom the services and sermons were

interpreted by the Rev. Henry Winter Syle, the first deaf-mute ever ordained priest. Dr. Gallaudet spoke of the peculiar difficulties which beset the work, the needs of a permanent church and missionary headquarters. He showed from a report that there were 800 deaf-mutes in Philadelphia, and 2,000 in the missionary district.

FOND DU LAC.

NASHOTAH.—On Thursday, the Feast of the Annunciation B. V. M., Mr. J. Jameson, Superior of the Bishop Welles Brotherhood, was admitted to the holy Order of Deacons by his Diocesan, the Rt. Rev., the Bishop of Fond du Lac. Matins were said at 9 A. M. At 10 A. M. a procession was formed, consisting of cross-bearer, seminarians in cassock and cotta, clergy and candidate for Orders, and the Bishop, and advanced up the nave, singing "The Son of God goes forth to war." The sermon was preached by the Rev. Dr. Adams, and the candidate was presented to the Bishop by the Rev. Prof. Riley. After the imposition of hands the Celebration of the Holy Eucharist was proceeded with, the newly ordained deacon reading the Gospel and administering the chalice. The whole service was most solemn and impressive, and the altar looked most bright and dignified with its "many lights." Mr. Jameson has been engaged in missionary work at Antigo, and now that he is ordained hopes to administer Holy Baptism to a large class of converts that he has made.

FLORIDA.

DIOCESAN COUNCIL.—In accordance with the call of the standing committee, the clergy and lay deputies of the diocese of Florida met in special council at Tallahassee on Tuesday, the 30th of March. The double purpose of the council was to finish the work of paying the diocesan debt, and to elect a bishop for the vacant see.

The council was opened with the saying of Morning Prayer, and the celebration of the Holy Eucharist, the Rev. Dr. Carter, rector of the parish, being the Celebrant, and the Rev. Dr. Scott of Pensacola preaching the sermon. It was thought best to organize the council at once, although a respectable minority of the clergy and laity could not reach the city until the afternoon. This was done immediately after the services were ended, the venerable Dr. Scott being elected president. The session was then adjourned until after the evening service at half-past seven o'clock. A meeting of the lay delegates was called for four o'clock in the afternoon, at which time, through the persuasive eloquence of Col. Daniel, the Chancellor of the diocese, and the good will of the delegates, the whole balance of indebtedness was raised. The same spirit of generous feeling, and earnest desire to further the best interests of the Church in Florida that was shown at this meeting, characterized the whole proceedings of the council.

The evening session found an excellent attendance of both clergy and laity, the number of those who had come from a great distance, and from the midst of Lenten duties, showing the deep interest that was felt in this call.

The first business of the council was quickly disposed of by the report of the special committee, of which Col. Daniel was chairman, showing that, while at the time of the death of Bishop Young the debt was \$5,748.35, there had been raised since, from past-due assessments and in pledges and money, the sum of \$5,773.53.

The council then entered upon the special business for which it had been summoned, the election of a bishop for the vacant see. The canon of the diocese provides that the clergy shall elect, and the laity confirm, the choice of the bishop; accordingly the clergy withdrew to the sacristy, after the whole body had invoked in silent prayer the guidance of the Holy Spirit. There were no nominations, each one voting for the man of his choice. Nine ballots were had, with no result, when the council adjourned to the next day.

On the morrow the council reassembled at nine o'clock, the Holy Eucharist having been celebrated at half-past seven, as it was each day of the session. The committee appointed to determine the salary of the bishop reported a resolution that it should not be less than \$2,000, the council adopting the report. The clergy then withdrew to continue their work of balloting, the laity meantime organizing as a separate body to discuss questions of finance.

Meantime the clergy had been fruitlessly talking and balloting; the votes being just as scattering as the night before. A committee of conference of clergy and laity seemed the only resort, and to it the clergy left the question, with the result that it recommended the election of the Rev. Edwin Weed, of the church of the Good Shepherd, Augusta, Ga., who was speedily nominated to the laity, and accepted by them, the vote in each case being made unanimous by the hearty acquiescence of all.

The Bishop-elect was at once notified of his election, and at the evening session a telegram was received from him, which, while of course it stated nothing definitely, encouraged the council to feel that their choice had not been made in vain.

Thus closed the special duties of a most harmonious and earnest council, and the spirit shown by them is the spirit of the whole diocese which they represent.

MARYLAND.

The address delivered by Bishop Paret at the Pre-Lentens held in Washington and Baltimore has been printed in excellent pamphlet form, and, like whatever he writes, is direct, readable and fresh. It is called the Method and Work of Lent, and deplors "specialism" in services and "fussiness" in work.

Says he, "It is not an easy thing to improve the Prayer Book. The whole Church of the nation * * is recoiling from the task it undertook, dissatisfied with its own efforts." This appears to be the attitude of the diocese, so far as it can be learned. The Bishop warmly protests against "stuffing the Prayer Book" whether by legislation or by individual action. A good Lenten discipline, says he, would be strict obedience to the law of the Church just as it is, minus all self-willed fancies.

The financial growth of the parish of the Ascension, Washington, the Rev. Dr. Elliott, rector, is one of the best evidences of his fidelity and efficiency. In 1872, the year before the late bishop became honorary rector, the present rector being his associate (though the actual) rector, the total contributions of the parish aside from the clergyman's salary was barely \$2232; for each of the thirteen years since, the average contributions only have been at least \$18,000 or eight times the old totals! The entire value of the parish property in 1872, was about \$18,000, now \$170,000. During a certain period of eighteen months only \$23,500 were secured toward the debt—a incumbrance now

happily provided for. Since September last, twenty-two new pew-holders have been added and twenty-two others have returned since the payment of the forbidding indebtedness. In only a few months past the revenue has been increased by the sum of about \$2,450.

The Rev. Dr. C. H. Hall, of Holy Trinity, Brooklyn, has lately visited his former parish, the Epiphany, Washington, preaching twice there and once in St. John's on the same Sunday. On Monday his many friends had an opportunity of meeting him at the weekly reception of Dr. Giesy, at the hospitable rectory.

The law requiring registering of parish voters is not (as has been published) that of Congress, but of the State of Maryland (1798), and thus for the whole diocese. The voter must be a male, twenty-one at least, a member of the P. E. C. of the U. S. A., (construed to mean by Baptism); resident in their parishes, (this in Maryland—in the district no longer necessary, owing to a law of Congress); the renter of a pew or part of one, or a contributor of at least two dollars to parish support, and all must be registered at least one month prior to Easter Monday.

SOUTHERN OHIO.

COLUMBUS.—On Sunday, March 21st, Bishop Knickerbacker administered the Apostolic rite of Confirmation, at Trinity church, to a large class presented by the rector, the Rev. C. H. Babcock. One of the class was a deaf-mute, prepared by the Rev. A. W. Mann, who was present as interpreter.

SPRINGFIELD.

CHAMPAIGN.—The past week has been one of peculiar interest to the people of Emmanuel church. Daily services are held during this season of Lent, but in addition to these there have been special sermons on several days of the past week—that on Tuesday, March 30th, by the Rev. F. W. Taylor, of Danville; Wednesday, by the Rev. R. Mackellar, of Rantoul; Thursday, by the Rev. S. P. Simpson, of Bloomington; and Friday, by Bishop Seymour. There was also a short service and meditation by the Bishop on Saturday morning, April 3d; and he was present again April 5th, having spent the intervening Sunday in Danville. All these services and sermons were of great interest. The sermons and meditations by the Bishop, in particular, were of great attractiveness and power. They will not soon be forgotten by those who heard them. The services on Sunday (mid-Lent) were taken as usual by the rector, the Rev. D. W. Dresser. Two persons were confirmed in the evening.

DANVILLE.—The Bishop visited Holy Trinity parish, the Rev. F. W. Taylor, rector, on Refreshment Sunday, and confirmed a class of eight, who also received their First Communion. The candidates were presented after the sermon at the choral celebration of the Holy Eucharist. The Bishop preached a powerful sermon upon the Sacramental system of the Church, taking as his text "Whoso eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in Him," and illustrating with great force and depth of thought the lessons of the Gospel for the day.

In the evening the Bishop preached again from the text, "He shall stand fast forevermore as the moon, and as the faithful witness in heaven," presenting a magnificent argument for the continuity of the Church of God and the efficacy of sacramental grace. Large congregations attended both services.

Holy Trinity church has recently been handsomely papered in terra cotta, blue and gold, a beautiful oak reredos has been erected behind the altar, and a furnace has been substituted for the former imperfect and unsightly heating apparatus.

DELAWARE.

WILMINGTON.—Never has the diocese of Delaware seen such a large, enthusiastic, and altogether successful missionary meeting as that held in the Opera House, Wilmington, on the evening of Tuesday, March 30, in the interest of the Million-dollar Fund. The auditorium, seating in the neighborhood of 1500 people was filled top and bottom, notwithstanding the heavy rain falling at the time. Visitors, clerical and lay, were present from the dioceses of Pennsylvania and Easton, as well as from different parts—some the most distant—of Delaware. The arrangements for the meeting were in the hands of a committee of Wilmington clergymen, consisting of the Rev. Henry B. Martin, M. D., the Rev. T. Gardiner Littell, D. D., and the Rev. Charles E. Murray. About 200 people arrived from Philadelphia on a special train. Among many prominent men in the audience, were noticed a number of divines of other denominations, and several priests of the Church of this and other dioceses. Upon the stage were seated the Rt. Rev. Dr. Lee Bishop of Delaware, and Primate, presiding, and twenty-seven other clergymen. The music was led by a boy choir consisting of about 50 boys and young men, from Philadelphia, and about 25 boys and men from St. John's, Wilmington, all under the direction of Mr. Edward Giles, of Philadelphia. The audience rose and sang, "The Church's one Foundation," after which devotional exercises were conducted by the Rev. Henry B. Martin, M. D., of Trinity chapel, Wilmington.

Addresses were made by Bishop Lee, the Rev. S. D. McConnell, rector of St. Stephen's church, Philadelphia, who explained the details of the enrollment plan, the Hon. M. Russell Thayer of Philadelphia, the Rev. W. N. McVickar, rector of Holy Trinity church, Philadelphia, and the Rev. Dr. Langford, secretary of the Board of Missions.

After the hymn, "All hail the power of Jesus' Name," and the doxology, had been sung, the Bishop gave notice that the diocesan treasurer of the fund and the parochial collectors would soon be announced, and dismissed the large assembly with his blessing.

TEXAS.

GALVESTON.—The Bishop visited Grace church on the third Sunday in Lent, March 28, and confirmed a class of eleven persons who all made their first Communion. The Bishop celebrated and a very large number received the Holy Eucharist. The Bishop preached an able sermon on the words of David, "My sin is ever before me." The young ladies were dressed in white, some veiled. It was a beautiful and solemn service. The class had been carefully instructed in the Catholic Faith, and its responsibilities, by the Rev. Jas. L. Berne.

MINNESOTA.

NORTHFIELD.—Never, since the organization of All Saints' parish, has a Lenten season been so faithfully observed as is the present one. The daily evening service and sermon, by the rector, the Rev. A. B. Hill, is attended by a large and deeply interested congregation. Thus far, the sermons have been

devoted to explaining and defending the customs and doctrines of the Holy Catholic Church, and are plain, practical, and eloquent. Holy Communion is celebrated weekly, at 8:30 o'clock Sunday morning, with a fairly good, though not full, attendance of communicants.

During the winter, the rector delivered a series of lectures, in connection with the weekly Friday evening services, on the History and Use of the Book of Common Prayer. Beginning at the title page he carried his hearers, through a most interesting and instructive course, to the end of the Prayer Book. The lectures proved a fitting preface to the course of Lenten sermons in progress.

ALABAMA.

MOBILE.—The annual bazaar for the benefit of the Church Home for Orphans has just closed, and the financial result, in spite of the dull times and low prices of cotton and lumber (the chief staples), shows a gratifying increase over that of last year. This too, in spite of the fact that during the two days in which it was held—Monday and Tuesday before Ash Wednesday—the weather was decidedly unpropitious, being either rainy or quite cold. It shows that the institution has a strong hold upon the affections of the Church people, not only of Mobile, but throughout the diocese. Great credit is due to the untiring efforts of the president, Mrs. Dr. Ketchum, who was ably seconded by the vice-presidents, Mrs. Quigley, for Trinity, Mrs. Harry Jones, for St. Paul's, and Mrs. H. Tonsmeire, for St. John's church.

When the Church Home for Orphans was first established in Mobile, just after the war, the question of its support was a very serious one. There was very little money in the country and the parishes throughout the diocese were having such a hand-to-hand fight for bare existence they had no funds to spare for diocesan work. Yet there were little children without father or mother, whose destitute condition demanded the Church's care. *Something* had to be done, so the Bishop appealed to the women of the Church in Mobile, and as always, they responded gladly and promptly to the call. They solicited contributions of edibles, of fancy work and sewing of all kinds, and securing a hall down-town proceeded to hold their first bazaar. Their efforts met with the most gratifying success, and the homeless orphans were provided with shelter and food. From that time to this, the bazaar has been held regularly every year, though in some seasons its receipts have fallen so low as to make it a question as to whether some other means should not be adopted for the maintenance of the Homes. But the Bishop has managed affairs in the most economical and business-like manner, and in the years when there was a small surplus over the amount needed for running expenses, it was permanently invested, so that the interest from this fund is of material assistance in the "years of drought."

HUNTSVILLE.—The church of the Nativity, the Rev. J. M. Banister, D.D., rector, has now a boy choir which, after several weeks of hard work in training, rendered, on a recent Sunday afternoon, the full choral service. Processional and recessional, chants, creed, hymns and prayers went up with a spirit-stirring heartiness that well becometh the worship of Him who is accustomed to the songs and praises of the heavenly hosts.

The Household.

CALENDAR—APRIL, 1886.

11. 5th Sun. (Passion) in Lent.	Violet.
18. 6th Sunday (Palm) in Lent.	Violet.
19. Monday before Easter.	
20. Tuesday before Easter.	
21. Wednesday before Easter.	
22. Maunday Thursday.	
23. GOOD FRIDAY.	
24. Easter Even.	
25. EASTER DAY.	White.
26. Monday in Easter.	White.
27. Tuesday in Easter.	White.

HIS WILL BE DONE.

BY HARRIET W. FRENCH.

O'er flint-strewn heights—through paths unknown,

'Neath threatening skies and all alone,
I struggle on through dark'ning days,
Nor may I choose amid the ways.
One chooses for me—this I know—
And knowing, feel 'tis better so,
Since He has proved His love to me
By gifts of wondrous mystery.
His love is wisest—here I stay,
How'er His storms my soul affray.
His Will be done.

How can I dure this heavy load,
My strength so slight, so rough the road,
Bereft the friends, once quick at need,
My falt'ring steps to aid or lead?
No more for me, Love's tender cheer
Shall lessen trial, soothe each fear.
In days like these, I only know
To lean on Him whose sharpest throe
Came through the utter bitterness
Of earth's supremest loneliness.
His Will be done.

Harder each day grows Life's dull pain,
Each morn my grief seems new again,
I know no "Why"—nor can I guess
What may be meant by this distress,
But, fair beyond my fairest thought,
A Friend, who much for me has wrought,
Bends over me a face benign
Above whose Beauty thorns entwine,
Whispering "My Fellowship Divine
'Taste thou in sorrow's bitter wine."
His Will be done.

Ah, He who shared our human woe
Doth still our souls in suffering know
And brings to Canaan's honey springs,
Through years of desert wanderings,
He only, aching hearts can balm,
In Him alone is ceaseless calm,
And since e'en wind and storm fulfil
His loving purpose, strong and still,
And drive us, tempest-tost, to rest
In the sweet safety of His Breast,
His Will be done.

March 18, 1886.

A NEW YORK surrogate's court has before it the question, "Is a belief in faith cure an evidence of insanity?"

It is said that Judge David Davis got his great fortune by being compelled to take eighty acres of land near the village of Chicago, when he was a young man, for debt. The land is now in the heart of the city.

Shun such as lounge through afternoons and eves,
And on thy dial write, "Beware of thieves!"
Felon of minutes, never taught to feel
The worth of treasures which thy fingers steal,
Pick my left pocket of the silver dime.
But spare the right—it holds my golden time!
—Holmes.

A LIGHT-HOUSE keeper was once asked how many ships he saved. He could not tell; there were hundreds that passed every day and profited by his light, but none ever reported. If, however, the light were to go out, the wrecks upon the shore might form a basis for an estimate. We will strive to keep our lamp burning even if no one should report profit received thereby. We know there are passing ships. "We look not at the things which are seen, but at the things which are not seen."—*St. Chrysostom Parish Paper.*

A JAPANESE gentleman never intrusts the making of tea to his servants on company occasions, but performs the operation himself. Who would live in a country where a great awkward man goes dawdling about with the cups and saucers? In America, thank fortune! we have servants who can be intrusted with everything in the housekeeping line. They not only make tea for their masters and mistresses, but for their mothers and sisters to boot, not to mention cousins by the dozens and of every degree of consanguinity.—*Boston Transcript.*

DR. MOORHOUSE, the new Bishop of Manchester, may fairly be described as a self-made man. His father, a cutlery manufacturer in Sheffield, intended him to take up and carry on the business which he had created; but the young man was so bent on entering the Church that, having to spend the bulk of the day in the warehouse, he pursued his studies in the People's College from 6:30 till 8:30 in the morning, and from 7:30 till 9:30 at night. The parental assent to his design being at length granted, young Moorhouse entered St. John's, Cambridge, and while there considerably distinguished himself.

No, young man, no, you do not "have to know much about cards to play progressive euchre." In fact, the less you know about anything the more you'll play cards. The most expert card player and most successful gambler we ever knew was a man in Denver who spelled God with a little g and two d's, swore every time he said anything, lied every time he swore, and could be safely trusted to steal anything he could hide in his hands. Card playing may require fine culture and high training, but somehow the lives of the best experts do not seem to indicate this.—*Burdette in Brooklyn Eagle.*

CROWFOOT, chief of the Blackfoot Indians, received a perpetual pass over the Canadian Pacific railroad. In acknowledgment of the courtesy, he wrote: "Great chief of the railway, I salute you; O chief, O great! I am pleased with railway key, opening road free to me. The chains and rich covering of your name writing, its wonderful power to open the road, show the greatness of your chieftness. I have done." This epistle, says the *Chicago News*, shows the superiority of the red man. An ordinary white legislator would have shoved the pass into his pocket and grumbled because the privileges did not include palace-car and lunch-counter rights.

A PRAIRIE dog trap, says a Kansas paper, is ingenious. Place a headless barrel over the prairie dog's hole and half fill it with fine sand. The little burrower will soon scratch his way to the top of the same, but the fine sand falls into the hole and fills it up, and it cannot dig another through the half fluid particles, neither can he climb up the sides of the barrel. All he can do is to reverse the familiar lines of Virgil and exclaim: "The ascent to the upper air is easy, but to recall one's steps and re-enter Avernus how hopeless the attempt!" This is, without doubt, the way in which the prairie dogs in Central Park were captured.

ON a recent Sunday, a remarkable incident took place at St. Augustine's church, Stepney, when the Rev. M. Rosenthal baptized four converts from Judaism. After the second lesson the choir went in procession to the font, the cross-bearer taking up his stand immediately behind the officiating

priest. The service was read in English, but as two of the converts understood but little of that language, the questions were put to them in Hebrew. Amongst the witnesses were several converted Jews. The vicar of the church, the Rev. Henry Wilson, and two of the St. Peter's Sisters take much interest in the welfare of these Jews. The ceremony made a great impression upon the large congregation that had assembled. It will be remembered that at this church the Holy Eucharist is offered in the Hebrew tongue every month for the benefit of those converts who do not understand the English language.

MENTION is made in English papers of the recent death, at the age of fifty-nine, of Charles D. Morris, Collegiate Professor of Latin and Greek in the Johns Hopkins University, Baltimore. He was a son of Rear-Admiral H. G. Morris, of the British Navy, and was born in Charmouth, Dorset. He graduated from Lincoln, Oxford, in 1849, and three years later became Fellow of Oriol. He came to America in 1853, and was for a time rector of Trinity School, New York, and subsequently master of a private school at Lake Mohegan, near Peekskill. He was then made a Professor in the University of the City of New York, and from that position he was called in 1876 to the chair in the Johns Hopkins University, which he held until his death.

ATTENDANCE OF CHILDREN AT CHURCH.

BY THE BISHOP OF VERMONT.

There is no more important part of the trust which is committed to the bishops and clergy of the Church than the care of the Christian education of her children; what our Lord describes as the feeding of His lambs.

The Sunday school may be a great help to the pastor in the religious instruction of the children of the parish and others; and when it is ordered wisely, and its work done faithfully and lovingly, it will be a means of great good, but, like all human arrangements, its operation needs to be watched lest some unsuspected evil should come of it. Such an evil, I apprehend, may, and often does, result from the times appointed for the session of the Sunday school. If that is held immediately before or immediately after the time of morning service in the church, there is danger that many of the children will not attend the public worship. When the time occupied in Sunday school—about an hour usually—is to be added to the hour and a-half of the morning service, the confinement seems to be quite too long for children, and many parents, with much appearance of reason, will excuse their children from that service. And in case the second service be held in the evening, such children will hardly attend the public worship at all.

And this must be considered as a serious evil. The attendance of children at the public worship of the Church is one of the best means for training them in the knowledge and love of things divine. They should therefore be taken to church quite early in life. While still very young they can be taught, and should be encouraged to take some part in the worship, to join in the Lord's Prayer and the Creed, and to use some of the responses and amens. This will be pleasant to them, for they like to be associated with older people and do what they see them doing. To imitate those who are older is one of the strong

impulses of a child's nature, given to it most graciously to make the fitting for after life easy and delightful.

When children are old enough to read, they should be encouraged to join in all parts of the Common Prayer, the Psalter, the responses in the Litany, and the Commandments. Children who are taken to church have very soon right notions of the prayers which they use; and long before they could give to others any account of the matter, they are getting right impressions of the instruction given, the meaning of the lessons read from Holy Scripture, and the sermons. And these impressions, we should remember, have the advantage of those first made upon the mind and heart and are the most abiding in their hold and influence on the maturer life.

The training of our children in worship by having them join in the public service, is therefore a most necessary part of their Christian education. Without this, however carefully taught at home or in the Sunday school, they seem to be growing up outside of the Church; baptized and made her members, but having no present relation to their spiritual mother; no part in her confessions, her intercessions, her thanksgivings; in that worship by which her members maintain their intercourse with their Head, their nearness to their covenant God.

And there is danger that the young, thus growing up without sharing in her worship, should have little regard for the Church in which they were baptized, and wander from the fold. What is that which keeps the majority of our congregation steadfast in their attendance at church, and warm in their affections toward her? It is the benefit which they find in the use of the public service. It is the attraction which the holy words of prayer and praise have come to have for them, because they have so often used them and found them most appropriate to their needs; because so often, when they have been helped in their devotions in church, they have found in their calmed and comforted souls the fulfilment of our Saviour's promises of peace; in their own experience, the assurance "it is good for us to be here." But children who do not attend the public worship of the Church are shut out of that sweet attraction of her service, and have no opportunity to learn and love "her heavenly ways."

"Train up a child in the way he should go, and when he is old he will not depart from it." But the beginning of this training of the child should be made early. He should not be able to remember the time when he did not use his Prayer Book; when he was not moved by the sublime words of devotion; when he did not feel the deep pathos of the Litany; when his heart was not uplifted in the *Te Deum* and *Gloria in Excelsis*; when he was not learning something of his duty and of God's fatherly love, in the prayers for all conditions of men, for the sick, the orphans, and the widows, and all the suffering—when, in short, he was not growing in that love and appreciation of the service which will keep him steadfast in his devotion to the Church.

I would recommend that one Sunday in each month the service at Evening Prayer should be especially for the children. They should be taught to take a prominent part in the services, especially in the music, and instead of the ordinary sermon there should be public catechising. If this is, as it should be, carefully prepared by the

pastor so as to bring out in detail, one after another, the various parts of our summary of Christian teaching, it would be found very profitable to adults as well as the children. In some parishes I would even advise that such a service should be held each Sunday.

Wherever the second service has but small attendance, compared with that of the morning, the congregation being mostly of the same persons, I believe such arrangement would be very advantageous. The service should be made attractive by hearty music and spirited responses, so as to secure the presence of all the children of the parish, and for the elder people of the congregation, I am quite sure it would be more profitable to them, and more interesting, to have some well-digested instructions, on the principal and essential things in our religion, than to listen to a second formal sermon.—*Convention Address.*

"AUNT SABINA," TWENTY YEARS AFTER THE WAR.

From The Southern Churchman.

"Yes, chile, you is white and I is black, but I want you to eat some 'o my turkey dis Christmas, in 'membrance of old marse and Miss Ellen." Thus spoke "Aunt Sabina" twenty years after the war. I had passed through many vicissitudes since, as a child, I had left my southern home. I had taught for a living, first in one place, then in another; was sometimes quietly content, sometimes miserable—never very happy—and now I had been wafted on the wings of fortune back to my native State, finding among the relics of former times my "old mammy," Sabina—one of the few who held me in remembrance. With her frugality and industry had brought their usual compensation—a home and all necessary creature comforts. The kind, big heart that had loved me as a child yearned over me still, and had done so since our parting twenty years ago. Yes, "I was white and she was black," but twenty years ago little cared I, as, nestling close in her sable arms, I was soothed to sleep by the music of her lullaby.

It was, therefore, with pleasure that I accepted her honest hospitality, and hailed with delight the day when "Uncle Jerry" with his sleigh (made smart for the occasion), appeared to conduct me. The air was crisp and cold, though the sun shone bright, and as we slipped along to the music of the bells present cares were for the time forgotten, and old memories filled my mind and heart.

"Uncle Jerry" might have been "a diamond in the rough," but, man like, he failed "to catch on" to the little modifying ways which "Aunt Sabina," by her womanly intuition, so adjusted herself to, and so evidenced in her manner and bearing that we sometimes laughingly called her "the dusky duchess." "Uncle Jerry" was slow of speech, slow of action, slow to adopt innovations. He sat dangerously near the edge of the sleigh, lest his proximity might profane my sacred person, and save an occasional "whoa" or "git up," almost an unbroken silence was maintained. "Aunt Sabina's" match had always been considered in the family rather as a *mesalliance*, but, after all, negative virtue is better than positive evil, and "Uncle Jerry" was certainly non-offensive. After a ride of several miles I was not sorry to reach "Aunt Sabina's," as the keen, frosty air was beginning to make my ears tinglingly responsive to its touch. It was with stiff limbs that I hobbled into the sit-

ting room, where the yule log was sending forth a generous glow. Such a comfortable room was this! free from the inevitable cracked ware, stuffed window pane, or dilapidated door sill, so characteristic of the average negro cabin. Cabin, indeed! "Aunt Sabina's" was a cosy little cottage, containing sitting room, dining-room, kitchen (all separate) and guest chamber, into which, as "Aunt Sabina" said (treason as it was to her race), "no nigger had ever entered." "Best, chile," said she, "brush your pretty hair, and then come to the fire and let me see you good, and try to find my baby's eyes, if nuffin mo'. Oh, them old days, long ago, honey! I carried yer jist like a feather; now yer is done growed so till yer own pa (bless him), if he was live, wouldn't know yer." We were not long in establishing ourselves around the ample hearth, where the ruddy blaze, as it leaped up the chimney, seemed to carry us back to Lang Syne. Like a true Virginia housewife, "Aunt Sabina" made dinner the centre of her domestic ambition. Bustling around, she seemed to dissolve difficulties and smooth the way to a repast such as is only seen in "old Virginia." One of everything that had life on the place fell a victim to that feast. Vegetables, sauces, cakes, pies—all composed that marvellous *menu*—served not in the approved courses, to be sure, but upon dainty table damask, and with such appointments as proved "Aunt Sabina" had not forgotten the days of her youth, or "Miss Ellen's ways." "Uncle Jerry" must have vanished into thin air, and not an urchin was to be seen; only "Miss Ellen's chile" sat down to that table. "Aunt Sabina" served as waitress, laying aside for the moment her character as hostess, or, indeed, wonderfully and not ungracefully, acted in the dual capacity. Meats and sweets demolished, coffee came next, the delicate aroma of which no coffee has ever surpassed. While sipping this, Aladdin like, the scene changed. All was cleared away, and "Aunt Sabina" "squared" herself for a chat. "Is you forgot dat war, chile, what brought so much and took so much?" said she, poking with her foot the lower log to make the blaze so encouraging to reminiscence. "You is? Well, I mus' say you don't miss much, least ways much as was cheerin'." I seed poor missus fro nuff trouble to break her heart. Indeed, I ain't never been sho it warn't broke. When she closed her eyes in deaf, dese war de last words she said, 'Dey is all gone, Sabina; none left 'cept you and baby.' Yes, Marse John he give up de fust year of de war. 'Peared like he lost heart and spirits after Marse Willie he listed; and de day dey brought Marse Willie home, poor old marster he fell down like some dead pusson, and warn't never no mo' count till he died. Marse Willie, you know, was all dey had 'ceptin' you—you was de baby. 'Peared like nuffin' would do young marster, he must jine de soldiers. So he did, and one summer day dey brought him home mortal struck. 'Mammy,' sez he, as I laid him on de bed (missus had done fainted at de news), 'Mammy,' sez he, 'it's all over wid me; wrap me in de flag I die for, de flag of freedom.' 'Hush, chile,' sez I; don't you talk 'bout deaf and freedom and flags; you jist keep still, and git well for mammy.' But he shook his head and shut his eyes, and dat night he died. Poor young marse! We laid him out, Jerry and me. We studied 'bout dat flag and freedom—it 'peared kinder mixed—but de boy was gone; he was free, least ways. We spread de flag, all a shinin' wid stars, over him, and all I said was, 'De Lord save him, and take him up yonder 'mong His own shinin' stars.'"

We were crying, "Aunt Sabina" and I, when "Uncle Jerry" came to take me home. I pressed those loving hands, telling her, in bondage or freedom, she was all the same to me—my own loved mammy. REBECCA G. BASSELL.

HINTS FOR HOUSEWIVES.

BOILED RICE.—Boil the rice with just enough water to cook it tender. Before stirring, heat a half cup of butter and pour over it, covering closely for ten minutes. Stir well, and serve.

ANOTHER correspondent writes us in regard to the cement made of litharge and glycerine. Directions for making this cement were given in our issue of August 29th, 1885. Some of our readers have put it to the test and found it to all that was claimed for it.

DAINTY calendars may be decorated with flowers suggestive of the different months, and, threaded, upon satin ribbon, make a particularly attractive wall ornament. These cards are also very useful as souvenirs, or may be used as birthday cards or mementoes.

BEAN OR LENTIL SALAD.—Boil either Lima or white beans or lentils in water, with an onion, a little salt, and a bunch of parsley, until tender. Drain in a colander. Mix well with a tablespoonful of oil, half a cup of vinegar, a very little chopped thyme, and serve. String beans may also be served in the same way. A very nice relish with cold mutton or veal.

COFFEE JELLY.—Make a pint of clear strong coffee; dissolve half an ounce of gelatine in cold water enough to cover; then add to coffee and sweeten to taste. Pour the jelly through a strainer into a mold, which has been wet in cold water. Set in a cool place to harden, then turn from the mold and heap whipped cream around it, or eat with plain cream. It is best to make it a day before you wish to use it. This is very good.

SACHET CASE.—Take a piece of silk and cut it in two squares, and fringe it all round. Fold the squares together, having first placed inside some cotton or wool wadding, into which sachet powder has been sprinkled. Join the edges neatly. A row of white lace run on the edge on one side, and a row of feather stitch in silk of contrasting color round the edge on the other side is a pretty finish. Have the case four inches square after it is fringed, or larger if preferred.

A CORRESPONDENT sends us a suggestion as to the best method of cleansing nursing bottles. From a professional standpoint, he fears lead poisoning might result from the use of shot, as recommended recently. With careful and thorough rinsing after the shot is removed from the bottle, no harm will ensue. For those who prefer it, however, we give another method: Have two bottles, and in the one not in use, put a little soda or other alkali, warm water, and some bits of coarse grocer's paper; shake well, and when wanted, pour out and, then rinse the bottle.

MUTTON SAUSAGES.—Take a pound of the remains of a rare-cooked leg of mutton, leaving out the fat. Chop this as fine as possible, and mix it with six ounces of beef suet which has also been minced very fine. Now mix the mutton and the suet with a quarter of a pound of finely grated bread crumbs and put them into a bowl, adding a pint of minced oysters, two anchovies (also minced), and a seasoning of thyme, marjoram, powdered mace, and some pepper and salt. Mix all the ingredients well, and moisten them with the beaten yolks and whites of two eggs until they become a stiff paste. Then form into balls of sausages, and fry. Eight to ten minutes will be sufficient time to cook them.

KNITTED LEAF EDGING.—Cast on 12 stitches.

1st row—K 2, o, n, (by knitting two together), o, n, k 1, o, 2, n, o, 2, n, k 1; fourteen stitches.

2nd row—K 3, p 1, k 2, p 1, k 2, o, n, o, n, k 1; fourteen stitches.

3rd row—K 2, o, n, o, n, k 3, o 2, n, o 2, n, k 1; sixteen stitches.

4th row—K 3, p 1, k 2, p 1, k 4, o, n, o, n, k 1; sixteen stitches.

5th row—K 2, o, n, o, n, k 5, o 2, n, o, 2, n, k 1; eighteen stitches.

6th row—K 3, p 1, k 2, p 1, k 6, o, n, o, n, k 1; eighteen stitches.

7th row—K 2, o, n, o, n, k 7, o 2, n, o 2, n, k 1; twenty stitches.

8th row—K 3, p 1, k 2, p 1, k 8, o, n, o, n, k 1; twenty stitches.

9th row—K 2, o, n, o, n; knit the rest plain; twenty stitches.

10th row—Cast (1) eight stitches; k 6, o, n, o, n, k 1; twelve stitches.

Repeat from first row.

The Living Church.

Chicago, Saturday, April 10, 1886.

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REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

Readers desiring extra copies (without charge) of the Easter issue of THE LIVING CHURCH, will please send orders before April 17th, as the paper goes to press on the 20th. Twenty-five cents commission is allowed on each new subscriber who pays in advance.

THE master hypocrite of his times was Jehu. His hypocrisy consisted not in his zeal, but in his exhibition of his zeal for his own advancement, as "zeal for the Lord."

ON the retirement of Mr. A. P. Seymour from THE LIVING CHURCH, the Rev. W. H. Moore, rector of Calvary church, Chicago, has become associated with the proprietor in the editorial work of this journal. Mr. Moore is known to many of our readers as a veteran journalist, having served his apprenticeship, before taking Orders, on one of our large dailies. While we felicitate ourselves and our readers upon this acquisition, we desire to express our deep sense of loss sustained by the withdrawal of Mr. Seymour. To his admirable business enterprise and profound knowledge of foreign affairs the paper owes much, while his engaging social qualities have endeared him to a large circle. The best wishes of THE LIVING CHURCH attend him in the field of labor to which he goes.

It is one of the evil tendencies of the religion of the day, to deal in generalities, to avoid particulars. Men take a general view of sin, not a sharp view of particular sins. Hence, they have small sense of the evil of sin. They make "general confessions," confessions of sinfulness, not honest confessions of specific sins. Hence, there is not enough penitence for sin. They undertake—if they undertake at all—to amend their lives by general purposes to reform, instead of seizing on the one besetting sin first, and up-

rooting it. Hence, their goodness is "like the early cloud and the morning dew;" it is soon dissipated, and they are none the better for it.

UNDER anything like a divine plan, the age must be progressive. No other rule is consistent with the idea of a Divine Providence. But to be progressive, the age must comprise both the passing and the permanent. The latter is what progresses, the other is that which in its variation marks the progress. Equally foolish are the men who regard things as the past as of no account to us, and those who think that they not only are of value, but that they should be exactly reproduced. As an illustration of what we mean: it is equally a folly to reject the mediæval idea and law of a special association and consecration for the accomplishing of specific religious works, and to attempt to reproduce the mediæval monastery (as, for instance, at Llanthony), in order to avail ourselves of the benefits of the underlying principle. The importance of this rule might be still further exemplified by applying it to rites and ceremonies; but the reader can do it himself. The passing must be left, the permanent must be brought forward.

THE beauties of extempore prayer in public places have been illustrated lately by the chaplain of Congress. Last week he informed "the God of Jacob" about the labor troubles, and proceeded to remark, confidentially, that "for long the few have mastered the many because they understood the open secret—the tools to them that can use them; but now the many have learned the secret of organization, drill and dynamite. Rouse the rich of the world to understand that the time has come for grinding, selfish, monopoly to cease, that corporations may get souls in them, with justice, honor, conscience, and human kindness; teach the rich of this country that great fortunes are lent them by Thee for other purposes than to build and decorate palaces, to found private collections of art, to stock wine cellars, to keep racing studs and yachts, and find better company than hostlers, grooms, and book-makers;" all of which may be very wise in the way of remark, but can hardly be counted superlative in the way of prayer. A sensible representative from New York objected to putting this harangue on record, on the ground that it was an incendiary speech.

It would be amusing, if the follies of men were not so often more serious than their fears, to note their intellectual and spiritual dodges; modes of evading or thrusting aside from consideration such thoughts as are likely to lie uneasily on the con-

science. For example, one meets you with, "That is all nonsense;" as though things might not seem to be nonsense merely for the objector's own lack of sense; as though the wisdom of God had never been folly to the conceited Greek. Another flies off into, "I don't believe it;" as though an individual disbelief were conclusive as to the fact; or as though the counter positive belief were not a clearer proof of knowledge. "That is a mere Puritan notion," says another; as though there were not a proper Puritanism; or as though some Puritan excesses destroyed all Puritan virtues. Still another says, "I am not going to put my conscience in another man's keeping;" as though the honest seeking of wise counsel, or intelligently accepting the guidance of a higher knowledge, interfered with true freedom; or as though the trouble with some consciences were not that they are in no keeping at all. Of all such evasions, the true man will keep himself clear, for the simple reason that they deceive no one but him who uses them.

THE LIVING CHURCH has been requested, from time to time, to express its views as to the law of the Church in regard to allowing members of "other religious bodies" to receive the Holy Communion at our altars. Several letters on this subject are before us now, of recent date. One refers to the case of Presbyterian and Campbellite ministers communicating when the bishop of the diocese was the Celebrant. There can hardly be said to be a diversity of practice in this matter, for we presume that no bishop or priest would repel any person from the Holy Communion, on the spot, except for notorious evil living. Still, it may be urged that all who present themselves at the altar are recognized communicants, or are "ready and desirous" of becoming such through the appointed means of Confirmation. If our own children may not be admitted to the "Breaking of Bread" except by this appointed confession of Christ and reception of spiritual gifts in the laying on of hands, does it seem consistent that those who maintain "divisions in the body" should enjoy the privilege without conforming to the conditions imposed upon the loyal children of the Church? The reply to this is made, that the lack of opportunity to receive the gifts of Confirmation, by the children of the Church, abrogates the requirement, and they are admitted to the Holy Communion without it. Hence, it is argued, devout believers in Christ, who have been baptized and hold the Apostles' Creed in its integrity, yet are hindered from Confirmation by ignorance of the teaching of the Church, should not be

debarred from receiving this Blessed Sacrament at our altars. THE LIVING CHURCH does not presume to instruct bishops and priests in those things upon which the Church is silent, but it may not be impertinent to suggest that every pastor has the right to assume that all who present themselves at the altar are confirmed or are "ready and desirous;" that so regarding them it is his duty, when practicable, to visit them as their pastor, and to give them such instruction and advice as seem to be called for.

THE HEALTH OF THE CLERGY.

Dr. Wm. A. Hammond, in *The Homiletic Review*, expresses the opinion that the clergy generally are not in the enjoyment of ordinary good health. This is hardly consistent with what we believe is a fact, that life insurance companies regard ministers as among the best class of policy-holders. It may be true, however, that while they do not maintain the apparent vigor that is exhibited by men who live higher (as to meat and drink) and lead a more active life, they are more generally free from bad habits, exciting business, and exposure; and so wear longer, even though they are afflicted with many minor ills which more or less tax their vital forces. It is a matter of common observation that people who are not physically strong generally take better care of themselves than do the more robust, and that those who are ailing more or less all their lives often survive to a good old age, while apparently healthy men and women are cut off in the prime of life. This, however, does not affect the main point at issue, as to whether the clergy as a class enjoy the physical soundness which they might possess and would possess, if they could and would conform to the conditions which the laws of health impose.

Dr. Hammond gives these three principal reasons for the alleged inferiority of the clerical physique:

1. Clergymen are overworked mentally.
2. They are under-fed.
3. They do not take sufficient mental and bodily recreation.

In support of the first proposition, an admirable account is given of the wearing mental work which is endured by the faithful pastor. The public services and discourses expected of him are sufficiently exhausting. Every Sunday he endures a strain which perhaps comes to no other professional man with such oft-recurring regularity. The preparation for the Sunday effort hangs over him all the week, follows him to bed, haunts him upon the street, sits with him at the table. With this ever-present anxiety, he has

a succession of pressing duties clamoring for attention during the entire interval of six days.

There are guilds, charitable associations, teachers' meetings, financial matters, to be attended to, beside personal calls to be made and received, and the wants of the needy, the sick, and the stranger, to be supplied. The mere matter of parochial visiting, as the writer well says, is the occasion for mental work of a peculiarly harassing description. We venture to say that few pastors return from a round of parochial visiting, in a calm and hopeful state of mind. The pastoral visit is a net that gathers all kinds of fish, both good and bad, and there are few men so constituted by nature or so endowed by grace as not to find in the presence of the latter the occasion for protracted anxiety.

No one who knows anything of the earnest pastor's life will deny that his mental work is exceedingly hard and trying. Yet, with all that, he need not be overworked; and when he is fairly supported and appreciated he does not often admit or feel that he is overworked. He is animated by the highest motive that can command the energies of man; he is aided in his work by the grace of Orders which enables him to work and endure hardship for the glory of God; he has his recompense in the harvest of souls which crowns his labors. He is not mentally overworked, though he may be overworried and weakened by financial cares, and the lack of loyal support by his parishioners. Even this he might bear without detriment to physical health, if all its ordinary conditions could be observed.

The Doctor's second allegation is that the great majority of the clergy are under-fed. He says: "They probably eat enough, such as it is." But he thinks they are too much given to so-called "brain food," sloppy articles, that contain little nutriment for brain and blood. Perhaps, he says, it is for lack of pecuniary means to supply good beef-steak, that they adopt too largely a vegetable diet. He does not think that potatoes and cabbage, "and such like," supply sufficient pabulum for the waste of life in such work as the clergy are called to. As a rule, we may safely say, that if the clergy are under-fed it is because they are under-paid. They know the value of porter-house steak, and when they dine on potatoes and cabbage—there is a cause.

The third proposition of Dr. Hammond is undoubtedly well taken. For the lack of recreation and exercise the clergy have themselves to blame. If they would only reflect that by neglecting these they are unfitting themselves to endure the strain, and to bear the burdens of their high calling, they would per-

haps order their life and habits in a more rational way. All work and no play makes Jack (in the pulpit or out of it) a dull boy. The mental life of a clergyman, especially in the country, is mostly in one line. He needs to break away from that, to mingle with humanity in its lighter moods, to play and frolic according to his years, as a man among men. While he may never forget that he is a priest, he must not ignore the fact that he is a man. His brain and nerves are made of the same material as those of other men. He needs recreation, and he must have it, or he suffers, and his work suffers. He needs bodily exercise, and he has no more right to disregard the law of God which imposes this, than he has to disregard the law of the Church which imposes the weekly, and Ember, and Lenten fasts. Yet there are many clergymen who will observe these with scrupulosity, while all their lives they disregard the law of God which enjoins a walk of several miles a day, or its equivalent of exercise.

We are thankful for Dr. Hammond's article, and hope that our summary and comments may not be without value to our brethren.

BRIEF MENTION.

Bishop Coxe recommends that, where uniformity can be secured, women coming to Confirmation should wear plain white veils, or such caps as are used in England.—"An original, novel, and attractive method for awarding premiums" is advertised by a contemporary. Beginning with a cake of soap for one subscriber, the list enumerates an amusing variety of articles, including bone-meal, chocolate, head-ache cure, Spirit of Missions, &c. closing with the offer of an artificial leg for 350 subscriptions!—The Emperor William lately celebrated his 89th birthday, receiving congratulations from all parts of the world.—We are glad to note the sensible words of the Chicago Baptist organ on the preaching of slang: "It soon becomes common-place, and even while it continues to draw hearers, it is the reverent, and measured, and faithful preaching of the gospel of Christ that is to bring real results."—Which is most to be feared by the American people—the despotism of one intelligent man who may be called a king, but who has everything to lose by the arbitrary and cruel exercise of power, or the despotism of a million of unreasoning men who have little to lose, and imagine they have everything to gain by the destruction of capital which is the product of the toil and frugality of our ancestors for many generations? "O judgement! thou art fled to brutish beasts, and men

have lost their reason."—Bishop Worthington urges his clergy to inquire how many families in their cures regularly have family prayers. It is a good point to make in the pastoral visits of Lent. Where the pastor can gather the family for prayers it should be done. Would it not be well for the clergy also to aid their people in securing proper devotional reading for Lent? Church publishers are making announcements in our columns, nearly every week, of such reading, and some of the best of it is very inexpensive. Every parish should be supplied with a good collection of devotional books which they could recommend and keep in circulation.

LETTERS TO THE EDITOR.

HOMELESS GIRLS.

To the Editor of The Living Church:

Your correspondent, who signs the name of E. H. Colman, cannot know anything of the efforts being put forth by the "Girls' Friendly Society" to do just what he or she proposes, for the homeless girls of our cities. There is a branch of this society in the U. S., with several working associates, connected with different parishes of the Church. Miss E. H. Wisner, 18 West 12th St., New York, is one of the secretaries, with 29 members connected with St. Ann's church.

Information in regard to the aims of the society can be got from her.

UNATTACHED ASSOCIATE, G. F. S.

ROOMS FOR THE BISHOP OF CHICAGO.

To the Editor of The Living Church:

I desire to call the attention of the Churchmen of the diocese and city of Chicago, to a want which it seems to me is seriously felt, and worthy their prompt action. I refer to the procuring suitable rooms in a central location for the use of the Bishop and clergy.

The Bishop has no office, save what may be at his residence. There should be at least three rooms furnished for his use, one for his public office, one for his private use, and another where the clergy can meet, and where those from out of town can come and consult with the Bishop and meet for conference. Laymen having business with their Bishop should be able to meet him in some such central point, and avoid the necessity of encroaching on the privacy of his home. Now if this matter is brought to the attention of the laity of this city, I doubt not that it can easily be arranged. If 100 laymen will contribute say, ten dollars, or 200 five dollars, each per annum, such rooms can be obtained, and the outside parishes of the diocese would no doubt be glad of the privilege of contributing a small amount each to this work.

Let the Bishop have suitable rooms furnished for him, and his work with the diocese will be more easily done. He should have a telephone and an office boy also.

If you will start the movement, a committee appointed by the Bishop, or one laymen from each city parish appointed by the rector, can surely obtain the needed amount by the first of May, and our Church in this great city and diocese will have a central point whence the official head can direct its movements, receive reports and be in communication more easily and readily

with his people. Please give this matter a send-off.

G. W. P. A.

Lent, 1886.

REFORM THE SUNDAY SCHOOL!

To the Editor of The Living Church:

Bishop Whitehead's words on Sunday schools, hit the nail on the head. Our present Sunday school system, (or no system), must go, along with quartette choirs, rented pews and church fairs, suppers, etc. As usually conducted, the Sunday school is a fraud, because it pretends to be what it certainly is not, viz: a means of training the children of the Church in "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." The hope of the Church in this country for the future is in the children, but will not that hope prove to be ill-founded, unless the present system of religious instruction is reformed? Let the clergy and laity awake to the great need of the times; let them unite upon some definite plan, taking Bishop Whitehead's remarks as a basis; let that plan be carried out, as far as possible, in every parish; and in a few years we shall have a race of Churchmen thoroughly informed; armed at all points, and ready to do valiant and successful battle against the errors of Romanism, the delusions of sectarianism, and the blank horrors of infidelity. Keep the ball rolling, till something definite is accomplished.

P. MACFARLANE.

St. James's Rectory, Vincennes, Ind.

TITHING: ANOTHER VIEW.

To the Editor of The Living Church:

In view of the question of paying a tenth of one's income for religious purposes, a good deal of consideration is required, lest the advocacy of the principle should be so intemperately pushed as to defeat its own ends.

The tithe of the Mosaic law was a tenth of the produce of the land, and nothing more. It did not take in minerals or fish, and nothing is said about the wages of workmen or professional men. In a fertile agricultural country this was enough, amply enough, to support the ministry, education, almshouses, the hospitals, *et id genus omne*.

In most countries it would be enough. Now we already pay for almshouses, schools, insane asylums, hospitals, through the tax assessments, and support other agencies for good by subscriptions and gifts. Are we to pay a tithe over and above this? Such a proportion, if generally collected, would be an *embarras de richesses*; we should not know what to do with it. The clergy would not require it all, nor would the building of churches absorb the balance.

I hope those who urge the devotion of a tithe will not insist that every one ought to give it, for every one cannot. Can the man who has not enough to live on give it? Can the man who has just enough to live on give it? Ought the man who can save only \$20 a year for sickness and old age give it? If you say: yes! I reply that they must all cheat somebody, *i. e.*, must rob some one to be able to do it.

I knew the case of a clergyman in the most (climatic) inhospitable diocese of Quebec, with \$536 a year—no glebe—and a horse to keep, whose family went without butter and without sugar, rather than go into debt. Ought he to have given it? His creditors might—not he.

I know another case where a clergyman has nearly \$700 a year, and pays \$260 for rent, taxes, and fuel. Ought he to give it? Is he a sinner for not doing so? Would not his creditors at the

wind-up say, justly, that he had robbed them to do it? Twenty-five dollars a year already goes from that family in offerings, out of the \$700, and that I conceive is too much. Some instances have come under my ken of men who have declared (sometimes with a flourish of trumpets) their intention of doing this. They have done it very secretly. In some cases liberal men are supposed to be doing it; but when only the list of their shares is published, we find what they have given less in proportion to what the struggling middle class gives, unless they have given very secretly.

After all, the struggling masses of humanity—the self-denying middle class—give more than those whose affairs are flourishing. But they cannot give a tenth without an injustice to some one. PERIBLEPO.

To the Editor of The Living Church:

The admirably earnest words of "Churchwoman," concerning tithing in your issue of March 13, has set me thinking. She says: "We owe a full tithe of our income" meaning, I suppose, a tithe of our entire income. See how it works in my case; I am a laboring man with five children, none of them as yet bread-winners. I can earn \$1.50 per day. If I had work every day my income would be \$469.50; but I do not always get work, and my income never reaches above \$450. If I give \$45 I positively take the necessities of bread and clothing from my children, letting alone the possibilities of sickness and doctor's bills. My neighbor, Mr. Williams, has no family; his income is the same as mine. His living costs him \$175, and after deducting his tithe of \$45 he has \$230 surplus to put in the savings bank. My other neighbor, Mr. Thompson, who lives in the big house, has an income of \$150,000. The yearly expense of his establishment is \$10,000. It does not make a particle of difference with the comforts or luxuries of his family, whether he gives his tithe of \$15,000 to the Church or invests it in government bonds and railroad stock.

I do not wish to depreciate the theory of tithing, but I want to know the grounds of the justice and equity, and the moral obligation, in all cases without exception, of paying tithe on the whole income. PERPLEXED.

To the Editor of The Living Church:

I have read the letters on tithing with interest; and have waited for some one to present the other side of the subject. So far, the writers all favor the system of tithing, only differing on minor points.

There are, to my mind, several objections to the system of tithes. One is the impossibility of putting it into universal practice in the Christian Church. The Jewish Church was for a particular race owning the land from the produce of which tithes were to be paid, and the first tithe was a rent for the land to God Who gave it to them. The Christian Church, on the other hand, is for all nations, all ages, and all degrees of civilization. It exists in countries where the government is hostile, or indifferent, and where Churchmen have no such rights to the soil as the Jews had. The Jews could always pay the tithe; Christians could not always pay it.

Another reason why it seems unwise to adopt the tithing system, is that the Apostles did not teach it; and their directions to the Early Church will be found to be better suited to us than the old way of setting apart a tenth.

Again; the setting apart of the tithe for the service of God, seems to ignore

the sacredness of service in other ways than in Church work. It tends to narrow the religious spirit, making it flow in the Church channel only, instead of all through our life, as God would have it. Some of the Jews fell into this error, and held that what had been devoted to the Lord might lawfully be withheld from the need of father or mother; but God was not pleased with such service. Our Saviour has taught us clearly, that if we refuse to minister to any human need, which it is in our power to relieve, we refuse to minister to Him, and that acceptable service to Him is rendered by serving even the least of His brethren. The income of the mass of the people is so small, that to take a tenth for Church work would take away the power to help those who from old age, sickness, or adversity, need help from their friends and kindred.

In the limited space available, I can only suggest a few thoughts on the subject, but hope that what I have said may lead to the consideration of other aspects of the tithe question, and in conclusion I will say that another objection to tithing is that it does not go deep enough. It is only a rule, where we need a principle. When the entire consecration of all we are and have to God's service is realized in the lives of Churchmen, we shall need no tithing to maintain our Church at home, or to send the Gospel to the heathen. S. E. N.

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.

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Harper's Monthly	\$4 50
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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, 182 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. E. H. Edison has resigned the parish of St. John's, Wichita, Kan. His address for the present is No. 5 Lime St., Rochester, N. Y.

The Rev. Martin K. Schermerhorn, D. D., has accepted the rectorship of St. Mark's (Washington Irving) Memorial church, at Tarrytown-on-Hudson, N. Y. Correspondents will please address him there.

The address of the Rev. Philip A. H. Brown is changed from 20 W. 19th Street to St. John's chapel, Varick St., New York.

The Rev. A. McDonough has accepted a call from the vestries of Grace church, Emmanuel parish, and St. Stephen's church, Cedar Run parish, Va., to take effect April 1.

The Rev. Dr. Locke will preach in the cathedral of St. Peter and Paul, Chicago, on Tuesday evening of next week.

The Rev. Nelson Ayres desires that correspondence should be addressed to him care of Bishop Seymour, Springfield, Ill., instead of to San Antonio, Texas, as announced last week.

The Rev. M. Lindsay Kellner has been invited to accept the position of Instructor in Hebrew in the Theological School of Cambridge, Mass.

The Rev. Arthur B. Moorhouse has accepted a call to Zion church, Sandy Hill, N. Y., and will begin his duties May 1.

The Rev. W. K. Douglas, S. T. D., has accepted a call to Grace church, St. Francisville, La. His P. O. address is Bayou Sara, La.

The Rev. F. M. Munson has accepted the charge of St. Paul's church, Marion, O.

The Rev. James Stoddard has resigned the charge of Christ church, Watertown, Conn., and accepted the rectorship of St. Mark's church, New Britain, Conn.

The Rev. O. Witherspoon has resigned the rectorship of St. James's church, Birmingham, Conn., and accepted that of Christ church, Norwich, Conn.

The Rev. Edward M. McGuffey has offered his resignation as assistant in St. Ann's church, Brooklyn, to take effect Easter Day, and will become assistant to Dr. Chas. H. Hall, of the church of the Holy Trinity, Brooklyn. His address will remain 168 Montague St., Brooklyn, N. Y.

The Bishop of Springfield, will preach at Calvary church, Warren Ave., Chicago, on Friday evening, April 9, service at 8 o'clock. The offerings for the mission among colored people at Cairo.

TO CORRESPONDENTS.

E. N. R.—A correspondent sends us the following information in regard to the composer (author) of the hymn, "Weary of earth and laden with my sin." The author of the hymn is the Rev. Samuel John Stone, M. A., son of the Rev. William Stone; born at Whitmore Rectory, Staffordshire, April 25, 1839; educated at the Charter House, and at Pembroke College, Oxford, where he was graduated in 1862; took Holy Orders in the same year; vicar of St. Paul's, Haggerstown, London, 1874. He has published "Lyra Fidei, Twelve Hymns on the Twelve Articles of the Apostles' Creed," the "Thanksgiving Hymn," sung at St. Paul's Cathedral, London, on the recovery of the Prince of Wales (1872), "Hymns for Day of Intercession for Missionary Work," etc.

The composer (not the author) of the tune usually known as "Langran," is James Langran, son of Joseph Langran, born in London, November 10, 1835; organist of Holy Trinity church, Tottenham, 1859, and of the Parish church, 1870. He was musical editor of the "New Mitre Hymnal." The hymn was written in 1865.

DECLINED.—"The Fall of Constantinople;" "Reflections on entering church."

W. S. M.—The rubric seems to direct that the water shall be poured into the font at the time of the Baptism. A strict observance of the rubric would guard against the mistake of leaving the consecrated water in the font after Baptism.

K. S. C.—There is a St. John's School for girls in Dakota, at Cheyenne River Agency, J. F. Kinney, Jr., Principal.

SUBSCRIBER.—1. Dr. Jarvis' work, so far as it goes, is doubtless the best. 2. The visit of the magi was probably during the first year of our Lord's life. There seems no reason to suppose it was immediately after His birth. Herod assumed that he was not over two years old at the time.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts. Many worthy pupils have received aid at St. Mary's, and it is hoped that the liberality of Churchmen will enable the Rector to extend aid to a still larger number.

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, Fairbault, Minn., or the Treasurer, STEPHEN JEWETT, Esq.

THE BOARD OF MISSIONS.

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

MISCELLANEOUS.

WANTED.—A lady wishes occupation. Is an experienced teacher of children and industrial schools. Teaches dressmaking by chart. Would take charge of a house or institution requiring knowledge of domestic and business affairs. Reference given. Address MISS STAFFORD, Charles and Northern Aves., Baltimore, Md.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

REV. A. G. SHEARS, M. D., Founder of the first HOME SCHOOL, offers a rare chance in his family, New Haven, Conn., for the best training of a few young boys, in health, morals, manners and books. References.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

WANTED.—By a young married priest who has been successful as a Western rector, a position as assistant to a Catholic-minded rector in a large city. School work and work amongst the poor would be gladly undertaken. An immediate engagement not necessary. Address, WESTERN RECTOR, LIVING CHURCH Office, Chicago.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$150 a year.

A WELL educated young man wishing to visit Europe during the summer, offers his services to parents intending to travel abroad with their boys. Highest references can be furnished as to character, ability, social position, etc. Address F. B. G., 1415 N. St., N. W., Washington, D. C.

OBITUARY.

CRAIG.—Entered into life eternal, March 26th, at Abbotsford, Quebec, Canada, Emilie Maria Bradford, beloved wife of Wm. Craig, Jr. "And they shall be Mine, in that day when I make up My jewels."

LE BOUTILLIER.—At Buffalo, N. Y., Tuesday, March 30, 1886, Sarah Eva, wife of the Rev. Geo. T. Le Boutillier. "Asleep in Jesus, peaceful sleep."

MORDECAI.—Entered into rest in Raleigh, North Carolina, on the 12th of March, in the 76th year of her age, Mrs. Margaret B. Mordecai, daughter of the late Judge Cameron, and widow of the late George W. Mordecai.

The death of this excellent lady has made a wide breach in an intelligent and influential circle. Many will grieve as the intelligence reaches them, but by none will her absence be more sincerely mourned than by the many, both high and low, who have been the objects of her repeated benefactions.

Gifted by nature with a sound judgment, and ardent temperament, and a mind of masculine strength, she was well prepared for the battle of life, and peculiarly fitted, on the death of her parents, to preside in the family mansion, and dispense its hospitality. It was her delight to entertain her friends; and seldom was she seen unaccompanied by some of her younger relations who regarded her with filial affection, and rejoiced in her maternal oversight. The like may be said, even of her servants, who looked upon her in the light of a friend as well as a mistress. The church in which she was so long and constant a worshipper will miss her constant attendance, and her repeated contributions. Her religion was of a kind that shows itself, not in heated and transient frames of devotion, but in a love for the House of God, in a conscientious performance of every day's duties, and in contributing out of our abundance to the poor and the afflicted. Her last few years were years of much suffering, but borne with exemplary and uncomplaining patience; and her last hours were blessed with an unwavering trust in the promises of God through Christ. W. M. G.

IN MEMORIAM.

CHAMBERLIN.—Entered into rest on the 10th of March, at Glen Haven, Michigan, Philo Chamberlin, aged 75 years.

Though Mr. Chamberlin had exceeded his three-score years and ten, yet the announcement of his death was a great shock to his friends in Cleveland, where he had been so long known as one of our most distinguished business men. It was a shock because no one had heard of his sickness; and in fact he had not been sick at all, but passed away so calmly and quietly, that not even his beloved and watchful wife, sleeping at his side, was aware of the event until it was all over, and then it seemed as though an angel had come and rescued him from earth without his knowing it, and never before was his countenance lighted up with a more heavenly radiance.

The daily papers of this city have had many notices of his remarkable character as a business man; his enterprise, his industry, his prudence, his sagacity and his integrity, together with the proceedings of the Board of Trade, and of other business associations with which he was connected. But Mr. Chamberlin was more than a mere business man. He was a true Christian, a faithful communicant of the Church, of which he became a member in Trinity parish, Cleveland; nor can words express our gratitude to God for his fidelity, his liberality and his unflinching testimony on all occasions to the faith of Christ crucified. In this fact his family and friends have the unspeakable consolation of knowing that "he has been gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope; in favor with God and in perfect charity with the world."

Light Eternal, Jesu blest
Shine on him and grant him rest!

Oh blest exchange—do overleap
The barriers of a world of pain;
And for a life we could not keep,
A life—we cannot lose—to gain!

Affectionately inscribed by his former pastor,
JAMES A. BOLLES.

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, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connections 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 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 Percival Lowell, General Passenger Agent Chicago.

The Living Church.

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THE LIVING CHURCH, while it gives the latest and fullest ecclesiastical news, is not filled with dry details of parochial and diocesan work; while it discusses questions of practical importance to Churchmen, it is not a Theological Journal. It is intended to be, and without boasting may claim to be, the popular parish paper. It is of interest to the clergy and helps them in their work. It is of interest to all the members of the family, and gives each one something attractive, entertaining, and instructive. It teaches the old people, it teaches the young people, it teaches the children, and it pleases all. THE LIVING CHURCH looks for a constituency, not to the great mass of loyal Church people in all the States and Territories who are anxious to be come better instructed and more useful Church members. For each and all of these there is furnished, by a large corps of contributors and correspondents, a great variety of valuable reading at a very low price.

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 extension of its circulation as a means of promoting sound, religious, Church principles. There are Church papers, they know little of what is going on in 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.

As an advertising medium, THE LIVING CHURCH is unsurpassed, its circulation being national. Specimen copies are forwarded post-paid, free, for distribution, at the request of any Rector, and are mailed to every address that is given.

Rev. C. W. LEFFINGWELL, Proprietor,
Address THE LIVING CHURCH,
182 Washington St., Chicago, Ill.

APRIL SONGS.

Is it, then, regret for buried time
That keener in sweet April wakes,
And meets the year, and gives and takes
The colors of the crescent prime?

Not all: the songs, the stirring air,
The life re-orient out of dust,
Cry thro' the sense to heartier trust
In that which makes the world so fair.

Not all regret: the face will shine
Upon me while I muse alone;
And that dear voice, I once have known,
Still speaks to me of me and mine.

Yet less of sorrow lives in me
For days of happy commune dead;
Less yearning for the friendship fled,
Than some strong bond which is to be.

—In Memoriam.

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.]

WAS LOST AND IS FOUND. By the Bishop of Bedford. Price 45 cts. New York: E. & J. B. Young & Co.

A poem of the great London Mission of 1874, showing the power for good, women may exert over others not in their own walk of life. A single word may sometime turn a soul from the path of sin, or bring peace to a death-bed.

THE WORDS FROM THE CROSS. Six Lent Lectures. By Francis Harrison, D. D., late rector of St. Paul's church, Troy, N. Y. New York: James Pott & Co. 1886.

This posthumous work of the late Rev. Dr. Harrison of Troy, will be welcomed by his many friends as a memorial of the distinguished and much loved author. It is issued by his widow in compliance with the wishes of parishioners and others. The little volume consists of lectures delivered in a course at Trinity chapel, New York, seventeen years ago, the subject being the last words of our Lord. A strong devotional feeling, and an earnest, practical intent, marks every page, the lectures being short, and the style very simple and natural. The warm heart of the author is felt beating under all. The book is singularly adapted for use in meditation and for devotional reading.

THE GREAT QUESTION. By the Bishop of Derry. New York: Thomas Whittaker; Chicago: Jansen, McClurg & Co. Price \$1.50.

Bishop Alexander gives to the world a volume of fifteen sermons on the Evidences of Christianity, the Christian Life and the Church in idea and fact. The eloquent prelate modestly warns his readers that most of these discourses are imperfect transcripts of sermons preached from skeletons, and that the reader will miss precisely what the hearer enjoyed. But rising from an absorbed perusal of the volume, we would say that if this be the charm of the printed page, we would fain hear how the living voice would add to its beauty. The first of the series, the title sermon on the text, "What think ye of Christ?" was preached before the University of Oxford. He answers the question by seven stepping stones of replies, starting from the lowest point of the exceptional character of our Lord, and rising to the heights of His Humanity and Divinity. The sermon on the "Tolerance and the Intolerance of the Gospel," preached on the anniversary of the Relief of Londonderry, breathes the spirit of love, and should be read by every Irishman. "The True Life Worth Living," preached in the Chapel Royal, is a striking discourse. But each has a charm of its own, and we commend them all as sermons to refresh and strengthen the reader.

MESSRS. WHITE, STOKES & ALLEN, New York, [issue] some attractive Easter souvenirs. One, entitled Easter

Messengers, bound in dainty muslin, contains a new poem of the flowers, by Lucy Larcom, with designs by Susie Barstow Skelding. The text is in facsimile of the author's copy. Price \$1.50. The other "Season's Greeting," entitled "Silver Thoughts," is a collection of comforting and cheering words from many Christian writers, compiled by Louise S. Houghton. Price \$1.00. [S. A. Maxwell & Co., Chicago.]

Lippincott's Magazine for April continues "Taken by Siege," and begins an entertaining series entitled "Our Experience Meetings," wherein are given chapters from the literary life of some of our distinguished writers, as told by themselves. The speakers in this first "meeting" are Julian Hawthorne, Edgar Fawcett, and Joel Chandler Harris. "Our Monthly Gossip," is an interesting feature. [J. B. Lippincott & Co., Philadelphia, \$2.00 a year.]

AN effective tract on "Historic Christianity," by the Rev. John W. Birchmore, A. M., of the diocese of Indiana, has been published by *The Church Worker*. It is a plea for primitive Church order and Apostolic fellowship, and forcibly portrays the confusion of the popular idea on this subject. Part IV, answering the question, "Did not Henry VIII. found the English Church?" is especially valuable. Address the author, Muncie, Indiana.

THE Ladies' *Home Journal* of Philadelphia is an attractive and interesting monthly, and will be found to be a welcome visitor in the home. It employs such writers as Harriet Prescott Spofford, Reese Terry Cooke, Marion Harland, and many others of acknowledged merit.

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

OUR NEW YORK LETTER.

Within the past week the *New York Sun* stated that "there were seven Protestant churches for sale, in the upper part of the town, the most of them costly and elegant structures, and all situated in neighborhoods of the most fashionable sort."

These churches have been erected within a few years, and in that section of the city between Fourth and Sixth Avenues, and running north from Twenty-third street. The old down-town churches have been abandoned for secular purposes, or bought by the Roman Catholics, who build for the poor and erect their churches, where they are mostly needed.

The conclusion of the *Sun's* article is very appropriate for any large city. It says, "But how can these churches expect to get a hold on the mass of the community, who are poor, when they take pains to erect their houses of worship for the rich man especially, filling the fashionable neighborhoods with their temples, and leaving the humbler parts of the town neglected? As to the foreign population, they are the best churchgoers in the city. The Roman Catholics are obliged to hold many services every Sunday to make room for those who want to attend religious worship, and for whose accommodation they build new churches as fast as they can get the money to put them up."

At a large meeting last night, of citizens who are interested in the better government and education of the Indians, Bishop H. C. Potter made an address which met with the unanimous approval of the entire audience. In fact,

I think I have never heard the question so plainly and forcibly discussed as on this occasion. He was "dead in earnest," and so spoke of the wrongs of the Indians, although it was an old story, that he awakened a new and fresh interest in the minds of his hearers. He maintained that the Indians should be educated not among themselves, but among the white men, for all of the privileges which were given to citizens of the United States.

The night before this meeting, Bishop Potter was at a meeting of gentlemen who are interested in the Italian Mission of this city, and during the day was at two services, holding two or three committee meetings, and other work incident to such a large and active episcopate.

The death of Mrs. Cooke, the wife of the Rev. Dr. Cooke of St. Bartholomew's, caused much sorrow among her many friends. Although the shock was severe to the Doctor, he departed from the usual practice of clergymen,—leaving the parish "for a season of retirement"—and remained at home, making an address on Wednesday noon in the church, and otherwise performing his Lenten duties. It speaks well for this good and reverend man. To-morrow the Assistant-Bishop administers the rite of Confirmation in St. Bartholomew's church, and there, as in most of the other churches, the class will be larger than for some time past.

I understand that the Rev. Dr. De Costa is to write the history of Trinity church, and as this is a matter of great interest (I do not mean the writer) not only to that old and wealthy corporation, but to all Churchmen, it may be well to say that a considerable diversity of opinion exists between the Rev. Doctor who is to be the historian, and a well known and reliable scholar in all historical matters concerning the earliest history of the Church in this city. Recently there has appeared in print much matter heretofore unpublished which throws much light on the first years of episcopacy in this country. It is this investigation, research and publication of facts that after all make up the valuable history of the civil and religious life of a people. These disagreements compel authors to be more careful and critical, and they are watched with a laudable interest by all interested Churchmen.

The letter which Bishop Coxe sent to *The Churchman*, and which has been copied into several secular papers, that he "hears from every quarter that the General Convention should not meet in Chicago," and recommends that the Presiding Bishop "change" the place, finds no sympathy with clergy and laity in this city. I have talked with a dozen different clergymen about the letter, and every one spoke of the officiousness of the Bishop of Western New York being not satisfied unless he is the projector of some ludicrous measure. In this case there is a lack of courtesy shown to the people of Chicago whose hospitality, generosity and loyalty to the Church have been well tested and proven. The Convention will meet in Chicago, notwithstanding the Bishop of Western New York's recommendation.

The noon-day addresses, which have from time to time been given in Trinity church, have been so excellently well attended, and have done so much good, another series have been arranged, beginning with Monday, April 12th, and ending Saturday, the 17th. They will be conducted by the Rev. Edward Osborne, of the Society of St. John the

Evangelist. They will be for men only beginning at 12:15 P. M. and over by one o'clock. The general subject is, "The Battle of the Cross;" the divisions for each day being as follows: In the Mind; In the Soul; In the Body; In the Home; In Business; In Society.

New York, April 3, 1886.

THE PASSION FLOWER.

BY MRS. G. HALL.

"Among all the flowers that blow, there is none, so identified with our Easter services, not even excepting the rose and the lily, as that mysterious emblem, the Passion Flower, once found by a Christian maiden, in one of the old Roman gardens, and which symbolized to her in a wonderful manner, the deepest mysteries of her religion!

In its marvellous centre, she saw "the crown of thorns, twisted and plaited around the column, with the nails above it, while near that part of the flower, from which the column rises, the five small spots or stains of red, represented to her ecstatic mind the five wounds, received by our dear Lord upon the cross. The crown itself, surrounded by very fine hairs of a violet color, seventy-two in number, answered to the number of thorns with which, according to tradition, the crown was set, while the leaves of the plant, beautiful and abundant, shaped like a spear, referred to that which pierced the side of our Saviour, the round spots in them signifying the thirty pieces of silver!"

This is certainly an ingenious rendering of this "stupendous" flower as it has been called, and yet, in all times, and many lands, it has been considered to embrace all the mysteries of the Passion!

As far back as the year 1610 a Roman historian writes of its wonders, saying that it "will be interesting and profitable to all Christians to know about it." He describes these representations of the cross from all possible points of view and tells of the various estimates placed upon it, by the different nations of the globe, declaring it to be "the most marvellous example of the *croce triunfante*, ever discovered in field, or forest."

The Passion Flower, he tells us, too, is a native of the Indies of Pefu, where the natives call it "the flower of the five wounds." He believes it to have been designed by the all-wise Creator of the world, that it might help towards the conversion of the ignorant people, among it grew.

In the same year that Bodio discovered this flower and wrote upon it, it figured largely in Spain, and yet no plants or seeds reached Europe until the beginning of the seventeenth century, when its first appearance created a great sensation; a plant that has since been sung by poets and celebrated by orators, reasoned about by philosophers, praised by physicians for its comfort to the sick, the wonder of theologians and venerated by all Christians. The Indian name of the Passion flower is "maracot," but in Italy it was commonly known as "Fior della Passione," the name which it has retained throughout all Europe.

Albinus, a man of science, as well as a devoted Christian, gives a beautiful and correct account of it, and says that "theologians will take much comfort in contemplating in it the profound marvels of its Creator and their own."

"The nails on the top," he says, "are represented so exactly that nothing more perfect can be imagined; sometimes three, sometimes four, in number, and there is a difference of opinion

in regard to the number of nails used when our Lord hung upon the cross. In the open flower they are twisted, and marked with dark red spots, as if already removed from the cross." The small undeveloped seed vessel, he compares to the sponge full of vinegar offered Him there, while the star form of the half-opened flower represents the star of the wise men, the five petals fully opened, the five wounds, while the base of the ovary portrays the column of the flagellation; the filaments stand for the scourges, stained with blood, and the purple circle upon them, the crown of thorns; the white petals symbolizing the purity and brightness of our blessed Redeemer, and His robe of white; while the sub-petals, white inside and green without, portray hope and purity, and are sharply pointed as if to indicate that all faithful souls should embrace and understand the mysteries of the Passion. The leaves of the plant are set on, singly, signifying One God—but triply divided to represent the Three Persons; and its readiness to climb upward with proper support, exemplifies the earnest Christian whose real nature is to climb, but needing, as he goes, constant support.

If the Passion Flower is cut down, it readily springs up again; so the Christian, no matter what the vicissitudes of life, cannot be hurt by any rude contact with the world, but, purified by suffering, looks ever upward, and onward, to that bright country where all troubles shall cease.

Although this mystery of the flower is thus explained, the cross, the chief emblem, is not so clearly defined, though to imaginative minds this also can be found. The great mysteries of the Passion are fully represented, if not the Cross of our Lord.

It is said of the Passion Flower, that it only opens while the sun is above the horizon, and shrinks back at night within its five protecting leaves, like a half-opened rose. One writer, speaking of this, says that in the infinite wisdom of God, it has pleased Him to so frame this flower, that the wonderful mysteries of the Cross and Passion should be hidden from the heathen people of those countries, until such time as He might wish to reveal it.

It is most likely that the first Passion flower was brought to England, not from Italy, but from Virginia, as one of the earliest English botanists had a Virginian species called the "Incar-nata;" this was in 1629. After saying that "some superstitious Mexican Jesuits would make people believe that in the flower of this plant could be seen the Saviour's Passion, and called it *Flos Passionis*," he goes on to confirm their opinion, by adding: "And it is all as true as the sea burns, which you may well perceive by the true figure taken from the life of the plant."

It was proposed by this same botanist to call it the "Virginia Creeper," or *Clematis Virginiana*, partly because of the province from whence it came, and partly in honor of the virgin Queen Elizabeth, whose reign had been most happily remembered; but it still retained its Italian name, *Fior della Passione*.

Of the triad of flowers, the lily, the rose, and this symbolic flower of the Passion of our Lord, as used from the earliest times in all church decorations, the latter more particularly proclaims to the world, anew each year, that wondrous sacrifice, that vicarious suffering of Him Who bore the whole world's

sins, that we might live, and reign with Him forever, and forever! A fitting emblem, and wondrous as fitting, and above all, the creation of His own Almighty Hand!

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

X.

When the young missionaries entered on their duties in 1853-4, the aspect of things was wild, and not a little discouraging. But at the end of a few months matters improved very perceptibly, and many of the people learned once more, as in earlier times, to look upon their minister as their best friend. They resumed former habits. Larger numbers came to church and gathered at the mission house. The parsonage was made more comfortable. The church was improved by painting, and the repairs most needed were attended to. But there was neither chancel, nor vestry-room, the roof was leaky, and the floor was paved. There was a good bell, the gift of a chief, and the people at a distance attended to the call, and came more regularly. The sun poured in upon the dusky flock through unshaded windows, the men sitting together on one side, the women on the other. The men were roughly clothed, generally in coarse blue-cloth, very carelessly put together. The women came in with their invariably noiseless, gliding step, in very wild garb; they were shrouded in blankets, their heads closely covered with various wrappings, occasionally bead-work, or porcupine work, appearing as trimmings on their cloth leggings and moccasins. Mothers brought their babies in bark cradles, hanging at their backs suspended by the regular burden strap passing around the forehead. When an infant baptism took place the child was brought up for the service strapped to the cradle board, godfather and godmother in due attendance. The congregation was always respectful, and some of the elder ones were very devout, making all the responses with much feeling and reverence. There was an organ of good tone, well played by the regular organist, one of the chiefs. The singing was always very sweet. Never indeed were the services carried on without the sweet, plaintive voices of the women being heard in the chants and hymns, in their own wild speech. Not a few of the men had also good voices. The people seemed to have a natural taste for music. The prayers were read in Oneida. The sermon though prepared expressly for the mission was translated by the regular interpreter.

The good Bishop at his annual Confirmation in that parish had the question to the candidates plainly translated once and addressed to all. Each of course answered singly. The prayer at the laying on of the Bishop's hands was also clearly translated once, so that all could understand it, he then proceeded with the words in English. He never attempted to speak to the people in their own dialect which he did not understand. His sermons and addresses were translated by the interpreter; they are said to have been always very simple, very earnest and impressive. He delivered them with fatherly dignity, and much feeling. The people always listened with fixed and reverent attention and were evidently much edified by them. He generally alluded especially to the sentence of Confirmation and ex-

plained it very clearly and impressively to the people.

When a Baptism took place all the addresses to the congregation, to the candidates or the sponsors, were given in Oneida; the prayers were in English, the people being familiar with them from their own Prayer Book. At marriages portions of the service were given in Oneida, the prayers in English, and they were instructed that solemnly joining the hands as in the presence of God and before witnesses was a binding pledge. At funerals the services were held partly in English, partly in Oneida; the opening sentences and the lessons were given in Oneida, the psalm was generally read responsively in English, the younger people soon learning enough to follow the American Prayer Book in this way. They have however the whole service in their own language.

The library of Oneida books, if not large, was of very great value to the people. There was a translation of the New Testament, complete with the exception of Second Corinthians; portions of the Old Testament; the prophecy of Isaiah; a hymn book compiled chiefly from our own; and three different editions of the Prayer-Book. The Rev. John Henry Hobart, son of the revered Bishop Hobart, and one of the founders of Nashotah, who had been ordained priest in the little church at Oneida, had inherited the Bishop's interest in the people, and gave them an improved translation of the Prayer Book, published at his own expense. The translation was prepared by the skilful interpreter, Baptist Doctater. The people valued this last translation greatly, and often read it in their homes with pleasure.

The school was taught by the missionary, who considered this task one of his most important duties. After his marriage the young wife assisted with much zeal in the good work, and during those first months laid the foundation of her deep and affectionate interest in the children. The little dark-eyed, red skinned, creatures were wild and shy as the chipmunks and fawns of the forest. The girls were gentle, low-voiced; and timid; they generally came with their heads closely covered in a wrap of some kind. Boys and girls kept carefully apart, it was impossible to coax them to recite in the same classes. But they soon became attached to their bright faced, kindly, pleasant-mannered teacher, and ere long she acquired very great influence over them, and over their mothers also. The school opened with a short religious service; the general confession, the Lord's Prayer, and the Creed. They were taught to read, and write, and cipher, from the American school books in general use. Many of the children were bright, and learned rapidly, others were very dull. After some years of experience the missionary became convinced that the children of parents who could read learned more rapidly than those whose parents had never received any instruction. The work among them was slow, however, as many of them knew little more English than if they had belonged to the Steppes of Tartary. The reluctance with which the children at first learned the language of the whites was amazing. They clung with the tenacity of affection to their own wild speech. It required great patience to teach the little black-eyed pupils even the A B C; but the beginning once made they often made good progress. After the older ones had learned to read English, they

were taught the use of the few books in their own language. The religious instruction was of course that of our own Church. They learned passages from the Holy Scriptures, the Catechism, and the use of their own Oneida Prayer Book. The punishments in the school were black marks, and expulsion.

After a time the old shanty of a school-house was burned, and a good building put up in its place. The school-house had always filled an important public position among the people. It was Council Hall and Court House. The Oneidas, like others of their race, were much given to holding talks and councils, and took much satisfaction in speech-making on all public matters. They had written laws of their own, but those were practically obsolete, and all legal causes were tried as much as possible according to the laws of Wisconsin. The chiefs sat as jurors; some man of character and intelligence was chosen as judge, the interpreter often acting in that capacity. The defendant chose whoever he pleased as his attorney; and in criminal cases an attorney of their own appeared for the tribe. They could sue white men, and white men could sue them, in the State courts. All crimes committed on the Reservation were brought before their own Oneida court. If an Oneida committed a crime off the Reservation, he was, of course, tried by the State court. Their trials have generally been carried on with good order and solemnity.

The first year of the missionary service brought with it an event to which the people attached no little importance. The time had come when an Oneida name should be conferred upon their minister. This act was by no means considered an empty compliment, but rather as a public duty which must not be neglected. After the usual preliminary "talks," the name was chosen, and the time fixed for the event. Every Oneida has a name in his own language; the children are generally named soon after their birth. Some of their names are beautiful, others are ridiculous. It is said that some of the more ignorant of the people, and many of the children, have no knowledge of their American names, or family surnames. They never fail to give Indian names to their white acquaintances, names chosen from some personal traits or some quality characteristic of the individual. They are very close and shrewd observers. When the time came for giving the name to the missionary, a feast was first prepared; this is a compliment conferred only on an individual whom they wish to honor especially. A regular feast having been duly prepared and the people assembled, the chief So no-sio arose and made a speech. In the course of the speech the Oneida name of the missionary, which had been already settled among the men, was publicly announced. It was "Ka-you retta," *Bright blue sky*. This was received with applause, followed by a very warm hand-shaking. Speech making, feasting, and hand-shaking, never fail to give satisfaction to the Oneidas. They shake hands very heartily, pressing the hands almost painfully at times. The minister having been named, the same compliment was paid, rather later to his wife. At the 4th of July feast her Oneida name was announced as "Ky-you to-sa," *She is planting*. The missionary, however, was generally spoken of as "my father," "our father." Their word for minister is "Ka-tsi-heu-sta-lis."

THE HOLY SCRIPTURES.

BY THE REV. F. S. JEWELL, PH.D.

NO. IV.

HOW TO USE THEM.

The Holy Scriptures are quite as often "wounded in the house of their friends," as in the hands of their enemies. Many are the abuses to which they have been subjected by the narrowness or extravagance of the very people who have prided themselves on their zeal for the Bible. One of these, which has grown out of sect divisions, their partisan interests, and their common disposition to disparage the order and worship of the Catholic Church, is the treating of incidental productions and special communications among the sacred books, as though they were so far theoretic and complete as to supply in form, every element of the Church's ancient ecclesiastical system. For example, note the use made of the Epistles. They are, for the most part, purely incidental letters, written to condemn or correct errors and abuses which were reported to have sprung up in some provincial church, and which could not be promptly reached by a personal, Apostolic, visitation. Yet, what strenuous appeals are made to them, in support of particular systems, as though, aside from their own immediate aim, they were overflowing with details touching things merely collateral or incidental! Before these Epistles were written, however, the Church was fully organized; her congregations had been orally taught the truth; her system was generally accepted and understood. As a matter of course, any mention in the Epistles of these accepted and established things, would be purely a matter of allusion—incidental, fragmentary, indefinite—and hence conclusive of nothing outside the bare allusion. To press these writings, then, into the service of particular sectarian systems, cannot be other than an abuse.

Another evil grows out of a fanaticism, the opposite of scepticism. As this undervalues the Holy Scriptures as a record of a divine revelation, that exaggerates them. Not content with claiming for the author, as more than the inspiration of genius, an immediate divine inspiration, it attaches it to the writings, to the book itself, and hence, treats the Bible as an infallible book. Out of this it comes that some persons with a head-long indiscriminateness or a blind reverence, accept it as all equally important and divine. And yet, these books contain records of the acts and utterances of personages, human, demoniacal and divine, many of which can with no sort of reason be regarded as either the work or word of God. Others seize upon the silent toleration of certain social or national systems and usages, or the legal regulation or restriction of their working, as evidences of their divine approval. In this way, the Holy Scriptures have been wrested to the support of polygamy, domestic slavery, and vindictive war. The Holy God has been made inconsistent with Himself! And yet it is not difficult for the candid and well-taught student of the Scriptures to distinguish between things simply tolerated as inseparably interwoven with the existing fabric of society, and those approved or to be set up in accordance with the divine will; and so long as the one commanding utterance of those Scriptures is, like the Sinai trumpets, loud and long in support of the divine holiness, all seeming departures from absolute rectitude in the divine action, should be charged to our own misunderstanding

of the record. It is an abuse of Scripture to make it either command or connive at evil.

Another class of persons seem to be affected with the Rabbinical fancy, that every Scripture "contains mountains of sense," and means all that it can be made to mean. While some practically destroy Scripture, by turning plain language into metaphorical finery—an abuse even practiced upon our Lord's solemn words in instituting the Holy Eucharist—others equally pervert its meaning by turning figurative language into plain statements of fact, as when they make the "everlasting fire" which typifies the destruction of both soul and body in hell, a literal lake of fire and brimstone. Others go beyond this simpler species of perversion, and by a subtle process of either allegorizing or spiritualizing the text, educe from it meanings altogether alien, fanciful or mischievous. Thus in the parable, the wounded Jew is made to represent the perishing sinner, and the Good Samaritan's two pence are transformed into the two covenants in the plan of saving grace. It has even happened, that the whole journey of the Israelites from Egypt to Canaan, has been allegorized into a representation of the believer's escape from the bondage of sin, and his progress towards holiness and heaven. As for the spiritualizing abuse, there is no end to its perversions of Scripture, alike the work of people and preacher. For example, to be spiritually-minded and to live above the world are practically made to consist in withdrawing, like a sullen anchorite, from all common life, or in dwelling like the dreamy mystic in a visionary realm of religious abstraction, until, in fact, many portions of the sacred Word would be better adapted to the intermediate state and the use of disembodied spirits, than to the world that now is.

The simple truth is, the Bible is not a homogeneous, or platinously uniform, composition. It contains, in great variety, prose and poetry, plain language and figurative, simple narratives and clear allegory, positive averments and illustrative parables. As a matter of the plainest justice, each should be taken only for what it is. Not to do this, is as gross a misuse of the sacred Scriptures, as is the sceptic's evil act of turning miracles into myths, history into mere legend, and even religion itself into a spontaneous evolution—the mere human product of the ancient people and their environment.

SUGGESTIONS TO YOUNG SUNDAY SCHOOL TEACHERS.

BY A. G. B.

(Concluded.)

Eyes may be kept busy too, at times, with a picture or a map. If your class is a very difficult one to control, try to hold always in reserve one or two lively stories or anecdotes to reclaim the wandering minds.

"Oh," I hear some young teacher exclaim, "I could get along with all the rest if it wasn't for Jack. I believe he just comes to torment me." Perhaps then, your special mission is to Jack. The others might do very well without you, but here in Jack's case is some real missionary work. Go at it with the indomitable courage of a missionary. Adapt your teaching especially to Jack. Make sure you interest him, if no one else. Don't say much to him about his misconduct in public, but catch him

privately, and reason with him patiently. Only as a last resort appeal to your superintendent or the child's parents.

A lady recently said, "Tom never learns his lessons, and I don't see any use in his coming, and I told him so." She forgot that the Sunday school is especially intended to meet the cases of those who are not religiously taught at home. Parents who take pains with the religious instruction of their children are apt to see that the lessons are learned, and Tom's remissness was a pretty sure symptom that he needed to come to Sunday school and have particular care spent on him.

In teaching the catechism, let the words be learned exactly as they stand, and correctly pronounced. I have heard many a child declare his belief in the "communion of sins," and proclaim it his duty to submit himself to his "spirituous pastors;" and I know one little girl who apparently thinks these things matters of taste for when told to say "the sea and all that in them is" instead of "the sea and all that in the mitts," replied confidently, "I always say in the mitts."

Be sure that some true meaning is attached to each separate word, and advancing from that explain the intention of the sentences, teaching constantly by questions, leading the pupils to think and to express themselves. Illustrate as much as you can, and draw on the children's own memories and experiences. For instance, in the second answer in the catechism, ask if they have ever seen a Baptism, what the minister did, etc. Make them describe it to you in all the details. Many times you will find the catechism best illustrated by Bible stories. The story of Noah's Ark will help to make clear the meaning of "this state of salvation;" the story of Balaam or that of Judas will illustrate the tenth commandment, stories from the life of Jesus, the Creed, and so on.

In teaching the Scriptures, again, see that passages are committed to memory word for word. And while geography, scenery, customs, etc., are all well enough and indeed valuable in their way, do not let them take the place of the conscientious unfolding of God's teaching in the passage under review.

Whatever you have to teach make first your own. There is little gained by reading somebody's notes hastily before you go, or carrying them with you and then retailing them to the scholars. Read, study, think, come yourself into full possession of the thoughts you wish to impart, and you will be able to give them to others with a freshness and spirit which will awaken their interest, and give you influence.

One more point on Bible teaching: Do not be satisfied with giving to the children what you yourself have learned. Of infinitely greater value to them will be the learning how to study the Bible for themselves. Teach first *attention*, then *thought*. This can only be done by incessant questioning. Teach them to use the marginal references in their Bibles, comparing Scripture with Scripture. Read yourself Goulburn's "Devotional Study of Holy Scripture," and you will find it a great help in the matter.

Whatever the subject matter of the lessons, review week by week the main points of the previous Sunday. Whatever questions are asked you by the class, answer carefully, or if you cannot be sure of giving the right answer, say so frankly and look up the point during

the week. Never evade a question fearing to show that you don't know everything.

The Sunday school should afford some training in the Church services. The teacher should make a point of seeing that the children attend scrupulously to the opening and closing services, taking every part in them which is possible. They ought to be taught by example and precept to kneel in the prayers from the earliest age. Knees grow stiff very early in life, it seems, for only with difficulty do people learn to bow the knee when once grown up. Not the slightest whispering or occupation of any sort ought to be permitted. How many have the irreverent habit of putting on gloves, or buttoning the coat, or otherwise preparing to leave, during the final prayer! Early training in these matters of reverence is very important. Where a child has already formed some irreverent habit, a quiet talk in private will often be found an effectual check.

Much may be done by the faithful teacher between the weekly sessions, in visiting the parents and scholars in their homes. Find out if the children are baptized, study their home influences, discover something of their characters from their parents.

You may ask young children and sometimes older ones, about their habits of devotion, if they pray night and morning, and what their prayers are. This of course in private. Urge them never under any circumstances to omit their morning and evening devotions. What a safeguard through life has this rule been to many a soul!

If a scholar is absent visit him when you can do so during the following week. If the child is sick, the attention will be highly prized, and a great deal gained in influence. If he has been playing truant, the parents will be glad to know it. If the scholars do not attend church, coax them to go; meet them there, too, and if they need it, sit with them and help them find the places. In these ways and many others that will occur to every earnest worker and soul-lover, a Sunday school teacher can win an influence over the young different from and often more powerful for good than any other.

The greatest power of all, however, will come through the example of your own life. Think of this, young teacher, and be more watchful than ever. Be yourself truly, deeply, reverent. See to it that by more earnest prayer and communion with God your own spiritual life is strengthened and deepened. Let the dignity and purity of your outer life command respect and put far away the faintest breath of scandal. If you are a young lady, let your dress be quiet and simple and at every point scrupulously neat. These things are likely to be seen and copied by your girl pupils.

In this, as in any work for the Master, selfish wishes should be entirely given up. A wilful teacher is a hindrance in a Sunday school. A new dull scholar is brought to your class, already, you think, too full; or your best and brightest ones are promoted to some more advanced class; or you are asked to leave your present class and take one that needs you more; or something or other is wanted of you for the sake of the work as a whole which "goes against the grain." Remember, you are far more certain to succeed in work which Christ gives you than in any you can pick out for yourself, and cheerfully and pleasantly, yield your will, put self out of sight, and labor on in the path

He chooses for you. If there are some who would like to have a class simply for the amusement of it, and because they are "old enough," there are others who shrink from so great a responsibility. It is a heavy responsibility, but you do not avoid it by refusing to teach. Does the way lie open for you to undertake a class? Then the burden of responsibility is already upon you. Go bravely on. God never yet asked of a soul what it could not do. He will give the needed powers. It is a good work which He has "prepared for you to walk in." You will need patience, you will need the grace of perseverance, you will need diligence. You will have blue times, discouraging Sundays, when you will think you accomplish nothing, and will be tempted to give it all up, but as you are constant on rainy days as well as on sunny ones, so be faithful through times like these, knowing that while you will be held responsible for the conscientious doing of the work, you have nothing to do with results. God, in His own time, will give the increase, and a rich reward will be yours. He will not "forget your work and labor of love." Even the giving of a cup of cold water shall in no wise lose its reward. How much greater shall be the blessing of those privileged to lead Christ's little ones to the sight of his blessed Face that He may give them drink of the water of life.

THOUGHTS FOR LENT.

CULLED FROM PASTORALS.

LENT has come again to test us as to what manner of people we are, and to remind us of the solemn purpose of life.

We are going to tread again the path to dark Gethsemane, and further on to Calvary.

We shall behold again the Judgment Hall; the Mockery; the Thorns. We shall see the Cross and Him who hangs thereon. All along the road there are snares and pitfalls. We must beware of them, and keep together under the guidance of our leader—God, the Holy Ghost. He will lead us up the heights to the Cross and kneeling there, in penitence and faith, we shall be safe.—*Rev. Edward Kenney, rector of St. Peter's church, Port Chester, N. Y.*

SOLOMON, the wise man, says: "To everything there is a season and a time for every purpose under the heaven," and we who have arrived to the years of discretion know this is true. In all states of life, all vocations and professions, there is a time of war and a time of peace, and so also is it in the Christ-life. Lent is the time of discipline and warfare. We are called to rise up like men and buckle our armor and weapons, and follow our Leader to the wilderness of Discipline, and there fight with those enemies we have long ago renounced, and show to this world of sham things that our religion is a reality. I would, however, warn you against attempting too much, or aiming at a target that is beyond the capacity of your bow. Take some one weakness, or rather sin, and fight against that, and don't be satisfied with repulsing it, but kill it outright. If you, for example, have not been in the habit of coming to church, try during this Lent to be regular until it becomes a habit. If you do not give as freely or as willingly as you should, make yourself do so by increasing your offerings. Only be in earnest and real—what you cannot do through love, learn to do as a duty, and you will find love will come later.—*Rev. R. C. Young, rector of the church of the Good Shepherd, Memphis, Tenn.*

ONCE more, a sacred message of the Church of the Eternal One invites you to keep "the old paths." Once more, the peaceful quiet of Lenten-tide invites you to join in the mighty army of "Christ's Church Militant, throughout all the world," in a sincere upbuilding of your spiritual life. Once more, our Spiritual Mother awaits you with a yearning heart and open arms. Once more, her lips are parted to speak to

you of your soul, to aid you by her teachings, hallowed and made sacred by the associations of centuries. Once more, in the name of her ascended Lord, she calls upon you to "come apart and rest awhile." Once more, she bids you to listen to the voice of the early Fathers, as it comes to you echoed and re-echoed through the vaults of time, and learn how St. Irenaeus—martyred in the second century, a disciple of St. Polycarp, who was a disciple of St. John—kept this Holy Fast, how Tertullian, a few years later, and what, toward the middle of the third century, Origen tells us of the solemn consecration of the forty days of Lent.

The great object of the Lenten season is, that we may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The chief duties of Lent to be undertaken with this purpose constantly in mind, are: Retirement, Prayer, Fasting, Repentance, Almsgiving.—*Rev. Geo. Howard S. Somerville, rector of Trinity church, Gouverneur, New York.*

THIS Lent may be our last. Make it your best. Learn to be "temperate in all things." Acts of self-denial for Christ's sake will help you gain this Christian grace, as well as more time for prayer and for other acts and exercises of devotion. The missionary work of the Church needs our prayers and offerings. Pray daily for this work and give as you are able. Forget not the poor. By acts of self-denial help build up the Church in your town, and help send forth the glad tidings of salvation throughout the world. Be faithful in public, family, and private, prayer; in the study of His most holy Word, and in all your duties, and God will bless your labor. If unable to attend the public services of our Book of Common Prayer, have them at your own home. If that home be not sanctified both morn and eve by the sweet incense of devotion, neglect no longer your family altar. Let the dawn and end of every day be also blessed with fervent secret prayer.—*Rev. W. S. Hayward, priest and missionary, Manistee, Mich.*

OPINIONS OF THE PRESS.

The Church.

"MASS."—The name "Mass" is as poor and mean a designation for the Sacrament of the Body and Blood of Christ as can well be found. Professor O'Brien says, "The great body of liturgical writers are in favor of deriving the word *mass* from the Latin '*missa*' or '*missio*,' a dismissal." And one of our own liturgists, Scudamore, says, "*Mass* is merely the corruption of the Latin word '*missa*,' and by '*missa*,' observes Florus Diaconus, A. D. 840, 'nothing else is meant than dismissal.'" "The formula which has for many centuries been generally used by the priest or his deacon at the conclusion of the Roman Mass, is, *Ita; Missa est*—Depart; it is the dismissal." Accordingly Scudamore says, "The revisers of 1552 were justified in their disuse of the word *Mass*. It is not found in Holy Scripture, it was unknown to the first ages of the Church, and it is unmeaning and inappropriate as a name of the Sacrament to which it had accidentally attached itself."

The Church Times.

AS OTHERS SEE US.—Some figures which appear in the New York *Churchman* are painfully suggestive. During the last twenty years the number of communicants in the American Church has risen from 161,224 to 398,098; but the average number of candidates for Ordination in the latter half of the period was 299 against 277 in the former; and the number actually ordained only increased by 111 to 117. The *Churchman* may well say that these statistics are "alarming." The question will naturally be asked: Why this remarkable shrinking from the priesthood? We cannot tell for certain, but, judging from all we read of Church affairs on the other side of the water, we should say that the reasons were chiefly two. One is the scandalously low stipends which are given in a majority of cases. It is not that men are afraid of hardship where their office calls them to suffer it, but there is something intolerable in being asked to minister to a congregation and not to be provided with the means of living in the style of the average member of it, or not to be able to

live at all without accepting alms. But a far more energetic reason is the intolerable airs which, as we gather, vestries are accustomed to give themselves, where the rector is not too strong a man to be sat upon. If the American Church desires to put an end to the scandal referred to by our contemporary, she has only two courses open to her—one to make a decent provision for her clergy, the other to see that its dignity and independence are fairly secured. It is possible that the evil may have gained so firm a hold that it can only be dislodged by a rapid accumulation of endowments or by the creation of colleges of priests who should undertake the cure of souls in a district comprising several parishes and so no vestry would have a rector of its own. By-the-bye, that word "rector" must in most cases be "wrote sarcastic."

The Churchman.

CHILD LABOR.—More and more, as the conscience of men is awakened in regard to this matter, it will be felt that it is a cruel and a monstrous thing that a child should be bereaved of its childhood by the hard necessity of labor; a labor whose premature demand not only deprives the child of education and other training, but dwarfs its nature and saddens all its life. Any one that goes much about the world must see how many thousands of children are being overburdened by work, and are having their lives hopelessly spoiled. To say nothing of the physical and intellectual pravity which is thus inflicted on them in too many cases, there is a moral depravement which results from the obliteration of all high and generous ideals such as are natural to a free and joyous childhood, and the early subjection of the childish mind and heart to the control of the baser and more sordid motives of mere gain or other selfish advantage. Surely one cannot but hear, as he goes about our great cities, a "cry of the children" like that which Mrs. Browning voiced in her matchless poem years ago; or, what is yet more pitiful, read the need which does not know how to express itself even in a cry, in the joyless faces of children who are forced before their time to earn their daily bread.

The N. Y. Evening Post.

BOYCOTTING THE U. S.—The threat of one of the talking Knights at St. Louis that if the Missouri Pacific Company does not surrender within three days, the Knights will "order out" all the railroad employees in St. Louis and Chicago, and that if that does not accomplish the desired result they will "order out" all the Knights employed on all the railroads in the country, and in all the large manufactories, sounds very much like boycotting the United States of America. An enlarged use of the boycott is much to be desired, because the community needs to be aroused to a clear comprehension of its injustice by some calamity that everybody can feel. So long as it is only A, B, and C who are hurt by these blackmailing conspiracies all the rest of the alphabet will shrug their shoulders and do nothing. But if some gigantic boycott like "stopping every wheel in the United States" should visit every house and home in the country, there would very soon be an end to the practice on a small scale as well as a large scale. Boycotting is a species of industrial measles which has to run its course, but the amount of suffering that must be endured before it runs its course would be much less, in our judgment, if the threat of the talking Knights at St. Louis were carried into effect, than if the trade and industry were left to suffer from a continued drizzle of small boycotts, too inconsiderable to excite universal resistance.

The Lutheran.

EXTEMPORANE PRAYERS.—If an extemporaneous prayer is better than a written one, or one committed to memory and familiar, because it is varied, it may be asked how much variation there is in such so-called extemporaneous prayers. Do they not, in point of fact, amount to a selection of our own, often a most incongruous and ill-digested one, of materials repeated time after time until every one knows just as well what to expect as though it were written in a book? The writer of this knows that such was the case in a certain congregation in which the church officers assisted during week-day services, and that it was just as sure a thing that you would

get a certain set of petitions from one, a certain other set from another, as anything could be. It never failed!

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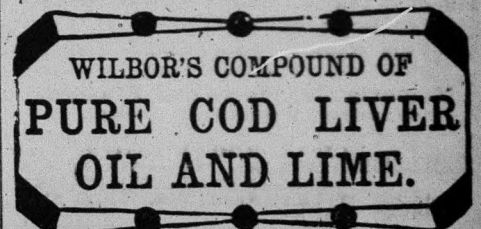
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