

# The Living Church.

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

Vol. IX. No. 3.

CHICAGO, SATURDAY, APRIL 17, 1886.

WHOLE No. 389.

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SATUR

PATRI

[The simple hymns is a expression of those trans blessed mental sweetne and are frag that of the ten to trans one, and the poets to reci the twelfth notes of Dr.

Circled by By His Christ the

For our Very Wise Monarch In the gar Bound, I

See them, Unto Pil Him gain Witness

There; with Ill for g Marring of Heaven

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# The Living Church.

SATURDAY, APRIL 17, 1886.

## PATRIS SAPIENTIA, BONITAS DIVINA.

[The simple beauty of some of the mediæval hymns is startlingly clear and thrilling, and the expression of faith and doctrine is none the less bold. Those translated by the late Rev. Dr. Neale—of blessed memory!—have lost but little of their original sweetness and rhythm in their modern dress; and are fragrant with the piety of the past, and of that of the translator as well. The one I have chosen to transcribe is thus prefaced by him:—"This is one, and the best, of the many efforts of mediæval poets to recite our Lord's Passion in connection with the Canonical Hours. It may probably be of the twelfth century." It is here given without the notes of Dr. Neale.—O. W. R.]

Circled by His enemies,  
By His own forsaken,  
Christ the Lord, at *Matin* hour,  
For our sakes was taken;  
Very Wisdom, Very Light,  
Monarch long expected,  
In the garden by the Jews  
Bound, reviled, rejected.

See them, at the hour of *Prime*,  
Unto Pilate leading  
Him 'gainst Whom with lying tongues  
Witnesses are pleading.  
There, with spitting and with shame,  
Ill for good they render,  
Marring of that face which gives  
Heaven eternal splendor.

"Cruelty Him!" for His love  
Is their bitter payment,  
When they lead Him forth at *Tierce*,  
Clad in purple raiment;  
And a crown of woven thorns  
On His head He weareth:  
And the Cross to Calvary  
On His shoulder beareth.

He upon that Cross, at *Sexts*,  
For man's sake was mounted;  
By the passers by reviled,  
With transgressors counted:  
Mocking, vinegar and gall  
To His thirst they proffer;  
To the Holy Lamb of God,  
Such the taunt they offer.

At the hour of *Nones* the strife,  
Long and sharp was ended:  
Gently to His Father's Hands  
He His soul commended;  
And a soldier pierced His Side  
With a spear unbidden;  
And earth quaked exceedingly,  
And the sun was hidden.

When it came to *Vesper* time,  
From the Cross they take Him,  
Whose great love to bear such woes  
For our sakes could make Him;  
Such a death he underwent,  
Sin's alone Physician,  
That of Everlasting Life  
We might have fruition.

At the holy *Compline* tide,  
Holy hands array Him  
In the garments of the grave,  
Where the mourners lay Him;  
Myrrh and spices have they brought,  
Scripture is completed;  
And by death the Prince of Life  
Death and Hell defeated.

Therefore these Canonical  
Hours my tongue shall ever  
In Thy praise, O Christ, recite  
With my heart's endeavor:  
That the Love, which for my sake  
Bore such tribulation,  
In mine own death-agony  
May be my Salvation.

## NEWS AND NOTES.

THE Seymour Prize in the General Theological Seminary, has been awarded this year to a colored student, a graduate of Howard University. The prize is given for memorizing the Burial Office, and for extemporaneous preaching.

MR. ARTHUR P. SEYMOUR, well-known to our readers as the efficient business manager of this paper, has purchased an interest in the Chicago *Daily Sun*, and has assumed its management.

We wish and predict for the *Sun* every success.

DR. PARKHURST of New York in urging the importance of systematic giving, said quite forcibly, "A single dollar may look large, but when spread out over a year, it is too thin to lie down upon and pray: 'Thy Kingdom come.'"

THE Woman's Suffrage Party of New York, have addressed a letter to the Pope, to thank him for his recent decision allowing women to join the Primrose League of England. The letter begins, "To His Holiness Pope Leo XIII. Reverend Sir, etc." "Rev. Sir" is good.

FOOD for meditation may be found in the fact that if the number of candidates for Holy Orders had increased in due proportion with the number of communicants in the last twenty years, there would now be over six hundred. The present number is, however, under three hundred.

DURING some alterations at the parish church of Llangattock, near Crickhowell, a singular discovery has been made. The rector wished the space between the floor and the ceiling to be increased, and in lowering the floor the excavators came across the remains of 90 dead bodies.

THE Lord Lieutenant of Ireland (Lord Aberdeen), is not a Presbyterian (as was reported at the time of his appointment), but a devout and earnest Churchman, who is not ashamed of his principles. His lordship has set an excellent example to the clergy of the Church of Ireland by having daily service in the private chapel of Dublin Castle.

THE week's obituary includes the name of John Welsh, a prominent Churchman of Philadelphia and brother of the well-known William Welsh, who for years was a prominent member of the General Convention. Mr. John Welsh was our Minister to England, under the administration of President Hayes.

THE Dean of Winchester proposes to restore the tomb of William (Rufus) II. to its former position before the high altar in Winchester cathedral, from which it was removed some years ago. It occupied this position for centuries, surrounded by the remains of Saxon and Danish kings, and also by those of his brother Richard, and the Cardinal Bishop de Blois, the grandson of William the Conqueror.

A CORRESPONDENT writes us that a paragraph which has appeared recently in several religious papers to the effect that the river Euphrates is drying up, is denied by a writer in the *Independent* who claims to have ascended that river for a thousand miles. He says that the ancient river will disappear only "when the Armenian snows cease to melt under the summer sun. It is very true that the banks cave in sometimes, but that does not hurt the river at all, though it does make the water as muddy as that of the Missouri." It is too bad to demolish an effective story for the Second Adventists, but facts are stubborn things.

THE House of Lords has declared in favor of opening the British Museum and the National Gallery on Sundays. There is a great difference of opinion on this question, and it has been the subject of long debate. It would seem

to be a beneficent arrangement for workingmen whose hours for educational advantages are few. The objections against the movement are for the most part well founded, but they might be met by proper restrictions as to hours, and by protecting the ordinary times of church service.

IN the House of Commons recently, Mr. Gladstone, in reply to a question put by Mr. Hunt, said: "The Bishopric of Jerusalem is still vacant. It is the turn of the Emperor of Germany to nominate a successor to the late bishop; but it appears that his Imperial Majesty desires that the arrangement made in 1841 should be either modified or abrogated altogether. I believe that the Archbishop of Canterbury, as representing the British trustees of the endowment, has consented to that arrangement being abrogated. What is to be put in its place I cannot yet say."

As a set off against the meeting at the London Guildhall, to protest against Mr. Gladstone's proposed Home Rule measure, the demonstration on Thursday, when the Premier made his promised statement to Parliament, was unprecedented. The crowds which lined the approaches to Westminster gave the grand old man an enthusiastic reception. The scene in the House will be historic. Debate upon the proposed measure for the pacification of Ireland is proceeding. It is impossible to forecast the result. The Opposition is strong and determined, but on the other hand is a strong feeling that it is time to settle the long agitated question.

THE great strike at St. Louis has culminated in riot, bloodshed and incendiarism. A peaceable settlement seemed probable last week, but the local organizations of the workmen refused to accept the agreement made by the heads of the order. The internal divisions of the laboring men rapidly disintegrated the formidable strike, and trains began to move with daily less obstruction. The irritation on the part of the men who held out increased as they became conscious that they had lost ground, and a riot took place in East St. Louis in which six persons were killed by the deputy sheriffs. The following night witnessed the destruction of a large amount of railroad property. Gov. Oglesby has called out the militia, and the usual aspect of the well-known Relay Depot, presents the appearance of a place under martial law. The mad folly of the rioters has completely alienated public sympathy from the cause of the strikers.

THE abuse which some of the daily papers are flinging at Governor Oglesby is a shame to American journalism. The assumption that the knight of the quill sitting in his chair in a Chicago sanctum, knows what ought to be done in a crisis like that at East St. Louis, better than the governor who is on the spot, is very amusing, and not a little amazing. When the militia were sent to Lemont, and three men were killed the papers set up a howl because they were sent. Now that some people have been killed at East St. Louis before the arrival of the militia, there is a howl because they were not sent. The claim that the militia should be ordered out at every disturbance, to prevent people from being killed, is absurd. The mili-

tary power of the State should be invoked only after the incompetence of the local authorities is demonstrated. Meantime if somebody is killed the governor is no more to blame than the editor who abuses him.

BISHOP McLAREN has written the following reply to Bishop Coxe's letter: *To the Editor of the Churchman:*

In your issue of the third instant is a communication from the Bishop of Western New York, which requires some notice.

The first statement made is the following: "It is said that even in Chicago (always hospitable) a desire is felt that the General Convention should meet elsewhere next October." "It is said" is a very indefinite expression, and not a promising foundation on which to erect so substantial a superstructure as the proposition of the Bishop of Western New York. I have made careful inquiry of prominent clergymen and laymen in this city, and I find that the statement is contradicted with indignation. I have yet to ascertain a single instance in which such a "desire" has been expressed. On the contrary, the feeling is general and generous—we are rejoiced at the coming of the Convention to our city. A more substantial evidence of the feeling of our people exists in the readiness with which the appeal of the General Committee for funds has been met, a response which has justified us in incurring obligations for over \$2,000, already, in leasing suitable quarters for the Convention.

The Bishop of W. N. Y. adds: "I hear the same from every quarter." "From every quarter" strikes the ear as of the same indefinite character as "it is said." I have no doubt there may be some who would prefer to meet elsewhere. Individual preferences always vary. But I doubt whether a state of things exists which justifies the language used. I doubt whether it exists in any sober mind, which, looking at things in a calm and judicious way, considers that the General Convention appointed Chicago as its place of meeting, and, when some fears were expressed as to financial practicability, insisted. It was distinctly stated in the Committee of Conference at Philadelphia—"We want to come to Chicago." Under the action of the Convention fears vanished, and we rejoiced in the prospect of welcoming the next Convention to the third city in the land. To change the place, at this juncture, and under all the circumstances, would suggest a disregard of certain prescriptions prevailing in private life which the Presiding Bishop could scarcely be induced to transfer to the public life of a great national Church.

The Bishop of W. N. Y. further says: "The Presiding Bishop can change it for any good cause." See the Constitution." Here is the language of Article 1 of the Constitution: "In case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for such meeting of the Convention, the Presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention." I submit that the Bishop of W. N. Y.'s quoted and italicized phrase, "for any good cause," is not to be found, *totidem*

verbis, in the Constitution. I have quoted the article precisely as it stands in the Digest. As to the meaning of the article, the language evidently implies an extraordinary contingency, such as "an epidemic disease," "or any other good cause," that would "render it necessary." The "other good cause," manifestly, must present the nature of an unforeseen and extraordinary contingency so imperative as to involve the element of necessity.

It will not be seriously maintained that a rumored "desire" in Chicago, which is denied with indignation, or a "general desire" in "every quarter," of which no evidence whatever is adduced, constitutes an emergency.

Further, the Bishop of W. N. Y. says: "Now if a considerable majority of the bishops should concur in asking him [the Presiding Bishop] to satisfy the 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." I submit, on the other hand, that the Constitution would be dishonored, without cause, and that a serious blow would be inflicted upon the fair name of the Church, while, throughout large portions of our communion, destined in the future to wield vast influence upon her destinies, a sense of unjustifiable affront would rankle. I do not for one moment entertain the suspicion that even a considerable minority of the bishops can be induced to take such quixotic action; and I will add that should such a suspicion be entertained and prove well-grounded, there is nothing in the Constitution or Canons to give the bishops, in minority, or in majority, or acting unanimously, any right to approach the Presiding Bishop officially on the subject, either with or without the concurrence of the other orders of the Ministry, or of the Laity.

I regret the necessity laid upon me of expressing in this public manner a difference of opinion with a respected brother in the Episcopate; but as I had no previous opportunity to state the facts, I must ask you to give this the same publicity that was given to the letter of the Bishop of Western New York.

WILLIAM E. MCLAREN,  
Bishop of Chicago.

Chicago, April 6th, 1886.

ENGLAND.

The Bishops of London and Bedford have just consented to be Patrons of the Church Army. Prolonged missions conducted by the working men evangelists of the Church Army have been begun at Luton, Stockton, Leeds, Gateshead, Cheltenham, and Newport, and others are shortly to commence at Newcastle, Bayswater, Fakenham, Rotherham, Norwich, and Leamington. The Rev. G. Robinson, of Ulgham, explained at the Ruri-Decanal Conference at Morpeth, presided over by the Bishop of Newcastle, that this work had been very successful where an officer had labored between several outlying village parishes. He said it had resulted in many conversions and had increased his Bible classes, and also the attendance at the early Celebrations, some persons coming three miles through muddy roads on a winter's morning.

The Rev. E. M. Tomlinson, vicar of Holy Trinity, Minorities, corrects the report that the consecration of Dr. Knight-Bruce, at St. Mary's, White-chapel, was the first occasion on which a Bishop had been consecrated in the east end of London. There has been one other such consecration. William Knight was consecrated Bishop of

Bath and Wells, on Sunday, May 29th, 1541, in the Chapel of the Minorities, now known as the parish church of Holy Trinity, Minorities. It is also a curious coincidence that one of the assisting bishops on that occasion was the Bishop of Bedford's only predecessor.

CHICAGO.

EPISCOPAL APPOINTMENTS.

- 2. Englewood, A.M.; St. Clement's, Chicago, P.M.
- 3. Maywood, P.M.
- 5. La Grange, P.M.
- 9. Waukegan, 10:30; Highland Park, 4:00; Evanston, 8:00.
- 16. Austin, A.M.; Elgin, P.M.
- 17. Dundee, P.M.
- 18. Wheaton, P.M.
- 19. Moreland, P.M.
- 22. Cathedral (Supplementary), A.M.; Calvary, Chicago, 4 P.M.; St. Luke's, Chicago, 7:30 P.M.
- 25. Cathedral, 49th Diocesan Convention, 9 A.M.; Closing Exercises of Western Theological Seminary, 8 P.M.
- 26. Convention.

CHICAGO.—On the third Sunday in Lent the Bishop confirmed a class of forty-nine in Trinity church. In the evening he confirmed twenty-seven in the church of the Ascension.

It is Probable there is no more important field in Chicago for earnest Church work than that occupied by the cathedral of SS. Peter and Paul. It is in a densely populated and neglected part of the city, and being free, is essentially a church for the people. It is a Gothic stone building, cruciform in shape. The high altar is of white marble, with shafts of polished granite, and panels of gold, and furnished with appropriate ornaments. The reredos and retable are of sandstone and polished black marble, elaborately carved and ornamented with designs in gold.

The service is free choral, with Mr. Chas. R. Adams as organist, and a surplined choir of forty men and boys under the able leadership of Mr. E. C. Lawton, whose services, as well as those of the entire choir, are voluntary. The priests now officiating under the direction of the Bishop are the Rev. Geo. T. Griffith, who has been connected with the cathedral for the past two years; and the Rev. S. Gregory Lines, who has recently come from California, where, as rector of St. Luke's, San Francisco, and latterly as missionary in the southern part of the State, he has been doing for some years past a most successful work. Mr. Lines was invited to act as one of the missionaries in the great East London Mission a year ago, and spent many months in England, studying the practical working of the mother Church. Some of the results of his experience are seen in the Mission services which he is now conducting at the cathedral.

Besides the daily Eucharist, Matins, and Evensong, Mission services are held on Sunday, Tuesday, Wednesday and Friday nights during Lent. Hundreds of invitations are distributed on the streets, on the evenings of the services. The priests and other Church workers are at the doors to welcome strangers. The service is short and hearty, and Mission hymns are sung. The sermons are of the most earnest character, followed by plain instructions, and by personal interviews with those who desire it. These services are remarkably well attended, and very largely by those who heretofore have been unacquainted with the services and teachings of the Church.

The Industrial School of the cathedral numbers nearly two hundred, and is under the able supervision of Mrs. McReynolds, who is also principal of the St. Agnes's diocesan school for young ladies.

The Sunday school numbers over three hundred. In these and other ways the good work begun by faithful labor-

ers in the past, is being carried on at the cathedral by the Bishop and his assistants.

STREATOR.—The Bishop visited this parish all day Sunday, April 11th. The services were well attended, the new church being crowded to its utmost capacity. In the evening twenty-six persons were confirmed—mostly adults. This parish has shown a marvelous growth in the two and a half years of the rectorship of the Rev. L. W. Applegate. A fine new stone church has been erected and completed in every respect—furniture and all appurtenances. From a small, irregular congregation, the attendance has increased to about two hundred, regularly. When Mr. Applegate took charge, the number of communicants was seven. They now reach the number of 150, mostly gained by reviving a latent zeal in former members. The music is antiphonal, by adult choirs of 40 voices, in which the whole congregation heartily joins.

NEW YORK.

- 2. New York, A.M., St. John's chapel; P.M., St. Mark's; evening, Trinity chapel.
- 3. " " Evening, St. George's.
- 4. A.M., St. Barnabas' chapel, New York; evening, Zion, Wappinger's Falls.
- 5. Evening, Holy Innocent's, Highland Falls.
- 6. Evening, St. Luke's, Matteawan.
- 7. Evening, St. Chrysostom's chapel, New York.
- 9. Poughkeepsie, A.M., Church of the Holy Comforter; P.M., St. Paul's; evening, Christ church.
- 11. Evening, Church of the Ascension, Staten Island.
- 12. P.M., Christ-church, New Brighton; evening, St. Paul's, Edgewater.
- 16. New York, A.M., Church of the Incarnation; P.M., St. Ann's; evening, Calvary Free chapel.
- 17. " " Evening, Church of the Reconciliation.
- 19. " " Evening, All Angels'.
- 20. " " Evening, St. Mary the Virgin's.
- 23. " " A.M., Church of the Holy Sepulchre; P.M., Church of the Transfiguration; evening, St. Thomas's chapel.
- 30. A.M., Grace, White Plains; P.M., St. Paul's, Yonkers; evening, St. John's, Yonkers.

QUINCY.

QUINCY.—On last Thursday a beautiful memorial window was placed in the church of the Good Shepherd, sacred to the memory of Mrs. Sarah B. Relfe, one of the early members of the church. The window was designed and made by Messrs. Healy & Millet, of Chicago, and is the gift of a devoted daughter, Miss Katie Relfe, of Chicago. It is a jeweled window, ecclesiastical in design, and the most perfect gem of the kind that has been placed in Quincy. The glass fairly flames with the warm lights which kindle from the glowing jewels. The cross, crown and other emblems are gracefully delineated. The fact is established that beautiful ecclesiastical work can now be obtained in this country, and the necessity is obviated of sending to Europe for exquisite work, as has formerly been practiced. The following inscription is recorded: "To the glory of God and memory of Sarah B. Relfe."

TENNESSEE.

JACKSON.—The Bishop visited St. Luke's parish, on the third Sunday in Lent, and confirmed a class of ten persons presented by the rector, the Rev. Geo. W. Hinkle.

BOLIVAR.—On March 29th, the Bishop, assisted by the Rev. C. F. Collins of Trenton, and the Rev. Mr. Hinkle of Jackson, held a series of services here. On Monday night, notwithstanding a very hard storm, the church was comfortably full. The parish has been vacant nearly nine months, and the people were becoming a little discouraged, owing to their inability to pay as large a salary as in former years. The losses by death and removal of Church people from Bolivar the past few years have been something phenomenal, reducing

what was once a strong parish to a comparatively weak one. The Bishop called a parish meeting on Tuesday, when much enthusiasm was manifested, and the probability is that they will have a rector by the first of May.

A most encouraging and successful work among the colored people is being carried on in Bolivar, at St. Phillip's chapel, under the charge of the colored deacon, the Rev. Wm. Cheshire. St. Phillip's chapel was built many years ago when the Rev. Dr. Gray (now of Nashville), was rector of St. James's church, and quite a large congregation was gathered.

The Rev. Mr. Cheshire has gained the confidence and respect of the entire community, white and black. At every visitation of the Bishop he has a class ready for Confirmation. At this time, despite many removals and deaths, there are between 30 and 40 communicants. The Rev. G. W. Hinkle preached for him on Tuesday night, and baptized three persons, and the Bishop came later, after the services at St. James's, and confirmed three candidates, two men and one woman. Mr. Cheshire has daily service during Lent at 4 o'clock, and makes an address at each service; the attendance ranges from 15 to 30 and over daily. The people are very poor, but they keep up all the expenses of the church and pay a small salary to their minister. They need very much a new Bible for the lectern, and some prayer books and hymnals, and a contribution in that direction would be much appreciated. Tracts and books on Church principles and doctrine would also encourage the heart of the missionary. A great work is being done here for Christ and His Church.

NORTH CAROLINA.

TARBORO.—The Tarboro Convocation was in session at this place March 24-27th inclusive. The services began at 10 o'clock A. M., on Wednesday with the celebration of the Holy Communion, and at 11 A. M., Morning Prayer with a sermon by the Rev. W. J. Smith, of Edgecombe county, on the duty of fasting. Col. W. H. S. Burgwyne of Henderson, delivered a chaste and scholarly address on Wednesday evening, to a large and appreciative congregation on "The Relation of Christianity to the Business World." At the close of his address the Rev. Gilbert Higgs of Warrenton, preached a striking and instructive sermon on the offertory as a necessary part of public worship.

On Thursday evening, Mr. Jacob Battle of Rocky Mount, gave an essay on "The Unity of the Church." Mr. Richard H. Battle of Raleigh, spoke of "The Work of the Laity in the Church" and enforced by illustration and anecdote the importance of laymen assuming each his share for his own sake, for Christ's sake, and that he will not go unrewarded even in this world.

On Friday evening, Col. J. B. Stickney of Wilson, read an address, and being an old and experienced Church worker, was listened to with the deepest interest.

The address of the Rev. Gilbert Higgs of Warrenton, closed the regular convocation proceedings, but the dean, the Rev. Aristides S. Smith, D. D., of Halifax, remained over Sunday and preached a grand sermon on "Liturgic Worship" and at night, on "The Intermediate State," both of which were listened to by large congregations.

OXFORD.—On the evening of the fourth Sunday in Lent, Bishop Lyman visited this parish, of which the Rev. L. W. Rose is rector, and confirmed

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persons, 12 males and five females—the largest class ever presented in Oxford. Most of the candidates were young men. The Bishop preached with his wonted vigor, and his address to the candidates was a model for its clearness and directness. The Rev. Mr. Rose has been in charge only since Christmas Day, 1885. The outlook here for the Church was never more encouraging.

#### MINNESOTA.

The Rev. Edward Moyses, late of Adams, Central New York, commenced his work at Hastings, Minn., upon mid-Lent Sunday. This church had been without a rector since the Rev. Mr. Pratt's resignation, which took place quite early in the winter. But in the meantime the Rev. Mr. Wilson, professor of exegesis, Seabury Hall, had been giving them Sunday services, and under Mr. Wilson's aggressive work, the parish paid off quite a debt upon their church, and are now looking towards the building of a rectory, to be occupied by the new rector.

A week of special preaching services were held in St. Paul's church, Owatonna, during mid-Lent, in which the rector, the Rev. Geo. C. Tanner, was assisted by clergymen from Faribault and St. Paul.

Mr. E. P. Chittendon, lately a minister in the Congregationalist denomination, is giving lay services to the people at Waterville, Cordova and Elysian. Mr. Lewis Cass Birch, lately a minister in the Methodist Episcopal denomination, is ministering in the same capacity to the mission at Little Falls, while Mr. William Wilkinson, for some years a minister among the English Methodists, holds regular services at the Kenyon mission. These gentlemen, special students at Seabury Divinity School, have been admitted as candidates for holy Orders, and will be ordained to the diaconate soon.

The Southern Convocation, the Rev. Geo. C. Tanner, dean, has been called to meet in the new cathedral of Our Merciful Saviour, Faribault, on Monday, Tuesday, and Wednesday May 3, 4, and 5. The session of the Convocation will begin at 11 A. M. Monday. The dean will communicate by letter with the clergy, informing them of the topic to be discussed.

The twenty-ninth annual council of the diocese will meet in Gethsemane church, Minneapolis, on Wednesday, June 9.

The Mission which was held in Gethsemane church, Minneapolis, last week, grew in interest from the first service, while the numbers increased daily. The earnest, faithful presentation of the simple truths of the Gospel by the missionaries, the Rev. Messrs. Gilbert and Gilfillian, has quickened the consciences of many who have given evidence of their conviction in requests for prayer.

Since December 1st there have been held in this diocese no less than eleven parochial Missions, all of them successful, except perhaps one which was in a cold church and the thermometer 30 degrees below zero outside. These Missions have all been conducted by clergy within the diocese.

#### INDIANA.

A Churchman of Chicago has generously supplied the missions at Lagrange, New Castle, Kennard, Goshen, Holy Innocents, Indianapolis, Warsaw, and Elkhart, with Prayer Books and Hymnals. The books are very serviceable, having good print, and are neatly stamped on the back, "Cunningham Me-

morial. *Christi Causa Fidelitas.*" The worthy donor is Mr. Thos. S. Cunningham.

DELPHI.—An interesting incident of the combined service held at St. Mary's church, on Tuesday evening, March 23d, was the Baptism, by the Rev. Mr. Mann, of three children of deaf-mute parents, who had come eighteen miles for the purpose.

PLYMOUTH.—On Wednesday evening, March 31, Dean Faude of Michigan City, by invitation, visited St. Thomas' parish, administering Baptism to twenty-eight persons, infants, children and adults.

On the same evening, Bishop Knickerbacker confirmed a class of fifteen Sunday school scholars. The dean in his remarks said in all his acquaintance with the parish during the past ten years, he had never known it to be so prosperous as at the present time; as it has been without a rector for about a year, the success is entirely due to the faithful work of teachers, scholars and officers in the Sunday school. The attendance now is the largest in its history, and still increasing. A rector is expected by the middle of May, and all are anxiously awaiting his advent, that he may push on the work so auspiciously begun.

During the past year the parish has not only almost entirely paid off the indebtedness, but has improved the church by cutting down the windows, and making them more Churchly, and is now proposing to put in stained glass.

#### RHODE ISLAND.

PAWTUCKET.—Trinity chapel parish has lately been blessed with a very interesting and profitable series of Mission services, under the charge of the Rev. Hamilton Bartlett. The opening service was on Sunday evening, March 21st, when the Rev. Dr. Greer, of Grace church, Providence, gave an earnest, stirring sermon; Monday evening, the Rev. Mr. Fiske, from St. Stephen's, Providence, spoke with fervor and eloquence; the Rev. Mr. Bartlett, on two evenings, made heart-felt appeals to the people to follow the higher life; the Rev. Mr. Porter, of Pawtucket, gave one of his quietly enthusiastic, convincing discourses; and the Rev. Mr. Webb, of Christ church, Providence, showed by the fervor of his exhortation that the souls of his former charge were as dear as ever to his heart. The attendance was full throughout, and there is every reason to believe that good results will follow. The parish is in a very prosperous condition, Sunday school and Bible classes increasing, and the adult "Mission Workers'" society and the juvenile "Willing Helpers" in vigorous and harmonious working order. A generous friend has within the last two weeks presented a very beautiful triple-plate, Communion service, consisting of tankard, patten, two chalices, and two alms-basins; and another friend has promised a chancel-rail which is to be placed in the hall by Easter. The font presented last summer is of wood, appropriate and tasteful. A bishop's chair (having a history), given to the new church of the future with permission to use *ad interim*, gives a reverent and dignified effect to the chancel of the hall, the recess of which, being now limited to an uncomfortable degree, is soon to be enlarged.

#### LOUISIANA.

NEW ORLEANS.—Trinity church will long remember Sunday, March 28th. The day broke dark and threatening without, but all was bright within the

church, prepared for early Communion, to which the candidates ready to be confirmed had been invited. The class consisted of 112, of whom 106 were present and came forward; many led by parents, wives, sisters, brothers (older communicants), who had long prayed, hoped and waited for them, and whose hearts were now fully satisfied, as they knelt beside them at the "mercy-seat on earth," while they partook of their first Communion. At eleven A. M. an overflowing congregation gathered to witness the Confirmation of this large class, presented by the rector, the Rev. R. A. Holland, S. T. D. It was particularly gratifying to the Doctor to know that more than one-half of the candidates presented were adults and young men—adding strength to strength of his congregation. Bishop Galleher was more than usually happy in his address, for his heart too was full, and cheered by this manifestation of spiritual life in the church, notwithstanding the depression consequent upon scarcity of ministers and means in his diocese.

This Confirmation class in Trinity is the first ripe fruit, gathered principally from the labors of the English missionaries, the Rev. W. H. Aitken and the Rev. James Stephens, whose evangelical efforts have stirred up the Christian life in New Orleans, so that others of the clergy are as busy as they can be, "gathering the sheaves" into their respective churches. It is purposed to have another Confirmation in Trinity soon after Easter.

#### WESTERN MICHIGAN.

KALAMAZOO.—The service held by the Rev. Mr. Mann at St. Luke's church, on Wednesday evening, March 31st, was attended with the Baptism of a deaf-mute couple, who with another couple were instructed for Confirmation, which was to occur on the following Sunday.

On Tuesday, March 30th, in St. Mark's church, Grand Rapids, the Bishop pronounced and recorded that Richard H. Dennis, deacon, has been deposed from the ministry of this church, he having declared in writing his renunciation of the ministry of this church under Canon S, Title II.

#### KENTUCKY.

LOUISVILLE.—The friends of the late Rev. L. P. Tschiffely, says *The Church Chronicle*, have provided funds with which a house on Oak St., between First and Brook, has been purchased as a home for his widow and children. The readiness with which this money was raised gives additional testimony to the esteem of the people of Louisville for Mr. Tschiffely. No urging was used, only the opportunity was offered for those who wished to contribute, and his friends gladly embraced the opportunity.

#### VIRGINIA.

The coming council, the 91st of this diocese, will be held the last of May, at Christ church, Charlottesville. The council arranges the respective places for ten years in advance. The rector is the Rev. Dr. J. S. Hauckel, associate, the Rev. Mr. White. The parish is large, territorially and otherwise, the number of communicants being not far from two hundred and fifty, and nearly \$5,000 being raised for general and special Church work. There are between thirty and forty regularly licensed and effective lay readers in the diocese—a contribution to the discussion now current touching this arm of the service. In salaries of bishops, evangelists, secretaries, chaplains, historiographer,

and the necessary travelling expenses of committees, the expenses of the diocese fall a trifle short of \$12,000 per annum. The work among the colored people of the diocese is receiving yearly great attention, and the enlarged committee has charge of the important question of the separate organization of this department of work.

#### PITTSBURGH.

PITTSBURGH.—Bishop Whitehead administered Confirmation to a class of sixteen persons at Trinity church, on Sunday morning, April 4. Of these, three were deaf-mutes presented by the Rev. Mr. Mann, who has held services at this church at stated times during the past ten years. In the afternoon he held a service for deaf-mutes only in the chapel of that church; and in the evening he was over on the south side, with the Rev. J. D. Cameron in a combined service at St. Mark's church. On the following Monday he was with the Rev. H. J. Miller, in another combined service at St. Mary's church, Beaver Falls. The congregations were large.

#### SPRINGFIELD.

CHAMPAIGN.—Emmanuel mission has lately purchased a property near the church, for a parsonage. After considerable repairing and enlargement it is hoped that the house may be occupied by the minister and his family about the first of June next.

#### CONNECTICUT.

NEW HAVEN.—The Rev. E. Van Deerlin has withdrawn his resignation of the rectorship of Christ church. In his letter to the vestry he says: "In deference to the almost unanimous wish of the parishioners, and to the many earnest requests of influential Church people in the city, I have decided not to sever my connection with the parish at present. I therefore withdraw my resignation, with grateful thanks to the parishioners for their expressions of good will, kindness and appreciation of my labors." United Lenten services are being held at St. Thomas's church on the Wednesday evenings in Lent. The subject is, "Our Church," and the following named clergy preach on different portions of this theme: the Rev. Drs. Beardsley and Harwood, and the Rev. Messrs. Stewart Means, A. E. Beeman, H. P. Nichols, E. S. Lines and C. E. Woodcock.

#### MISSOURI.

The latest accounts of Bishop Robertson say that he continues about the same, and the physicians anticipate no change either way for two or three weeks.

NORTH SPRINGFIELD.—St. John's parish has been organized at this place, under very favorable auspices. There are already about forty communicants interested in the parish, and the number is being constantly augmented by the rapid growth of this enterprising and attractive city. It is a fact not generally known to strangers that Springfield and North Springfield lie side by side, although separate corporations; the distance from north to south being more than three miles, so that the new parish will be of great advantage to many who have found it difficult to attend services at Christ church, Springfield, because of the distance.

This is a good field and a great work can be done here. The parishioners are in earnest and anxious to work, and know that rapid strides can be made if the Church is shown forth in her truth and beauty. The work of the priest who may have charge will be laborious,

certainly for a time, but he will find many willing hands and loving hearts to aid him in his efforts.

#### MARYLAND.

##### EPISCOPAL APPOINTMENTS.

APRIL.

15. Reisterstown, A.M., All Saints'; P.M., St. Michael's.
16. P.M., Beltsville.
18. P.M., Rockville and Gaitthersburg.
20. P.M., Western Run Parish.
21. P.M., Ascension, Westminster.
22. P.M., St. John's, Georgetown; P.M., St. Luke's, Baltimore.
23. P.M., St. Barnabas', Baltimore.
25. St. Peter's, Baltimore.
27. A.M., Adamstown; P.M., Urbana.
28. Hagerstown and Williamsport.
29. Smithburg and Mechanicstown.
30. Catoctin Furnace.

WASHINGTON, D. C.—The West End Club for men and boys, started some months ago for the purpose of reaching those who spend their evenings on the street or in pool rooms and saloons, has been very successful. The second and third stories of the Lucas Building, corner Pennsylvania Ave. and 22d St., have been secured and the attendance of the boys quickly increased to an average of 51 a night, with an enrolled list of names numbering 190, while that of the men has been 34 a night, with a list of members numbering over 130. Games, reading matter, billiard and bagatelle tables are provided. Membership cards are issued to both rooms on the payment of a nominal sum per month, and a small fee is charged for the use of the billiard tables. Free entertainments have been provided during the winter for members of the club, reading, singings, banjo-playing, and a fine stereopticon, etc., etc. In January, hot coffee was furnished every night, at a nominal price, and the demand for it during cold weather has been large. A library of some 175 volumes has also just been put in operation. The police of this district state that their work has been much lightened, owing to the influence of the club.

Contributions are needed for the continuance of the work. The committee in charge are as follows: The Rev. Wm. M. Barker; Allan D. Brown; H. C. Whiting and G. H. Stockbridge.

The Convocation held in Rockville has been a pleasant affair. The Rev. the Dean was assisted by the Rev. Dr. Hutton, the Rev. Dr. Leonard, and others.

The Bishop, on March 26th, confirmed a class of over thirty at the church of the Incarnation, City of Washington. This church has ordered its sixth handsome memorial window.

During the month of February, the Bishop confirmed in eight churches and chapels a total number of 122 persons, and met several of the vestries about parish matters.

The new church of St. Mary the Virgin, Franklinton, was consecrated by the Bishop, March 26th. It has cost nearly \$7,000, the lot being a gift. The late Rev. Dr. Hammond greatly fostered the work; the Rev. Dr. C. Fair has, and the present rector is the Rev. Wm. Murphy.

The church of the Epiphany, Forestville, has just had its chancel most beautifully decorated by the well-known firm which did so acceptable work, in the same line, upon the presidential mansion. The work was offered and donated by the distinguished decorator, Mr. Granville Shaw, of Mr. Houghton's establishment, Washington. The parsonage also received attention in the same line, at a nominal charge.

The Bishop confirmed classes, April 4th, in Christ church, Baltimore, the Advent Mission and Grace church. From the 5th of April to the 9th, he was employed in the diocese of Easton,

at the urgent and repeated requests of some of the clergy there. He has also promised them his time for the first eleven days of June, and will no doubt be at the convention which is to elect, and may preach the opening sermon.

April 11th, he confirmed in the evening at Forestville, and in the morning at St. Matthew's, the Rev. Wm. Brayshaw, rector at the former, and missionary at the latter, place.

Over \$200 have been added to the special fund for the colored work—a work to which the diocese is giving increasing attention.

From June 1, 1885, to March 1, 1886, the total receipts for the Diocesan Mission Fund have been \$5,980. The treasurer has overdrawn this sum by \$1,523, including the sum of \$665 previously due him.

The fund for the superannuated and disabled clergy, for the same period, has amounted to \$2,029, and has a balance on hand of \$604.

The Bishop's "Penny" Fund, a cent from each child each week, is \$775 up to March 1st. Nearly one hundred Sunday schools have already fallen into line at the word of the Bishop.

Twelve hundred dollars now in hand will soon be expended on old St. Anne's, Annapolis. A family in that city have finished off a memorial chapel; an onyx and marble font has been given, and lectern, altar, and other memorial gifts, have been added. The colored choir in vestments is acceptable, and there are some twenty colored communicants.

At 90 Saratoga St., Baltimore, the new Church rooms are pleasant and well adapted. The Clerical Association and the Brotherhood and committees find here conveniences for meetings and business.

The pew rental at the church of the Ascension, Washington City, has, since September last, increased some \$2,500. During the rectorship of the present rector, the Rev. Dr. J. H. Elliott, the revenue has averaged some twelve times the total of any previous year, testifying to his unusual success and general popularity.

The Bishop confirmed 57 in Emmanuel parish, Baltimore, March 25th, and 12 at St. Mark's, the same day, and 36 at the Messiah, same city.

In addition to his regular parochial visitations, Bishop Paret has arranged to hold a general Confirmation in the church of the Epiphany, Washington, May 5th, and Emmanuel, Baltimore, May 12th, each in the evening, for the benefit of such candidates as may have failed to be present on the ordinary occasion in their respective parishes, and any others who also may be presented.

#### LONG ISLAND.

BROOKLYN.—The Rev. Dr. Reese F. Alsop, rector of Grace Church, Philadelphia, has accepted the call to St. Ann's church, and will preach his first sermon in his new parish on Sunday, May 2. Dr. Alsop succeeds the Venerable Archdeacon Kirkby. The new rector was educated for the legal profession. He felt drawn toward the ministry, however, and after completing his theological studies at the Philadelphia Divinity School was ordained a priest on his twenty-fourth birthday. Dr. Alsop is about 40 years of age, and is said to be an untiring worker.

#### CALIFORNIA.

The next convention of the diocese of California promises to be of unusual interest. A committee appointed by the Bishop to recommend measures to make the session more effective, advise that

as a first step the time of the sessions should be extended to include the following Sunday. A daily Celebration at an early hour is recommended, and also for the evenings a service with sermons on such topics as General Missionary Week, The Church Temperance Society, The White Cross Movement, Sunday Schools, How to reach the Masses, etc. A capital programme, and a valuable hint for other dioceses. How to make a convention profitable is a question which has vexed many bishops.

On April 4th Bishop Kip confirmed in Trinity church, San Jose, 37 persons. The rector, Dr. J. B. Wakefield presented the candidates.

In the afternoon of the same day at the mission of Santa Clara, the Bishop confirmed three. They were presented by Dr. Wakefield, who has, during the past year, held occasional services at this point.

#### MASSACHUSETTS.

LYNN.—At St. Stephen's Memorial church, the Rev. F. L. Norton, D. D., rector, fifty-two persons, were confirmed, on Sunday, March 28th.

BOSTON.—There is now in Boston a vigorous young mission among colored people which bids fair to become a parish. St. Augustine's mission was begun a little over two years ago by the Society of St. John the Evangelist; in the West End of Boston there is a large colony of colored people, and it is here, on Anderson street, that the new work was started. There is now a flourishing Sunday school, containing 140 children, where the teachers are almost without exception, colored; there is a sewing class for the girls and a guild for the boys. Last winter the Bishop made a visitation to the little chapel of St. Augustine (formerly a Methodist meeting-house) and confirmed a class of three. This was the first episcopal visitation ever made to the 5000 colored people of this city. At present there is only one Sunday service in the chapel, Evensong, but it is hoped that Matins and Celebration will soon also be held there.

#### OHIO.

TOLEDO.—Trinity parish, the Rev. E. R. Atwill, rector, has celebrated April 4, the twentieth anniversary of the consecration of its noble church. The former rectors, the Rev. Drs. Walbridge and Mulchahey, and assistants R. D. Brooke, and G. A. Carstenson and the Rev. Dr. Pitkin, (who officiated here for a year) were present. Able sermons by the first two were received by crowded congregations.

On the next day an elaborate parish history was given by Mr. D. B. Smith, a good speech from Mr. C. A. King and a treasurer's report from senior warden Russell. A cordial reception by the clergy in the spacious parish building, a lunch and then speeches by all the visiting clergy formerly connected with the parish, and letters from those unable to attend, and in the evening very interesting addresses by the Rev. Dr. Pitkin and the Rev. Messrs. Brooks and Carstensen, closed this interesting occasion.

This grand old parish has raised and spent upwards of \$300,000, has colonized four times, and is about to plant its fifth mission on the site of the "future cathedral." During five consecutive Easters in Dr. Mulchahey's time, the offerings averaged \$6,000. Last fall in a quiet way, \$10,000 of debt was paid, and under Dr. Atwill's able and wise administration, unity, strength and aggressive zeal are doing grand things now, and promising grander things for the future.

### CHURCH WORK AMONG THE JEWS.

BY THE REV. J. S. STONE, VICAR OF ST. PAUL'S, HAGGERSTON, LONDON.

From the Monthly Packet.

My father, the first vicar of this parish of St. Paul's, Haggerston, was one of the comparatively few students of Hebrew in his time at Oxford. He never lost his early love of the language, and for fifty years the reading of the Hebrew Bible, especially the Psalter was a part of his daily devotions. From this love of the language began and grew a love for the people, the miracle of whose continued and separate existence in exile is so strong a proof of the divinely authentic character of those writings which contain the early history of the race.

I well remember how, in the earliest years of my boyhood, he used to make regular visits from the country parish in which we then lived, to the neighboring town, to argue with, and to endeavor to bring to Messiah, a family of Jews with whom he had accidentally become acquainted.

But neither in that case, nor in the case of others with whom, later on, he made the same attempt in London, was he permitted to be successful. He was the means of carrying on the instruction and deepening the spiritual life of certain converts who had been won to Christ by the agency of clergymen of their own race; but, as far as I know, he himself—for all that his interest was so deep and his prayers so many—was not the means of the conversion and Baptism of a single Jew.

I mention this fact for two special reasons. First, because it gives me the opportunity of stating my conviction that as a rule it is the will of God, that availing work of this kind is only to be done by those who are of Jewish blood themselves.

I have known of a great number of cases of conversion from Judaism, but I am not aware of a single one which has been in the first place through other agency than that of one who was himself a convert from Judaism.

Secondly, I wish to point out how, nevertheless, care and prayer, love and devotion, did not, in my father's case, as they never do in any case, fail before God; and though, directly, no souls of the children of Abraham were given to him, and though he did not live to see a single Jewish Baptism in his Church, yet, indirectly, all that love and devotion had its sure result in what has taken place in the last six years in special connection with his parish and at the font of his church. It would be unreasonable as well as unfaithful not to believe that Mr. Rosenthal's wonderful work has had its centre here under the will of God as a result of the "heart's desire and prayer for Israel" of the first vicar of this church.

At the font, at which he never saw a Hebrew convert received into the new covenant, Mr. Rosenthal has baptized one hundred and five adults, besides many of their children; and every one of the former has been confirmed, and has first communicated at our altar; and two of them are under immediate preparation for Holy Orders; and two more are doing noble work as lay missionaries among their Hebrew brethren in London; whilst a number of others, outcasts for Christ's sake from home and relatives, and former employments, are giving their testimony to the Faith, in Continental countries and in America. Thus God has vindicated His faithfulness as a Hearer of Prayer in the results of that work which He gave Mr. Rosenthal to do, and which he has done as laboriously as successfully.

PASSION-TIDE.

BY E. M.

What bauble can the world uphold  
To tempt from Thee my fixed gaze,  
To tear me from my station bold  
Beside Thy Cross, on these dread days?

He strives, mine enemy, he strives,  
To turn my thoughts, to lure my feet,  
And with prompt artifice contrives  
To give to pleasure, look more sweet

Thou ever she hath worn before;  
But with the words: "Get thee behind,"  
Breathed in Thy strength—Whom I adore—  
He cowers, departs, nor trace I find.

I haste me back unto Thy side,  
And hear that voice, whose gentle power  
Sweeps through my soul like flowing tide:  
"Could ye not watch with Me one hour?"

"Could ye not cease from work, from play,  
Could ye not rest and food forego,  
Could ye not bide with Me to-day,  
While I for Thee endure this woe?"

Yea, Lord! forever will I cast  
The snares of time in the abyss;  
And to Thy garments holding fast,  
Know neither joy nor care, save this!

O wondrous, passing wondrous sight!  
My Saviour lone in agony,  
Throughout this dark, this darkest night!  
And all for me—poor, wretched, me!

Kissed with a kiss as foul as hell;  
Scourged, spit upon, and crowned with thorn,  
Mocked, crucified, and—oh, to tell!  
Such shame, such pain, for me were borne!

As o'er and o'er I read the story  
Of these, the greatest of all days,  
More marvel! that one heir of glory,  
Pause not, to pity, pray, and praise!

"Was ever sorrow like to Mine?"  
All ye that pass, behold and see!  
Was ever sorrow like to Mine?"  
Betrayed, denied, then Calvary!

O Lord, dear Lord, tears flood mine eyes!  
My very heart for grief stands still,  
To contemplate this Sacrifice—  
"Father, not Mine, but Thine, the Will!"

O! blessed for that peaceful morn,  
When I can know Thine anguish o'er!  
More blessed still, the Easter dawn,  
Shouting, "He reigns forevermore!"

Maple Hill, Lent, A. D. 1886.

BOOK NOTICES.

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

THE MESSAGE OF THE BLUE BIRD. By Irene E. Jerome. Price \$1.00. Chicago: Jansen, McClurg & Co.

This is a dainty little Easter book from the same pen and pencil that made the attractive "One Year's Sketch Book." The same love of nature is found in this, and the message of the blue bird is a cheering spring thought while the snow still lies.

EASTER SONG. A Poem. By the Rev. Robert Hall Baynes. New York: Anson D. F. Randolph & Co.; Chicago: F. H. Revell. Price \$3.00.

THE BLESSED EASTER-TIDE. Compiled by the editor of "CHRISTMAS-TIDE in Song and Story." New York: Anson D. F. Randolph & Co.; Chicago: F. H. Revell. Price \$2.50.

These are the richest Easter gems that have come to our notice. The beautiful "Easter Song" is all printed from plates, on heavy paper of superb quality; the illustrations, interwoven with and facing the text, are given with grace and force as if every stroke were fresh from the artists' pen. The book is not large, but it is a diamond among jewels.

The compilation, "The Blessed Easter-tide," is an admirable selection from the whole range of English letters, original and translated. It is also a fine specimen of the printer's art, and is illustrated by several beautiful pho-

tographs. These books are sent, post-paid, on receipt of price, and are appropriate to the season, in subject, treatment and illustration.

MESSRS. E. P. DUTTON & Co., of New York, have issued some books for Easter gifts, with illuminated white parchment covers tied with white ribbon, "Life's Sunny Side," and "The Gate of Paradise," 50 cents each; "The Daisy Seekers," by W. M. L. Jay, is richly illustrated, price, \$1.00; "Easter Thoughts from George Herbert," arranged and illustrated by M. C. S., price \$1.25. These can be obtained of Messrs. A. C. McClurg & Co., Chicago, or by mail from the publishers, postpaid.

The Art Amateur for April, devotes considerable space to the Morgan Art Sale, and gives a list of pictures, prices, and buyers. By comparing the prices paid by Mrs. Morgan with those brought at the sale it will be seen that a large proportion of the pictures were sold at great reduction from the prices paid by Mrs. Morgan, some bringing less than a fifth of the cost. Of the eight Corots in the collection, but one reached the cost price. The largest sum paid was \$45,500 for Bröton's Communicants, against a cost of \$22,000.

MR. THOMAS WHITTAKER, New York, has lately issued "Words of Comfort and Consolation," bound with roller, for hanging on the wall. It is printed on thirty-one large sheets in bold type, and contains selections from Holy Scripture adapted to cheer and strengthen the devout soul, among the changes and chances of this mortal life.

The Magazine of American History is constantly developing some new mine of historical lore. This month it is the old copper mine in Simsbury, which became "The Newgate of Connecticut." This article is illustrated. The frontispiece is a steel plate portrait of the late General Hancock, to whom a fitting tribute is paid by Wm. L. Keese. There are papers on the battles of Chancellorsville, Shiloh, and Blue Pasture Mountain.

THE March number of the Nineteenth Century has an article on the "Evolution of Theology," by Prof. Huxley, and one on "Turner's Drawings." Prince Kropotkin's article on "French Prisons," is full of painful news, and calls for another Howard to reform these places of captivity.

The Contemporary Review has a splendid article on Newman, by R. H. Hutten. This writer has favored us with two articles on this subject, and some of us would be glad to see them in a permanent form. "Experience of a Disestablished Church" is a timely article. "Tyrants of the Sea" will disclose the sad and bitter trials of the sailors, who need more protection by the law.

The Fortnightly Review has an article on "Parisian Hells," which is an exposé of gilded vice in Paris. "Foreign Correspondence" brings out clearly the trials of a class of reporters who would live more contentedly, if the public were charitable. "The Rossetts" is an inviting article on the peculiar attainments of that family. It makes us believe that genius may be hereditary at times. [Leonard Scott Publication Co., 1104 Walnut St., Philadelphia, Pa.]

The Church Magazine for April contains a Lenten Meditation by Dr. Goodwin; Lord Rosehill in New Jersey, by Rev. Thomas Lyle; an interesting article on the Growth and Development of the American Church, by the Rev. W. W. Newton; a Lenten Thought by the

Rev. Dr. Geo. W. Douglas, with notes and notices.

L. PRANG & Co. of Boston lay upon our table a number of Easter cards. The work of this well-known firm is always fine, and their samples fully sustain its well-earned reputation. Among the artists who contribute designs to this year's line are Mrs. O. E. Whitney, H. Giacomelli, Walter Satterlee, and others equally popular.

THE April number of The English Pulpit of To-day contains sermons by Canon Farrar, Dr. Parker, Charles Leach, Dr. Benson, and Dr. MacLaren, together with considerable homiletic matter, sermons, outlines, and reviews. Yearly \$1.50; Clergymen \$1.00. Single number 15 cents. [A. E. Rose, Publisher, Westfield, New York.]

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

THE HOLY SCRIPTURES.

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

NO. V.

HOW TO USE THEM.

Looking at the Holy Scriptures as we find them, it is not difficult to see other directions in which words of caution are required. While not everything in them is the Word of God, the Word of God is in them, that is unerring, and it is the Word of Life. Alas! for him who fails to find this Word of Life, and woe to him who finding it, neglects or abuses it!

Let it then be fixed in every man's mind that the Holy Scriptures are wholly practical in their character and object. They do not aim to teach men science and art. Out of their gracious adaptation to man as he is, they allude to both. Hence, knowledge of various kinds may be gathered from them. To the critic, the commentator, and the preacher, this knowledge is professionally important, and may be carefully pursued; but not even in their case as a mere matter of learning. It must be sought for its practical value in enabling them to use the Scriptures the more understandingly and effectively for the saving enlightenment of the perishing multitude. To the latter, all this so-called "sacred learning" is simply incidental. It is not necessary. It may be positively hurtful. It may divert their attention from the saving truth which only is able to make them wise unto salvation. It may even lull their consciences into content with knowing, while not doing. What is worse, it may puff up the shallow and pretentious, with an ambition to be, what in the economy of the Church, they were not designed to be, teachers of the Word. The grand practical aim of that Word is to make known to men in general, the mind and will of God with reference to their salvation from sin, and establishment in holiness. The one question for the common mind in the study of Holy Scripture is: "Lord, what wilt Thou have me to do?" to the end that each may live "a godly, righteous and sober life."

While the Bible is thus a practical book and as such contains much pertaining to a true moral and religious life which is open to the understanding of all, it must not be forgotten that it is not all thus simple and comprehensible. Difficulties attend some portions from probable errors in early transcription, individual obscurities in style, and imperfection or obliquity in the original

languages. Sometimes they arise from the abstruse nature of the higher truths presented. Thus St. Peter speaks the writings of St. Paul, the master theologian of his day, as containing some "things hard to be understood while the ignorant and unlearned wrest, also they do the other Scriptures, to their own destruction." They contain all records of the revelation of divine mysteries, things which from their intimate relation to the divine nature and inscrutable counsels of the Almighty are knowable as fact, but incomprehensible as to their philosophy. It is endeavoring to sound or set forth the philosophy, that unskilled and adventurous persons wrest the Scriptures, the injurious misleading of others, not to their own destruction. Of the class of abuses, the perennial and fruitful source is the uncurbed license of the so-called right of private interpretation.

But with all this before us, what may be said of such devices as the Sunday school question-book system? How dealing with Holy Scripture, does it shred it into mere dribbles of alternating Q's and A's, and serve up in lessons, a hash of varied but impertinent Scripture learning, historical, biographical, geographical, ethnological, biblical and the like, to the end of putting up the learner's conceit, and wholly obscuring the grand saving aim of the divine Word. Or what must be said of the common practice of putting the sacred writings, whether in this desecrated form or not, into hands of young and often thoughtless girls, to be taught or explained to those hardly more deficient than they, in just knowledge of the Gospel? Or what about the not uncommon assumption of the position of Bible class teacher, by some young layman, of no special Scripture training, little, if any, discoverable personal religion, and to all appearances, wholly absorbed in secular affairs? Such teachers and such teaching of the Bible is an offence against Christianity and the Church, against community itself. The world will not attach much sacredness to a book commonly thus used, nor much value to their teaching of it, who neither read nor study it for their own spiritual illumination and government.

In this connection a question may properly be raised as to the prevalent practice of freely circulating the Bible as a whole, among the young, the uncultivated, and the irreligious as a means of self-instruction in sacred things. To those who hold it to be an infallible book, also regard every man as an infallible interpreter of the Bible? If the sacred writings contain portions difficult to be rightly understood without the aid of the "godly and well-learned instructor; portions comparatively irrelevant to the spiritual needs of the sinner and the Christian life required of him, (St. Paul reasoned with Felix, on about "righteousness, temperance and the judgment to come"); parts which ignorant and unlearned persons may wrest to their own destruction; is there not safer and more sensible way? That to say, put into their hands, and always when practicable by personal agency and with thoughtful suggestions indicative of a sincere interest, copies of the practical portions, those which contain an answering voice in every reason and conscience; those which should be fully imprinted on the memory and made the subject of daily meditation; those which thus used bring the man to repentance, faith and love to Christ as Saviour of men.

# The Living Church.

Chicago, Saturday, April 17, 1886.

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

Is it not passing strange, that intense earnestness in religion is regarded as the only fanaticism. Is there not a fanaticism as extreme, and far more dangerous, in the professing Christian's mad devotion to worldly things?

St. Peter, though a regenerate follower of our Lord, had to be converted from his sin. Are there not any such now, who, unhappily unlike him, do not get thus converted. It is because there is no sorrowful Jesus to look reproachfully at them? Or is it because, less simple-minded than St. Peter, they are careful not to look His way or to catch His eye?

While it is well to deal gently with scientific doubters, there is one thing which impugns their sincerity, that is, that almost as certainly as if it were a fatality, they not only read with avidity whatever lies on their own side of the question, but they also find and seize upon such matter fully. They as surely fail to find and study the arguments and refutations on the other side. It seems to be of the nature of such religious doubt, that its whole art and accidents combine to render itself inerrigible.

The question of governmental arbitration between contending capital and labor, is of doubtful utility. Beyond the prevention of fraud and violence, it is always unsafe for government to interfere in matters of business. Besides, to be effective, arbitration should be rather of the nature of a mutual arrangement for the forecasting and avoiding of disagreement. But it is more likely to be only a last resort for the ending of some embittering deadlock, or a temporary compromise. Under such conditions, only the weaker party will consent to arbitration, and the stronger will practically endeavor, the same as before, to secure the nearest approach to its own terms.

We are gratified to learn that the committee having in charge the Enrollment Plan, do not propose to increase in any way the distribution

of the money to be raised before September 1st. It will be handed over, unconditionally, to the managers of our Board of Missions, to be used by them at their discretion. It is now in order for them to indicate what they will do with it, as upon the appropriation proposed by them will largely depend the general interest and confidence in the enterprise. Let them act with despatch, but meantime let us have confidence that they will act wisely, and let not the good work be suspended. We can wrest the prize even from "hard times," if we can get the ear and confidence of the people. It means hard work and much of it, but the committee are in earnest.

MR. JOSEPH COOK, in his Boston lectures, has come out decidedly for religion in the public schools. He claims that they should teach morality, the existence of God, the responsibility of man to a moral governor, the immortality of the soul, and that there is a judgment to come. But what if the tax-payer does not believe in any of these things, and is not willing that his children should be taught them? Have we an "established" religion? If so, who are the authorized teachers and preachers? Who shall say what we are to do to prepare for the judgment to come? Will the State grant to teachers certificates of qualification on this point? By all means, let us have all the morality and religion that we can get in the public schools, but let us not forget that upon the family and the Church the final responsibility rests.

A CORRESPONDENT of a religious paper announces the fact that one-half of the children of the denomination to which he belongs are lost to Church fellowship, and for the most part go to the saloons and to ruin. "Surely," he says, "there must be some carelessness here;" and he suggests that all the children should be regarded as members until they are admitted to full membership "by profession." This correspondent has made no discovery, either as to the fact or as to the remedy. The Christian Church has always regarded the words of the blessed Lord, "Suffer the little children to come unto Me," as a command to admit them to membership. She has not presumed to make the New Covenant narrower than the Old. She has treated the children as a part of the "whole world" which she was commissioned to disciple and baptize. She has taught them that in Holy Baptism they were made "members of Christ, children of God, and inheritors of the Kingdom of Heaven." She has provided that they learn the Creed, the Lord's Prayer, and the Ten Commandments, and such other things as a Christian ought to know and

believe to his soul's health. She has called them to receive the seven-fold gifts of the Spirit in Confirmation, by the laying on of hands, and has admitted them early to the Lord's Table, that they might be strengthened by the Bread of Life. In this way the Church has endeavored to fulfill the command of her Lord, "Feed my lambs." But there have arisen teachers who would not suffer the children to come to Christ except "by profession." They have denied the regenerating power of the Holy Ghost, except to adult sinners who could be convicted of sin. If they have allowed Baptism to infants it has been reluctantly granted, with a mental reservation. They have regarded them, when baptized, as belonging to the world, strangers and foreigners to the covenant of grace, dead in trespasses and sins, until by a process of sensible conversion they might be pronounced "regenerate." And they have lost one-half their children. They have probably lost even more; for of those whom they admit "on profession" a large number fall away. The impressive period of childhood having been passed in alienation from the Christian covenant, the crisis of a sensible conversion often fails to establish in them the disposition towards a godly life.

### DISTURBED BY DOUBTS.

We heard the other day of a Baptist minister who had abandoned his charge and gone over to the ranks of unbelief. He was spoken of in the highest terms as one of the brightest, if not the very brightest, of the younger ministry in the body to which he belonged. Of course, in the ranks of his friends the usual and inevitable consequences followed. There was grief, disappointment, indignation; a rally of the ministry to cheer the stricken congregation, and an alert outlook to check any disposition to follow a loved and trusted pastor.

The spectacle is a frequent one and is as certainly a sad one. Our heart has followed the man, who is entirely unknown to us, with the hope that he might catch sight of something which at present does not seem to be within his view. How well some of our clergy know the history of such a mind. Many of them have stood where he now stands, or where he stood recently. They know the feeling of insecurity, and, by-and-bye of desolation, which comes from a growing doubt of some of the distinctive doctrines or practices of the denomination in which they have grown up and to which they owe their position and Christian training. In such a case it is impossible for the unsettled mind to confide in his fellow-ministers. If he ventures to do so, the air is

at once filled with rumors of his unsoundness, and the theological whips are instantly out, either to dragoon him into line or force him to a definition. But with him a definition is impossible. His position is not clear to himself, and hence he cannot make it clear to others. His mind is like the troubled sea. It cannot be but that some hint of this should appear in his preaching, and when it does there are sure to be hearers who, though they know nothing else, know, or think they know, the smell of heresy, and who begin to snuff the air and whisper suspicions of the pastor's orthodoxy. As to the man himself, he is perfectly conscious of rectitude of intention. His doubts are honest doubts. The only system with which he is acquainted presents doctrinal incongruities which he strives in vain to reconcile, while its practical methods, through no fault of his, have become odious to him.

It has been our prayer many times that such men could become acquainted with the Liturgy of the Church. Not a few know how the study, and still more how the use, of that Liturgy has abated and soothed the fever of the mind, restoring it to its equilibrium and bringing order out of confusion. The Prayer Book does this, not simply because its beautiful and stately phraseology affords a refuge from the despairing struggles and failures of extemporaneous worship, but much more, because the system of doctrine it enshrines is natural and therefore not violent. Its parts have the symmetry which comes from growth and not the arbitrariness of a mechanical arrangement. The distinctive doctrines of Christianity are inhaled, so to speak, in the very breath of Churchly life. The congregation are not dependent upon the clergyman for their knowledge of doctrine, for the doctrines are there already, in the book, and the clergyman is mercifully preserved by law from all deviation in the use of terms. And neither is he put perpetually upon the defensive. If he feels that he has no aptitude for doctrinal discussion he is not constrained merely by his position to produce an occasional treatise upon justification by faith, or upon the atonement, or upon the essential deity of Christ. His reverent use of the prescribed forms is sufficient. The wide and fruitful field of Christian morals is open to him. Even if he is shaken in his faith there is nothing which will restore him so certainly and effectually as the stated use of those enduring forms in which the greatest and the saintliest minds have cast the deeper truths of God's Holy Word. If the clergyman is disturbed in his doctrinal moorings let him rest and quietly hold his peace; if he is of a spiritual mind and attends faithfully

to his duties of his faith. How often all this might be a definition of s who, with n their own tions, have what we are located star alism.

### FATHERS

The feeling visibly cha Church with was notable the Church the question should be should be plishment o good through is most ne sanction or mation about the Church admirably s ton in his re cation," in v guide to inq and an am ledge that b cessible to America.

There are ed in these desire to kn of sisters. upon for ad think serio special voca or near frie such an int which a sis every one important t in this dir they are do for informa Father Gr have a wid people. It subject is s thrown up sister's lif that of a family. T unduly ex but is spe upon by a who feels ton is pro with this clergyman timate, f which its The bo chapters, finite and first is a shall be spirit, an away mi

\* "Vocation Sister's Life, York: E. & S.



to his duties the forms will take care of his faith.

How often we have desired that all this might be brought to the attention of sensitive and gifted men who, with no apparent resource but their own independent investigations, have wandered away from what we are obliged to call the dislocated standards of denominationalism.

#### FATHER GRAFTON ON SISTERHOODS.\*

The feeling toward sisterhoods has visibly changed in the American Church within the last ten years. It was notable, at the discussion before the Church Congress last fall, that the question was not whether they should be allowed, but how they should be ordered for the accomplishment of the largest amount of good through their influence. What is most needed is, not episcopal sanction or recognition, but information about their place and use in the Church. This want has been admirably supplied by Father Grafton in his recent book, entitled "Vocation," in which he furnishes a wise guide to inquiries about sisterhoods and an amount of practical knowledge that has not hitherto been accessible to the Christian public in America.

There are several parties interested in these inquiries. The clergy desire to know more about the work of sisters. They are often called upon for advice, both by women who think seriously of entering upon a special vocation, and by the parents or near friends of those who declare such an intention. The kind of life which a sister leads is such that not every one is fitted for it, and it is important that those who feel a call in this direction should know what they are doing. There is a demand for information of this kind, and Father Grafton's book is likely to have a wide circulation among our people. Its excellence is that the subject is stripped of all the glamor thrown upon it by the idea that a sister's life is more privileged than that of a mother in charge of her family. The vocation is not to be unduly exalted as a sphere of duty, but is special and not to be entered upon by all, nor even by everyone who feels drawn to it. Father Grafton is probably as well acquainted with this subject as any American clergyman, and treats it in that intimate, frank and candid manner which its importance deserves.

The book is divided into seven chapters, each of which imparts definite and special knowledge. The first is a plea that the whole question shall be considered in a kindly spirit, and an effort is made to put away misconceptions. The second

tells how to enter a sisterhood, and what qualifications women should have who seek this mode of life. The third takes up the work of sisterhoods in the American Church. The fourth discusses their internal government and life, and sets forth what a sister conforms to and what the spiritual family is like. The fifth relates this state to the counsels of perfection taught by our Lord. The sixth lays down some rules by which a woman can ascertain whether she has a vocation for a sister's life. The last chapter consists mostly of words of help and comfort for those who have already entered upon this special form of the service of Christ.

The work combines two features. It unfolds what a sister's life requires, and it goes far to reconcile those who have not duly considered what sisterhoods can do, to their introduction into our own branch of the Church. The employment of Christian women has its dangers and requires its safeguards. There are few who can make themselves as useful outside of the training and restraint of the sisterhood as they can in it. The restriction as it may seem to those outside, is a part of that protection which most women feel the need of, that they may reach the highest degree of usefulness in practical ministrations. Father Grafton makes these things plain in his unpretending treatise. He exalts the sisterhood not by making it so much a choice service, as by showing how it fits into the needs of parochial ministrations and meets the requirements of modern social life. It is seldom that a clergyman, writing on so delicate a subject, expresses himself in a more common-sense way. His book will assist many earnest women to determine correctly what it is best for them to do. It is devotional in its tone, and the subject is treated from a high spiritual point of view.

#### BRIEF MENTION.

A skeptic who was trying to confuse a Christian colored man by contradictory passages in the Bible, asked how it could be that we are in the Spirit and the Spirit in us; he received the following reply: "Oh, dar's no puzzle 'bout dat; its like dat poker. I puts it in de fire till it gets red hot. Now, de poker's in de fire, and de fire's in de poker." —The Rev. Dr. Thomas Arnold, writes as follows: I do not know that there is anything more impressive than the sight of a congregation evidently in earnest in the service in which they are engaged. We then feel how different is our own lonely prayer from the united voice of many hearts, each cheering, strengthening, enkindling the other. We then consider one another to provoke unto love and good works.

How different are the feelings with which we regard a number of persons met for any common purpose, and the same persons engaged together in serious prayer or praise! Then Christ seems to appear to us in each of them; we are all one in Him. How little do all earthly unkindnesses, dislikes, prejudices, become in our eyes, when the real bond of our common faith is discerned clearly! There is indeed neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all. And to look at our brethren, once or twice in every day, with these Christian eyes, would it not also, by degrees, impress us at other times, and begin to form something of our habitual temper and regard toward them?—The German Bible for the blind costs \$25, and consists of no fewer than sixty-four volumes. This is owing to the fact that the letters have to be very large, that they are in haut-relief, and can therefore be printed on one side only, and that the paper must be very thick. Some of the blind can read five or six hours without feeling fatigued. They use both hands in reading, the right forefinger being used chiefly to separate the words and syllables, while the left forefinger recognizes the word by itself.

#### LETTERS TO THE EDITOR.

##### DR. FULTON'S RESIGNATION.

To the Editor of The Living Church:

I am reluctant to occupy your attention with personal explanations, but an erroneous rumor has been so extensively circulated by the secular press, and even by the Church papers, that I must ask your assistance in correcting it.

It is true that for reasons satisfactory to myself I have resolved to retire for the present from parochial life; that I have resigned the rectorship of St. George's church in this city; and that I have not seen my way clear to comply with the request of my vestry to withdraw my resignation, which will therefore have effect on the first of October next.

It is true that certain recent illustrations of the shameful things which are both possible and actual under our present judicial system have greatly scandalized me, and that I have been inexpressibly shocked by one such with which I have been nearly connected, but of which I do not wish to speak more particularly at this time.

It is true that I regard these things with ever increasing indignation. In my opinion the Protestant Episcopal Church, in denying to her clergy an appeal from the verdicts of her petty courts, and from the sentences of individual bishops, not only refuses a right of common justice, but distinctly disobeys a fundamental law of the Catholic Church, which, in the œcumenical councils of Nicaea and Constantinople, as well as in the impressive canons of Antioch which were made of œcumenical authority by the council of Chalcedon, has repeatedly and explicitly guaranteed the enjoyment of that right to every member of the Church. The verdicts and sentences of our so-called

courts, as at present constituted, are often destitute of all claim to respectability; and I hold deliberately, after much reflection, that any man who is injured by them, being deprived of his catholic right of appeal for redress, is not bound by his ordination oath to respect them.

It is true that a consideration of this and other evils in our system has had a most depressing influence upon my own mind, as it assuredly has had upon the mind of others; and the prospect of reforms is not encouraging. We spent something over ten years in a stormy discussion of trumpery matters of ritual; we are spending more years now in discussing a doctrinaire project for the impoverishment of the Prayer Book by the introduction into it of a number of streaks of tawdry patchwork, and for the increase of rubrical rigidity by changes which show nothing so clearly as the literary and liturgical inaptitude of their projectors; but a demand of reason, righteousness and indisputable catholic law, which has been again and again shown by the evidence of shameful facts to be necessary, has been coldly disregarded with a more than Roman *Non possumus* now for thirty years and more. It seems to me that the law maxim, *De minimis non curat lex*, might be applied with some slight variation to the Church, as thus, *Maxime de minimis curat ecclesia!*

All these things are true, but it is not true that I have ever for one single moment conceived the thought of abandoning the ministry, as has been widely reported; and if many other things were as true as I believe these to be, I should not abandon it. To resign a parish is not to abandon the ministry. My hope is to serve the Church for the future at my own charges, and so to enjoy that "glory" of independence which the apostle Paul insisted on maintaining in the church of Corinth; but which it is not easy to maintain in the Protestant Episcopal Church. Not being a man of fortune, if I am to serve the Church gratuitously, I must support myself in some way not inconsistent with the service of the altar; but either in that way, if I can, or in the other, if I must, I hope to serve until my life's end, and to be buried in the surplice of which, indeed, I am not worthy, but which will then be a symbol of loyalty to the Church of my unshaken faith, of my most sacred recollections, and of my undying love.

In duty to the Church, rather than in justice to myself, I beg you to print these lines in THE LIVING CHURCH. At some fitting time I may ask your permission to say something of more than one grave question which I think the Church can no longer rightly or safely ignore, but which those who have most carefully studied them know to be surrounded with difficulties which will tax the wisdom of our legislators to the utmost.

JOHN FULTON.

St. Louis, April 6, 1886.

##### LACK OF CLERGY.

To the Editor of The Living Church:

I wish to re-echo the note sounded by the Rev. Geo. D. Stroud on the 3d inst. Nothing can be more manifest than that the lack of clergy among us is at least partly due to our having no system by which earnest and faithful clergymen are kept at work. There is an idleness forced upon hundreds among us, owing to the fact that "there is no one charged with the duty of keeping the clergy employed." The unemployed are just as earnest and qualified for pastoral work as are the employed; for, as a rule, all

\* "Vocation, or The Call of the Divine Master to a Sister's Life." By the Rev. Chas. C. Grafton. New York: E. & J. B. Young & Co. 1886. pp. 169.

of us are at times without a charge. Our lack of system in the Church practically forces every one to look out every year a field in which to labor. Suppose it be a missionary: the first year the bishop arranges with the people the matter of support. The year expires; he wishes to remain and could do so with a continuance of support. But who is to arrange this?—If the missionary himself moves in that regard he compromises his position before his people. Many choose to seek a new field rather than go about the delicate business of even mentioning the matter of continued support. But few change about from choice or actual necessity other than that arising out of a lack of some agency to arrange the matter of support. The bishop cannot attend to it because his cares are already too burdensome for one man. And yet the diocese with the bishop at its head should be the unit of Church work, not the parish. Where now is the remedy for the existing evil of a lack of clergy as arising from an itineracy without system, which simply means a great number unemployed? The remedy is overlooked. It can be found only in the very efficient primitive plan of small spheres for the bishops. It would be difficult to find one single case of a primitive bishop having a cure as large as little Rhode Island, as it far exceeds in size geographically and numerically the sphere of the Bishop of Rome in the third century. But we have had many a diocese from twenty to sixty times as large as Rhode Island in extent of square miles. Let the world again see the practical workings of small cures for the bishops and we shall have fewer unemployed clergy; also millions who now advocate parity will believe in the divine institution of bishops, presbyters and deacons. R. R. GOUDY.

BUSINESS CLERGYMEN.

To the Editor of the Living Church:

As bearing upon the letter of "D. D. C." in this week's issue permit me to give you the views of the late Bishop Whittingham, on what "D. D. C." calls the "Scott doctrine." When I applied to Bishop Whittingham for Holy Orders he said to me in substance, "Mr. G— if I had my way, every young man applying for Holy Orders should first pass an apprenticeship of three years in a counting-room before entering the seminary." I know this much from actual experience. The average business man looks upon the average parson as an ass in business matters. And before the parson can gain the confidence of the business man he has to prove himself "not guilty."

The Germans have a proverb which runs like this: "Er sieht einen Stern am Himmel, und bricht das Genick ueber eine Kuh auf der Erde."

Unfortunately too many of our parsons are intent upon the "Star."

BONIFACIUS.

To the Editor of the Living Church:

It appears to me that "D. D. C." has overlooked the wording of the phrase.—"Manage" a debt no more means do it all, than it does, pay it all. I may manage a farm, and yet not be a day laborer on it, far less the only one. A housewife may be a good manager, and yet not do all her own cooking.

By the Vestry Act of Maryland, a rector has to be a "business-man." "The rector shall always be one of the vestry." These gentlemen are elected expressly to see to the money affairs and other business; he must help, as one of the number, in these matters; he not only has the right to do this, but is, by

law, bound to, or he ought not to accept the office of vestryman; and I should often pity the parish and the vestry both, if he should fail of his duty as a vestryman.

Thus, in Maryland, both by statute, and frequently by necessity, is the business capacity of the clergy brought to the front. If they do not get to be good managers, it is not for want of the right to try.

CORRESPONDENT.

To the Editor of The Living Church:

Anything from the facile pen of "D. D. C." at once arrests attention. To no one are the clergy more indebted for a defence of their order against secularism; no one makes more frequent and persuasive pleas for the higher education of the clergy—barring an unfortunate statement some time since that the classics need not form a part of that culture. So his recent letter in your columns on the subject of "Clergymen and Business," was read with great interest. Already it is calling forth replies.

In the main, I have nothing but approval for the genial doctor's position. In theory he is correct; practically, he is wide of the mark, whether we have reference either to the past or the present. He closes his argument with that memorable decision of the Apostles in Acts vi: 4, and I marvel that so astute a reasoner as he should have missed the application here. For when the Apostles turned aside from that ceaseless "serving of tables" to that of the ministry of the Word and to prayer, to whom did they assign this "business" feature of the parish church there in Jerusalem? To some primitive "vestry" that had got control of the temporal interests? The doctor seems to think they did. But on reading the third verse of the above chapter we find quite the contrary. The whole question was referred not to the laity, but to a new order once known as the diaconate. This was the solution; those temporalities were transferred to seven men of honest report, who were at once raised to the clerical rank. We all know that this order has long since been practically lost; and if the doctor wishes to make any point out of the Apostolic injunction here, he must first set about finding this missing link. For to it, and not to the laity, were the temporalities of the primitive Church entrusted.

But, if we turn to the modern phase of the subject, "D. D. C." is hopelessly astray, so far as the West goes. Just what would be the issue "down East" if his theory were put in practice. I may not say. But "out West" it would end in signal disaster. The clergyman here is expected to have some business sense and the peculiar conditions of the work demand it. Far more is required of him than in the East. There the old established parishes will almost run themselves; the clergy have little need for business qualifications. Here, the wisdom of the serpent is specially needful. Without exception that cleric who has the largest fund of business sense, plus the average amount of theological and kindred attainments, will do the best work, and have the best following, and end with the best success, so far as "the West" is concerned. J. D. Lexington, Mo.

DIRECTIONS TO LAY READERS.

To the Editor of The Living Church:

Happening to notice "To Correspondents," in THE LIVING CHURCH for March 27, 1886, I read: "A lay reader may wear surplice and cassock; he may read entire the Morning and Evening Prayers and the Litany, except the Ab-

solution; in presence of a priest he may read the Lessons and the Litany."

Who it is giving this decision, does not appear. The decision makes no reference to the canons of lay readers. Canon 3, Sec. iv., Title 1, Canon 9, Title 1. It would seem to refer to some law higher than the canons.

The canon reads: the lay reader "shall not assume the dress appropriate to clergymen ministering in the congregation." Leaving off the stole, will yet leave the reader in the dress appropriate to clergymen, in some dioceses the deacon does not wear the stole.

The canon reads, "He shall not without urgent reason read any part of the service except the Lesson, when a clergyman is present;" where does the authority come from to read the Litany and why is the "urgent reason" omitted?

Had a correspondent received a copy of the canons with the decision, he would have been puzzled.

INQUIRER.

[The suggestion that a lay reader may wear a short surplice and cassock is warranted by the fact that choristers are allowed to appear in this dress.—ED. L. C.]

SPECIAL COMBINATION OFFER

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

THE LIVING CHURCH (in advance) and	
Harper's Monthly.....	\$4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Young Churchman.....	1 50
St. Louis Magazine.....	2 25
Church Magazine to Laymen.....	4 00
Youth's Companion.....	2 50

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, 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Charles A. Tibbals is assisting the Rev. Geo. R. Van De Water, in St. Luke's parish, Brooklyn, during Lent, and may be addressed at St. Luke's Parish Hall.

The Rev. Wm. Taylor Douglas has accepted the rectorship of Ascension church, Donaldsonville, Louisiana.

The Rev. Robt. S. Stuart has taken charge of St. John's church, New Orleans, La.

The Rev. Stanley Pentz has accepted a call to Belton, diocese of Texas. Address accordingly.

The Rev. Frederick Towers has accepted a call to St. James's church, South Bend, Ind. Address accordingly.

The address of the Rev. Medville McLaughlin is Waterville, Maine.

TO CORRESPONDENTS.

W. H.—Your letter in our issue of March 27th has called forth a personal letter which we will forward when you send your present address.

SUBSCRIBER.—As we have many thousands of subscribers you might choose a more distinctive signature. The Maundy-Thursdays night Celebration has never prevailed to a great extent in the Church, and does not grow in favor.

"FOREIGNER."—We would suggest the title, "His Mighty Works."

L. A. P.—The anointing the sick with oil seems to have been discontinued for the same reason as the discontinuance of the washing of feet and the "love-feast," as not being of universal obligation, but merely symbolical. We justify its discontinuance by ecclesiastical usage, as we maintain the keeping of the first day holy, instead of the seventh. Some Anglican Churchmen still believe in the sacramental character of the anointing, as directed in St. James, v: 14, but this has nothing to do with the "Faith-cure," as practiced at the present day.

CATHOLIC INQUIRER.—The name of "Passion" Sunday has been given to the second Sunday before Easter and to the week following, from very ancient times, because on that day the Lord began to predict openly His sufferings. The Epistle, Gospel and Lessons all refer to the Passion and the redemption wrought by it. The last week in Lent is called the Great, or Holy, Week, as the culmination of the Passion which we begin to commemorate on Passion Sunday.

OFFICIAL.

A GENERAL meeting of the associates of the Girls' Friendly Society for America, and others interested in its work, will be held in Grace church, New York, Tuesday, May 11. Further particulars will be given later.

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 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 propose 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 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.

EASTER APPEAL FOR NASHOTAH.

The undersigned begs leave to remind the friends of Nashotah, that while it is most encouraging to know that bequests of which notice has been received will relieve Nashotah of nearly \$20,000 of debt, and add to her endowed professorship, these good results will not be fully reached for some years to come. Meanwhile there is need of gifts for daily bread—more reason for daily bread than ever before, now that the future of Nashotah seems assured. Open your hearts and hands to give to Nashotah as in past years, and help her to do steadily her great work of preparing able ministers for the service of our Lord and His Church.

WILLIAM ADAMS, Pres. and Treas. pro-tem. of Nashotah House, April 8th, 1886.

Mrs. Pattie Buford desires to thank most heartily those who have given to her work among the colored people. She appeals most earnestly for continued contributions towards her hospital and school. Constant applications are made by sick and poor people, and as constant help must come. Address MRS. PATTIE BUFORD, Lawrenceville, Va.

ACKNOWLEDGEMENTS.

SOUTHERN PRESBYTER, aged 57 years, and incapacitated the past two, and thus without support, gratefully acknowledges \$10 from Mrs. A. H. H. Montgomery, Ala., additionally, and \$50 from the Clergy Fund Society, removing temporary inadequacy, and will be grateful for any other assistance in needed relief, which may be entrusted to us for his benefit.

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.

THE son of a P. E. clergyman with best references as to character and social standing, and who has travelled British Isles, and much on continent, offers his services to take charge of party going abroad. Address TRAVELLER, LIVING CHURCH office, Chicago.

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.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., cottage, suitable for a small family, \$10 a year.

OBITUARY.

STACEY.—Entered into rest at Geneva, N. Y., April 3, of gastro enteritis, William Weyman Stacey, eldest son of the late James G. and Hannah Stacey, in the 56th year of his age.

SOARE.—Entered into rest, at St. Paul, Minn., April 7, 1886, Jane Seymour, beloved wife of Henry Soare, aged 46 years.

In the death of Mrs. Soare, the Church in St. Paul has lost one of her most faithful members. Coming here from Winnipeg three years ago, she immediately attached herself to the Church of the Good Shepherd, and being gifted with rare musical ability, kindly and gratefully became its organist. Her life was a busy one, and she had many cares, but was always cheerful and had kind, encouraging words for all. Her bereaved family and many friends will sadly miss her. E. T. S.

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 Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via Route can be had upon application to any railroad or to Percival Lowell, General Passenger Agent Chicago.

# The Household.

## CALENDAR—APRIL, 1886.

- 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.

## HYMN TO THE CRUCIFIED.

[The following will be recognized by all lovers of Dean Milman's beautiful drama, "The Martyr of Antioch," sung by "The Martyr," St. Margaret, in prison, a few days before her execution. It will be read with peculiar interest now, as Sir Arthur Sullivan, having adapted parts of the drama to music, brought it out in London, a few weeks since. It was received with deep appreciation and enthusiasm. The presentation in our country is looked for in the near future.—Ed. L. C.]

Thou didst die for me, O Son of God!  
 By Thee the throbbing flesh of man was worn;  
 Thy naked feet the thorns of sorrow trod,  
 And tempests beat Thy houseless head forlorn:  
 Thou, that wert wont to stand  
 Alone, on God's right hand,  
 Before the Ages were, the Eternal, eldest born!

Thy birthright in the world was pain and grief,  
 Thy love's return, ingratitude and hate;  
 The limbs Thou healedest brought Thee no relief,  
 The eyes Thou openedst, calmly viewed Thy fate:  
 Thou, that wert wont to dwell  
 In peace! tongue cannot tell  
 Nor heart conceive the bliss of Thy celestial state.

They dragged Thee to the Roman's solemn hall,  
 Where the proud judge in purple splendor sat;  
 Thou stoodst a meek and patient criminal,  
 Thy doom of death from human lips to wait:  
 Whose throne shall be the world  
 In final ruin hurled,  
 With all mankind to hear their everlasting fate.

Thou wert alone in that fierce multitude,  
 When "Crucify Him!" yell'd the general shout;  
 No hand to guard Thee 'mid those insults rude,  
 Nor lip to bless in all that frantic rout:  
 Whose lightest whisper'd word  
 The Seraphim had heard,  
 And adamant arms from all the heavens broke out.

They bound Thy temples with the twisted thorn,  
 Thy bruised feet went languid on with pain;  
 The Blood, from all Thy flesh with scourges torn,  
 Deepen'd Thy robe of mockery's crimson grain:  
 Whose native vesture bright  
 Was the unapproach'd light;  
 The sandal of Whose foot, the rapid hurricane.

They smote Thy cheek with many a ruthless palm,  
 With the cold spear Thy shuddering side they pierced;  
 The draught of bitterest gall was all the balm  
 They gave, to enhance Thy unslaked, burning thirst:  
 Thou, at Whose words of peace  
 Did pain and anguish cease,  
 And the long-buried dead their bonds of slumber burst!

Low bow'd Thy head convulsed, and droop'd in death,  
 Thy voice sent forth a sad and wailing cry;  
 Slow struggled from Thy breast the parting breath,  
 And every limb was wrung with agony.

That head, Whose veilless blaze  
 Filled angels with amaze,  
 When at that voice sprang forth the rolling suns on high!  
 And Thou wert laid within the narrow tomb,  
 Thy clay-cold limbs with shrouding grave-clothes bound;  
 The sealed stone confirmed Thy mortal doom,  
 Lone watchmen walk'd Thy desert burial ground,  
 Whom Heaven could not contain,  
 Nor the immeasurable plain  
 Of vast Infinity inclose or circle round.

For us, for us, Thou didst endure the pain,  
 And Thy meek spirit bow'd itself to shame,  
 To wash our souls from sin's infecting stain,  
 To avert the Father's wrathful vengeance flame:  
 Thou, that couldst nothing win  
 By saving worlds from sin,  
 Nor aught of glory add to Thy All-Glorious Name!

THE church at Gravesend, which relegated General Gordon to the gallery when he entered it a stranger, now contains a marble tablet to his memory.

IN his first lecture on "Evolution" Prof. Dana, of Yale College, held that no student of science should doubt the truth of the creation as related in the Bible.

A COLORED preacher in Cobb county, Georgia, puts a definite amount of the salary debt on each member of the congregation, and when they have no money he makes them work on his farm until they pay off the debt.

"SIR," said the master of Balliol, in his parting address to a distinguished *alumnus*, "your fellow-students think highly of you, the tutors and professors think highly of you, I think highly of you; but no one thinks more highly of you than you do yourself."

MR. RUSKIN thinks Charles Kingsley's books should not be read "because his sentiment is false and his tragedy frightful." The story of Hypatia Mr. Ruskin regards as the most ghastly in Christian tradition; it "should forever have been left in silence."

DR. YORK, an infidel lecturer who has lately been visiting New South Wales, on leaving was presented with an album containing photographs of persons and places in the colony. He closed his speech of thanks to the donors by saying, "God bless you!"

PROF. MAX MULLER speaks a strong and a true word for the missionary enterprise of the day when he says: "Christianity is a missionary religion, converting, advancing, aggressive, encompassing the world; a non-missionary church is in the hands of death."

PEOPLE whose appetites are not sharp crave condiments; and sleek, over-fed Christians may sometimes hunger for the spice and stimulus of sensational preaching. But those who are really hungry are content with plain and nourishing food. The best sauce for the sermon is hunger in the pews.—*Christian Register*.

APROPOS of the anonymous tract, called "Romish Teachings in the Protestant churches," *The Independent* affirms that from the indications of the book the unknown author takes his departure from our communion. "He is, in his way, by all odds the most dogmatic theologian we have recently encountered, and we may add, the most violently emotional."

LADY ANNE BLUNT, the grand-daughter of Byron, is one of the cleverest women in England. She is an author, an adept in music and painting, a student of Oriental politics, a scholar capable of writing to her Ceylon friends in their own language, the capable manager of her beautiful home, Crabtree Park, and the teacher of her only daughter. Her husband, Mr. W. S. Blunt, is a politician, a prose writer of much ability and the author of the "Sonnets of Proteus."

THE Church in Sydney, New South Wales, is endeavoring to take advantage of the clause in the education act which allows clergymen and others to give for an hour denominational religious instruction in public schools. A number of lay agents, male and female, assist in the work, and to defray the expense, annual collections are made. Bishop Barry aims at raising £1,500 a year for this purpose.

IN view of the conflict now raging between labor and capital, the Bishop of Western Michigan has set forth the following prayer to be used in all the churches of his diocese:

O God, at Whose word man goeth forth unto his work and to his labor until the evening; be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the laborers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good will. Give the spirit of governance and of a sound mind to all in places of authority. Remember all who by reason of weakness are over-taxed, or by reason of poverty are forgotten. Give ear unto our prayer, O merciful and gracious Father, for the love of Thy dear Son our Saviour Jesus Christ. Amen.

Two notable survivors of the war of 1812 passed away in eastern Massachusetts, last month. One was a woman, but the little that she did gives her an interesting place in the history of those times. Miss Abigail Bates, dead at Scituate at the age of 89, was one of two sisters who lived in an old lighthouse located in Scituate harbor during that war. One day the girls were left in charge of the tower by their father. The town was defenseless, as about every male inhabitant belonged to the militia and was absent. Suddenly on that day the girls spied a British ship entering the harbor; it came to anchor and a boat-load of red-coats set off for the shore; it looked as though they intended to sack the town and burn things. So Rebecca said to Abigail, that if she would play a fife the former would beat a drum and they would get out of sight and stir up noise enough for a regiment. They did so, and as the boat drew to the shore the men heard the noisy music of "Yankee Doodle" and concluded probably that an armed force was approaching. At any rate they retreated rapidly to the ship and set sail. Abigail is the last of these two gallant defenders of Scituate, and also the last of a long-lived family. Capt. John Adams, of Allston, died on the same day, at the same age as Miss Bates. He was a veteran of 1812, was taken prisoner and sent to the famous Dartmoor prison. He was a hostage on the British man-of-war Guerriere when the great fight with the Constitution came off.—*Springfield Republican*.

## "THEY STREWED BRANCHES OF PALM IN THE WAY."

BY MRS. G. HALL.

Linnaeus, the great botanist, has not inappropriately called the tall and crested Palm trees "the princes of the vegetable world." Wherever they bloom, they enrich the landscape with their grace and beauty.

Perhaps the most attractive of them all are those that shoot upward from the earth, without knot or blemish, like an Ionic column, to an immense height, and yet so symmetrical that their slenderness conveys no idea of feebleness. The summit bears a crown of emerald green plumes, like a diadem of gigantic ostrich feathers. These are often more than twenty feet long, drooping slightly at the ends, and rustling musically in the breeze—and if near some spring of water, they become not only a landmark, but a most grateful shade to the way-worn traveller of the desert.

Nor is this all. Their branches supply to the orange and lemon, the pomegranate, olive, and almond, just the shelter they need, causing them to flourish in wild luxuriance, and bear an abundance of luscious fruit. And while the eye is never weary of gazing on the glorious blossoms, which brighten and adorn the scene, the ear is charmed with the clear notes of numerous birds, attracted by their cool shadows, their fruits and crystal springs. Nothing can be more imposing, it is said, than these groves of Palms, like "long-aisled, Gothic cathedrals," as some writer has likened them, and surely, what with the crowns closely packed together, at an immense height overhead, completely shutting out the rays of the sun, combined with the solitude beneath, they can be compared to nothing so well as solemn temples, where indeed the soul might mount to God!

In Solomon's dominions, among the noblest relics of antiquity, was Tamar of the Desert (the Hebrew for Palm, is Tamar.) But now few remain to shelter or refresh the weary traveller, for the water courses which fed the gardens of that magnificent city, are now broken up. Since the discovery of a passage by sea from Europe to India, there has been no one to renew the Palms, or repair, in any way, the stations.

At Engedi, too, little remains, except cells in the neighboring rocks either natural or dug in the mountain side, where hermits and saints have had their dwellings. In the time of Solomon, he had his choice gardens, and his vineyards of price, and the place was called Engedi, interpreted, "the Fountain of the Palm."

So wonderfully important is the Palm tree to the Arabs, that they fancifully invest it with a dignity, approaching to that of man, and actually endow it with the powers of thought, and of language. They fable that the young trees woo each other, with a love like human love. The Mahomedan traditions have handed down many marvels concerning the Palm; among the best, is one which must have been borrowed from one of the Apocryphal Gospels of the infancy of the Saviour. It runs thus: "When the Virgin Mary was on her way to be registered, she fainted, and grew sick at the foot of a Palm tree so aged that the crown was dead, and there remained nothing but the bare trunk. She had no sooner sat down at the foot, however—so the fable goes—than a clear spring of water welled out from the withered Palm, the branches shot forth fresh and vigorous from the blackened stem, the fruit budded forth, forming

and ripened, the whole graceful plant bowed down towards her, and celestial voices were heard saying, "Drink, eat, and refresh thine eyes!" So was the Virgin Mother comforted on her way!"

From the earliest times the Palm branch has been looked upon as the emblem of *victory*. Whether in sacred, or profane history, the Palm is the herald of triumph, and wherever it rears its head, it is singled out from all the growth of the forest, but neither the Palms of Spain, nor Egypt, Arabia nor Persia, could ever vie with the Palms of Palestine in fruitfulness or beauty. It may be that the promised land "flowing with milk and honey" might have meant the Palm, for the bark of this tree if excoriated, in addition to its abundant fruit, gives forth a fluid little less sweet than honey, and the lymph flowing from the wounded leaf produces a wholesome wine.

The first mention of the Palm tree in the Bible is a description of Elim, where there were twelve wells, and three-score and ten Palm trees, and the people came from Marah, where the waters were bitter, and to which they had come, after a three-days journey, along the sandy shore of the Red Sea. No wonder they counted the wells of sweet water, and the sheltering Palms of Elim.

In the making of *booths* for the feast of Tabernacles, the Palm is introduced—and then again, where the great law-giver saw in a vision from Mount Pisgah, "all the valley of Jericho, the city of Palm trees." The modest dwelling of the mother in Israel, was built under the shadow of a Palm, and of course, she received the people whom she judged, under the tree, even as Abraham received the angels, not in a tent, but under the tree that overshadowed it.

And how beautifully do the royal poets introduce the Palm into their divine songs. David says, "The righteous shall flourish like the Palm tree."

Solomon compares the beauties and graces of Christ to the loveliness and fruitfulness of the Palm, and he never lost sight of it for he introduced the Palm among the carvings of the Temple, between the cherubim and in the "Holy of Holies," and in Ezekiel's magnificent vision of the second temple the same disposition of Palm trees, as ornaments, were repeated.

As we have said, the Palm was "the sign of triumph," and when Judas reconquered the Temple, and the people went to take possession, they bore in their hands branches of Palms, and sung psalms unto Him Who had given them such good success.

So when "a greater than Maccabeus" rode to Jerusalem, to purify once and forever, the holy places, the people took Palm branches, and went forth to meet Him crying "Hosannah!"

And as long as the Temple continued to exist, the feast of the Purification was held. And as the ceremonial of the early Christian Church was regulated by the Jewish ritual, as nearly as was consistent with the new faith, the annual presentation of Palms at the altar was required, or at least practised on the Sunday before Easter, as now, in memory of Christ's entry into Jerusalem.

But the *glory* of the Palm is yet to come. When Esdras saw his glorious vision of the world beyond, he asked the angel concerning those in white robes, who had been crowned. "These are they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God, now

they are crowned, and receive Palms," the angel replied.

And still more beautiful is St. John's allusion in the Apocalypse, where he saw a great multitude whom no man could number, with Palms in their hands. Then to the wondering seer, the guiding angel said, "These are they that have come out of great tribulation, and God shall wipe all tears from their eyes."

### THE SUFFERINGS OF CHRIST.

BY CANON LIDDON.

The xxii. Psalm is throughout written—we might almost say written to order—to describe, as from within, the sufferings of our divine Lord upon the cross. Nowhere else in the Old Testament does the Holy Spirit more vividly testify beforehand the sufferings of Christ and the glory that should follow. In this Psalm there is one feature of our Lord's sufferings upon which particular stress is laid; I mean his desolation, or solitude. \* \* \* There is the solitude of sorrow. Certainly sorrow is a link of human fellowship. Sooner or later all men suffer. "Man is born unto trouble, as the sparks fly upward." No condition of life, no variety of temperament, can purchase exemption from the universal law of suffering. To some, it comes as the chastening which is necessary to perfection; to others, it comes as the penalty which is due to sin; but, sooner or later, in whatever sense, it comes to all. And yet, though suffering is thus universal, no two human beings suffer exactly alike. There is the same individuality in the pain which each man suffers, that there is in his thought, in his character, in his countenance. No two men, since the world began, among the million of sufferers, have repeated exactly the same experiences.

And this is why human sympathy, even at its best, is never quite perfect. No one merely human being can put himself exactly, by that act of the moral imagination which we call sympathy, in all the circumstances of another human being. Each sufferer, whether of bodily or of mental pain, pursues a separate path, encounters peculiar difficulties, shares a common burden, but is alone in his sorrow.

Each in his hidden sphere of joy or woe, Our hermit spirits dwell, and range apart.

And especially was Jesus our Lord solitary in His awful sorrow. We may well believe that the delicate sensibilities of His bodily frame rendered Him liable to physical tortures, such as ruder natures can never know. But we know this, that the mode of His death was exceptionally painful, and yet His bodily sufferings were less terrible, so it might seem, than the sufferings of His mind. His agony in the garden was of a character which distances altogether human woe. Our Lord advisedly laid himself open to the dreadful visitation. He embraced it as by a deliberate act. He began to be sorrowful and very heavy. He took upon Him the burden and the misery of human sin—the sins of all the centuries that had preceded and that would follow Him—that he might take it to the cross, and expiate it in death. As the Apostle says: "He bare our sins in His own body on the tree." But the touch of this burden, which to you and me is so familiar, was agony to Him. It drew from Him the bloody sweat, which fell from His forehead on the turf of Gethsemane hours before they crowned Him with the thorns or nailed Him to the

cross. Ah, brethren, we endeavor to enter into the solitary sorrows of the soul of Jesus, but they are beyond us. We may, at some time in our lives, have found ourselves in a family circle when a heavy blow had just fallen on it. We may have noted the efforts of the younger children to understand the gloom and the misery of the elders. The elders know what has happened. They know that all that upon which the family depends for daily bread is irretrievably lost; or they know that some loved one—a father, a mother, an eldest child—has just been taken away, it may be by a sudden, by a terrible, catastrophe. They have no heart to speak. Or they know, worst of all, that some misery worse than death—some crushing burden of shame and sorrow—has fallen upon the family through the misconduct of one of its members. And so they sit silent in their grief. And the young children gaze wistfully up into their faces, as if trying to make out what is so strange—what is so beyond them,—as if wishing to sympathize with what is to them an incomprehensible woe. They are doing their best—those children. They are concerned at beholding those sorrowing faces. They note those subdued tones, those quiet movements, those hushed sighs—it may be that darkened room. But, alas! They are trying to understand what they cannot understand. They are touching but the fringes of a sorrow that is altogether above them. And so, brethren, it is with all of us in the presence of the sorrows of Jesus Christ, expiating the sins of the guilty world. Before him we are, indeed, the best of us, but children—happy, indeed, if we share their simple and free sympathies, but certainly, like them, unable to do more than watch with tender and reverent awe a mighty burden of misery which we cannot hope to comprehend. All that we can do is to lay to heart the words which sound everywhere in believing souls around Gethsemane and Calvary: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow?"

### THE CRUCIFIXION.

BY W. S. S.

Look to the Cross,  
Thou who art tempted sore!  
And from the tempter turn  
Back evermore.

From His five wounds  
Streameth the bloody tide  
Till His pure body is  
Stained o'er and dyed.

Sinner! for thee  
Floweth that crimson blood,  
Jesus for love of thee  
Sheddeth His blood.

Jesus loves thee  
Sinner! loves thee so well,  
More than a thousand tongues  
Ever can tell.

Think of His pain!  
In thy temptation sore,  
How canst thou then to sin  
Yield any more.

Grant that for us  
Nothing may ever be  
Too hard to do or bear,  
Jesus, for Thee!

New Lenox, Ill., 1886.

THE CROSS A TOKEN.—Have patience, have faith, have hope, as thou standest at the foot of Christ's Cross and holdst fast to it, the anchor of the soul and reason, as well as the heart. For however ill the world may go, or seem to go, the Cross is the everlasting token that God so loved the world that He spared not His only begotten Son, but freely gave Him for it. Whatever else is doubtful, that at least is sure, that good must conquer, because God is good; that evil must perish, because God hates evil, even to the death.—Kingsley.

### OBSERVANCE OF GOOD FRIDAY.

One of the defects of our "admirable Liturgy" (defects which are "too numerous to mention," as the advertisements say), is the omission of any special and characteristic Office for Good Friday. The unique character of that most awe-ful day is beyond dispute, and it shows the existence of a very strange spirit in those who compiled our Liturgy that they should have been contented with merely marking it as an ordinary day of observance, by the assignment of Proper Psalms and Lessons. It is not very easy to account for this departure from professed principle. The old Offices contained plenty of material which, one would have thought, might have been adapted and used; possibly, wishing to drop the Mass of the Presanctified and the Adoration of the Cross, and not quite seeing what could be substituted, our liturgists in despair cut the matter short by merely inserting proper Collects and Scripture readings, leaving things otherwise as they were. Any way, our Prayer Book is in crying need of "liturgical enrichment" as far as the Good Friday Offices are concerned. Nothing could be balder or poorer than our present meagre provision for marking that "great and terrible day of the Lord."

With the revival of Catholic sentiment in liturgical matters, there of course soon arose the question of how Good Friday could be marked as a day not only of extraordinary but of unique solemnity; and, by a sort of general consent, Catholic-minded men agreed that the absence of any Eucharistic Celebration would be one of the most striking and appropriate ways of marking the day. On that day alone of all days of special observance (in the churches where this idea was adopted), was the priest to go to the altar, to proceed so far with the altar service, and then, before the Sacrifice of Praise was actually entered upon, he was to stop short and leave the altar, having performed a bare and maimed rite thereat, in striking contrast to the full service on ordinary days of solemnity.

There was much to be said for this rite. First of all, it certainly marked the day in a most significant and unmistakable way—it was like nothing done at other times.

Then on the day on which the unspeakable wickedness of human sin is so fearfully brought home to men, it seemed right that in fear and trembling Christians should not draw too near; that they should fast even from "necessary food."

Then the Eucharistic character of the altar office rather points to the finished Sacrifice than to the Sacrifice while in course of its terrible accomplishment, and so is more appropriate when deferred to Easter Day than when celebrated on Good Friday itself.

In fact, till it could be marked in a better and more complete way, the absence of a Celebration promised to be one of the accepted customary ways of distinguishing Good Friday among Catholic-minded English Churchmen.

But unfortunately we have among us good men who are not quite happy unless they can be more or less different from those with whom they in the main agree; and these have very needlessly (it seems to us) puzzled the devout laity by insisting on celebrating on Good Friday. We quite admit that the matter is not one of life or death. But it does seem to us that for no sufficient reason they differ from their friends, and introduce a new source of discussion and



THOUGHTS FOR LENT.

FORGETTING THINGS BEHIND.—Nothing is more injurious to spiritual progress than the revival of the memory of past sins by a morbid and pensive reflecting upon them, especially after they have been truly confessed, forsaken, and, as we hope, forgiven. The soul gathers by association of thought, more of pollution from such a review, than it collects either of hatred for sin, or of power for future resistance. Let us then throw the whole thing off from us as so much mud, just as the lark shakes the dust from its wings before beginning its ascent. We want to rise upon the wings of a glad and cheerful obedience rather than wallow in the mire of past unhappy memories.

What God has been pleased in His mercy, after our repentance and confession, to forget, it is well for us also to forget.

As splinters in the flesh produce festering wounds, so the treasuring up of, and the brooding upon, such thoughts are likely to be followed by similar results in the soul.—Canon Richey.

TEMPTATION.—As on a bright day in summer, the sun is sometimes suddenly obscured by a dark and ominous cloud, which proves the precursor of a thunder storm of devastating power, so also, a terrible temptation will sometimes obtrude itself unexpectedly upon a soul which has rejoiced in the possession of considerable spiritual light and elevation. Some souls, like pines in the forest, go down before the tornado and lie long in darkness, while others emerge with augmented stability and serenity from the conflict. O Good Jesu, Thou Lamb of God, and Son of Mary, be near us in temptation's dark hour to help and deliver us, for we are weak, while Thou art strong, and Hell and Satan know Thy power.—Canon Richey.

SELFISHNESS.—How constantly are we cheating ourselves out of happiness by reason of our selfishness! From the pampered, over indulged child, who is always the crosser, most discontented, and most disagreeable child, to the self-indulgent sensualist who is always in a state of ennui, and pining for new excitements, who ever found a heart-supporting happiness in any selfish pursuit? Who can fail then to admire the wisdom of that provision by which we are made to find our highest enjoyments in forgetfulness of self and in contributing to the pleasures of others! The selfish man always carries a sad and disappointing countenance, while the philanthropist reflects in his ever-beaming face the gladness of those whose hearts he has made happy.—Canon Richey.

THREE THINGS TO BE REMEMBERED. 1. All gratifications of the flesh beyond the absolute and legitimate requirements of nature are degrading. 2. It is far better to have a loathsome cancer diffusing its poison through the blood and eating up your body, than to have an unholy desire in your heart, corrupting its fountain, and spreading disease and death through your spiritual being. 3. In seeking the highest motives for our conduct and in governing our lives upon the highest principles of self-restraint can we alone expect to attain mental quietude.—Canon Richey.

REMORSE AND REPENTANCE.—Remorse is the undying worm gnawing perpetually at our hearts and causing us to loathe life in the exceeding bitterness of our spirit. Repentance is the shower which softens the soil of the heart, rendering it susceptible to the influences of grace and capable of again bringing forth the fruits of righteousness.—Canon Richey.

FOLLY.—Ah, what fools are they who purchase transient pleasures at the expense of years and years of sorrow and disquiet and remorse—the whippings with scorpions.—Ib.

God hath made many sharp-cutting instruments and rough files for the polishing of His jewels; and those He especially loves and means to make the most resplendent, He hath oftenest His tools upon.—Bishop Leighton.

OPINIONS OF THE PRESS.

Standard of the Cross.

THE MORMON PROBLEM.—If Bishop Tuttle's article on "The Mormon Problem," says the Western Churchman, had been published in the Century or Harper's, it would have attracted general attention. But it is in the Spirit of Missions, and unhappily the average citizen, not to say the average Churchman, does not read the magazine which tells of the Church's progress. The Bishop is against measures which put the ecclesiastical property in the hands of State trustees. But he does not waver on the question of polygamy. "A Christian nation, instructed by Christian civilization, settles the question, and no alleged 'religious right' can be allowed to shield anybody. Punish polygamists. Make every square inch of American soil hot and yet more hot for the soles of their feet."

The Southern Churchman.

OBSCURE WORKERS.—We would not for a moment depreciate the work of those evangelists who have gone from city to city preaching mainly the doctrine of the Atonement. We believe that vast good has been done by the plain and simple manner in which they have presented central truths. At the same time we should remember that it is not thus that the greatest work is done in building up the kingdom of the Redeemer. The patient and continuous toil of the regular ministry, the thousands and tens of thousands of obscure workers, all these are they who do the mighty work of building the temple of the living God. The unknown laborer in the mountain defiles, or in the distant heathen land, or in the sick room, may not have the sounding brass and the tinkling cymbal of the modern press to herald his coming or report upon his labors, but he has the Lord of heaven to smile approvingly upon his work, and the host of angels to rejoice over each sinner converted under his ministrations.

The Current.

LABOR MEETINGS.—If we contemplate the immense importance of the Sunday afternoon meetings of the organized laboring men, throughout the nation, we shall find ourselves astonished that so little general attention is paid to those meetings. As a matter of fact Saturday afternoons should be given over to them, and they should be prohibited on Sunday. These meetings call the best husbands from their families. The Current would be happy to see the pastors of the churches sitting on the benches of the labor meetings. Surely, the leading lawyers should be there. The present trade debates are important in their results, and yet themselves count for nothing in a large circle of the community. If eight hours must come, let Saturday afternoons be a part of the leisure, gained, and let Sunday Union-work be abolished. Let the pastors of the churches be requested to take seats among the workingmen. That is where they belong. That would keep the social structure from catching fire. There is too much smoke-smell the way things are going.

Spirit of Missions.

AN INHUMAN PERSECUTION.—There are encouraging signs of a reaction on the Pacific coast against the cruel and utterly un-Christian and un-American persecution of the Chinese. In California, where the spirit of persecution first arose, the promise of reaction is clearest. Now that the tide is beginning to turn, Christian men everywhere ought to assert their principles and their power, and do their utmost to stamp out this iniquitous persecution. They have every reason to expect success in time, for brute force cannot long resist the force of organized Christian principle.

Especially ought the friends of Christian missions to China to oppose this inhuman crusade on the part of some of the worst elements of our foreign-born and unnaturalized population, before it results in the retaliatory overthrow of Christian missions in China. Already tidings come of an American man-of-war in Chinese waters summoned to protect American missionaries in a port of China. All who will assert the principles of Christian justice and American statesmanship in this matter will have the support of Christian citizens and of the religious, and the

intelligent secular press. Who in our own Church will arise as a prophet, and lift up his voice against this unrighteous persecution of an industrious and peaceable class of heathen, who have come to our Christian shores?

Chicago Times.

"BY HIS WORKS."—Last week extracts were printed from The Herald and Presbyterian in reference to the effect of the work of Sam Jones in the Cincinnati churches. The extracts showed that while the revivalist had drawn large crowds, the increase of membership in the Presbyterian churches, at least, had been much less than for the corresponding period of a year ago, and before Mr. Jones had been heard of. And now comes The Journal and Messenger, of the same city, which undertakes to consider the revival work from a Baptist standpoint. It says:

"We have been careful to inquire of pastors, as we have met them, as to just how many of those baptized referred to the Jones meetings as the origin of their thoughtfulness, or their conviction, and though every pastor has seemed anxious to make out as good a case as possible for Mr. Jones, we think that they have not reported in the aggregate more than twenty such cases; indeed, fifteen is probably too high a figure. The whole number baptized in all the Baptist churches of the city is not so great as is frequently reported in a season of special effort by one church, and of these not more than one in ten can be attributed to the influence of the Jones' meetings. The most that can be said is that the preaching of Mr. Jones has made it easier to introduce the subject of religion into the social or the pastoral visit, because it was perfectly in order to ask: 'Have you heard Sam Jones? How do you like him?' etc."

What the effects of Mr. Jones' labors in Chicago have been or will be, it is probably too early to undertake to collect data. This much, however, can be said in safety, and that is that his presence here would seem to have fallen far short of the expectations of the earnest and enthusiastic Christian ministry which was responsible for his coming. He has attracted curious crowds, as he did in Cincinnati, but it is not yet reported that the membership of any of the churches has been materially or perceptibly increased, as the direct result of his labors.

The Churchman.

CONSOLIDATION OF PROTESTANTISM.—A movement of much interest has been begun in Canada, \* \* \* by which the consolidation of the forces of our common Protestantism may be effected, and our resources husbanded for the more economical and at the same time more extended prosecution of the work of God among the people residing in those sections of our dominion where the denominations there represented are not able, separately, to support the ministers among them." \* \* \* The simple truth is that the adoption of this plan for consolidation and co-operation is a virtual abandonment of sectarianism and dissent. The principle on which dissent proceeds in its separation from the Church, and on which all sectarian denominationalism rests, is here distinctly surrendered. The moment separation is declared to rest on no higher ground than financial expediency, and is ready to be abandoned on that ground of financial weakness, the whole case of the separatist of whatever name fails utterly. The taking of such action by the Methodist and Presbyterian bodies in Canada, whether it leads to the consolidation intended or not, clearly indicates that those bodies have ceased to believe that the distinctive tenets on which they stand are vital; and with the decay of their denominational zeal there must begin such a relaxation of their cohesive power as must soon work their disintegration. That this inevitable end of separation and dissent would come before very long, is what all Churchmen have believed. That it is nearer at hand than has been commonly supposed is evidenced by this movement among the Presbyterians and Methodists of Canada. Fortunately, there is in Canada and the United States, an historic commission within which all dissidents, as soon as the waywardness of their separatism has spent its force, may find a home,—where all Protestant denominations, having learned that separation is

costly, inexpedient and unwise, may "consolidate and co-operate" in the comprehensive Church of God.

A Clergyman's Remarkable Experience.—The following communications give the history of one of a class of cases especially found among clergy, and all professional men and brain workers. The change wrought in three months as related by Dr. Cushing, pastor of the First M. E. church, Rochester, N. Y., (a clergyman of wide repute, whose statement will not be questioned for a moment by those who know him), is truly marvelous. 16 N. FITZHUGH ST., ROCHESTER, N. Y., January 11th, 1884.

DRS. STARKEY & PALEN: Dear Sirs: It is nearly four years since I first used Compound Oxygen. There are those, doubtless, who would be glad to know of its effects in a case like mine.

For fifteen years I had been carrying heavy burdens and doing very hard work. I found myself gradually losing the power of endurance, so that my work left me much exhausted. I could see that my whole nervous system was giving way; that there was a manifest lack of vital force. This was most apparent and most alarming when I went to my study. My mind was losing its grip. Sleep was insufficient, and unrefreshing. Under these circumstances I began the use of Compound Oxygen. At first I saw no results. After a time I observed my digestion was much improved. More restful sleep followed. At the end of three months I found myself able to preach Sunday morning, teach a Bible class of seventy-five or a hundred after sermon, attend an afternoon service often, and preach to a congregation of a thousand persons in the evening, and say in truth, at the close of my evening service, that I was not conscious of any more weariness than when I began in the morning. My mind has never worked better than during these four years, and in no other time of my life could I do as much work, or do it with as much ease. This is my experience, and I have much reason to be grateful for it. Sincerely,

CHARLES W. CUSHING, D.D. A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in consumption, catarrh, neuralgia, bronchitis, asthma, etc., and a wide range of diseases, will be sent free. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia.

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LUNDBORG'S RHENISH COLOGNE.

A box containing samples of all the above five articles prepaid to your nearest Railroad Express Office (which should be named) for Fifty Cents—Money Order, Stamps or Currency. Address: YOUNG, LADD & COFFIN, 24 Barclay St., New York.

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The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

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

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

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100 Doses One Dollar.

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Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

DR. JOHN BULL.—I have been for a number of years severely afflicted with a mercurial headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined.

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DR. JOHN BULL.—I have examined the prescription for the preparation of DR. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alternative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.  
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Res. Phys., at Lou. Marine Hosp.

## KIDNEYS

Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids containing poisonous matter taken from the system. If the Kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the Kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

DR. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief.  
Yours truly,  
THOS. H. BENTLEY, Rossville, Ill.

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**BULL'S WORM DESTROYER.**  
**BULL'S SMITH'S TONIC SYRUP.**  
THE POPULAR REMEDIES OF THE DAY.

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Variable appetite; faint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

DR. JOHN BULL.—I have no hesitation in saying that I believe your SARSAPARILLA to be the best medicine manufactured for the cure of Scrofula, Syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases.

JAMES MOORE, Louisville, Ky.  
DR. JOHN BULL.—I procured one bottle of BULL'S SARSAPARILLA for my eldest son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all. It has cured me of Dyspepsia as well.  
JOHN S. MCGEE, Horse Cave, Ky.

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Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficient nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

DR. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.  
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The following story comes from a school in the Midlands. The master told the boys of the third class to write a short essay upon Columbus. The following was sent up by an ambitious essayist: "Columbus was a man who could make an egg stand on end without breaking it. The King of Spain said to Columbus, 'Can you discover America?' 'Yes,' said Columbus, 'if you will give me a ship.' So he had a ship, and sailed over the sea in the direction where he thought America ought to be found. The sailors quarrelled and said they believed there was no such place. But after many days the pilot came to him and said, 'Columbus, I see land.' 'Then that is America,' said Columbus. When the ship got near the land was full of black men. Columbus said, 'Is this America?' 'Yes, it is,' said they. Then he said, 'I suppose you are the Niggers?' 'Yes,' they said; 'we are.' The chief said, 'I suppose you are Columbus.' 'You are right,' said he. Then the chief turned to his men and said, 'There is no help for it; we are discovered at last.'"

As a specimen of genuine Irish "bull" it would be hard to excel the following: Capt. Kennedy, who some weeks since returned from Ireland, was exhibiting to a number of friends a cane of black-thorn which he brought back with him. "It is very heavy," remarked one. "Yes, it is," replied Kennedy with animation. "You see, in Ireland there are two kinds of thorn tree. One is the black, like this, and it very heavy. The other is light in color like hickory, and it is light in weight, very light. Why, sir, it is so light you can carry a ton of it." The laugh that went up could have been heard across the river.—*St. Paul Pioneer Press.*

"Better die soon,  
Than live on lingering in pain."  
Better do neither, but get and take medicine that will relieve pain which is only an evidence of disease, and thus you may live on in health and happiness. If you have a cold or cough, weak or sore lungs, consumption, chronic nasal catarrh, bronchitis, impure blood or liver disease, take Dr. Pierce's "Golden Medical Discovery," a certain cure for these diseases. By druggists.

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To afford an opportunity to persons in the North and North-west to visit Florida at less expense than ever before and make a personal examination of the condition of that state after passing through one of the most severe winters ever known—the effects of which have been greatly exaggerated, we have arranged to run a special excursion leaving Chicago, March 31st via the Monon Route (L. N. & C. Ry.) in Pullman Palace Buffet Sleepers and Palace Coaches. Tickets good for return trip until May 1st. Good going via Louisville; good via Montgomery and Thomasville or Pensacola. Ample sleeping car accommodation will be provided. For full information, descriptive pamphlets, sleeping car berths etc. call on or address Wm. S. Baldwin General Passenger Agent, c/o E. O. McCormick General Northern Passenger Agent, 122 Randolph Street, Chicago, Ills.

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Give prompt and effectual relief in all throat troubles.  
Mr. Amos R. Peachy, Hungersford, Berkshire, England, writes:—"Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using 'Brown's Bronchial Troches.'"

THE sale of N. K. Brown's Ess. Jamaica Ginger far exceeds that of all others put together.  
**Sick Headache.** Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them. One gentleman thus relieved, writes:—"Hood's Sarsaparilla is worth its weight in gold." Sold by all druggists, 100 doses \$1.


**Walter Hill, Furniture, etc.**  
This week's issue contains the initial advertisement of Walter Hill, 108 Randolph, Chicago, dealer in Furniture, Carpets and Stoves. Mr. Hill is a Christian gentleman, whose integrity, business sagacity and enterprise deservedly command the confidence of a large and everwidening circle of customers.

DIFFICULTY of breathing, a short, dry cough, a quick pulse, and pain in the left side, are symptoms of approaching consumption. Relieve the chest and cure the cough with Hale's Honey of Horehound and Tar. This remedy is swift and certain, at any drug store at 25c., 50c. and \$1.

**Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, Is Remarkable as a Flesh Producer.**  
The increase of flesh and strength, is perceptible immediately after commencing to use the Emulsion. The Cod Liver Oil emulsified with the Hypophosphites is most remarkable for its healing, strengthening, and flesh-producing qualities.

• PISO'S CURE for Consumption is the best Cough medicine. 25 cents per bottle.  
• Glenn's Sulphur Soap heals and beautifies, 25c.  
• German Corn Remover kills Corns, Bunions, 25c.  
• Hill's Hair and Whisker Dye—Black & Brown, 50c.  
• Pike's Toothache Drops cure in 1 Minute, 25c.

[From the Boston Journal.]  
**The Revere House, Boston,**  
under the management of John F. Merrow & Co., entirely remodeled and refitted at an expense of over one hundred thousand dollars, says the Boston Journal, offers to travelers and transient guests the very best accommodations to be found in Boston on the American plan, at from \$3 to \$4 per day. To further accommodate the traveling public they have set aside a number of rooms to be let to gentlemen, without board, at from \$1 to \$2 per day, according to size and location. One of the finest cafes for gentlemen to be found in Boston is connected with the hotel, where the very best possible service and the finest cuisine in the city is obtainable at moderate prices. People visiting Boston will do well to try the Revere House.

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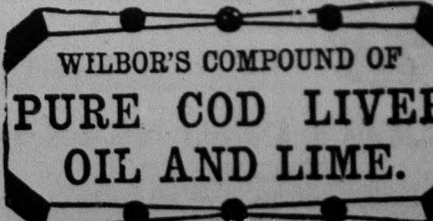
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or the Liquor Habit positively cured by administering Dr. Haines' Golden Specific. It can be given in a cup of coffee or tea without the knowledge of the person taking it, is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It has been given in thousands of cases, and in every instance a perfect cure has followed. It never fails. The system once impregnated with the Specific, it becomes an impossibility for the liquor appetite to exist. For Circulars and testimonials address **GOLDEN SPECIFIC CO., 185 Race St., Cincinnati, Ohio.**

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THIS NEW  
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Has a Pad different from all others, is cup-shaped, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail, Circulars free. **EGGLESTON TRUSS CO., Chicago, Ill.**

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.  
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Dr. Wilbor's Cod-Liver-Oil and Lime.—Invalids need no longer dread to take that great specific for Consumption, Asthma, and threatening Coughs.—Cod Liver Oil and Lime. As prepared by Dr. Wilbor it is robbed of the nauseating taste, and also embodies a preparation of the Phosphate of Lime, giving nature the very article required to aid the healing qualities of the Oil, and to re-create where disease has destroyed. This article also forms a remarkable tonic, and will cause weak and debilitated persons to become strong and robust. It should be kept in every family for instant use on the first appearance of Coughs or Irritation of the Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

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Secure a supply at once, as our stock is limited. Sent by mail, post paid, on receipt of price. Each one carefully packed with a protector.  
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Best quality Steel Spectacles with best Paris Lenses.....\$1.50  
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Test types for trying the sight from which we can tell the number of glass required, will be supplied application. Old glasses exactly matched. Correct fit guaranteed or money refunded. This includes parties living in any part of the country to supply themselves with good spectacles, and as applicable as they can be made. We deliver these goods, charges paid, on receipt of above prices.  
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For Lemons or Lime Juice,  
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White Felt... 70 inches, \$1.50 yd.  
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Quality, 70 inches, 5.50 yd.

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Silk Damasks and  
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STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled.  
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