

The Living Church.

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

Vol. IX, No. 1

CHICAGO, SATURDAY, APRIL 3, 1886.

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FOR APRIL.

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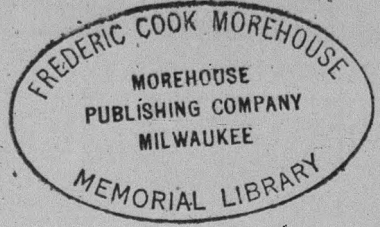
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The Living Church.

SATURDAY, APRIL 3, 1886.

TREASURE.

BY FLORA L. STANFIELD.

Sadly the rich man pondered—"How can I, Knowing beyond all doubt that I must die, Gather my wealth together in my hand, So that, awaking in a fairer land, It will be there to greet celestial sight? Let skillful lapidaries bring the light Of all their jewels to me!" and he chose A brilliant diamond, cut like a rose And worth a monarch's ransom. So he died And in God's time awoke, and loudly cried: "Where is my treasure? It was safe to-day I must have lost it somewhere on the way." "Be comforted!" up spoke a shining one, "Your treasure is intact; each good deed done,

Each penny given, from your simple hoard, When you had little; every struggle toward The heights the blessed reach, all, all are here."

"But my lost diamond!" "I surely fear," Said the stern angel, "that the bit of dross You call a diamond will prove a loss Beyond retrieval." Then the rich man sighed

And turned away, but suddenly espied A tiny globe of light; "Ah, here!" he said, "Here is my jewel!" and a glory spread Over his visage; but the angel smiled: "That is the tear-drop of a starving child To whom you ministered; a banished tear Is called a diamond by dwellers here."

NEWS AND NOTES.

MR. GLADSTONE is having trouble with his own familiar friends, but he is bound to succeed with his Home Rule scheme. There is no middle course between this and coercion and of this latter the English are thoroughly sick.

ON March 16th, in Baltimore, Bishop Paret confirmed Mr. George L. Clickner, formerly rector of the "Reformed Episcopal" church of the Redeemer in that city. Mr. Clickner, who begun life as a Methodist, intends to apply for Holy Orders.

MR. WILLIAM W. ASTOR, formerly United States Minister to Italy, has been appointed treasurer of the General Convention in the place of the late Mr. T. B. Coddington. Such appointment by Canon 1, of Title III of the Digest, is vested in the bishop of the diocese to which the last treasurer belonged.

THE great strike has been settled in a way that, to use an Irishism, should have been employed before it began. Arbitration between capital and labor is more satisfactory to all concerned than brute force. It has long been the vogue in Europe, where no government would allow a paralysis of trade on account of differences of opinion.

A MARBLE tablet, with portrait in bas-relief, sculptured by Harvard Thomas, has been erected in Bristol cathedral by public subscription, in memory of Mr. Frederick J. Fergus (Hugh Conway). The tablet bears a suitable inscription, and the following lines by Mr. Comyns Carr:

Heedless of fame that was or was to be,
No word of ours may reach him where he lies
Beneath the glittering vault of southern skies,

In dreamless sleep beside a tideless sea,
THE Most Rev. Richard Chenevix Trench, D. D., formerly Archbishop of Dublin, died on Saturday last at the age of 79. He was almost equally distinguished as a poet, a scholar, and a theologian. His "Story of Justin Mar-

tyr," one of his earliest productions in verse (1837), attracted very great attention, his "Study of Words" is a class book wherever the English language is known, and his "Notes on the Parables" are of inestimable value to all students of Holy Writ. In the parlous times which followed the disestablishment of the Irish Church, his influence did much to prevent mutilation of formulae and liturgy. In 1856, he became Dean of Westminster, and eight years later succeeded Dr. Whately in the see of Dublin, which he resigned in 1884.

THE Archbishop of Canterbury has written the following letter to Mrs. Hannington:

LAMBETH PALACE, S. E., Feb. 12, 1886.
My Dear Madam:—I hope that you will not consider my venturing to write to you as in the least an interference with hopes which you may yet feel it right to entertain. God would have us now prepared for either issue. If the Bishop is given back to us, it will be with the solemn warning that we have given him up to God, in reality—to do with him in His holiest cause what He wills and knows to be best for the seed-sowing. If he is already with God among His Martyrs for Christ's sake and the Gospel's, his dearest ones will not grudge him his crown. I was wonderfully impressed with his bravery, his simplicity, his insight into the problems. It was not only a call gladly followed, but with the obedience, there was such deep reflection on the conditions and on the issues of such difficult work. He has been very constantly in my prayers since he went away—but especially (I know not why) of late, before the news came first. I pray God to comfort you in your deep anxiety, and—if it is to be—in your sorrow. I am sure you think often of the "words" with which St. Paul bids us "comfort each other" in such trial.

Yours most faithfully,
EDW. CANTUAR.

Owing to the news as to Bishop Hannington and the recent simultaneous services on behalf of the Church Missionary Society, the committee of that body have received in less than a fortnight 26 offers of service, four being from university and three from professional men.

IN the golden days of the second empire, when Paris was a livelier place of abode than it now is, it used to be satirically said that good Americans went thither when they died. At the present time a good many people, who would ordinarily have been prevented by poverty and distance from ever visiting the fair city on the Seine, have a chance of going thither, provided they have first gone through the ordeal of being bitten by a presumed mad dog. M. Pasteur has already treated upwards of four hundred cases, and now a subscription hospital, to be called the Pasteur Institute, is to be built for the purpose of permanently treating cases of alleged hydrophobia. Out of the four hundred patients, who came from all parts of Europe and America, only one has died, and she, a little girl, had been bitten forty days before coming for treatment. The treatment does not seem to be painful. Small incisions are made, into which is rubbed the "cultivated" virus. All this sounds very pleasant, but we need not at once jump to the conclusion that M. Pasteur has discovered an antidote against the horrible poison of rabies. Who can tell what proportion of these four hundred bitten people would have died of hydrophobia if they had never come near M. Pasteur? Al-

though there has lately been a sort of epidemic of hydrophobia, it is really a very rare disease. Throughout the world thousands of people are bitten every day by dogs. How many of these bitten persons go mad?

THE HOLY SCRIPTURES.

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

NO. III.

HOW TO USE THEM.

IN using the sacred books of the Bible it is, as has been intimated, unreasonable to expect more from them than they themselves warrant. For example, they contain simple chronicles of leading events of the writer's times; incidental memoranda of old traditions; fragmentary personal narratives; and occasional letters or epistles. These ought to be treated only as such; not at all as though they were set and formal histories, biographies, and tracts. The fullness, the precision, the minute consistency, which may be looked for in those higher styles of writing, are not to be expected here. They are not necessary, were not designed to be, and would prove injurious, could they be found. Precise agreement in different accounts as to names, numbers, dates, detailed incidents, and the sequence or connection of events, would argue against the genuineness and honesty of the books themselves. It is, hence, an abuse to fault them for such minor discrepancies. It is to demand that they shall be more than they claim to be.

The rule is particularly applicable to the "Four Gospels." In these, the Evangelists, in writing of the same persons and times, now and then, give apparently conflicting accounts of the same incidents. For these minor discrepancies, they are not infrequently faulted by the rationalistic critic; but with small justice and less self-consistency. The sceptic snarls with dissatisfaction, because they differ; he would sneer in derision, were they perfectly agreed. "Look," he would say, "at the testimony of your four witnesses; each as like that of the others, as though the four in every case stood close to their Master, at carefully selected points in a semi-circle of which He was the centre; and with each looking and listening as evenly regulated as the up and down bows of the violins in an orchestra!" The truth is, he is faulting the very simplicity and individuality which are vital to the validity of their testimony. As a matter of course, each Evangelist noted the facts of his narrative from his own circumstantial point of view, according to the turn of his own attention, as this or the other aspect was impressed upon his mind; and related them as they came into view under the light of his own recollection. Not only does each give only his individual and, perhaps, peculiar, witness, but the accounts are frequently so brief, unstudied and fragmentary, that there is little room for minute exactness as to unimportant circumstances, and probably was as little thought given to it. Certainly the Evangelists do not lay claim to any such nicety in details.

This individuality in some of the sacred writings is suggestive of another point touching their use. It is also true of them, that while they contain truths

applicable to all time, they had a first reference to their own times. They have, hence, as all genuine narratives must have, a decided, immediate, or local, force and color which bears directly upon their meaning. This is especially true of the Gospel narratives, for our Lord's sagacity and tact were such, that He never failed, in dealing with most potent truth, to make it most pertinent to the very person, place, and time. Indeed the divinest lessons He gave, were often the suggestion of circumstance, rather than adaptations to it. Hence, there are sayings and doings of His, the force of which is no way so well discerned as by reconstructing the circumstances in the rational imagination. In this way only, can they be brought out in their full perspective. This is the more important, because the Evangelists evidently avoided giving complete narratives of the incidents noted by them. The Gospels are rather mere memoranda or "briefs," outlining the leading facts only, and of course, frequently passing in silence others, in themselves unimportant; yet really standing as the connecting links between such as are narrated. This in not a few cases, leaves recorded acts or sayings not only to appear without natural connection, but also to lack consistency and clearness, sometimes even laying them open to either a narrow or an erroneous interpretation. He, then, who would rightly use the Holy Scriptures, must often think their sayings and doings back into the original circumstances. In these lies the revealing light of their best sense and interpretation.

THOUGHTS FOR LENT.

CULLED FROM PASTORALS.

LET me entreat you to meditate often during these weeks on the sufferings of our Blessed Saviour and Redeemer. Cleave to the Holy Church, and so as Good Friday draws near, you will realize, with increasing sorrow, gratitude, and praise, that "Jesus died upon the Cross for me." "His Cross is a pledge of the love wherewith He loved me."

Let us together, both clergy and people, follow Christ through the season of His Temptation, His Cross and Passion; let us withdraw by the Spirit as He withdrew for forty days from the world, and fast and pray "in secret to God"; let us, by denying self, seek to be made like unto Him "who was made perfect through suffering;" let us with Him bear the Cross and overcome it; then may we hope, under His safe guidance, to pass through "the dark valley to the Light of Paradise," and, in the glad morning of the great Easter-Day, to enter within the Gates of the Eternal City of our God, clothed with "the body of our humiliation," and gloriously fashioned into the likeness of "the Body of His Glory."—Rev. W. G. G. Thompson, Priest-in-charge of the church of St. Mary Magdalene, Fayetteville, Tenn.

LAY aside novels and other light literature and give your leisure hours to Holy Scripture and such books as help the religious life. Have a definite plan in your reading, and keep to it as closely as possible. If you have been confirmed, avail yourself reverently and

glad of the privileges. If you have not been, prepare yourself for that holy rite at the next visitation of the bishop. If you have unbaptized children, do not keep them out of Christ's flock any longer. If your children have been baptized, teach them the value and responsibility of their condition. And remember that we must all answer to God for two results of our life here: What it has wrought out in our own character, and what influence it has exerted upon those other lives in contact with it. May this Lent give us all due discipline that so Easter may bring us all true joy.—*Rev. C. Mann, rector of Grace Church, Kansas City, Mo.*

ESPECIALLY by a true keeping of Lent learn to fast. Fast for the good of your own souls and the good of others. Abstain from self-indulgence, mental as well as bodily, of opinions as well as of appetites. Learn to be really self-denying, self-sacrificing. All this involves giving of your means, in a systematic and determined way, so as to feel it, for Christ and His Church. Do this as you have never done it before. Lay by in store as God hath prospered you. Give as you would hope for prosperity. So will your self-denials be measured. So will you be conformed to Christ, Who pleased not Himself. So a well-kept Lent will prelude and obtain for you the glorious Easter joy.—*The Bishop of Colorado.*

THE first step, then, towards making this Lenten season what it should be to our individual souls, will ever be earnest, heartfelt prayer. Do not form the habit of keeping Lent merely in a cold, formal manner, but rather let the Collect of our Ash Wednesday service: "Turn thou us, O good Lord, and so shall we be turned," ever be upon our lips, and as the Lenten season draws to its close we shall then find ourselves strengthened spiritually, and be better enabled to overcome the many little obstacles that we meet with all along the pathway of life. I do not mean to say that we are to give only these forty days to prayer, but nearness to God once attained is to be retained.—*Rev. C. S. Starkweather, rector of the church of the Mediator, Meridian, Miss.*

If you will use this Lenten season well, respond to all calls made upon you, obey every word of truth uttered in your hearing, follow the advice of your pastor, do what you know is right for a Christian to do; when Good Friday and Easter comes, you will be surprised at your progress along Christian lines, and toward a nobler life. You will be ashamed of the past, and strengthened for the future. Will you not unite with me in this purpose and aim? I think you know how deeply I feel every word I say, because I seek your good, and your ultimate salvation. Suffer then this word of exhortation. Let us see a thorough overturning of our lives, and a whole-souled repentance, and a whole-hearted love, during these sacred days of heart-searching and heart-seeking. Let this Lent be your opportunity, your responsibility, and your privilege—that you may be a better light to the world, and a salt that has not lost its savor.—*Rev. L. W. Aplegate, rector of Christ church, Streator, Ill.*

THE Lenten season is the Christian soldier's encampment, during the forty days of which we are to be better pre-

pared for the terrible struggle against "the powers of darkness, in which battle if we would enter into Life, we must engage, and for which we enlisted when in Holy Baptism we were sealed to the service of "the Crucified" with the sign of the cross. The Church, which is ever to her children, like a tender mother guiding our feet aright, calls upon us at this time to retire from the world, its pleasures and vanities, and as far as possible from its business cares and devote our time and thought to those awful realities which pertain to eternity. She bids us turn our steps towards the wilderness of the temptation, the garden of Gethsemane, and toward

That town where Christ was sold and bought;
Where for our sins He faultless suffered pain,
There where He died and where He lived again.

—*The Bishop of Nebraska.*

SUGGESTIONS TO YOUNG SUNDAY SCHOOL TEACHERS.

BY A. G. B.

The standard of the average Sunday-school teacher is lamentably low. Young girls of sixteen who have never shown any great interest in Bible study or in religious subjects, feel "too old to go to Sunday school, but would like to teach," and having gained little for themselves in Sunday school, have still less to impart to others. Others have plenty of zeal and interest, but are very ignorant even of their own ignorance, and by these teachers much is drilled into the children's heads only to be drilled out again by some more competent teacher. For instance, I fear many teachers not only permit but actually instruct children to reply to the question, "What is your name?" "N. or M." No child who goes to Sunday school is fool enough to believe this, and why should he try to understand anything which follows a statement so mysterious and absurd? (Would that the revisers of the Prayer Book might see fit to strike out from the catechism these useless signs which no one understands. Wise heads are continually boring the readers of the Church papers with disquisitions as to their meaning, but we are none the wiser, and the weird symbols convey still, certainly no good, possibly harm, to childish minds.)

Other teachers there are even of mature years, who seem to regard themselves as mere machines to hear the lessons, and having heard them they sit silent and patient, waiting for the close of the session, or read aloud some irrelevant story, "to fill up the time," sometimes taking the best story from the children's new Sunday paper, which is meant to while away a quiet hour at home. And the lambs are not fed.*

The ultimate object of Sunday school teaching is to lead souls to God. The immediate object, the definite aim for each teacher, is the training of children for Confirmation, that they may be prepared in heart and mind so to receive that holy rite that in the strength therein given they may go on to the end in a true Christian life.

Let no one flatter himself that he can teach even a young class without preparation both by study and by prayer. Each Sunday he should go to his work

* Could not much be done by the formation of clubs of Sunday school teachers for the discussion of matters connected with Sunday school teaching? How much zeal and new interest might be given to the inexperienced and unoriginal by talking matters over with persons of large experience and success. Some might write papers for the meetings. Others bring bits from books or periodicals to read. Cannot something be done in the Church to raise the standard, at present so discouragingly low, of Sunday school teaching?

having in mind some definite truth to be taught (not simply told), and in some way that truth should be applied to the children's lives. The object is attained by teaching rather than preaching. Do not try to excite religious emotions in young hearts, but show them what they must believe, so laying the only solid foundation of Christian practice. The love of God will come through learning the truths revealed about Him, and love for man with all Christian duties naturally grows from that—as from a root. The truest Christian life does not spring from a wrong faith.

Do not fail to draw out, if you can keep the attention, the practical teachings which grow out of the lesson. A lofty ideal of the life of one who would be a loyal follower of his Master Christ and a sharer in His glory hereafter, should be ever held up before the learners. Lessons of obedience to parents, trust in God, kind and gentle words and deeds at home and at school, reverence for sacred places and things, may be brought in naturally and often, and most important of all, lessons of habitual devotion, public and private, ought to be again and again enforced.

Miss Yonge says in her admirable little book on "Practical Work in Sunday Schools":

"Every opportunity should be taken of enforcing the need of prayer, explaining it, giving instances of the blessing it brings, suggesting ejaculatory prayers in the time of need, or when beginning an undertaking. It should be impressed on the children that nothing is too small to pray about. If they form the habit of carrying their childish desires and needs to the foot of the Throne, their Heavenly Father will give them such experience as will bind them to Him in confidence through life. If only we can get them to trust to constant daily prayer, more than half the work on them is done."

To do all this requires careful study, backed by earnest, humble prayer. Let the teacher constantly remind himself that no amount of knowledge, of skill in managing children, of any powers—whatever apparent success these powers give in an orderly class and well learned lessons—will bear any fruit in holy lives unless God work with him guiding his words and making the young hearts teachable. Each week let him pray for help in his preparation, for wisdom, patience, for the love of the children, for zeal for souls in himself, and let him remember again and again each child by name before God.

One of the chief difficulties met by those who have the management of Sunday schools is the irregular attendance of teachers. The religious influences exerted over many of our children in this age are not so plentiful that we can afford to lose even once in a while the scant allowance of one hour a week. But, besides the loss to a particular class in the absence of a teacher, the order of the whole school is often disturbed by children who have nothing to do but to amuse themselves and tease others.

I would say then to everyone, if you cannot go to Sunday school unless the weather is fine; if you are likely to be out of town much; or if you are one of those who put aside duties to God if you "have company;" or if for any reason you cannot reasonably expect to be present week after week, do not try to teach. You will be only a hindrance and annoyance, will do harm and not good. But those who are most faithful will sometimes be unavoidably absent. In such case provide, if possible, a sub-

stitute, giving the substitute full information as to the lesson for the day. If this cannot be done, send word as early as you can to the superintendent. He may know of some one he can call on for a single day.

Having undertaken a class, a teacher's first step should be to win the love of the children, or at least their liking. Pleasant, gentle, ways and something interesting to tell, are almost certain to accomplish this. Even if you cannot give much instruction the first one or two Sundays, you have done a great deal if you have made the children want to come to your class. They may be made to understand at the same time that you expect and will insist on well learned lessons. In some cases the parents should be appealed to on this point.

Learn the name and age of each child writing them down, so as certainly to remember them.

Many a young lady says, "I would like to teach if I could have girls, I can't manage boys." The boy is really and truly a human creature, and not a kind of strange animal likely to bite and devour whoever crosses his path. He has, however, some qualities distinct from other varieties of the human species. He hates to be preached to, he is afraid some other boy will think he wants to be good, and he dearly loves a spit ball. On the other hand, he does like to know things, he does (secretly) want to be good, and he likes to be very busy.

After all—perhaps the spitballs only denote lack of decent occupation. Certainly experience has proved that no one is so likely to succeed with boys as a young lady. What shall we do then with the restless, mischievous boy so hard to manage? Ask him questions; some that he can easily answer, and some more difficult. In a class containing such boys do not ask your questions around in regular order, so that each one can count on a certain time before his turn comes again, but pop them suddenly on the most inattentive ones. Questions will keep a child's mind too busy to invent amusements and tricks, while mere talk or explanation often leaves it idle and ready to become the prey of him who "finds some mischief still" for the idle mind first, and afterwards for the hands.

Hands should often be kept busy with Bibles. A child should at least learn in Sunday school how to handle his Bible. He should have some understanding of what its different parts are, and their relation to each other. He should be able to turn instantly to any book within the sacred volume, and should be sufficiently familiarized with its language to get a clear idea of what is there said. Let the children look up references bearing on the lesson, and during this time, at any rate, they cannot easily be sticking pins into their neighbors, or pulling hair in the next class.

A good way to cultivate the habit of attention is to read over distinctly and intelligently one or more verses to the class, and then questioning them, to see if they can tell exactly what was said in each verse. Young reader, do not you and I need this habit of attention? Perhaps we can tell fairly well what the sermon was about, and the main points made by the preacher, but how exact an account could we give at the close of any service, of the two chapters just read in our hearing? Do what you can then to form this habit of close attention, in the children committed to your care.

(To be continued.)

RELIGION FRIENDLY; TRUE SCIENCE NOT HOSTILE.

BY THE REV. R. W. LOWRIE.

Science is either abstract or practical. Abstract science reaches inward and upward; practical, outward and downward. One is speculative; the other, industrial. One is truth-seeking; the other, truth-imparting. Each is worthy. The latter could not exist without the other. The former would not be complete without the latter. I cannot help thinking of contemplative and active piety, when I think of abstract and practical science. Contemplative religion must flow out into active, as abstract knowledge does into useful. The religion that spends itself upon self, is like the study which should bar itself in its laboratory, and refuse all intercourse with the outer world. The one would be religious sentimentalism; the other, scientific sentimentalism. Healthy religion and healthy science, however, occupy other ground; and it is common ground; and a common law produces the result, viz., that dissociation of the higher and lower departments of human life is evil, evil only and evil continually, while beneficial activity is the rule for the highest good which we can hope in this life to reach. There is exhibited, I confess, now and then, a spirit of advanced utilitarianism; but even this is better than the spirit of sentimentalism, either religious or scientific. Industrial beneficence is the glory of modern science; and science and art go hand in hand, as faith and works ever should. Science recognizes in her own sphere a religious law; religion works in hers on a scientific basis. Friendly, not hostile!

We may thank science again for the way in which she has established the truth—or, at any rate, enabled us to realize it more clearly—that all duty is bounden, that obedience is the fundamental law of human life. First, she shows how law reigns. She illustrates this in manifold ways. She thus shows man to be a dependent creature. She shows him bounden and conditioned. She points him to the patent fact that his relations to the rest of the universe make it simply impossible that there can be such a thing as absolute freedom. Hence, arises "duty"—energy restrained within the limits of just and wise laws. Limitation necessitates duty; "to do just as one may please" cannot be in a state of life alike created and governed by law.

Another instance yet of this same benefit, conferred by science upon religion, is the illustrations she has furnished of the extreme naturalness of the Incarnation. All nature is an incarnation; an external manifestation of God. God has seen fit to embody truth. Had He not, we had never been able to accept it. It had been like giving Madonnas to the blind; and thundering "Messiahs" and "Creations" into the ears of the deaf. We would have struggled after essential knowledge in vain to the end of time; but phenomenal knowledge veils the glare so that eyes can rest on it. If human thought must have material shape—books, gestures, words—surely, thought divine could not be presented without a medium. Nature thus is the medium of God's mind to man. Its laws reflect His will. Its beauty is a shadow of His holiness. Manifesting Himself progressively from the moment He created matter; through the stages of inorganic, organic, animal and intelligent life up to the time He "made man in His own image," here was a series of incarnations. To these science

points, and to these religion adds, only putting links to the same chain. For, as nature culminated in rational life in humanity, so did humanity culminate in divine life in the Son of Man. Idolatry is the result of a universal instinct for some incarnation; a caricaturing one, however; it would have some close-at-hand form and it makes one of wood. An "express Image of His Person," however, did God vouchsafe in Christ. "In the fulness of time," came the Incarnate Lord. "His coming was a boon to the race," says religion. "It is in keeping with nature and God's dealings with the race through nature," says science. "There are many incarnations," says the latter; "the highest and best is this last," says the former. And so are religion and true science friends and not foes. They are columns of the same page; syllables of the same word—the Word of God.

CHURCH REUNION.

The desire after unity among Christians is, we believe, growing stronger every day. As unbelief and scepticism more plainly assert their influence, Christian men, anxious after their own and the world's welfare, will long more earnestly to unite all who bear the Christian name in a solid phalanx against the common enemy. Already signs are not wanting that Christian men of all names will unite before long in a demand that more definite steps shall be taken to arrange a basis of union of all Christians. Eminent men among the Presbyterians, Methodists, and other bodies of Christians, have from time to time given expression to their inmost feelings regarding this vital question; while on every hand the thoughtful minds of our own Church have sought to promote the same great object. Not only have bishops and clergy taken an active interest in this question, but laymen also have bent their energies in the same direction. Among others, the honored name of Earl Nelson occupies a most conspicuous place, and his contributions towards this result in *Church Bells*, some of which have been published in this journal, are invaluable. For years that noble layman has sought by every means in his power to bring about a union between the Dissenting bodies of England and the Church. If he has not been successful, he at least has enjoyed the happiness of knowing that his efforts have not been wasted, and that a better feeling prevails on all sides.

Recently a bishop of the American Church delivered a course of lectures on "The Comprehensive Church," in which he advocated a union of the several Christian bodies, and demonstrated that no more comprehensive basis could be found than that which the Church offers. Starting out with the proposition that none could deny the great importance of such a step, he argued that the basis upon which such a union could be made feasible would require to include the leading doctrines—in fact, the distinctive principles—of each denomination, and that a Church comprehensive enough for the purpose was not an impossibility. And finally, he was able to show that the Anglican Church with her great sister Churches, was that body; that she accepted every positive statement recognized as a vital doctrine in each of the other bodies; and that, while concessions and compromises on lesser points might have to be made, the Church could undoubtedly make them, so as to embrace all others in her loving arms.

It is, we trust, a hopeful sign of the times when such a subject can be faced and discussed. Much of the prejudice against the Church is due to ourselves. We have ourselves to blame for the ignorance which prevails respecting our principles in other people's minds. If instead of occupying our attention with those matters of ritual, which all, we think, will readily admit are non-essentials;—but yet which give outsiders a wrong impression regarding us, we had bent our energies to extend the knowledge of the essentials which have been entrusted to us, and had fully explained our position to those around us, we feel sure very much head-way would have been made in accomplishing that for which our Lord so earnestly prayed. There need be no fear that the Church will be swamped by such a union. The great doctrines committed to her keeping need not, must not, be minimised but, while holding to every vital principle, nothing should be allowed to interfere with so glorious a consummation.

Having to meet the attacks of a scoffing enemy, growing more alert and more powerful every day—an enemy who loses no opportunity of taking advantage of our differences, who wins converts by pointing out the divisions and strifes of Christendom—surely we should not be satisfied to remain in the position which we at present occupy. If the Church can conscientiously offer to admit into her fold those who are now without, admit them without asking that a single important distinctive principle shall be given up, it becomes our duty—it would be the grandest work that we can engage in—to let it be known that no obstacle on our side need be feared, and that we are ready, with warm and loving affection, to welcome our fellow-Christians to a place beside ourselves in the One Body of our Lord. Here in Ireland, facing as we do a compact body of Roman Catholics, hitherto separated from us in a large measure by race as well as religion, and presenting at present but few points of contact with ourselves, it may seem worth while asking the question, whether overtures towards the great Presbyterian communion in the North of Ireland might not be made with a view to reunion into one body. In Scotland it is noteworthy that at the present moment large numbers of the Episcopal Church are coming forward to stand by the National Church in the hour of her threatened disestablishment. The Bishop of St. Andrews, while unable to unite to this end, nevertheless testifies to the growing desire after union between the two Churches. His Lordship says, in a letter to the *Times*:

It is a fact which I believe can no longer be called in question—viz., that there is a growing tendency on the part of many leading Presbyterians, especially in the Established Church, to forget past differences and to look forward to some arrangement whereby the two Church Establishments may so far draw towards each other that they may be brought within the possibility of ecclesiastical communion. That this would be "expedient," in the highest possible sense, for the interests of Christianity, not only at home but throughout our foreign dependencies, and for the evangelisation of the heathen, no one can doubt. And words that have been recently spoken and written, on the one side by men such as Principal Tulloch, Professor Milligan, Dr. Cameron Lees, Professor Flint, and on the other side by the present Archbishop of Canterbury and by the Bishop of Durham—not to mention other eminent names, both lay and clerical, of the Church of England—allow us to entertain that possibility as matter of hope which would not have been reasonable in former days; and I venture to suggest to the

members of the Church Defence Institution that they could not do a better or more important service to both Church Establishments than by endeavoring gradually to bring about such an arrangement, and by placing the "expediency" of it in a proper light.

It is the scandal and the rebuke of Reformed Christendom that it is broken up into so many parts, and surely it is worthy of all earnest men to consider if any means are possible whereby those parts can be reunited, and our Lord's aspiration realized "that they all may be one!"—*Irish Ecclesiastical Gazette*.

THE RIGORIST THEORY OF FASTING COMMUNION.

Dr. Pusey, in a letter written to a friend, which has recently been published in *The Church Times*, used these words with reference to the "rigorist theory" of fasting communion:

"The command to communicate is Divine. The rule of not communicating after food is human. If, then, they notably clash, the Divine command supercedes the human.

This is decisive in the case of A., in which you say that the priest told her that if she could not go fasting, she ought not to go at all, even if she did not communicate for years."

But in the Church, in which God has placed her, it is a command to communicate three times in the year; everywhere the Easter Communion is a law of the Church; one who did not communicate then would be *ipso facto* excommunicate. She, then, according to her advice, is to break a law of God and of the Church, and excommunicate herself.

I wish that these rigorists, who 'sew new cloth upon old garments,' would think a little what is meant by 'mortal sin.' Of course, all know (though they may not bring it home to themselves) that mortal sin expels the grace of God, and slays the soul in that single act. But non-fasting Communion, according to them also, is only 'mortal sin' as breaking a commandment of the Church. I wonder whether they think they commit a mortal sin and are out of the grace of God, if they neglect, on any occasion, to say the Morning or Evening Service?

And she, A., did not know that it was anything wrong; her 'Director' made it mortal sin to her by telling her so, for to break commandments of the Church in ignorance is no sin at all.

I see that the conductor of the Retreat to which B. went, also said that 'God would not allow a soul to be harmed if it broke His command to communicate for years and years.'

Our ladies will do well to abstain from going to Retreats if the clergy are so to entangle them."

THE visitation of the bishop, and the interchange of pulpits, are regarded with more than ordinary interest by a congregation. Like everything else, these times have their evil concomitants. Naturally, those weak in the faith, are offended when the old customs of the Church are disregarded. For example, the rector is wont to turn to the east in the Creed. The visitor disregards this. Would it not be well if enquiry were made by such visitors, about the usages of the church, and occasions for stumbling avoided? The writer remembers having made a palpable blunder, of a similar nature, a short time since. After reading the Second Lesson, he closed the Bible. He noticed a look of surprise amongst the congregation, but paid no attention to it. The rector afterwards told him that he horrified a few of the old members, in doing so, and that it was an ancient custom of this church to have the Bible always open.—*The Columbia Churchman*.

The Household.

CALENDAR—APRIL, 1886.

4. 4th Sun. (Mid-Lent) in Lent.	Violet.
11. 5th Sun. (Passion) in Lent.	Violet.
18. 6th Sunday (Palm) in Lent.	Violet.
19. Monday before Easter.	
20. Tuesday before Easter.	
21. Wednesday before Easter.	
22. Maunday Thursday.	
23. GOOD FRIDAY.	
24. Easter Even.	
25. EASTER DAY.	White.
26. Monday in Easter.	White.
27. Tuesday in Easter.	White.

"FOR OUR SAKE."

BY F. BURGE GRISWOLD.

"For our sake." Oh gracious thought,
With energy, and courage fraught!
Jesus himself, the way has led,
In which His children's feet must tread.

Who would not joy to follow on,
And trace the path where He has gone?
Blessings of heavenly rendering,
From every thorny step will spring.

Close to my Saviour let me be
In this dark vale of misery;
For nothing can my soul affright
While walking in His holy light?

Washington, D. C., Lent, 1886.

IN the course of the thirty-five years of his ministry, Whitefield is said to have preached 18,000 times.

GREAT names do not die. Christopher Columbus is teaching school at Tabor, Iowa, and William Shakespeare is expounding Blackstone somewhere in Michigan.

BISHOP THIRLWALL was no extempore preacher. He said, "I keep feeling in my pocket for my manuscript during the service, and when I am going up the pulpit stairs, I feel again, for fear it should have made its escape in the interval."

THE church of St. Remi, at Bordeaux, which has been used as a warehouse since the Revolution of 1789, was sold by auction in that city, the other day, for \$50,000. This church is built upon the ruins of the temple of Janus, as is proved by some Roman mosaic beneath the floor of the southern aisle.

JOHN WESLEY wrote a dictionary of the English language, and defined in it a Methodist, as "one that lives according to the method laid down in the Bible;" Calvinists, "they that hold absolute unconditional predestination;" a Puritan, "an old strict Church of England man."

THERE was an eccentric archdeacon in the diocese of St. David, who always made his dog carry his sermon to church. The dog never forgot his duty but once. The archdeacon gravely told his people, from the pulpit, that he was sorry they would have to go without a sermon that morning, for his dog had mislaid it.

PEOPLE who have a superstitious dread of Friday will not be pleased to learn that this is a thoroughly Friday year. It came in on a Friday, will go out on a Friday, and will have fifty-three Fridays. There are four months in the year that have five Fridays each; changes of the moon occur five times on a Friday, and the longest and shortest day of the year each falls on a Friday.

A SENSIBLE parson was the one in Sheffield, England, who on a recent snowy Sunday announced that he would preach no sermon; "not" as he explained, "because the congregation is small, or

because I have no sermon—for I have a carefully prepared discourse in my pocket—but because I am anxious that you should get home quickly and take off your wet boots."

A HINDOO paper speaks as follows of the Bible: "It is the best and most excellent of books, and there is not its like in the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that book would yield to you more of sound morality than a thousand and other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not a book which is more worthy of being read than the Bible."

THE venerable Dr. Peabody of Harvard is noted for his leniency. One warm day in summer he was coming into Boston from Cambridge. He had just left the horse car, and was hurriedly turning the sharp corner near the Revere House, when he came near colliding with an old gentleman. The elderly-looking individual stood with his hat off, wiping the perspiration from his brow, but he held his hat in such a position, as to give the appearance that he was begging. Dr. Peabody, seeing only the hat, dropped a quarter into it with his customary kind remark. Dr. Oliver Wendell Holmes who was holding the hat, put the quarter into his pocket, solemnly thanked Dr. Peabody, and passed on.

THE HOLY COMMUNION.

BY THE REV. W. J. MILLER, A. M.

(Concluded.)

But you say, "The ordinance is too sacred, I am not worthy, I am not good enough." Do you say this with sincerity and truth, with regret and sorrow of heart? Then you are "worthy, because of unworthiness; fit, because of unfitness." If you know you are not as good as you ought to be, and desire to be better, remember, Christ came to make you better, to teach you how to live; and He ordained this Sacrament for you, that you might be spiritually healed, that you might receive that Divine impulse, that you might be helped and encouraged to live a godly and righteous life.

Come then, to the next Celebration. Pour out your sorrow for sin and unworthiness of life into the ears of the gracious Saviour. Receive the Bread and Wine as His Body and Blood, and take into your inmost soul, as specially spoken to you, the words of the priest, when he says: "The Body (or the Blood) of our Lord Jesus Christ which was given for thee, Preserve thy Body and Soul unto Everlasting Life." Surely, you will then receive the remedy for sin, the safeguard against carelessness and unworthiness of living. Every time you partake of the Holy Communion with faith and with a meek and humble spirit, saying "I am not worthy," you are the better and the stronger for it. Every time you go to the altar of God, you have reached a resting place in the journey of life, a very oasis of spiritual refreshment in the great Sahara of sin, and you find that the Blessed Feast is, indeed, meat and drink to your soul and a means of growth. Yea, every Eucharist becomes a new starting point in your religious life, and, having partaken of its bounty, you can, like the prophet Elijah when he was miraculously fed by God, go in the strength of that meat many days.

I thus encourage your approach to the altar of God. I am taking for granted you desire to live not simply a moral and respectable life, but a Christian life, and I point you to the Holy Communion as the test and guarantee of your love to Christ, in that, by receiving it you keep His commandments. I point out to you the sweetness and helpfulness of the Holy Eucharist, to such as desire to live a godly life, and tell you that it is the means of a true self surrender and consecration to God.

But for all blessings we must be duly prepared. Your heartfelt consciousness of unworthiness is a right and proper preparation; for it is the empty that shall be filled, the hungering who shall be fed, the thirsting who shall be refreshed. We must learn, also, how to receive the Sacrament intelligently and with a devout mind. The Prayer Book sets forth the following preliminaries as necessary, in answer to the question: "What is required of those who come to the Lord's Supper?" viz: "To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His Death; and be in charity with all men."

It will be well to have some help, some guide, in this matter. The growing devotion of the Church has produced many books for guidance and instruction in the Christian Life. One of these I specially recommend, a manual of private devotions in preparation for the Holy Communion, entitled, "Steps to the Altar." This book ought to be in the hands of every communicant, as it will be found helpful and instructive. Your rector will put you in the way of procuring a copy. The plan of the book is as follows. It provides daily prayers for the week preceding the Sunday on which the Holy Communion is administered. Day by day it leads up to the great Feast, helping to that preparedness of heart and mind so essential to the right reception and appreciation of God's gifts. Aids to self-examination are given, as well as brief and concise instruction on the nature of the Sacrament. There are also devotions for the time of the Celebration and prayers for the week following.

The experience of devout Christians in all ages has demonstrated that preparation is necessary for the devout reception of the Sacrament. Unless some preparation has been made, you are not likely to enter into the spirit and meaning of the service, nor to derive from it the benefit it is designed to impart. For this reason I have dwelt on the method of this book, for I very much fear that one cause of the neglect of the Holy Communion is want of preparation.

Consider this "bounden duty" and privilege of the Christian Life, the Supper of the Lord. Repair to the altar of God more frequently and regularly than you have in the past. Prepare yourself for the Feast by some such method as has been suggested. So doing you will manifest your love to Christ, because you observe His saying, "So doing you will realize in your own life all that for which the Sacrament stands—you will be filled with God's grace and heavenly benediction—you will be made one with Christ, that He may dwell in you and you in Him."

In what has thus been set forth, there is nothing sentimental, nothing visionary, nothing impracticable. The Saviour, in placing this means of grace in His

Church, designed it for the practical men and women of to-day living in a practical world and called to practical duties in life. He designed it for the active, business man; for loving woman, called to household and social duties; for youth and for children. By means of it He designs to impart to them all the grace and the encouragement they need in their warfare against sin.

May the Heavenly Father, by His Holy Spirit, put it into your heart who read this, to pray with the disciples of old: "Lord, evermore give us this bread."

WARMING THE COCKLES OF HER HEART.

BY LOUISA M. ALCOTT.

Sitting in a station the other day I had a little sermon preached in the way I liked; and I'll report it for your benefit, because it taught one of the lessons which we all should learn, and told it in such a natural, simple, way that no one could forget it. It was a bleak, snowy day; the train was late, the ladies' room dark and smoky; and the dozen women, old and young, who sat impatiently, all looked cross, low-spirited, or stupid. I felt all three, and thought, as I looked around, that my fellow-beings were a very unamiable, uninteresting, set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out in the bitter storm again. She turned presently, and poked about the room, as if trying to find something; and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked, in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm looking for the heating place, to have a warm fore I go out again. My eyes are poor, and I don't seem to find the furnace nowhere."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well now, ain't that nice!" said the old woman, spreading her ragged mittens to dry. "Thanky, dear; this is proper comfortable, ain't it? I'm most frozen to-day, being lame and wimby; and not selling much makes me kind of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor woman had been dressed in silk and fur:

"Won't you have a cup of tea? It's very comforting such a day as this."

"Sakes alive! do they give tea to this depot?" cried the old lady, in a tone of innocent surprise that made a smile go round the room, touching the glummiest face like a streak of sunshine. "Well, now, this is jest lovely," added the old lady, sipping away with a relish. "This does warm the cockles of my heart!"

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to

me; and as I saw the look of interest, sympathy, and kindness, come into the dismal faces all around me, I did wish that I had been the magician to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old woman got up to go, several persons beckoned to her and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic; neither are cups of tea, boot-lacers, and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it, and I think each traveller went on her way better for that half-hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse prevented her from comforting the "cockles of the heart" of every forlorn old woman she met for a week after.

CHILDREN'S HYMNS.

It is curious that so many juvenile hymns deal with a topic which young children cannot naturally know or care about; for, of course, the vanity of this life and the need of a better are realized only in later years. It is not exactly a matter for national pride that that extremely popular bit of nonsense,

"I want to be an angel,"

is American. One may doubt whether any human being ever did or ever could desire to pass out of his own department of the creation into another; but perhaps the writer, and the multitudes who have sung her effusion with thoughtless delight, confounded "angels" with "spirits of just men made perfect," and meant the latter. W. F. Stevenson, in his valuable "Hymns for Church and Home," (1873) which has a large section for infant use, found it necessary to amend the absurdity of the first line of this to

"I would be like an angel."

The danger of instilling insincerity into the minds of children by making them sing verses which are totally foreign to their real feelings has been often dwelt upon. Perhaps the worst example of it is a production which happily has no currency, but was copied from the "Youth's Magazine," into "The Child's Hymn Book," published by the American Tract Society without date, but apparently less than thirty years ago:

"O let me die; for death is gain,
And life is loss, and sin is pain;
And Heaven is pure, and praise is sweet,
And bliss is found at Jesus's feet,
And time's a shadow—let me die,
And rise to immortality."

And so on, till it ends as it began,

"Death is 'far better'—let me die."

Now, if we wish to make little prigs, humbugs, and hypocrites of our children, that is the sort of thing to put into their mouths. What is the use of clouding and bewildering their infant minds by telling them, what they cannot and will not believe, that "life is loss and time's a shadow"? Soon enough they will learn for themselves what truth is in Ecclesiastes; and then perhaps they will find that the desire for death is no Christian grace, but a cowardly weakness. The emotional

John Cennick, 140 years ago, used to sing,

"I long to leave this wretched world." but he did not put that sort into his hymns for children.—Prof. F. M. Bird, in *The Independent*.

THE CHURCH OF ENGLAND AND HER TITLE.

In answer to a "Catholic" (Roman), who asserted that the Church has no right to old churches, etc., the Rev. John R. Lunn, of Marton-cum-Grafton, writes to *The Yorkshire Post*—

"1. Magna Charta recognizes the Church of England (*Anglicana Ecclesia*), and that she has certain rights.

"2. The Acts of Parliament passed by 'our Catholic ancestors' in the thirteenth, fourteenth, and fifteenth centuries recognize the same Church of England, and allege that the Bishop and Court of Rome infringed her rights.

"3. Reginald Peacock, Bishop of Chichester about 1450, speaks of the Church of Rome, and also of the Church of England, as having temporal possessions (*Repressor*, Part III., c. 13). He therefore recognizes these Churches as distinct.

"4. The Acts 26 Henry VIII., c. 1 and 3, respecting the King's supremacy in the Church of England, call her *Anglicana Ecclesia*, and identify her with the mediæval Church.

"5. The original 'Preface' to the Prayer Book of 1549 (now called 'Concerning the service of the Church') says officially, 'The service in this Church of England these many years hath been read in Latin.' This identifies the then Church with the mediæval one.

"6. The next chapter, 'Of Ceremonies,' says:—'In these our doings we condemn no other nations, nor prescribe anything but to our own people only.' Therefore the Church of England refused then to make any protest against the Church of Rome or anyone else (same date, 1549).

"7. Article XXXVII. (1562) explains the Royal Supremacy, and asserts that it exists by the 'gift' and 'attribution' of the clergy; for the 'we' therein cannot mean anything else but the clergy who passed the Articles in Convocation. (See title of Articles.)

"8. In the Prayer for All Sorts and Conditions of Men we pray 'for the good estate of the Catholic Church.' This was composed by Bishop Sander-son or Bishop Gunning in 1662. It is incredible that the author of it, and the Convocation that accepted it, regarded themselves as other than members of the Catholic Church.

"9. In 1689 the Convocation, discussing the draft of an address to King William III., in which some words occurred describing the Church of England as Protestant, refused to pass it till those words were struck out.

"10. From (2) it follows that our Catholic ancestors did not admit the supremacy of the Pope. Reference to the Missals of Salisbury, York, Hereford, etc., will show that they did not use the Roman Missal for the Mass. (See Mr. Maskell's reprints.) Similar reference will show that they did not use the Roman Breviary for the prayers. Therefore they were not Roman Catholics in the usual sense of that term.

"11. 'Catholic' is infelicitous in citing the Wesleyans as a parallel case. Wesley never was outside the English Church, and his followers cannot be said to have seceded till 1836. If 'Catholic's' view is right, the Wesleyans have no claim to the chapels they built

previously to that date. That is the proper parallel.

"12. The phrase 'Established Church' is but a phrase. There is no law establishing any Church in England. The Acts of Uniformity (1549 and 1662) established a book, not a Church.

"13. There is no trace of any transfer of property to the present ecclesiastical possessors, which must have happened on 'Catholic's' hypothesis."

CONFESSIONS OF AUGUSTINE.

Few books have exerted a greater influence than the "Confessions of Augustine," the greatest and best of the Latin fathers, who is held in equal esteem and affection by the Catholic and Protestant Churches. Even in a psychological and literary point of view the "Confessions of Augustine" rank among the most interesting of autobiographies, and are not inferior to Rousseau's "Confessions," and Goethe's "Truth and Fiction;" while in religious value there is no comparison between them. For while the French philosopher and the German poet are absorbed in the analysis of their own self, and dwell upon it with satisfaction, the African father goes into the minute details of his sins and follies with intense abhorrence of sin, and rises beyond himself to the contemplation of divine mercy which delivered him from its degrading slavery. The former wrote for the glory of man, the latter for the glory of God. Augustine lived in an age when the Western Roman Empire was fast approaching dissolution, and the Christian Church, the true city of God, was being built on its ruins. He was not free from the defects of an artificial and degenerate rhetoric; nevertheless he rises not seldom to the height of passionate eloquence, and scatters gems of the rarest beauty. He was master of the antithetical power, the majesty, and melody, of the language of imperial Rome. Many of his sentences have passed into proverbial use and become commonplaces in theological literature.

Next to Augustine himself, his mother attracts the attention and excites the sympathy of the reader. She walks like a guardian angel from heaven through his book until her translation to that sphere. How pure, and strong, and enduring, her devotion to him and his devotion to her! It is impossible to read of Monica without a profounder regard for women, and a feeling of regard for Christianity which raised her to a high position. The "Confessions" were written about A. D. 397, ten years after Augustine's conversion. The historical part closes with his conversion, and with the death of his mother. The book contains much that can be fully understood only by the theologian and the student of history; and the last four of the thirteen chapters are devoted to subtle speculations about the nature of memory, eternity, time, and creation, which far transcend the grasp of the ordinary reader. Nevertheless it was read with great interest and profit in the time of the writer, and ever since in the original Latin, and numerous translations in various languages. In all that belongs to elevation, depth, and emotion, there are few books so edifying and inspiring, and so well worthy of careful study, as Augustine's "Confessions."—*Philip Schaff*.

MISS LOUISA M. ALCOTT has given \$125, the proceeds of a story on the blind, written for *St Nicholas*, to the Boston kindergarten for little sightless children.

HINTS FOR HOUSEWIVES.

To brighten the inside of a coffee or teapot fill with water, add a small piece of soap and let it boil about forty-five minutes.

BLACK WALNUT STAIN.—Water, one quart; washing soda, one and one-half ounce; Vandyke brown, two and one-half ounces; bi-chromate of potash, one and one-half ounces. Boil ten minutes, and apply with a brush, in either hot or cold state; dilute with hot water, if necessary. Good for pine, poplar or maple wood. Try it first on a piece of wood before using the stain.

CORAL PATTERN IN KNITTING.—Cast any number of stitches divisible by twenty-one:

1st row: N, k 3, n, k 1, o, k 1, o, k 1, n, k 3, o, k 1, o, k 2; repeat.

2d row: Purl.

3d row: N, k 1, n, k 1, o, k 3, o, k 1, n, k 1, n, k 1, o, k 3, o, k 2; repeat.

4th row: Purl.

5th row: S 1, n, and pass slipped stitch over; k 1, o, k 5, o, k 1, s 1, n, and pass slipped stitch over; k 1, o, k 5, o, k 2; repeat.

6th row: Purl.

7th row: K 2, o, k 1, o, k 1, n, k 3, n, k 1, o, k 1, o, k 1, n, k 3, n; repeat.

8th row: Purl.

9th row: K 2, o, k 3, o, k 1, n, k 1, n, k 1, o, k 3, o, k 1, n, k 1, n; repeat.

10th row: Purl.

11th row: K 2, o, k 5, o, k 1, s 1, n, and pass slipped stitch over; k 1, o, k 5, o, k 1, s 1, n, and pass slipped stitch over; repeat.

12th row: Purl.

Repeat from first row.

TOMATO SAUCE FOR RAVIOLIS.—Take two ounces of butter, one carrot, one turnip, one good-sized onion, (cut these vegetables into small dice); two bay-leaves, a sprig of parsley, a sprig of thyme, twelve crushed peppercorns, and three or four good-sized tomatoes, cut in slices (fresh when in season, tinned whole tomatoes in winter). Fry the above together for fifteen minutes on the side of the stove; then add a good tablespoonful of French or English vinegar, two tablespoonfuls of flour, half a pint of good stock, and let the whole simmer for twenty to thirty minutes; then tammy, or pass through a fine hair sieve.

RAVIOLIS.—Take half a pound of fine flour, sifted, the yolks of three eggs, a salt-spoonful of salt, and mix into a very stiff dry paste by means of a little cold water; then roll it out as thin as a half-dollar, and with a paste-cutter cut it in rounds about the size of the same coin. When rolling the paste keep it well floured. For the stuffing, take a quarter of a pound of chicken or game, one-and-a-half ounces of tongue or ham, cut these up in little cubes with edges about one-tenth of an inch (half of the brains of a calf, blanched, and similarly cut, will be an improvement, but are not a necessary ingredient); mix with this two table-spoonfuls of grated parmesan cheese, and about half a tea-spoonful of finely chopped parsley. Season very lightly with salt and pepper, and a very slight dust of nutmeg, and stir all these together with three raw yolks of eggs. Each ravioli will require two rounds of paste; lay the paste out on the slab and well wet the upper surface of half of each round with cold water by means of a paste brush. Place a little ball of the stuffing, about the size of a Spanish nut, on each of the wetted rounds; then take a dry round and place it on the top of a wetted one; keep your fingers well floured, and press the edges of these rounds of paste together. Have ready a pan of boiling water, lightly seasoned with salt, and carefully put in the prepared raviolis. This will reduce the temperature of the water; bring it quickly again to the boil and then draw the pan to the edge of the stove, and let the contents simmer for about ten minutes. Afterwards, carefully raise them with a slice on to a hair-sieve, and let them drain well. Then place them in layers in a deep dish, well buttered, pouring over each layer tomato sauce prepared as above. When the dish is full, cover the top over with more sauce, and sprinkle it with a few bread crumbs (browned), and a few pats of butter—dropped here and there to prevent drying. Place the dish so prepared in a quick oven for about fifteen minutes, and serve hot in same dish.

The Living Church.

Chicago, Saturday, April 3, 1886.

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

The Easter issue of THE LIVING CHURCH will be very large and exceptionally attractive. It will be sent to every parish in the American Church where it has not already been introduced. Extra copies (without charge) will be sent to the clergy and others who will use them in getting new subscribers. A uniform rate of twenty-five cents commission is allowed on each new subscriber. The money must be sent with the name. Contributions, original and selected, are solicited for the Easter number. Orders for extra copies should be sent at once.

It seems that at last we are to have a court of appeal. *The Church Press* proposes to "review" a case recently decided by one of our diocesan courts; to bring out "the plain unvarnished truth," that "perfect justice may be done, alike to the bishop, to the court, and to the accused." In due time, says the editor, "we shall exercise the privilege of pronouncing definitively on the whole case!"

With this issue we begin a new volume, THE LIVING CHURCH having been for a year published in the present form. The change seems to have been generally acceptable to our readers, and the magazine form will be continued, though it involves more expense and labor than the old form of eight pages. If our readers will kindly use their influence to extend the circulation, and save us the great expense of travelling agencies, we shall be able to continue and to improve our service, without increasing the subscription price or suffering financial loss.

The subscription price of THE LIVING CHURCH is one dollar a year, in advance. If the subscription is not paid in advance, or within thirty days of the date of the bill sent, the charge is \$1.50. Most of our subscribers pay promptly and secure the advantage of the dollar rate. Of the few who do not pay in advance,

there is occasionally one who objects to the additional charge. As we wish to satisfy all our patrons we desire to explain that every copy of the paper issued from this office costs us, as nearly as we can estimate, \$1.50. With those who pay in advance we are willing to share our profits from advertising. It is from the assurance of circulation which their advance payments afford, that we are able to make favorable advertising contracts. Those who do not pay in advance have no claim to participate in these profits. They ought to be willing to pay the actual cost of the fifty-two papers sent them. We much prefer the one dollar in advance to the larger amount sent at the end of the year.

THERE are in the Church two classes of persons who unwittingly, each in their own way, do harm: the extreme Ritualist, and the impassive Formalist. The former, in the use of practices which run ahead of sound teaching and patient education, prejudices people against the Catholic Faith; the latter, by his religious professions and observance of forms, which have no corresponding substance in his actual life, disgusts men with Christianity itself. Which is the worst need not be said, but it is clear that offences are not all on one side.

"BOSTONIAN" is a term synonymous with "superlative," and of all the superlative things which Boston possesses, the newspaper reporter is the most exquisitely superlative. On the principle of "sweets to the sweet," he must be great, for greatness excites his imagination and provokes him to a rhapsody of words. Even greatness of avoirdupois is to him an occasion of inspiration, and size has an important relation to spiritual truth. He visited a church, not long ago, where he saw and heard a great preacher. He was impressed by the size of the church, by the size of the preacher, by the size of the pew, and among other superlative things which he uttered, the following about the preacher, is the most utterly superlative:

Of heroic stature, his ample and finely-proportioned corporeal frame of at least three hundred pounds avoirdupois is so thoroughly permeated by the spiritual essence which gleams, flashes and irresistibly pulsates through it, that the man seems divested of the earthly and to stand before you in the clear transparency of what St. Paul calls the spiritual body. His mental endowments and scholastic acquirements are certainly fine and brilliant, but perhaps not superior to those of many of his surpliced brethren here and in England. His unique power of impression is unmistakably owing to the potency of that divine spark, the common heritage indeed of humanity, but, alas! in the great majority never fanned to a flame, which

in this distinguished divine glows, energizes and dominates so completely the other faculties that its powerful radiation quickly melts and wins over the audience to that entranced state of mind and feeling difficult to define, but tritely termed "conviction."

"Spiritual essence" flashing through three hundred pounds of avoirdupois might well excite the imagination of any reporter; but to see "the clear transparency of a spiritual body," and to be won over to an entranced state of mind by the potency of "that divine spark" which glows, energizes, dominates, and radiates from the said three hundred pounds of avoirdupois, is something which even a Boston reporter may be proud of. The Chicago reporter could never do it.

There were other influences, however, besides the size of the preacher, which impressed the Boston reporter. He was admitted to a three-hundred-dollar pew, and that aided him to an enthusiastic estimate of the three-hundred-pound preacher. "A plainly dressed stranger," he says, "was conducted to a fashionable pew in the third central row from the chancel." There he was hospitably received by a gentleman of wealth and culture. Considering the size of the church and the size of the preacher, he expected to be shown to a back seat. But the small man got into a big pew. It was too much for him, and a column of silly laudation of the size of everything in the church, was his reportorial acknowledgment. "It was duly appreciated," he says, "and will dwell pleasantly in the memory of its recipient."

TWO BOSTON NEW LIGHTS.

Two significant articles have appeared in two of the March magazines. In *The North American Review*, Dr. Edward Everett Hale answers the question: "Why am I a Unitarian?"; in *The Forum*, the Rev. M. J. Savage, one of the Boston free-thinkers, prints what he calls "My Religious Experience." The two papers are pitched in the same key and are specially intended to suggest distrust of the evangelical opinions of the New England theology and the Puritan following. Dr. Hale fires his shot under cover of the Unitarian body, and Mr. Savage turns the religious faith and usages of his father and mother into ridicule. The one is complementary to the other. Dr. Hale boasts that he belongs to an ecclesiastical body which exists to bring in the kingdom of God, but when he attempts to define its position, his language is thin and vapory to the last degree.

In recounting the exceptional advantages which the body enjoys, he says: "It cannot call a council to try a preacher for heresy. It has no creed and can have no heretics. If

a congregation wants a man to preach, he will preach. If it does not come to hear him, he must address the walls. The Unitarian Church never has to revise its platforms. It has no platforms to revise. It has none of the side occupations of the other churches." He represents the entire belief of the Unitarians as "faith in God; hope of heaven, love of man," and then turns upon all other varieties of American Christians and charges them with being hopelessly bound to dead and obsolete dogmas which as intelligent men they do not believe and dare not disown.

Mr. Savage is only telling his own story, and aims his shafts mainly at the old-fashioned New England orthodoxy, but his point is the same as Dr. Hale's. They wish to discredit everything in religion that is of a higher sort than one's ordinary experience. They hold to a sentimental Christianity whose principal purpose is to do good to one's fellow-men, and to live as you please. These religious teachers, if they do not fairly represent the Unitarian body, are fully imbued with its spirit, and are eminently honored in its ministry. They have large congregations in Boston, and give the popular idea of what Unitarianism is supposed to be. Their position is without value except as testimony. They show, in what they assert in the way of positive belief, the position of men who have given up historical Christianity for a theism which is formally Christian but has nothing to do with Christ beyond the admiration of his virtues as an excellent man. They rest upon the piety of natural religion, and the pale spirit of benevolence which still exhales from the Christianity that they have rejected. They represent the more hopeful side of a species of spiritual agnosticism. In renouncing a creed they have lost the principle which the Christian creed is intended to emphasize—the integrity of the Faith from the beginning; and in their charges of insincerity against the Christian clergy of the entire country they have forgotten and ignored even the limitations of professional courtesy. These confessions, though aimed at the traditional beliefs of New England, are directed, to a degree, against all who hold a definite creed and believe in the continuity and authority of the Christian Church. They show that when men lose the organic Church, they lose all that the Church is intended to transmit. They lose even the idea of what is involved in Christian belief. They lose the power to think clearly and speak wisely about holy things. A more painful and shocking travesty of the faith which is dear to all Christians has seldom appeared, and what is more amazing

still, is the spirit in which they face down others who hold to the traditions and principles of the ancient Faith.

THE ENROLLMENT FUND.

One feature of the Enrollment Fund, which we did not touch upon in our article last week, is the plan proposed for the distribution of the one million of dollars when it is secured. Perhaps we should "catch the hare before we cook him," but a reasonable plan for the disposal of the fund may have a great influence in the raising of it. The plan proposed does not seem to meet this requirement, and we hope it is not too late to amend it. To many it seems far better to leave the distribution to our Board of Managers, who may be supposed to have some idea of the relative needs of the various fields, than to make such an arbitrary and hap-hazard appropriation as this which has been made in advance by those who have no authority to act in the premises, and who are evidently not sufficiently informed to decide such an important matter. The scheme of distribution is as follows:

15 Missionary Jurisdictions (Domestic and Foreign) \$35,000 each	\$525,000 00
To Foreign Missions in Africa, Haiti, Greece, etc.	50,000 00
To work among the Indians	50,000 00
To Fund for the Relief of Widows and Orphans of Clergy, etc.	50,000 00
To the great work for Schools, Churches, Hospitals, etc., among our colored people	325,000 00
	\$1,000,000 00

From this schedule it appears that after appropriating \$35,000 to Africa, to the Indian missions, etc., a further sum is to be divided among them. The fund for the relief of the widows and orphans of our clergy deserves the whole million. We are of opinion that the movement would have appealed more forcibly to the hearts of the people, if the sole object of it had been the relief of poor clergymen and their families. It is proposed to give them only five per cent.

No one would deny the need of a large appropriation for work among the colored people, but the one-third proposed seems out of proportion to other needs that are pressing in every direction. The great mistake of the whole scheme, as it appears to many, is its utter disregard of the great missionary interests of our weak dioceses, which are sustaining the burden of diocesan organizations, and are struggling to extend the Church in communities where vast sums are expended by other Christian bodies to occupy the field. Liberal appropriations are made from our regular missionary income to support the bishops and other clergy who labor in our missionary jurisdictions, at home and abroad. Doubtless they need more, and could use more to advantage; but to give them \$35,000 each, while not a dollar of the million is forthcoming to aid the feeble missions bordering upon these

seems out of all reason. The injustice of the appropriation proposed will appear when we note that it contemplates giving \$35,000 to a certain missionary jurisdiction, in which a bishop is supported at a cost of \$3,500 a year, and regular aid is given to all the missionaries serving under him, while the population hardly reaches 150,000, and the communicants number only about seven hundred. At the same time, not a dollar is proposed for a border diocese which sustains its own bishop, is building churches, schools, and hospitals, has ten times the population of the aforesaid jurisdiction, and is adding to its population every year a larger number than the entire population of the missionary field which is to have \$35,000.

Take the Indian Territory mission as another illustration. The entire support of a bishop who administers a regularly organized diocese, is provided by the Board of Managers, and there are just two missionaries in his Indian jurisdiction, with little possibility of Church growth. It is not the fault of the good bishop, but surely it is not a sufficient reason for the expenditure of \$35,000, over and above the regular annual appropriation.

We make these suggestions in no spirit of hostility to the magnificent scheme inaugurated in Philadelphia. We hope it may go on to a glorious consummation; but we think that its success depends upon a wise plan for the distribution of the fund. We have not given our own impressions, merely; we have voiced the convictions of multitudes upon whom the issue, to a great extent, depends.

BRIEF MENTION.

A drunken lawyer was checked in his argument by the judge who told him that he could not serve two bars at the same time.—A missionary's wife writes from Jaffa that there is nothing in the missionary boxes that more delights them, than dressed dolls for the little girls in their schools. They can never have too many dolls.—The Buddhists have learned from Christians how to raise money for religious purposes without giving anything. They have made enough by fancy bazaars in Ceylon to build a fine temple.—If jokes and jibes and slang are good in sermons, why not in prayers? So reasons a leading light of the Salvation Army in Washington, and he is making quite a sensation by his new style of praying. Messrs. Jones and Small, by adopting this improvement on their system, may be able to make out another successful season in "the wickedest city."—Governor Murray, in retiring from his office of chief magistrate of Utah, leaves a good record. The Mormons will not soon forget him nor soon

cease to curse him.—"News and Notes," a few weeks ago, should have said that Mrs. (not Mr.) Phelps, was favored by a private audience with the Queen.—The Governor of Massachusetts has appointed the eighth day of April "as a day of fasting, humiliation and prayer." By putting it a couple of weeks later he might have made it coincide with Good Friday, but that would have been a violation of Puritan traditions. It may be for the best, however, since the public fast day in the neighborhood of Plymouth Rock has degenerated into a day of racing and games and general disorder among the rowdy class.—We have before us, in good condition, but a trifle wilted, English papers of March 5th, recovered from the Oregon after a week's submersion. The water-proof mail pouches did good service.—The Education department (London) informs a clergyman that hymns must not be taught in the hours for secular instruction. The order does not apply, however, to "God Save the Queen!"—The Song of the Shirt is still ringing in the air. It is said that there are 200,000 women in New York alone, toiling fifteen hours a day for forty cents. If the Knights of Labor can bring about a reform in favor of these poor women, they will be doing a knightly act and will show themselves to be well deserving of their name.—"The eye of a drone contains fourteen thousand mirrors." Is that the reason why church drones see so many things to find fault with?

OUR NEW YORK LETTER.

The Rev. Martin K. Schemerhorn of whom much has been said and written, was ordained in the church of the Ascension on Thursday, the 24th, by the Assistant-Bishop. Mr. Schemerhorn is but forty years of age, yet has had a singular and rather erratic theological experience. He was graduated from Williams College, and studied in the Union Theological Seminary of this city. His ministry in the Presbyterian Church was for a few years, when he was converted to Unitarianism, and was pastor of a church of that denomination in Boston. From there he went to Buffalo, thence to Newport, R. I., and there built the Channing Memorial church, and had charge of it for several years. In 1883 he came to New York and delivered a course of lectures on "Theism," which created considerable discussion. He endeavored to establish a new church that would have for its object, "the spiritual worship of one, only and true God," but after a few services, this idea was abandoned. About two years ago he and his wife were confirmed by Bishop Potter, and since that time to the present he has been preparing himself for the ministry of the Church. He has had charge for some time of the Washington Irving Memorial church at Tarrytown, and will without doubt be called permanently to that parish.

At the same time and place four

others were ordained to the priesthood, viz., Robert E. Wright, Henry Bauman, Charles E. Taylor and Eli D. Sutcliffe. Mr. Sutcliffe is a graduate from the Berkeley Divinity School, and the others from the General Theological Seminary. Within the chancel, besides the Bishop, were Dean Hoffman, and Prof. Richey of the seminary; the Rev. Messrs. G. W. Douglass, of Trinity church; A. C. Kimber of St. Augustine's chapel; J. T. Taylor, of Philadelphia; and John Anketell of this city.

Perhaps there is no kind of Church work in this city, that has been more successful than the Italian Mission under the Rev. Mr. Stauder. From very small beginnings, and from a very sparse congregation, the mission has increased in numbers and usefulness, until the demand for a regular commodious church building is demanded. Several wealthy laymen have this matter under consideration and an attempt will be made to secure St. Phillip's church, on Mulberry Street, which has for a long time been occupied by a colored congregation.

Women workers in the Church, irrespective of location Churchmanship, will be glad to learn that the lectures to women recently delivered by Bishop Potter are, shortly to be published. These lectures have drawn the largest congregations which have been seen in a church on week-days for a long time, and the Advent Mission services are not excepted. There are seven of these lectures and they treat of woman's work in every phase. Mr. Whittaker will publish them in a handsome volume, and it will be one of the "taking" books of the season.

The Rev. Dr. Maynard of St. Paul's church, Brooklyn, has resigned. The reason of it is both humiliating to himself, and should be to the congregation. The church building has been covered by a mortgage which it has been found impossible to pay. The congregation will be kept together, worshipping in a hall for the present, until arrangements can be made to either tide over their present difficulty, and keep the old church, or build another. Dr. Maynard is chaplain of the 47th Regiment, and has done a good work in this parish since 1871, when he was called to the rectorship. He now contemplates a trip to China and Japan.

On Sunday, the 28th, the Rev. Mr. Buford (late of Grand Rapids), Mich. preached a very interesting sermon in the church of the Holy Spirit for the "Home for Old Men and Aged Couples." Mr. Buford has a most practical way of putting practical subjects before a congregation, and drawing from it most practical sympathy.

After the close of the Advent Mission in this city, a meeting of the clergy of several dioceses was held for the purpose of making some definite plans by which these parochial Missions could be placed on a permanent basis, and by which Missions could be held each year in different parts of the country. Over twenty prominent clergymen offered their services for one or two Missions each year. Philadelphia has recently held one, Massachusetts is soon to hold one, and during the past week we had the pleasure of meeting the Rev. Dr. Bodine, president of Kenyon College, who was on his way to Providence, R. I., to hold a Mission in Grace church, of which Dr. Greer is rector.

Within the past year there has been a very active movement by several of the city parishes to care for the great army of boys who seem unprovided for "as well for the body as the soul." What

to do with them has been a serious question. Not long since St. George's church established a boys' reading room, and so great was the success of it, that by earnest work and eloquent persuasion, funds have been obtained to erect a large and commodious building for these boys, fitted up with every appointment for healthful amusement and instruction. The corner-stone will be laid in a short time.

In St. Thomas House (the Rev. Dr. Morgan) on every Monday evening may be seen a large crowd of boys, well behaved, full of life and spirits, and happily contented with the games, literature, and entertainments which this rich parish has provided for them. The reply of the Romish priest to his Presbyterian friend when the latter enquired: "Why is it you have such a large number of young people always at your services?" seems applicable in this connection. "Why," replied the priest, "you let me have the boys until they are fourteen years of age, and I defy you to take them from the Church after that."

Arrangements are being made for very hearty Easter services. The Confirmation classes are all larger than last year, and the proportion of men is very noticeable. Easter cards and books are having a good sale, and booksellers are consequently happy. Easter vacations for the "over-worked" clergy are being planned, and those of the brethren who are thankful for "supply work," are also smiling.

New York, March 27, 1886.

FREE CHURCHES IN ENGLAND.

There was a considerable attendance of peers on both sides of the House of Lords on Tuesday, March 16th, for the second reading of the Parish Churches Bill was to be moved, by the Bishop of Peterborough, and the opportunities the House has of hearing the eloquent prelate are so few that the attendance was necessarily large. The Bishop, who seemed little or none the worse for his long illness, spoke for an hour in quite his old form. The speech was full of little quips and cranks, as where he told the story of an exclusive Scotchman who had a good roomy cushioned and hassocked square pew of his own in a church of which the Bishop was at the time curate. Some local Radical came into that pew one Sunday without the necessary faculty, and at the close of the service the freeholder explained to the future Bishop that he did not like to disturb divine service by ejecting the intruder, but that to mark his sense of the intrusion he had seated himself on the gentleman's hat! In another passage, the Right Rev. prelate said that he knew of only one man who understood the Church Building Acts, and he was dead—a fact which, under the circumstances, did not surprise the Bishop.

After explaining that the bill was a very moderate one, and that it was once read a second time in the House of Commons with the approval of a prominent member of the present government, he went on to say that it drew a distinction between old parish churches and churches created since 1818 under special enactments. Subsequently when the Earl of Selborne missed this point, the Bishop interrupted him to point out that the bill does not deal with all churches indiscriminately. It proposes to redeclare the old common law doctrine that the parish church is the com-

mon property of all the parishioners. The endowments of the Church were given on the condition that religious teaching should be given to the people gratuitously. He objected to paying for religion at so much a Sunday, although he was once minister of a proprietary church where he had to work on this principle. He admitted, however, that "it was a happy time for me, and I hope it was profitable to the congregation." A free church symbolized the National Church—free religious teaching to all who could not provide it for themselves. The pew system came in after the Reformation. One result of the system was the gradual and silent alienation of the poor from the parish church. He denied that pew-rents always increased the incomes of the clergy in the old parish churches. They often put money only into the pockets of the pew-owners or the land-owners. The ferocity with which an Englishman would fight for his hassock was remarkable. A contest for a seat in church roused more evil passions than anything else, except perhaps contests for seats in the future Irish Parliament. He was in favor of giving power to the churchwardens to appropriate seats, for otherwise the rich being able to take care of themselves the poor would be appropriated out of the church. He only wanted to prevent permanent appropriation. The tendency of legislation since 1818 was to provide a certain number of free sittings, and he concluded with an eloquent protest against separating rich and poor in the churches of the nation.

Lord Grimthorpe who, as Sir Edmund Beckett, was once the terror of select committees upstairs, was remarkably mild in his maiden speech—so mild that it was absolutely impossible to catch the drift of his remarks, except that he altogether opposed the Bill. He moved that it be read a second time that day six months. Earl Nelson followed with a plea for free and open churches. Earl Granville was prepared to vote for the Bill when he heard the Bishop of Peterborough's speech, but he had been reconverted by Lord Grimthorpe. The Earl of Selborne, who spoke in a somewhat excited manner from the third Ministerial bench, protested strongly against the notion that there was any alienation of rich and poor in the Church's pale. Nothing made him more indignant than to see "prominent politicians" going up and down the country preaching such mischievous nonsense. The Lord Chancellor suggested that the Bill should only deal with the future instead of declaring that churchwardens for three centuries have been violating the common law. The Archbishop of Canterbury advised the House to send the Bill to a select committee. In speaking of a case where in a restored church the farmers had excluded all their laborers by means of the pew system, his Grace spoke of the "consecration" of a church which he had just previously said had only been "restored." The Bill was read a second time and sent to a select committee, where its chances will probably depend on the skill with which the Bishop of Peterborough pilots it.

PERSONAL MENTION.

After March 21, the Rev. H. L. Phillips' address will be Penn's Ville, Salem Co., N. J. His high school only removed, his church work remaining the same.

The Rev. John Huske has resigned St. Phillip's church, Durham, N. C., and accepted the position of senior curate in St. John's church, Buffalo, N. Y. time his address will be until further notice: care of the Rev. Samuel R. Fuller, St. John's church, Buffalo, N. Y.

The Rev. Nelson Ayres has resigned St. Mary's Vicksburg, Miss., and accepted an appointment to St. Michael's, Cairo, Ill. This is Bishop Seymour's mission to the negroes. Mr. Ayres is to travel for a time in the interests of the work. His address for the present will be San Antonio, Texas.

The Rev. Edward Moses has accepted a call to the rectorship of St. Luke's church, Hastings, Minn. Address accordingly.

TO CORRESPONDENTS.

Mrs. J. L. I.—The Rev. W. S. Hayward, Manistee, Mich., is always glad to receive any Church papers that any one may have to give away.

E. H. R.—1. Is Canon J. J. Carter of England dead? No. 2. Did Archdeacon Wilberforce who wrote of the "Incarnation" and "Holy Eucharist," die in the Communion of the Church of England, or did he go to Rome? He went to Rome. 3. Would like to know something besides the name of the composer of the hymn, "Weary of earth and laden with my sin." We cannot tell you anything.

APPEALS.

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

To members and friends of the Protestant Episcopal Church, Greeting:

St. James's parish, Fremont, Nebraska, is making a supreme effort to continue in life. During the past few years misfortunes of a peculiar nature have been its meat and drink; the last, but least hurtful, being the removal from it of people of means upon whom it has mainly depended for support. Many weak brethren who could not face these misfortunes have joined themselves to other more favored Christian bodies, and now only a feeble few who would not be daunted by misfortune, are left to recover the honor of the Church. Their house of worship is the poorest, smallest and most uncomfortable one in their town of more than 5,000 people. But during the nine months' rectorship of the Rev. John Hewitt confidence has been restored and it is believed that with a little outside help to build a suitable church, Fremont will soon become one of the strongest parishes in Nebraska. The Baptists, Congregationalists, Methodists and Presbyterians all have good and, some of them, expensive houses of worship which attract large congregations. Fremont is fast becoming an important point of supplies for the trade of all northern Nebraska; enjoys the advantage of being situated on two trunk lines of railway, the Union Pacific and the Chicago & Northwestern, and the distinction of being the prettiest town in the State.

An offering of One Dollar from each congregation or individual to whom this appeal may be sent will be worth thousands in the future to the parish and diocese, and will be gratefully acknowledged through St. James's Parish Guide by Mrs. D. Crowell, Secretary and Treasurer of St. James's Guild, Fremont, Nebraska.

Yours Faithfully,
GEO. WORTHINGTON,
Bishop of Nebraska.

March, 1886.

WISCONSIN.

The following appeal, which should enlist the generous sympathy of every one interested in mission work, comes to us from the diocese of Wisconsin, where the Rev. W. H. H. Ross has done faithful service in a purely missionary field for the past twelve years, enduring many privations and discomforts, that he might help those that are out of the way, and who possess scarcely any pecuniary ability to help themselves. The missions are located at Rice Lake and Shell Lake, in the lumbering districts of Northwestern Wisconsin, and the work is among a class of people who depend entirely upon their daily toil for support. Yet these people have, out of their penury, by self-denying zeal, erected two substantial chapels, in growing towns, where services have been held every Sunday since the first of last June, besides contributing cheerfully and regularly towards the support of services. Their buildings, however, are unfinished, and entirely unfurnished, besides a mortgage of \$800, and it is for this purpose that the aid and sympathy of our Church people are most earnestly solicited. Two thousand dollars are sorely needed for this work, which it is anxiously hoped may be obtained by the coming Easter. Are we willing during this great annual fast of the Church, to deny ourselves a little, that we may help those who are constantly deprived of so much. N. B.—Contributions may be sent to Mr. G. Theodore Roberts, 1805 Walnut St., Philadelphia, or to the Rev. W. H. H. Ross, Rice Lake, Wis.

THE SEABURY DIVINITY SCHOOL.

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

THE BOARD OF MISSIONS.

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

MISCELLANEOUS.

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., a handsome and commodious residence, built expressly for patrons of the school; \$240 a year. Also a nice cottage, suitable for a small family, \$150 a year.

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

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

ACKNOWLEDGEMENTS.

Mrs. Walker and other ladies in Columbia, Ala., acknowledge with thanks a box containing Bible, service books, altar linen, and altar cloth, from the Altar Aid Society of Grace church, Newton, Mass.

OBITUARY.

FITCH.—Entered into life on Sunday, March 14, 1886, the Rev. Henry Fitch, in the 77th year of his age. "Then the eyes of the blind shall be opened."

BOND.—Entered into rest, at Kemper Hall, Kenosha, Sister Elise, Sisters St. Mary (Mrs. Eliza King Bond), March 28th, 1886.

THE LIVING CHURCH ANNUAL AND CLERGY QUARTERLY.

The February number contains a corrected Clergy List to the 15th. Subscription price 25 cents per year. All subscriptions will begin with the Advent number. The Bishop of Chicago writes: "The Quarterly Clergy List is invaluable. Now that we have it, we realize how much we needed it." Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

IN NEW QUARTERS.

Messrs. LORD & THOMAS, of Chicago, the well-known and popular Advertising Agents, are about to move into new quarters, which are so spacious, so elegant, and so original and novel in their appointments, that they deserve more than a passing notice.

The building, Nos. 45, 47 and 49 Randolph St., between State and Wabash Ave., is at once the most striking in appearance and the most elegant in Chicago; built of sandstone, it is 70 by 174 feet, practically fire-proof, and lighted on four sides. Three large elevators and two spacious stairways, give abundant facilities for passengers and freight.

Messrs. LORD & THOMAS will occupy the entire third floor, giving them a superficial area of nearly 12,000 square feet. This beautiful lighted room is unbroken by partitions, save a private office in one corner, thus bringing the entire working force of about sixty clerks, into one spacious room, certainly the largest office of any advertising agency in the country, if not the largest business office of any kind on the continent.

The various departments are so arranged that the work passes along with almost mechanical regularity.

While the entire appointments are elegant, the filing department is arranged on an entirely new principle, which amounts to an important invention. Heretofore Advertising Agents have filed their newspapers in wooden pigeon-holes which not only excluded the light, but caught and retained the dust, and thus proved a nuisance. The new filing department of Messrs. LORD & THOMAS is made entirely of wire work; a separate compartment is made for each newspaper, magazine and all. The various sections are suspended from the ceiling, and hang clear of the floor, leaving a space under each one so that the entire floor can be swept.

Space will not permit us to describe this important improvement in detail. The principles upon which it is constructed will be covered by letters patent.

The National Wire and Iron Co., of Detroit, Michigan, have been awarded the contract of the work and are rapidly pushing it forward to completion. Our friends who wish to see a copy of our paper when in Chicago, can always find it on file at the Agency of Messrs. LORD & THOMAS.

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 Topeka, Chicago and Sioux City, Peoria and Kansas City, Peoria and Council Bluffs, Peoria and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connections, made at Chicago, 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 perfect as the adoption of every modern improve or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

The Church Cyclopædia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

A HYMN OF ABSOLUTION.

BY J. ANKETELL.

From the German of D. Nicolaus Selnecker, an earnest Protestant of the sixteenth century, the pupil and friend of Melancthon, 1532-92.

O God of Truth, we bless Thy Name,
That Thou our guilt and sin and shame
Forgiven hast that flesh and soul
May be once more by Thee made whole.
"My child," the priest's blest words pro-
claim,
"I speak release from sin and shame;
Depart in peace, and sin no more
For love of Him whose wounds restore.
"And ever thank His sacred Heart,
That heals thy wounds, that soothes their
smart
With precious Blood, so freely shed
For all in sin and trespass dead."
Grant us Thy Spirit, peace and joy,
Let endless praise our tongues employ;
Fed by Thy Eucharist, in love
Conduct us to our home above.

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.]

LETTERS FROM WALDEGRAVE COTTAGE. By the Rev. George W. Nichols, M. A. New York: Jas. Pott & Co.

There is a charm about these chatty letters of a retired clergyman, dealing partly with reminiscence and partly with themes more grave. Most readers will best appreciate the life glimpses afforded of the first John Jay—whom the author personally remembers—the late Bishop Brownell, Drs. Croswell and Francis L. Hawks, Bishop Hobart and others whose names are deservedly dear to the Church.

WONDERS OF SCIENCE. Wonders of Acoustics, or the Phenomena of Sound. From the French of Rodolphe Radau, with an additional chapter on the Reproduction and Transmission of Articulate Speech. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$1.00.

WONDERS OF MAN AND NATURE. Thunder and Lightning. By W. De Fonville, translated from the French, and edited by T. L. Phipson, Ph. D., etc. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$1.00.

These are additional issues in the new edition of Scribner's well-known "Wonder Series." We have taken occasion to commend this series before, and now have simply to repeat our remark, that, for their scope they are excellent. Interesting as the most attractive story they leave behind a fund of information that no one dare be without in this scientific age.

Thunder and Lightning is a little uncertain at times, about its laws of electricity; but as nobody knows these laws, that is not to be wondered at.

NEW CHURCH MUSIC.—Chas. H. Ditson & Co., of 867 Broadway, New York, the enterprising publishers of all worthy music for Church service—a firm that occupies a similar position in America to that of Novello, Ewer & Co., in England—have sent to our desk a vast issue of recent publications, out of which we select for mention and special commendation the following numbers:

For Morning Service, by Dudley Buck—*Te Deum* in C, in B. minor, in E flat (short, without repetitions,) and in E flat (No. 7), elaborate for festivals; *Jubilate* in C, and in B flat; *Benedictus* in E. major, and in B flat. For Evening Service—*Gloria in Excelsis* and *Deus Miseratur* in A flat, *Borum Este* in B flat and four settings for hymns 432, 512, 391, and 330. Added to these are 13 miscellaneous anthems, the last of which, "Behold the Lamb of God," is a tender and devout arrangement of Hymn 80, for Passion-tide.

Albert J. Holden, who is becoming a

favorite author in Church music and advancing in correctness of ecclesiastical method, gives a sterling *Te Deum* and *Jubilate* in C, but he still introduces too freely passages for solo voice.

A series in 12 numbers, by John Farmer, comes next, entitled as a caption, "Christ and His Soldiers." Among these, "Ride on, ride on, in majesty," "And the people stood beholding," "Cleft are the rocks," "When our heads are bowed with woe," make simple anthem-forms for Lent; and "Jesus Christ is risen to-day," with "Jesus died," and "Jesus lives" (chorus—double number), for Easter.

For Easter music also, there is "The Lord is risen indeed," easy and effective, by Billings. An excellent double number comes next, by that mistress of touching expression in holy song, Miss Faustina H. Hodges, "God and Father, great and holy," and "Father, before Thy throne," the words of both being by the Ven. Archdeacon Farrar.

The verses of Longfellow are laid under contribution for three apposite musical compositions by Alfred R. Gaul: "The Day is done," "Footsteps of Angels," and "The Silent Land," each written in four parts. Longfellow's *Excelsior* is given us also in similar form by W. H. Birch. We can commend these latter four to the study of choral societies as worthy work. Myles B. Foster, the author of six excellent anthems suited to Church seasons, for female voices only, has written a short and easy anthem for Whitsuntide, "Oh, for a closer walk with God," for soprano or tenor solo, and mixed chorus, in D flat. Best of all that has come to us in this lot, is an Easter anthem of noble structure by the late Sir John Goss, "O give thanks unto the Lord," in D.; it will not only richly adorn the Easter worship, but prove an edifying instruction to any choir that may practice it for the coming festival.

The above are all in octavo form, ranging from 5 to 12 cents each.

"Irish History for English Readers," by William Stephenson Gregg, published at 25 cents in Harper's Handy Series, is one of the many books which owe their origin to the present confused condition of things in Ireland. It is an honest attempt to compress the history of Ireland into 200 pages, to show the great wrongs which England, in the past, inflicted on the sister island, and to point out the causes of the present unmanageable crisis. Mr. Gregg dwells with due emphasis on the importance of the Irish emigration to the United States in its bearing upon the home question, and he gives a fair account of the rise of Fenianism under the fostering care of Mr. James Stephens and Jeremiah Donovan, now better known under the more picturesque name of O'Donovan Rossa. The book will be distinctly useful to those who want to learn the A B C of Irish history and politics.

The *Church Eclectic* for April contains Prayer Book Revision—The Communion Office—by the Rev. Dr. Egar; The Threefold Ministry, *Church Quarterly Review*; The Millennium and the Parousia, by the Rev. J. S. Davenport; Unity and Organization, *Church Review*; The Vitality of the Church, Sermon by Canon Liddon; The Moral Dynamic of the Episcopate, by Bishop H. C. Potter; A Defense of Ritualism, by H. T. Whitford; Popular Aspects of Unbelief, by the Rev. E. Ransford; Sermons of St. Leo the Great, *Church Quarterly Review*; German Theologians and Dr. Pusey, *Church Quarterly Review*; The Mary-

land Resolutions (Editorial); Miscellany; Correspondence; Church Work; Literary Notes; Summaries. (Utica, N. Y., W. T. Gibson, Editor and Proprietor, \$3.00 a year.)

UNDER the title "The Method and Work of Lent," the most admirable charge by Dr. Paret, Bishop of Maryland, delivered in Trinity church, Washington, D. C., on Thursday, February 25, 1886, to the clergy of Washington, and parts adjacent, and in Grace church, Baltimore, Tuesday, March 2, to the clergy of Baltimore and parts adjacent, has been published by John F. Paret, stationer, Washington.

THE *April Century* discusses the question of the day: "Strikes, Lockouts, and Arbitrations," by George May Powell. Some of the most brilliant of the War Papers appear in this issue in the accounts of the career of the Alabama. The portrait of Longfellow, after an ambrotype of 1848, is the frontispiece. Mr. Cable's paper on Creole and Slave Songs is illustrated and very entertaining.

THE Chicago Music Company have recently published: "The Letter;" "Dear Heart I Love Thee So;" "Slumber Oh! Slumber;" "Good Night;" "O Give Me Your Hand Once More;" "We Wander Gay and Free;" "Hail, Mighty Power;" "The Joy Bells of Heaven."

WE have received the following new music: "Apple Blossoms" vocal solo, by J. Braunschield; "Good Night, my Love," serenade by Rudolph King; "Where are the Swallows fled?" song by S. A. Sargent; "Brother Charlie," song for soprano or tenor, by F. W. Batchelder. [New York: C. H. Ditson & Co.; Chicago: Lyon & Healy.]

THE current issue of *The Atlantic Monthly* gives us a continuation of Charles Egbert Craddock's "In the Clouds;" "Problems of The Scarlet Letter," by Julian Hawthorne; a poem by John Greenleaf Whittier; and many other good things. *The Atlantic* has always a happy mingling of the serious and the playful.

Harper's Handy Series. Issued weekly. Hurrish, a Study by the Hon. Emily Lawless; Movements of Religious Thought in Britain during the Nineteenth Century, by John Tulloch, D.D., LL. D. Paper covers, 25 cents each. New York: Harper & Brothers.

Cassell's National Library. Issued weekly. Sermons on the Cards by Bishop Hugh Latimer. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Childe Harold's Pilgrimage, by Lord Byron. Chicago: S. A. Maxwell & Co. Paper covers, price 10 cents each.

MOST attractive among the many good things in *St. Nicholas* for April, are Frank R. Stockton's description of a visit to the Rigi, Horace E. Scudder's continued papers on George Washington, and Edward E. Hale's Vacation-schools in Boston.

AN excellent Church tract is published by the press of "The Young Layman," entitled, "The Position of the Anglican Communion in the Christian World." Price 5 cents. Address as above, 1809-1819 N. Third Ave., New York.

A PAPER on Parochial Missions (No. 1.) is issued by the Mission House of St. John the Evangelist, 14 Temple St., Boston. It contains many valuable suggestions. Other papers are promised.

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest

home and foreign papers and magazines.

THE twenty-fourth annual catalogue of St. Stephen's College, Annandale, N. Y., gives a good showing for that excellent institution.

The Household Library. Issued monthly. Within the Shadow. By Dorothy Holroyd. Boston: D. Lothrop & Co. Paper covers, 50 cents.

BAPTIST TESTIMONY TO CONFIRMATION.

BY R. W. LOWRIE.

The "Six-Principle Baptists" took their name from the 1st and 2d verses of Heb. vi. They adhered to the six principles of the doctrine of Christ, as there laid down by St. Paul—Faith; Repentance; Baptism; Laying on of Hands; The Resurrection; The Eternal Judgment.

In regard to the English and Welsh Baptists, says Bishop Morris, "Confirmation" was recognized as an ordinance of Christ in their confessions, and practiced in many of their churches for more than a hundred years after their formation." This, Crosby, an ardent Baptist writer, corroborates at great length in his celebrated History of the Baptists (1740).

The Baptists of America, at their first Association, set forth their belief that Confirmation was an "Ordinance of Christ," which ought "to abide in the Church."

Benedict, pastor of the Baptists of Pawtucket, R. I., says that, in the church organized by Roger Williams, it was held and practiced; and not wholly set aside for 169 years, viz., in 1808.

In 1792, an Association (which is that Baptist body corresponding to our General Convention) was convened in Rhode Island, in which ten clergy and two hundred and fifty communicants were represented. Says Benedict: "The churches were all strenuous for the laying on of hands." (Vol. 1, p. 508.)

Both in the Middle and Southern States there have always been not a few to advocate and practice this ancient rite. So Benedict, the historian of the Baptists, informs us. (Vol. 2, p. 108.)

But we may go farther. I take pleasure, my friend, in calling your attention to the Confession of Faith set forth by the Baptist Association (or "General Convention") in 1742, at Philadelphia. Says the 35th chapter:

"We believe that laying on of hands with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted to by all such persons as are admitted to partake of the Lord's Supper."

This Association, or "General Convention," added a Discipline:

"And after the person is baptized according to the institution and command of Christ, and come under the imposition of hands of the Elders of the church, according to the practice of the Apostles, etc."

A committee of the Baptist Association re-published the Confession of 1742, and said: "Throughout the United States it is generally considered the Standard of Orthodoxy among the Baptists."

According to this "Standard of Orthodoxy," Confirmation is "an ordinance of Christ," which ought to "abide in the church."

*Presbyterian, Baptist and Methodist Testimony to Confirmation, page 63.

LETTERS TO THE EDITOR.

THE OFFERTORY.

To the Editor of The Living Church:

One often sees in the Church papers, and not infrequently hears it announced from the chancel, that the "offertory" will be for this or that object, instead of the correct term, "offerings," or, according to St. Paul, "collections." Neither the "alms" nor the "oblations" are the offertory, nor part of the offertory. These are the offerings presented to God in deep solemnity as an act of worship on the part of the people, while the offertory is being said by the priest at the altar. It seems to me that this very common error in ecclesiastical terminology should be rectified like any other bad practice which has "crept in unawares."

H. J. E.

Schenectady, N. Y.

DIVIDED CHRISTIANITY

To the Editor of The Living Church:

What a melancholy commentary on the divisions of Christendom is this, which I read to-day in a secular newspaper:

"King Mwanga of Uganda was a pagan. Some Arab traders persuaded him to become a Mahomedan. This was a distinct step upward. Mr. Stanley taught him the doctrines of Christianity. The king was further perplexed when a body of Roman Catholic missionaries arrived on the scene and, it is claimed, pointed out that the Christianity taught by Mr. Stanley was not the genuine article. This is said to have thoroughly upset the unfortunate monarch's mind and he publicly abjured Mahomedanism, Protestantism and Roman Catholicism, and returned to his local deities. On this the Roman Catholic missionaries retired, but the Protestants held on and in 1882 Bishop Hannington was sent out to re-inforce them. It was doubtless owing to this perplexing state of affairs that the Bishop lost his life."

What greater obstacle is there to the conversion of the world than this? I believe it to be much more serious than any "oppositions of science, falsely so-called."

J. ANKETELL.

SHORTENED SERMONS.

To the Editor of The Living Church:

Some years ago, as you may remember, a great cry was heard in the land, coming up from various and sundry diocesan conventions, for "shortened services;" and so a committee was appointed by the General Convention—to whom the subject was referred. Now, Mr. Editor, what I would like to know is this: Why can't we have a committee on shortened sermons? Don't you think that many sermons might be vastly improved by being shortened? But how is it to be done, unless we have a "committee" with power to act? If the "Enrichment Committee," when they were so eagerly searching for poor spots in the old Book of Common Prayer, that needed enriching, could have only consented to propose just one more: alteration—they have only proposed 194! one more would not have been much—if they had only ventured to amend the present rubric, which says: "Then shall follow the sermon," by adding the words—*which shall not exceed twenty minutes*—if they had done this, their work would have been complete, and the adoption of the Book Annexed would have been assured. But the "Enrichment Committee" lost its opportunity, and with it all hope of the next General Convention adopting the other one hundred and ninety-four changes which have been proposed!

In my judgment, there is really a

greater need for shortening sermons, than there is for shortening the services, although, I must confess, that I do not think there is any special need for shortening either. Of course, if we listen to the clamorous demands of irreligious unbelievers, or worldly-minded professors, then shall we not only be called upon to shorten the services, but to abolish them altogether. But, as I understand it, the order of services set forth in the Book of Common Prayer (old edition, not the new one under the name of "The Book Annexed.") are intended for the use of the children of the Church, when they assemble for the public worship of Almighty God in His holy temple. And surely it does not seem that thirty-five or forty minutes is too long a time to devote to such an important purpose. And yet, this is all the time needed, either for the Morning Prayer or the celebration of the Holy Communion, when used separately, as they may be if desired.

Then, away with this unreasonable clamor for "shortened services," and if anything is to be shortened let it be the sermons.

A. WORSHIPPER.

HOMELESS GIRLS.

To the Editor of The Living Church:

Will you kindly interest yourself in behalf of the working girls? I believe that through the medium of your valuable paper, Churchmen throughout the land may be brought to a realizing sense of the great danger surrounding our working girls, without a single effort being put forth to save them, outside of weekly services in our churches. Club houses fitted up in the most elaborate style and furnished with all kinds of amusements, are provided for young men, under the supervision of the Y. M. C. A., but young girls, who have been confined to a desk or behind the counter of a store all day, must either go to poor and possibly disagreeable chambers, or spend the evening on the street, there to become bold and reckless by evil associations, or worse yet, attend the cheap ten-cent entertainments that abound in every city.

To verify this, the writer recently visited several Dime Museum entertainments in Troy, Rochester and Syracuse. Long before the time for the raising of the curtain, these theatres were filled to overflowing, the audiences being in a large majority composed of girls varying in age from ten to eighteen years. Trashy novels are bad enough, but the moral effect of the cheap dime theatres, upon our young people, cannot be calculated.

Could not our church parlors or Sunday school rooms be thrown open to these girls, where they could go evenings, taking with them their sewing, and while thus engaged listen to refined reading, pleasant conversation, and occasionally a song from young ladies of the parish, who have been blessed in worldly goods and accomplishments?

If this plan is earnestly and prayerfully tried by the Church, I believe that large numbers will be added to our fold, and that many evils which now appear unmanageable, will be easily controlled. This is undoubtedly the work of the Church, and only needs to be brought to the attention of your readers to be carried into active operation.

E. H. COLMAN.

THE RESURRECTION OF THE BODY.

To the Editor of The Living Church:

Dr. E. E. Hale in an article in *The North American Review*, says that he was told by a clergyman that if he did not like the Apostles' Creed, he might take the Nicene which says nothing

about the resurrection of the body. Will some one kindly point out to us the difference of meaning between the resurrection of the dead, and the resurrection of the body? We have been accustomed to view the Nicene Creed, as containing a definite statement of the doctrine of the resurrection? If the answer given by the clergyman is correct, it is no wonder that Dr. Hale goes on to ask: "What is the attitude of a Church which, while it claims all the advantages of a creed, offers you two, and tells you that you may pick and choose?"

A SUBSCRIBER.

"BUSINESS CLERGYMEN" AGAIN.

To the Editor of The Living Church:

I am sorry that your excellent Maryland correspondent has been so much disturbed by my communication concerning "business clergymen." I simply took a paragraph of his (with one of your own) as a text on which to preach a little homily, which had long been on my mind, as to a tendency of things which needs looking after.

I am glad to know, however, that his model "rector" (and I have no doubt but he is such) is, after all, only "helping to do the secular work of his parish;" he ought to do that after a manner, but this is somewhat of a letting down from the first proposition; that was, "I have no fear of a church debt, if my people will only let me manage it. The people have let him," etc. So. This is a change of base, and puts another aspect upon the case. What I was objecting to is the clergy taking upon themselves, or having put upon them, the burden and responsibility of the management of the secular affairs of the parish; and if they take the lead in such matters they must take the responsibility. My proposition was that this is not what they are for, and their proper work is injured thereby. The tendency is to place first what should be last, if it have place at all, of a clergyman's duty and work.

It is easy enough to see how this state of things has come about. In the first place, a certain amount of semi-secular work must be done, (the work in a church properly officered and organized of the third order,) by somebody. A missionary goes into a new field, say. Everything must be begun at the bottom. There are no deacons, or vestrymen to begin with, and the missionary priest must do everything, or nothing will be done. Matters prosper, and things go on as they began. The laymen as gathered in, take it for granted that the clergy will go on doing as they have done, even after a "parish" is organized and a "vestry" chosen. "They will let him do it;" they have been educated in that way. And then the clergyman becomes a "rector," which means that he is the official representative head of a secular, or semi-secular, corporation, incorporated under the laws of the State, pretty much the same as a bank or a railroad. Of course, as its "president" so to speak, he is the chief person to attend to its "business." Why not? It is as natural as can be. The "rector" is purely a business officer; that is his first duty as such; his duties proper as a clergyman follow as they may, or can, but are in no degree a part of his office as "rector" at all.

This I take it, is about the way matters stand. Our vestrymen as "business men," naturally look about for a "business man" to be the head (in some sense) of the corporation, and run the "business machine;" other things are secondary, and can take care of themselves. Our Maryland friend seems to think this is about as it should be. But as

was pointed out, he and the apostles, at the outset differ: "It is not fit that we should serve tables." This is my ground.

But the matter takes a wider scope. Your correspondent quotes the late Rev. Mr. Scott as saying, "Another generation of student-rectors will empty our churches (!)" This is significant, and points in the same direction. What does it mean? A "student-rector" to be sure, is somewhat of an anomaly; it is about the same as saying a "student-business man," or a "scholarly-merchant;" such things may be, but are not likely to be. But what in the world has the Church been about, and thinking about, all these years and centuries, in endeavoring so persistently to raise up a learned and "scholarly" clergy? Why have we a dozen and more theological seminaries (when in sober fact we need only about three), and why is this extraordinary question in the Ordinal, which every one must answer when he is made a priest? "Will you be diligent . . . in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh"?

Now if Mr. Scott's doctrine (which seems, in spite of the life and examples of the great Whittingham, to prevail in Maryland) is true, the question should be framed somewhat on this wise: "Will you be a diligent student of finance, and of such studies as shall help you to a knowledge of all business transactions, so that you may become the 'successful' head of a 'large and influential' business corporation called a 'parish'?" I trust I shall not be considered irreverent in suggesting this.

Furthermore, as to "clerical education," generally. Much fault (and rightly perhaps) is found with our theological schools. But why have we such schools at all? If another generation of "student-rectors" is to "empty our churches," something certainly is wrong; let these schools be abolished at once. A substitute is at hand, and a self-supporting one—we need no more begging for such—nay, it may be one of large profit at the outset. This is it: Put our "candidates for rectors" (*Holy Orders* must be of little consequence) for two years into merchandise; make dry-goods clerks, say, of them; there they will learn "business," especially that most necessary art for a clergyman, talking to ladies—the persuasive art;—what a power of *tongue* they will cultivate! No "school" can do anything like it; and then for the third year we will put our "candidates" "on the road," make "commercial travellers" of them; that will finish them; then they will "know how to deal with men;" that will develop the "business capacity," and a "call" to a "big parish" is insured at the outset, (young men are at a premium—business again), and a "full church" (of course made up of *thinking men!*) guaranteed.

But, Mr. Editor, this is a very serious matter, and perhaps ought not to be treated with levity; but if the wise men of the Church are wise they will consider the undoubted tendency of things. Are we drifting toward the "peasant priesthood" of the Roman Church, or towards the "illiterate ministry" of some of the denominations, and the Salvation Army? Are we to have a "class-ministry" for the different classes or strata of society? Is it true that an educated and "student" ministry is not as effectual as it once was supposed to be? Has the time gone by when the priest's lips were supposed to keep wisdom and knowledge? Or is

"knowledge" out of date, and "tact" and "business methods" only or chiefly at present required? I do hope that some of the thoughtful and wise ones among your many readers will tell us what they think of the matter.

D. D. C.

P. S. I am not an "editor," and so will leave you, Mr. Editor, who are one, to answer the conundrum as to whether editorial work is within Ordination vows. But I should suppose that *teaching* or preaching the Gospel by any lawful means is "preaching the Gospel;" the more so if one can reach a hundred thousand people, say, instead of a hundred, every week.

ALMS VERSUS TITHES.

To the Editor of The Living Church:

I am sorely puzzled! Why discuss "tithing" as a Christian duty in this nineteenth century? To all who have been sharers in the Eucharistic feast there can be no reservation; for we have Ananias and Sapphira's terrible fate as a warning. "Bought with a price," we have nothing but what He gives us to distribute. In these days of excessive greed and great wealth on the one hand, and grinding poverty and terrible crime on the other, let us be mindful of our mercies; "alms," not relatively, as to Jewish order; but wholly, "body, soul and spirit," after the manner of Him Who "emptied" Himself for us.

"The primitive Church acted on the letter of this Apostolical precept, 1, Cor. xvi:2., and a trace of their practice is still to be found in that part of the Office of the Holy Communion which is called the offertory. In the course of this service offerings either of money, or of food and clothing, were made by all the members of the congregation who did not lie under any Church censure. These offerings were divided into four parts. The first part went to the relief of the poor; the second to the maintenance of the bishop; the third part defrayed the expenses of the sacred fabric and its ornaments; the fourth was divided among the subordinate clergy. . . . So deeply was the mind of our forefathers in the Faith imbued with the connection between prayers and alms; so thoroughly were they inoculated with the Scriptural view that acts of homage to God must go hand in hand with acts of love of man." Let all who are further interested in this subject, read Dean Goulburn's whole sermon on "Alms-giving," in "Thoughts on Personal Religion."

THOMAS AINSLIE STEVENSON.

LACK OF CLERGY.

To the Editor of The Living Church:

In your editorial of February 27th, 1886, you allude to the lamentable lack of clergy, and to fields white for the harvest, unrequited for lack of reapers, but do not give one of the principal reasons why the laborers are few in "the Church." The laborers are not few in the R. C. and M. E. denominations, not because the remuneration is higher in a pecuniary point of view, but because every minister in those denominations is sure of having something to do as long as he behaves himself to the satisfaction of his ecclesiastical superiors. But one of the weakest points in the polity of the Church is (that in which those denominations are strong) that there is no one charged with the duty of keeping the clergy employed or the parishes supplied with rectors. There is not even a Clerical Intelligence Office, except the inadequate one of the Church paper. Let the Church be Episcopal in fact rather than in name; let the diocese, not the parish, be the unit for

Church work, and we will soon have no complaint. GEO. D. STROUD.

THE TITHE.

To the Editor of The Living Church:

Since my youth I have given the one-tenth of all my income, and I hailed with delight the appearance of the "Society of the Treasury of God," of which I sincerely hope all earnest Churchmen will become members. Let us bring before the whole Church this subject of tithes, so that her children may return the part of this world's goods as commanded by God and as taught by Holy Church. Were the tenth returned, no more would there be any deficiencies in the funds for missions, nor any occasion for our hard-working, faithful priests to be hampered in their work by lack of means, but there would be ample for all and every want. M.

OPINIONS OF THE PRESS.

The Spirit of Missions.

A SERIOUS FACT.—The working part of this fiscal year will practically close with the end of May. The advent of warm weather is the signal for the scattering of congregations, and it will not be possible then to engage them in any organized effort of Church benevolence. Therefore, whatever is to be done toward bringing up the needed money to meet the engagements for the year should be done promptly. The months of April and May should be diligently improved, and we urge our brethren to look at the state of the treasury now, and to put in motion measures to replenish it.

A glance at the treasurer's report shows an advance of \$9,994.77 in the receipts from congregations and individuals as compared with last year at this time. We are very thankful for this improvement, and gladly make this acknowledgement to our contributors. Still we cannot shut our eyes to the very serious fact that we are in debt, and require \$229,366.99 in order that we may close the fiscal year with a clean balance-sheet. This is a matter of very great concern. It will be remembered that we were last year saved only by the receipt of large bequests at the end of the year, but we know of nothing to rely upon this year except the contributions of the living. One of our Church papers recently affirmed that the appropriations of the Board are far beyond the missionary spirit of the Church. We trust this is not so. But if it be, what then is to be done? Shall the missionary spirit be raised, or must a portion of the work be abandoned? God forbid that we should have to face the latter. We know wherof we speak when we say that to cut down the stipends, or reduce the number of our missionaries, would be a cruelty not to be thought of except under the stern law of necessity.

Church Worker (Indianapolis.)

CONFIRMATION.—At this season of the year the clergy begin their preparation of classes for Confirmation. It is all important that great care should be taken, and the most thorough instruction given. The future of the Church of Indiana will greatly depend upon the thoroughness of training of the candidates for Confirmation. The bishop has noticed great carelessness on the part of some of the clergy in this important department of pastoral work. The training of candidates is left until they receive notice from him of his visit, and then hasty visits are made through the parish to find candidates. Often they are not gathered in classes at all, and no systematic instruction in

regard to Christian duties and baptismal obligations is given. In every parish there should be a Confirmation class under constant instruction. The bishop's visitation over, a new class should be begun, careful instruction given in the principles of the Church, the Catechism, Baptismal, Confirmation, and Communion, offices explained, and the whole Christian life and its character brought clearly before them. The clergyman should be well supplied with Baptism, Confirmation and Eucharistic literature, and these should be given to the candidates to read and study. We know that it is not always possible to gather the candidates in classes; in these cases careful instruction at home and from the pulpit can be given, and supplemented by useful reading material. Devotional books should be given to candidates to assist and guide them in the devout life. The Communion alms can be well employed in procuring these.

The Christian at Work.

LABOR TROUBLES.—Just here is where the principle of Arbitration demands a hearing. The corporations may say: "We cannot pay an army of 2,000 men fifty cents a day, each more wages without positive ruin; you must either abandon your claim, or we must get other men,"—although the grim fact remains that owing to the completeness of the skilled labor combinations, the "other men" are not to be had. But to this the employes reply: "If you had not watered your stock, and so divided princely gifts among yourselves; if you did not pay outrageous salaries to your officials and your attorneys who grow rich on them; if you did not indulge in a thousand other extravagances, you might pay us living wages, and there would be harmony all round." This is the simple truth of the matter, and there is no mystery about it.

THE AMERICAN CHURCH.

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

MISSOURI.

ST. LOUIS.—Bishop Robertson is still lying in a precarious condition, with no apparent change since our last report. His physicians, while hopeful, cannot state as to whether he will survive the attack or not. The Bishop's son, however, is improving, and the surgeons think they can save his leg.

A St. Louis paper reports the resignation of the Rev. Dr. Fulton. A need of complete rest and change is assigned as the reason. Speaking of the recent troubles in the diocese, Dr. Fulton is reported as saying: "Yes, I confess to a deep disgust at certain things in the judicial system of the Episcopal Church. It is a crime against human justice that men, who are exposed to special dangers, should be denied by the Church a common right which the secular law secures to the humblest citizen. I think a very loud and indignant protest is needed to rouse the Church to action in the matter."

KANSAS CITY.—Grace Church.—The following encouraging statistics are taken from the annual report for 1885, of the rector, the Rev. Cameron Mann: Sunday services, 156; week-day services, 97; public celebrations of Holy Communion, 83, private, 3; infant Baptisms, 22, adult, 3; Confirmations, 15; Marriages, 22; Burials, 29; communicants, number January 1, 1885, 285, number January 1, 1886, 308; average at early Sunday Celebrations, 5, mid-day, 66, week-day, 12; number at early Celebration Easter, 104, Mid-day, 80; early Christmas, 73, mid-day, 69.

WYOMING.

GENERAL NOTES.—An esteemed correspondent writes: Wyoming was made a missionary jurisdiction in October, 1883. It has its own missionary organization, its standing committee and convocation. The Bishop of Colorado is still in charge, provisionally. It is a serious question whether he ought not to resign at the next General Convention, that a bishop may be elected who will be able to devote all his time to missionary work. The Bishop has more than he can do in his own growing district, so vast in extent and with multiplying opportunities for Church extension, and his schools and hospitals require his constant anxious care. He ought not to have much longer the additional burden of pushing on the work in this other great territory, where new developments of secular enterprise require constant watchfulness, and increasing outlays of money for Church building and the employment of workers. Wyoming has already two self-supporting parishes, St. Mark's, Cheyenne, and St. Matthew's, Laramie City. The former is preparing to build a stone church to cost \$15,000 to replace the outgrown frame chapel, erected in 1869 by Bishop Randall. There are missions, with church buildings, at Rawlins, Evanston, Lander and the Shoshone Indian Agency. Missionaries are needed for Evanston, Rawlins and Buffalo, and adjacent points in Johnson County. The right sort of men would get a good support. Men who have elsewhere been failures would get very inadequate support from the people. The Bishop is now making a visitation of some of these mission points on the U. P. railroad; the harvest is great but the laborers are few. May the Lord of the harvest send forth true laborers into the harvest.

MICHIGAN.

MOUNT PLEASANT.—Bishop Gillespie visited St. John's church on the second Sunday in Lent preaching both morning and evening. At the morning service the infant son of the rector was baptized. In the evening, after the usual service and the administration of Confirmation, the Bishop, assisted by the Rev. Mr. McGlone, dedicated the new rectory which was completed last December. The rectory is a very handsome edifice, furnished with every modern convenience and comfort. It is worthy of the enterprising spirit displayed by the members of St. John's church, and the untiring, zealous devotion of the pastor, the Rev. J. A. McGlone, under whose charge the parish is making such marked Christian and temporal progress.

CONNECTICUT.

NEW HAVEN.—Christ Church.—Tuesday, March 23, was set apart by this parish, the Rev. E. Van Deerlin, rector, to be observed as a "Quiet Day." The services which were all largely attended, were as follows: celebration of the Blessed Sacrament at 7 A. M.; Matins at 9; second Celebration at 9:30; meditation at 10:30; Evensong, at 3:30; meditation, at 4:30; Mission service and sermon at 8. The meditations and sermon were given by the Rev. C. C. Grafton of Boston, whose warm, earnest manner and logical reasoning made a decidedly favorable impression upon those who heard him, and many have expressed a desire that he should revisit this city. This was the first "Quiet Day" ever held in this stronghold of Puritanism.

LOUISIANA.

FRANKLIN.—On the festival of the Annunciation, March 25, in St. Mary's church, the Rev. J. W. Bleker was advanced to the holy order of priests. Mr. Bleker was formerly a minister of the Methodist denomination. He was ordered deacon over a year ago, and has been in charge of the parish in this town for some time. By his many estimable qualities he has endeared himself to his people, and won the esteem and affection of all. Service began at eleven with Morning Prayer, the Rev. W. D. Christian reading to the Creed and the Rev. C. C. Kramer to its conclusion, the Rev. E. W. Hunter taking the Litany and Suffrages. The Rev. W. D. Christian was presenter, and the Bishop preacher. The sermon, a logical one and eloquently delivered, was from I Thess. v: 12-13. After the ordination followed a celebration of the Holy Communion.

The musical portion of the services was excellently rendered, while the church, particularly the altar and font, was beautifully decorated with lovely and fragrant flowers.

INDIANA.

DELPHI.—The Bishop visited St. Mary's church on Friday evening, March 19, and preached and confirmed a class of twenty persons, presented by the rector, the Rev. H. L. C. Braddon. The number of communicants in this parish has been more than doubled, since last year's report to the convention, and the future prospects of the parish is very encouraging.

The Rev. A. W. Mann, general missionary to deaf-mutes, held service in this church, assisted by the rector, on Tuesday evening, March 23, and baptized three mute children.

UTAH.

GENERAL NOTES.—The political excitement in Utah does not seem to affect Church or school work. During Lent at the cathedral, besides the daily service and special courses of sermons for Sunday and Friday evenings, there are two weekly celebrations of the Holy Communion, one at 7:30 A. M. Sundays, and one at 11 A. M., Thursdays.

At St. Paul's chapel, the Rev. C. M. Armstrong is giving a series of sermons on "Reasons for believing in Christianity."

The Rev. S. Unsworth, at the church of the Good Shepherd, Ogden, has daily service and weekly Celebration, and a course of lectures on the "History of the American Church." The Church school at Ogden, under the care of the Rev. C. G. Davis, has a fuller attendance, and is in a more prosperous condition, than at any previous time in its history.

One Sunday evening last month, the choir at the cathedral rendered the entire service with specially prepared music. All were surprised to find the building packed full of people, and the usual hundred or more going away for want of room. If they had the material and means for a full choral service, they need never gaze upon the array of empty seats where the evening congregation ought to be.

COLORADO.

LEADVILLE.—The Bishop made a special visitation of St. George's parish, on Quinquagesima Sunday, and at the 11 o'clock service, after Morning Prayer by the rector-elect, proceeded with that most solemn, appropriate, and impressive service, the Office of Institution, after which he preached on "The Work of the Good Shepherd," urging both priest and people to emulate the Divine example in everything, especially in bearing each others' burdens, and so fulfilling the law of God; after which the new incumbent proceeded to administer the Holy Communion to his people. At 3 P. M., the Bishop catechized the school and (being missionary Sunday) made a most interesting address on the work in the Leadville Deanery, which enlisted the sympathy and co-operation of all present, and at the suggestion of the rector, a vote was taken as to whether the school desired to help build the two churches the Bishop had told them the people had put in the foundations for, and in behalf of which he had pleaded so earnestly. The vote was unanimous and instructed the Rt. Rev. Father to say that the lambs of the fold in his Leadville congregation would help—as far as providing window for each or its equivalent, as they might elect.

After Evensong at 7:30, and a stirring address by the Bishop, on "The Duties of the Christian, and the Privileges and Blessings of Fasting, Self-denial, and Personal Consecration," the rector presented a class of 15 for Confirmation, making 27 within the space of four months. The Bishop expressed himself much encouraged with the work of the Church, and the results already attained under the administration of the present incumbent, the Rev. Thos. B. Kemp, D. D.

TENNESSEE.

PULASKI.—Church of the Messiah.—A Pre-Lenten Mission was recently held in this parish, beginning on February 27, and ending on March 8, the Rev. W. G. G. Thompson being the missionary; besides frequent Celebrations, there were Matins, penitential service and instruction daily at 10:30 A. M., also inter-

cession service and Meditation at 3:30 P. M., with Mission service, sermon and after-meeting at 7:30 P. M.

All these services were admirably attended, and at the close the church was not able to accommodate the crowds which attended.

On Sunday, in the afternoon, March 7, the missionary spoke some Christian words to a large congregation of men, while on another day to a large congregation of women. A touching sight it was after the last services to witness twenty-nine going forward to renew their baptismal vows.

Many during the Mission were brought to their first Communion; and on the last day, a greater number participated in the Holy Mysteries, than ever before in this parish.

God grant that much good has been accomplished by this extraordinary effort for the salvation of souls in this parish of the church of the Messiah.

NEBRASKA.

SCHUYLER.—On Tuesday, March 16, Bishop Worthington visited the parish of Holy Trinity, and administered Confirmation. The services were held in the evening; the Bishop preached from the text: "We will not have this man to reign over us," and by his earnest, fearless and searching analysis of the motives of mankind in echoing this cry of the Jews, gave his hearers very little comfort in unbelief or rejection of their Redeemer. After the sermon the rector, the Rev. W. H. Sparling, presented a class of five for Confirmation, the first since his advent as rector. Mr. Sparling took charge of this parish last October, and under his wise guidance much effective work has been done, and the energies do not seem to flag. A guild has been organized by the women of the parish, which holds semi-monthly afternoon meetings for various kinds of work, and has given through the winter a number of successful sociables, which seemed truly to promote sociability. The Sunday school and choir have been well grounded, and are growing with a healthy growth. And while things temporal have been called into use as a means, things spiritual as an end have not been neglected, and it can be truly and gratefully said that the parish is in a flourishing condition.

NORTHERN NEW JERSEY.

PATERSON.—St. Paul's Church.—Numerous services and very frequent celebrations of the Holy Communion, with special Lenten lectures and sermons, have marked this Lent. On Sunday mornings, the rector, the Rev. Edwin B. Russell, is giving a series of discourses on the historical and liturgical origin of the Prayer Book, and a popular rationale of its offices, rites, and ceremonies. These have been heard by large congregations, with notable attention. Many have declared that they have become better informed than hitherto, concerning the Church and its ways, its orders and services.

At the Sunday Evensong, earnest, practical sermons have been given by different able preachers from other cities on Christian faith and life. Each sermon has been one of vigor, and has received most attentive hearing.

LONG ISLAND.

GARDEN CITY.—The Cathedral.—The Lenten services are attended morning and afternoon by large and devout congregations. The clergy are greatly encouraged, and a large class is awaiting Confirmation on Easter morning. At the Sunday services, the congregations, in spite of severe March weather, always fill the cathedral, and the hymns which are now sung for the Introit in place of an anthem, are joined in with great heartiness. The Rev. Mr. Locke, in addition to his weekly Bible class for women (recently formed and already very successful) has added missionary work to his other duties, and on Sunday evenings, during Lent, has been holding services in the public school building in Mincola, an adjoining village. A local paper says: "The house was filled in every part by a very appreciative congregation who listened with the closest attention to his very eloquent and interesting sermon on true Catholic doctrine. The organ was played by one of the masters of St. Paul's school, and several of the students sang the service beautifully; a member of the cathedral choir, Lieut. Winchell, also of St. Paul's school, rendered a solo, during the offertory."

The Rev. Mr. Humphreys, precentor of the cathedral, is also doing his share of the Lenten work, visiting the sick and afflicted, preparing candidates for Confirmation and preaching a course of missionary sermons on Wednesday evenings in New York City. Mr. Humphreys is a general favorite and is a welcome guest in the houses of Garden citizens. He is undoubtedly one of the finest precentors in the American Church to-day, is an accomplished musician, with a pure tenor voice, and his part of the choral service has become a feature in the offerings of prayer and praise to Almighty God.

The Bishop is to be congratulated upon having such hearty and faithful support on the part of his clergy in the cathedral, and the spiritual outlook from this growing missionary centre is truly encouraging.

PITTSBURGH.

GENERAL NOTES.—Several memorable events have lately occurred in this diocese. First in order was the opening of the new Emmanuel church, Allegheny, on Quinquagesima Sunday. The like event has not occurred within the limits of Pittsburgh and Allegheny in fourteen years. The new church is a plain brick structure with fine apsidal chancel, and accommodating 450 people. The architect was Richardson of Boston, whose name is a voucher that, however plain, this church is by no means common, or lacking in Churchliness of appearance. Large congregations attested the interest with which a new church was welcomed by the Church people of Allegheny. The Bishop preached in the morning, and the Rev. De Witt C. Bylesby of Media, Penn., in the evening. The rector is the Rev. Marison Bylesby.

On Tuesday, March 9th, the Rev. W. R. Israel was advanced to the priesthood in Christ church, Meadville. The Rev. Y. P. Morgan of Cleveland, Ohio, was the presenter, and the Rt. Rev. N. S. Rulison the preacher on the occasion, both of them personal friends of the candidate. Ten of the clergy were present and united in the laying on of hands. On Ash Wednesday thirteen were confirmed, making a total of about thirty confirmed since the Rev. Mr. Israel took charge of this parish a year ago.

A very successful Mission was held at Erie between March 1st and 10th, under the wise management of the rector of St. Paul's, the Rev. G. A. Carstensen. The missionaries were the Rev. E. A. Bradley of Indiana, the Rev. Messrs. Avery and Gallagher of Ohio, and the Rev. Messrs. W. W. Wilson and J. D. Herron of this diocese. Services were held continuously at St. Paul's church, St. John's church, Cross and Crown church, and Trinity chapel, Erie, and at the church of the Holy Cross, North-east.

On the first Sunday in Lent the Bishop confirmed fifty candidates in Calvary parish, Pittsburgh, and fifteen at Christ church, Allegheny.

An Ordination was held on Friday in Ember week at Christ church, Oil City. The Rev. Laurens McLure, who is now in charge of St. Luke's church, Pittsburgh, was advanced to the priesthood. The Bishop preached, and the Rev. J. H. B. Brooks presented the candidate. In the evening fourteen persons were confirmed.

Services are held at noon in Trinity chapel, Pittsburgh, on Wednesdays and Fridays in Lent. On Wednesdays, Bishop Whitehead is preaching a course of sermons on the theme: "Let us therefore follow after the things whereby one may edify another." On Fridays the Litany is read, and a short address made by one of the city clergy. Since the convention in June the Bishop has officiated at over 180 services, and confirmed 340 candidates.

A flourishing Brotherhood has been organized for lay mission work in St. Andrew's parish, Pittsburgh. A "Sisterhood" or Young Ladies' Guild, has been organized in Calvary parish, Pittsburgh. At the second meeting over 65 members had enrolled. "Diocesan Rooms" have been provided in Pittsburgh, and henceforth the Bishop's office and diocesan library will be found there, and the rooms will be used for clerical gatherings and committee meetings.

The Bishop and the clergy of Pittsburgh and vicinity, met on Wednesday morning, March 17th, in Trinity chapel,

for prayer, exhortation, and Holy Communion. Such services will be repeated at the Ember seasons.

Appetite and Digestion.—With few exceptions, the first effects of the Compound Oxygen Treatment of Drs. Starkey & Palen, 1529 Arch street, Philadelphia, is an improvement in appetite and digestion. A change in the whole personal appearance soon follows. The skin grows clearer, the eyes brighter, the movements more elastic. There is a sense of lightness and comfort. The chest begins to expand and the weight to increase. All the depressed or sluggish functions of the body take on a better action, and there is a gradual return to a more healthy condition. If the Treatment is continued, and the laws of health carefully observed, restoration, unless the physical system is too far broken down, will follow in nearly every case. All desired information in regard to this remarkable Treatment will be furnished free by Drs. Starkey & Palen.

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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, and for which no other medicine could be substituted.

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100 Doses One Dollar.

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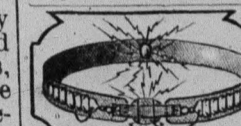
All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by Jos. K. Hoffle, Druggist, Minneapolis, Minn.

DRUNKENNESS

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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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. DR. T. A. SLOCUM, 181 Pearl St., New York



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Will convince the most sceptical that Electricity is THE REMEDY in all chronic diseases. The renowned Profs. Beard and Rockwell in their late Medical Work acknowledge that electricity is a thousand fold better than pills or powders for the cure of disease. The New Improved Dr. Clark Electro-Magnetic Belt, Patented October 29th, 1885, will cure all Nervous, Muscular, Stomach, Liver & Kidney Diseases. Whole family can wear same belt. Full line of batteries on hand. Send for "Pamph. No. 2." DR. CLARK ELECTRIC CO., 199 & 201 Clark St., Chicago, Ill.

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For several years we have had the finest pansies in the West. Our Chicago parks have greatly increased the taste for this plant by massing immense beds and ribbon borders of it in solid and in fancy colors on nearly all of our extensive boulevards and drives, until now the trade both for the public as well as private use, in seeds and in plants is enormous.

NEW GIANT PANSY "TRIMARDEAU."

A very distinct and showy class of recent introduction, with flowers of enormous size and good shape, each being generally marked with three large blotches.

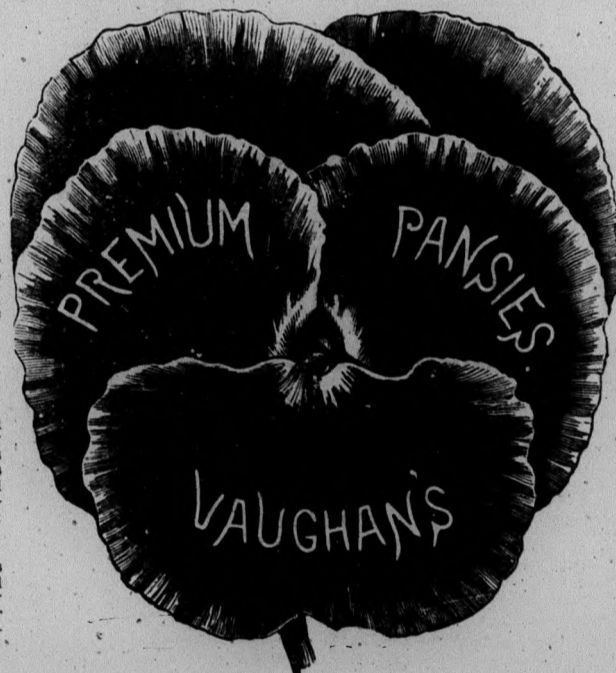
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"Is It Lost Forever?"—the youthful bloom, the freshness of health, the buoyancy of spirits, and all that goes to give pleasure and contentment to a heart made happy by health? No; not lost forever. There is hope or all. For those whose lives have been a burden, and for those who are now groveling in the very sloughs of despondency, Dr. Pierce's "Favorite Prescription" will cure all chronic diseases peculiar to females. It will build up the system, and restore health, strength, and beauty. Try it and be convinced. Send ten cents in stamps for large illustrated Treatise on Diseases Peculiar to Women. Address, World's Dispensary Medical Association, Buffalo, New York.

AS a gentle tonic, with no alcoholic properties, N. K. Brown's Ess. Jamaica Ginger has no equal.

To thoroughly cure scrofula, it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid.

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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.

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WHARTON, Wyandot Co., O., March 20, '86. Prairie City Novelty Co., Chicago, Ill.

DEAR SIRS.—I have been using one of Fisher's Mouth-Breathing Inhalants since the 8th of Dec. 1885, and I am well satisfied with it. I have been troubled with catarrh for the last eighteen years. My catarrh is a great deal better, and also my general health has improved since I have been using the Inhalant. I would not take one hundred dollars for it and not have the privilege of obtaining another. Yours respectfully, H. M. DEVINE.

You can get circulars and free information regarding the above from the Prairie City Novelty Co., 69 Dearborn St., Chicago, Ill.

OUR readers will notice in this week's issue, on page 16, a change from the small advertisement of Le Page's Liquid Glue, showing the small can or bottle. Instead of the simple announcement of its merits, those who use it, amount of sales, how sample can be obtained, &c. the Russia Cement Company perform a praiseworthy act in revealing a fraud which is the more contemptible, because it affects only the smallest size for family use (of bottle goods), and therefore affects those who are obliged to buy in small quantities rather than those who are able to stand the imposition. In addition to the statements of the advertisement, which we have from good authority and exact in details we have it from sources unquestioned that various statements promulgated through the press, by show cards, &c., of other glues as receiving endorsements from high government officials, are entire fabrications with not even the color of truth. In point of fact, the Smithsonian Institution (as well as other Government Departments) have used, and still use, LE PAGE'S LIQUID GLUE exclusively, reason for which is found in its containing no acid, while we are informed all others have an acid base; and in its superior strength. At New Orleans, on a Riehle Testing Machine, a block of Georgia pine, one inch square, butted, registered 1612 pounds before parting. LE PAGE'S LIQUID GLUE does not need our especial praise; the fact that such manufacturers as the Pullman Palace Car Co. have adopted it shows its worth to every wood worker, and for every family in the land.

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.

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Table with columns: Albumen, Alcoholic matter, Organic matter, Ash. Rows: Murdock's Liquid Food, Liebig's, Valentine's, Johnston's, Delacere's. Includes text: MURDOCK'S LIQUID FOOD contains 14.10 per cent. of albumen; all other foods do not contain any. Common food does not contain over one per cent. that is available. It contains 1.55 organic matter than common food and common food contains 16.8; the other preparations from 22.22 to 60.50 per cent. It contains 0.42 of Ash, which is indigestible matter. The others contain from 3.30 to 23.74 per cent. In alcoholic extracts 1.97. The other preparations are all TONICS, as they contain from 20.13 to 56.13 per cent. These facts show why MURDOCK'S LIQUID FOOD excels all other foods and preparations in making new blood, and cleansing the system of disease. MURDOCK'S LIQUID FOOD Co., Boston.

20 CTS. will buy AMES' MASTERY OF THE PEN—a guide to self-instruction—superior to Gaskell's—former price \$1. Stamps taken. Address F. A. MUNSEY, 81 Warren St., New York.

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A GERMAN writer estimates the total number of blind persons in the world, at about 1,000,000. The blind are most numerous in Egypt. At Cairo, it is said, one person in twenty is blind.

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Dr. Chas. T. Mitchell, Canandaigua, N. Y., says: "I think it a grand restorer of brain force or nervous energy."

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