

The Living Church.

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

Vol. IX. No. 5.

CHICAGO, SATURDAY, MAY 1, 1886.

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FURTHER CONTENTS

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GUARANTEE A CURE,

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All sufferers from these terrible diseases may find speedy relief, without a change of climate by the use of this simple remedy. Its effects seem truly marvelous, healing as if by magic. We have testimonials from many well-known citizens of Chicago, who have been entirely cured in a few weeks by its use; these testimonials and Aunt Mary's Story, will be sent to all who write, and those who send us the names and address of six people who have Catarrh, Bronchitis or Hay Fever, will receive free a beautiful sketch book of the Chicago Exposition.

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Mr. H. G. TRALK, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

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The Living Church.

SATURDAY, MAY 1, 1886.

EASTER THOUGHTS.

BY THE REV. W. E. SNOWDEN.

In the Spring morn the Easter bells
From town and hamlet tower,
Cathedral domes and lowly dells,
Their joyous anthems pour.
Ring out, ye bells, your cantinells!
Air, with the music quiver!
Christ in the tomb no longer dwells,
He lives and reigns forever.

All the wide air is full of sound,
Rejoicing, triumphing:
The hills give back the glad rebound,
The Easter carolling,
The teeming earth rises to-day
To greet her risen Lord;
The buds swell and the year's decay
Lives at His quickening word.

As erst in Bethany He stood
Beside the silent tomb;
And His voice gave life's plenitude
Within that darkened room;
So, ever in His universe,
In all the bounds of time,
All things His living power rehearse
And feel His life sublime.

Because He lives they also live,
Because He rose they rise.
Each spring, each flower their virtues give
And Easter prophecies.
The ice, the winter's frozen breath,
A living flood shall be,
Springing exulting from its death
And sparkling to the sea.

The sleep that lies, a lethal veil,
On man from eve till morn,
Is broken by the sun's "All hail!"
We rise to life reborn.
The showy plant in all its pride
Fell with the year's decay:
Root hid in earth, and seed that died
Now feels the Easter ray;

And lo! a fairer, other growth,
Other and yet the same,
Risen from earth in glorious youth,
Shall Easter truth proclaim.
The chrysalis in loathly shell
Its poor dull life lays down:
We seek its dead within that cell,
"Tis not there"—it has flown!

A butterfly, with plumage bright,
It swims in upper air
From the dark prison of its night,
And keeps its Easter there.
The chrysalis to death is given,
The shell bursts, and a thing
Of beauty scales the air of heaven
With never-tiring wing.

Easter, A. D. 1886.

NEWS AND NOTES.

THE Bishop of Carlisle, Lord Harvey Goodwin, sailed for New York on the 14th for a short holiday.

THE new minister from China complains that he was not allowed to land in San Francisco till he showed his credentials. If he had been acquainted with recent history he would be thankful that he got ashore alive.

JULIAN S. RUMSEY, who died last week in Chicago, had been a continuous resident since 1835, held a Board of Trade membership since 1848, was one of the founders of St. James' church, and was mayor at the outbreak of the war. He leaves a wife, three sons, and six daughters.

WITH the death of Archbishop Trench, the office of Chancellor of the illustrious Order of St. Patrick came to an end, as did that of Prelate of the Order by the death of the late Primate. The only surviving officer of the religious side of the Order, which is now completely secularized, is the Dean of St. Patrick's, who is the registrar.

DON DOMENICO AMESSIANE, incumbent of St. Eustacchio, one of the parish churches of Rome, has written to the Cardinal Vicar that he finds it his duty, from love for Christian truth, to withdraw himself from the Papal jurisdiction, in order to dedicate himself wholly to the work of the liberation and reformation of the Catholic Church in Italy.

A MEMORIAL window to William Shakespeare is being prepared and will shortly be placed in the church of St. James', Curtain Road, Shoreditch, which is situated opposite the spot where the Curtain Theatre used to stand. The Lord Mayor of London has consented to unveil the window on Friday, May 14th.

THE Bishop of Pennsylvania has decided to ask that an assistant be elected at the approaching convention of his diocese. His long illness has so far impaired his ability to administer his diocese that this step becomes necessary. The Standing Committee have advised that it is on every account desirable that the diocese should provide an assistant-bishop.

WE regret to learn of Chancellor Judd's continued illness. He has been suffering from muscular rheumatism, and though somewhat improved by his trip to Florida, found the return journey too fatiguing for his strength, and has not been able to be out since his return. There is every reason to hope that he will soon be restored to his usual health.

IN connection with the loss of the Oregon some curious coincidences have been recalled as to the misfortunes of colonial bishops. Bishop Barry, upon his appointment to the See of Sydney, lost his library at sea. Bishop Colenso's library and other valuables, the collection of a life, were burned not long before he died. The Bishop of Nassau was wrecked in the Oregon, and his property now lies at the bottom of the ocean. It is said that a new book of Prof. Mahaffy's went down in the Oregon.

THE functionary whose grave duty it is to decide the important question of costume upon a presentation to Royalty was plunged into perplexity the other day when a Mr Roberts was to be presented to the Queen of England. The gentleman in question was the President of the Wesleyan Conference and was to be received in an official capacity. Hence the anxious question as to his costume. The ingenious oracle solved the problem by deciding that the President should appear in the attire of a bishop minus the lawn sleeves.

THE Church of Ireland is now facing the gloomiest outlook that has ever been presented to it. A recent number of the *Gazette* says: "The material condition of the Irish Church has deteriorated during the last five years in three hundred and seventy-four parishes. What makes this the more ominous is that there has been no corresponding falling off either in its work or its opportunities for work, notwithstanding the rapidly accumulating obstacles to the progress of Protestant Churchmanship in Ireland. Those who have to lament a decay of spiritual life are equalled in number by those who can speak to growth and increased vigor in the work of evangelization."

Two Bermondsey curates have been taking a hint from Dickens by acting as amateur casuals and doing a day's work in the stoneyard. They ran considerable risk in the form of a month's hard labor which the magistrate was minded to impose in order to discourage vagrancy. Fortunately their practical knowledge was confined to an experience of a day. It might be a good idea for our clergy to make an occasional visitation to some of our State institutions and ascertain their practical working. It might be of more practical good than to see the town under the protection of a friendly policeman.

THE subject of appellate courts is a burning question, the discussion and settlement of which cannot long be delayed. It seems little enough to ask that the clergy should have the same right of appeal which is allowed under civil law. We reprint an article by Bishop Seymour upon the subject which sounds a call for reform. The next General Convention could do no better work in the cause of justice and for the increase of the ministry than to enact canons securing the right of appeal and providing for appellate courts. The law concerning trials should not be amended but recast. We could get along for some years yet without a revised Prayer Book, if need be, but we do need now a law for the protection of the clergy, not only of those who are tried, but also of those who by their ordination vows are bound to act as triers when called upon to do so.

BISHOP COXE has made the following explanation of his letter about the removal of the General Convention to New York: "From the days of Horace, the fact has been recognized that he who studies to be brief is liable to be misunderstood. I reduced to a little over ten lines what I had to say about the place for gathering next October. With due recognition of the hospitality of Chicago, I yet mentioned what I had heard, that *even there* it was felt (I did not say *universally*) that New York would be a more convenient rallying point. Everybody from South and West wishes to visit New York now and then; and once started on a long journey, it is easier to go thither at once than to spend three weeks in Chicago and then go to New York afterwards. That was the only reason I heard assigned by one who, if not a resident in Chicago, lives near it, and is much valued there. It is certain that nothing but candor inspired his words; and I have heard the same ideas over and over again feelingly urged by others. But, if our brethren of the great West really *court* the visit of the Convention, there's an end of it."

ON March 19th, a meeting of the committee on the memorial of the late Bishop of Manchester was held in the cathedral. The architect's designs provide for a monument in veined alabaster, enriched with canopy work and carved paterae. In the niches of the canopy work at the sides and ends it is proposed to insert statuettes in white alabaster, those on the sides representing the twelve Apostles, while the central figures at the ends will be those of our Lord as "The Good Shepherd," and "The Light of the World," each flanked by angels in the attitude of adora-

tion. The statuettes as a whole represent the teaching of the Church, the Apostolic Succession, the Apostles' doctrine, and continuance in the Faith and teaching. The effigy will represent Bishop Fraser in full episcopal robes. It has been suggested that the east window in the memorial chapel shall be of stained glass. The subjects for this memorial will be the Crucifixion, the medallion below representing the Bishop preaching Christ and Him crucified; our Lord appearing to His disciples, with a medallion representing the Bishop in the act of ordaining; our Lord blessing little children, with a medallion of the Bishop administering Confirmation.

THE next Lambeth Conference might do a good thing if it should decide, and publish, that a bishop outside of England is as much of a bishop, possesses the same authority, enjoys the same episcopal prerogatives, and is entitled to the same respectful consideration as if he were the Erastian holder of an office in the establishment with a seat in the House of Lords. It seems to be a difficult thing for some of the English bishops to learn this. An instance in point is just now exciting considerable discussion, the principle involved in which may engage the attention of the next Pan-Anglican Synod. It appears that last fall the Bishop of Sodor and Man preached in a Presbyterian congregation in the diocese of Aberdeen, Scotland. The Bishop of Aberdeen wrote to his lordship to inquire if the report which had reached his ears was true, and if so, to know the circumstances which caused him to take such a step without reference to the Bishop of the diocese. Receiving no reply to his letter, Bishop Douglas wrote again three months after. In this letter he stated that since writing his first letter he had ascertained the facts of the case, and felt it to be his duty to express his regret that Bishop Hill had taken such a step without previously consulting him. Will it be credited that the Bishop of Sodor and Man replied to this second letter by saying that the reason he did not answer the first communication of Bishop Douglas was that he was simply at a loss to understand by what authority he wrote to him? It would seem that such a breach of Church order and discipline, could not be passed over in silence.

ENGLAND.

THE case of the Rev. James Bell-Cox, vicar of St. Margaret's, Liverpool, came before the York Chancery Court last week, and the judgment of Lord Penzance, delivered by a Surrogate, was that Mr. Cox should be suspended from office for six months, and pay the costs of the case.

ON Saturday, April 3, the Rev. Robert Linklater, vicar of Holy Trinity, Stroud-green, received back into the communion of the Church of England, the Rev. William George Rouse formerly scholar of Hertford College, Oxford, and curate of Bedminster, and of St. John's, Bury St. Edmunds.

IRELAND.

THE following are the resolutions adopted by the special session of the General Synod of the Church of Ireland:

"That we, the bishops, clergy, and laity of the Church of Ireland, assem-

bled in this General Synod from all parts of Ireland, and representing more than six hundred thousand of the Irish people, consider it a duty at the present crisis to affirm our constant allegiance to the Throne, and our unswerving attachment to the Legislative Union now subsisting between Great Britain and Ireland. And we make this declaration not as adherents of a party, or on behalf of a class, but as a body of Irishmen holding various political opinions, following different callings, representing many separate interests, and sharing, at the same time, a common desire for the honor and welfare of our native land.

"That we contemplate with dismay the social disorder, intimidation, and violence, which prevail in many parts of Ireland, due to an agitation, the promoters of which would, it is evident, have paramount influence in a separate Irish Parliament. We, therefore, protest—in common with large numbers of our fellow-countrymen who do not belong to our Church—against the establishment of such a Parliament in this land. We are convinced that so revolutionary a change would only aggravate the peril to civil and religious liberty and the insecurity of property and life which now exist. Nor could any guarantees against such dangers be enforced by the Imperial Government in opposition to the will of an Irish Parliament without a recourse to arms.

"That we hereby record our devotion to the interests of the great Empire of which this United Kingdom is the centre, a devotion intensified by our attachment to the country of our birth. We recognize the advantage and honor we derive from our present Imperial position, and the conspicuous place which Irishmen have long held among those to whom the Empire owes its prosperity and its fame. We therefore protest, in the interests both of our country and of the Empire, against any measure that could endanger the legislative union between Great Britain and Ireland, believing that such a step would lead to the complete separation of these countries and to the consequent dismemberment and humiliation of the Empire as a whole.

"That, believing, for the reasons already stated, that the policy against which we have protested would be injurious to the best interests—social, moral, and religious—of our country, we consider ourselves further bound to resist it as tending to impoverish, if not to expatriate, many of those on whose support the maintenance of our Church, under God, depends, and thereby to disable her in the efforts which she is making to supply the spiritual needs of her people.

"That copies of the foregoing resolutions be transmitted by the secretaries of the Synod to her Majesty the Queen, to his Excellency the Lord Lieutenant of Ireland, to the Prime Minister, and to the Chief Secretary for Ireland."

MISSIONS.

THE CHURCH IN CHINA.—One of the missionaries writes as follows of the opening of a new station in the province of An-Hwui: On the first Sunday in Lent, the Bishop opened the street-chapel which our Church has just secured as its first foothold in the city of Wu-hu or "Sedgely Lake," the great mart of An-Hwui Province, on the Yangtze river. Wu-Hu is situated about two hundred and fifty miles from the mouth of the river, and hence is nearly mid-way between the great cities of Shanghai and Hankow—our two present centres of Church work. A large portion of the population was cut off during the great rebellion and much of the city laid waste, but it has begun to recuperate now, and is steadily increasing in area and importance. It is not only a business centre in itself, but is a very convenient starting point for journeys to the interior. Pending the negotiations for purchasing land, a building has been erected on one of the principal streets and the lower portion partitioned off into a chapel for daily preaching, and a smaller room for private services. The native deacon and family occupy the upper story.

At the opening service there were present, Bishop Boone, the Rev. Messrs. Partridge and Kwei, Mr. Hung, (a candidate for Holy Orders), and three or four Chinese ladies. The Bishop celebrated the Holy Communion, and preached in the Mandarin dialect from the Epistle for the day: "Now is the accepted time, now is the Day of Salvation." He spoke very feelingly of how the Church had been trying for years to establish herself in this great city, and of the very favorable auspices under which the opening services were held, calling attention to the fact that in that very small company they yet had the sacred ministry of divine foundation, viz. the bishop, the priest and the deacon. On the following day the chapel was thrown open to the outside multitude, and the Bishop addressed over two hundred interested listeners. Daily service will be held for the present by the Rev. Mr. Kwei, and the Holy Communion administered each Lord's Day by whatever foreign priest may be here in charge.

It is a small beginning, perhaps, but it is the first sowing of the seed which we believe, will in God's good time, bring forth an hundred fold. Oh! that I could write of twenty or thirty or fifty such churches planted in true Apostolic form all along the banks of this great river; what a tremendous power it would be, under the blessing of the Holy Spirit, in leavening this vast mass of heathenism!

A great privilege is that given to the American Church of planting the Cross of Christ throughout this thousand miles of fertile valley. May she show herself, by God's grace, worthy of the sacred trust!

CHICAGO.

RAVENSWOOD.—The Bishop visited this parish on Wednesday evening, April 7th, administering the sacred Rite of Confirmation to twelve persons—two of the men being connected with the vestry of the parish—and preached upon the temptations of our Lord during His lonely fast, viewing them, from the human side of His nature, as an example to us in our daily trials in the world. After Confirmation, he addressed the class in words of earnest counsel and advice, urging a daily increase in the Christian life. The rector, the Rev. Dr. Louderback, assisted in the services. The seats in this beautiful temple of worship were filled at the time with an attentive congregation, composed partly of persons belonging to the religious societies of the place, who expressed themselves favorably impressed with the solemnity, dignity and beauty of the Apostolic rite then and there administered.

The parish, under the blessing of God, is doing a good work and making gradual, but sure, advance in strength, spirituality and sound Churchmanship, which it is hoped may continue, and make it eventually one of our many suburban congregations growing into stability and usefulness, as centres of earnest and solid Church work.

CITY.—Among the many other and markedly rich adornments and floral offerings made to and placed in the church of the Epiphany, on Easter Day, there was one notably symbolic and beautiful. It was designed for and placed upon the altar erected in that edifice in memory of Bishop Kerfoot, and consisted of a full-sized bishop's mitre, from the top of the front of which sprang a delicate cross of immortelles, pointing upwards to a very elegant crown which was poised above the mi-

tre, supported by a scarcely visible strong iron rod. The significance was instantly apparent; the earthly mitre subordinate to, but leading up through, the cross to the heavenly crown.

The altar, as has before been stated, was the tender out-flowing of the loving heart of a Chicago lady who in her girlhood had been confirmed by Bishop Kerfoot in his own diocese of Pittsburgh.

This beautiful Easter adornment is the work and gift of Mr. and Mrs. Frank Calvert of Lake Forest. It is the handiwork of Mrs. J. Calvert, and their joint token of the reverence and regard which they retain for the name and memory of Bishop Kerfoot, who joined them in marriage now nearly thirty years since, when Mr. Calvert was the head-gardener of Mr. S. H. Kerfoot at Lake View near this city.

Thus it is seen how one loving act, such as the placing of the altar there, evokes like good feelings, and awakens like tender associations in the hearts and minds of others.

INDIANA.

INDIANAPOLIS.—The Bishop held a visitation in Grace church and confirmed a class of 25, presented by the Rev. Augustine Prentiss, rector. They were all adults except seven children, and were almost exclusively converts to the Church; seven were men.

The candidates were confirmed two by two, kneeling before the Bishop who sat in his chair in the open chancel gate. Everyone was deeply impressed by the tender solemnity of the scene. Not a few, even of the men, were moved to tears. The church was crowded; but during the half-hour of the "laying on of hands" the large congregation stood in perfect silence and order.

New lights—a handsome reflector in middle of nave and two half circles of seven burners in chancel, were put in, and beautifully-embroidered altar-cloths, for Easter.

DELAWARE.

WILMINGTON.—On the afternoon of Palm Sunday, the Bishop visited St. John's parish, and, after preaching, administered Confirmation to a class of eighteen persons. He also addressed them in a most wise and loving address. A crowded congregation took part in the service, and the music was reverently rendered by the vested choir of 32 voices.

MICHIGAN.

We are pained to learn of the deep affliction of the Bishop. His third son, Joseph Buckner Harris, entered into rest April 22nd, aged 12 years, 2 months and 28 days. Funeral Good Friday at 3 P. M. Another child of the Bishop is quite ill, and the Bishop himself, we are informed is confined to his bed with quinsy.

VERMONT.

RUTLAND.—A beautiful altar-rail of polished brass and carved oak was offered in Trinity church on Easter Day, by Mrs. Edward L. Temple, in memory of her father and mother, Mr. and Mrs. George Graves. It bears the following inscription, engraved on a brass plate in the form of a Greek cross: "To the glory of God, and in loving memory of George Graves, for thirty-three years warden of this church; and of Adeline Lucretia, his beloved wife. Entered into Paradise, A. D. 1879. The offering of their youngest child, Lucy Graves Temple, Easter, A. D. 1886." The standards are of polished brass, moulded in imitation of the passion-flower, and on the rail itself is carved in old English

characters the text: "Whoso eateth My Flesh and drinketh My Blood hath Eternal Life." The workmanship is that of the well-known English house of Cox Sons, Buckley & Co., of New York. The gift is not only an emblematic and beautiful feature of the church building, but is a fitting memorial of the revered heads of one of the largest and best-known Church families in the diocese, three of whose immediate kindred are in the ministry of the Church, and whose home and hearts were a synonym for all that is kindly, hospitable, Churchly and Christian.

SPRINGFIELD.

DANVILLE.—The observance of Holy Week and Easter was marked by great devotion in the church of the Holy Trinity. On Maundy Thursday at 4:30 P. M., about forty "Sublime Princes of the Royal Secret," thirty-second degree Scottish Rite Masons, who came down from Chicago, together with twenty of their companions of Oriental Consistory resident in Danville, attended divine service, escorted by the members of Athelstan Commandery, Knights Templar, when the rector, the Rev. F. W. Taylor, preached to them from the text, "And I, if I be lifted up from the earth, will draw all men unto me," St. John xii: 32. The church was nearly filled with men, who entered into the service, and listened to the sermon with marked attention.

Good Friday was kept as a sort of parochial retreat or Quiet Day. There were services and meditations at 7 and 10 A. M. The Reproaches and the Three Hours' service from 12 to 3 o'clock; services and meditations at 4:30 and 7:30 P. M., all attended by earnest and devout congregations.

On Easter Eve five children were baptized. On Easter Day at 6 A. M., there was a large congregation present at the first celebration of the Holy Eucharist, and forty-seven received the Communion. A bright and hearty children's service, choral Matins, followed at 9:15 A. M.

At 3:30 P. M., the members of Athelstan Commandery attended Easter service, when the rector preached to them from Acts I: 22. The services of the day were concluded by a Choral Evensong, at 7:30 P. M.

SPRINGFIELD.—On the second Sunday in Lent St. Paul's church was again opened, the fire in January last having necessitated its closing for many weeks. At the reopening was celebrated the semi-centennial. The rector, the Rev. S. Humphreys Gurteen, delivered the historical sermon. Many interesting facts were brought out—its growth from 10 communicants in 1835 to 450 at the present time; the laborious and earnest work of that pioneer Bishop, Philander Chase; the notable zeal of the beloved Dr. Dresser, to whom more than all else its present success is due; the Churchly work of Gregg and Larabee. No less remarkable is the fact that the much respected senior warden has honored that position continuously since 1835. Its full and beautiful choral service is not less notably the result of loving endeavor of people and priest towards true Church catholicity.

Palm Sunday brought forward prominently the work now going on, the Bishop confirming a class of 28, including 11 adults; his address and charge were very able; the crowded church, the palm-dressed reredos illuminated by altar lights, the perfectly-appointed service, will be long remembered by all fortunately present.

The energy of the present rector and

his skill in organization is bearing much fruit; the income of the church has largely increased, the attendance at daily and Sunday services greatly augmented, and there is a very noticeable increase in zeal in good works among the parishioners.

The Parish Aid Society, the past year, has cleared off the entire floating debt of some hundreds of dollars.

IOWA.

On a recent Sunday, Bishop Perry consecrated St. John's church, at Vail, Crawford Co., and confirmed a class of four presented by the priest in charge, the Rev. Peter Fox, M.A. On the evening of the same day, the Bishop confirmed four at Denison.

NORTH CAROLINA.

STATESVILLE.—The pastorate of Trinity church, recently vacated by the resignation of the Rev. Edward Wootten, has been accepted by the Rev. Robert Percy Eubanks, who, in December, was ordained deacon at Asheville, and has since been assisting the Rev. Mr. Murdock at Salisbury.

HICKORY.—The Rev. James A. Weston, rector of the church of the Ascension, has placed his resignation in the hands of the vestry, to take effect June 1st, 1886, as he purposes entering another field of labor in a distant State. The resignation is positive, and leaves no alternative but acceptance. He will continue in the discharge of his pastoral duties here and at Lenoir until his resignation goes into effect.

EAST CAROLINA.

WINDSOR.—St. Thomas' church has been open every evening during the Lenten season, the services being conducted by a layman. The attendance has been unusually good.

NEW HAMPSHIRE.

PORTSMOUTH.—In the second window from the east on the south side of St. John's church, the Rev. H. E. Hovey, rector, has just been placed an elegant memorial, sent from London by Mrs. John V. L. Prunyn, widow of the late Chancellor Prunyn, of Albany, N. Y., in memory of her grandparents, Edmund and Catherine Langdon Whipple Roberts. It was designed by Halloday, of London, and executed by Powell Brothers, of Whitefriars, London. It represents two full length figures of St. Edmund and St. Catharine. Recently the vestibule and chancel of the church have been put in complete repair.

WESTERN NEW YORK.

GENEVA.—The old middle building of Hobart College is being taken down and the material is to be used to build the Alumni Hall and gymnasium. The new building will face the campus from the south. It will extend from east to west eighty feet, or possibly ninety feet, and will be thirty feet in breadth, making an imposing structure designed by Upjohn and meeting pressing wants of the college, at a very moderate cost. This institution is keeping pace with the times and is showing a constant improvement.

VIRGINIA.

Bishop Randolph, March 22d, consecrated the Ritchie Memorial chapel, Claremont, assisted by the Rev. Drs. Gibson and Barr, and the Rev. Messrs. Goodwin, Somerville, and Jones. The rector is the Rev. T. W. Jones. Thirty persons were, on April 4th, confirmed by the Bishop, at Christ church, Charlottesville.

One thing, specially noticeable of the clergy of this diocese is the frequent occurrence in the lists of the clergy of

names familiar all through the State, in politics, business, and the professions. To a great extent, the ranks of the clergy are replenished from among the sons of her own households. Virginians take great pride in this fact, and not to be of the hereditary faith is rare.

The work of the Church among the Indians of this diocese grows apace. The Rev. J. J. Gravatt, of St. John's, Hampton, is indefatigable, and others cordially help on the good work. From time to time, he pays visits to the Indian country, and is encouraged by the facts which come under his notice. Some lads lapse, but the number is few. Nearly six hundred pupils attend the institute, of whom nearly one hundred and forty are Indians, about one-half of them young girls. On the tract of several hundred acres, a large number of houses have been erected, while work-shops and other conveniences for drill in manual labor, have been supplied. In a year, these knights of labor have realized over \$40,000 from the proceeds of their handiwork. There are between thirty and forty Indian communicants in the diocese. On one occasion, memorable to all present, Bishop Randolph confirmed a class of sixteen of these red children of the forest. Thus, almost on the very spot where, more than two hundred years ago, some of the scenes of Indian ravage took place, is the Gospel of Peace proclaimed to-day. St. John's, Hampton, is the oldest house of worship in America. The rector indignantly repels the insinuations made in Congress that the Indian children are forced from their homes in the land of the Dakotas.

The colored work here is full of hope and encouragement. The Church here numbers between five and six hundred colored communicants, nearly two thousand colored pupils in the Sunday schools and nearly four hundred in the parochial schools of the diocese. We have some one hundred and twenty-five colored teachers. The more intelligent colored people naturally look to the Church, and the Divinity School at Petersburg gives increasing promise. Mrs. Patty Buford's work languishes for want of means, but holds bravely on, and has made a record of which no one need be ashamed.

DIOCESAN CONVENTIONS.

DATE AND PLACE OF NEXT MEETING.

(For full list see last issue.)

MAY.

- 4. New Jersey—St. John's church, Camden.
- 18. Long Island—Cathedral, Garden City.
- 18. N. New Jersey—Christ church, E. Orange.
- 19. Texas—Houston.

JUNE.

- 8. Central New York.
- 8. Connecticut—St. Paul's church, New Haven.
- 15. Maine—Cathedral, Portland.

NOVEMBER.

- 9. Albany—Cathedral, Albany.

In consequence of his illness Bishop Robertson has postponed the next annual convention of Missouri to the 14th September, 1886.

The next annual council of Louisiana, meets May 5, not May 12, as announced last week.

The annual council of Florida has been postponed from May 5 to June 2.

MISSOURI.

Bishop Robertson does not appear to be improving satisfactorily. When aroused, he is clear-minded, but soon falls back into a state of semi-obliviousness.

Twenty-six persons were confirmed in Grace church, St. Louis, April 18, by the venerable Bishop of Mississippi. He sat in his chair and the members of the class knelt one at a time before him.

It was a touching and beautiful scene. The Bishop is 86, the youngest of the class was 14.

MINNESOTA.

EPISCOPAL APPOINTMENTS.

MAY.

- 2. St. Paul, St. Paul's church, A. M.; St. John's church, evening.
- 3. Red Wing, evening.
- 4. Frontenac, evening.
- 5. Lake City, evening.
- 6. Wabasha, evening.
- 7. Winona, evening.
- 9. St. Paul, church of the Good Shepherd, A. M.; White Bear, 3:00 P. M.; Christ church, evening.
- 10. Litchfield, evening.
- 11. Wilmar, evening.
- 12. Benson, evening.
- 13. Appleton, evening.
- 14. Montevideo, evening.
- 16. Minneapolis, St. Mark's church, A. M.; Grace church, P. M.; St. Paul's church, evening.
- 17. Northfield, evening.
- 18. Dundas, evening.
- 19. Canon Falls, evening.
- 20. Owatonna, evening.
- 21. Janesville, evening.
- 23. Faribault, cathedral, A. M.; church of the Good Shepherd, 3:00 P. M.
- 24. Mankato, evening.
- 25. Lake Crystal, A. M.
- 26. Shakopee, evening.
- 27. Glencoe, evening.

H. B. WHIPPLE,
Bishop of Minnesota.

Bishop Whipple issued the following pastoral to be read in church Easter Day: Brethren, While we keep the blessed feast of Easter with joy and gladness, the faithful flock at Sauk Rapids are full of sorrow; their beautiful village desolate; their homes sorrowing for the dead; their church, builded and beautified by years of sacrifice and self-denial, in ruins. Surely every heart goes out to them in pity. Will you not help them to rebuild their church for Jesus' sake? Offerings may be sent your pastor or bishop.

QUINCY.

LEWISTOWN.—The Bishop visited St. James' parish, on Palm Sunday, preached to large congregations, and administered Confirmation in the evening. The class was presented by the Rev. J. M. D. Davidson, rector.

WARSAW.—On Friday, the 9th, Bishop Burgess visited St. Paul's parish; he attended Lenten services on Saturday, received at the early Celebration on Sunday, and confirmed a class of sixteen after morning service. A number of the class are converts from the denominations, and several are far advanced in life. The church was filled morning and evening, the Bishop preaching at both services, which were conducted by the rector, the Rev. Wm. Bardens. Evening service was full choral.

KNOXVILLE.—During Holy Week the Bishop visited St. Mary's School, and confirmed thirteen of the pupils in the new chapel. This is the first Confirmation held there. The address to the confirmed was earnest and appropriate. Bishop Burgess alluded to the fact that this was his tenth laying on of hands in the school and parish, and that nearly a hundred and fifty pupils had been confirmed by him. This would be less than one-half confirmed since the founding of the school. Many of these pupils had never attended a service of the Prayer Book before coming to St. Mary's, who are now active in parochial and missionary work all over the land. The new organ was used on this occasion. It has just been completed by the firm of Henry Pilcher's Sons, Louisville, and is a most satisfactory instrument. The schedule comprises two manuals and pedale, 18 registers, 479 pipes. The exterior is beautiful, and harmonizes perfectly with the architecture. There is great joy throughout the school over this grand addition to the beauty and majesty of the chapel services, which have become so dear to all hearts.

On Maundy Thursday the Rev. Cornelius Dyer, deacon, officiating at the cathedral, Quincy, was ordained to the

priesthood in the chapel of St. Mary's School. The solemn service was felt to be a great blessing for all, and especially appropriate to the day and the week. Bishop Burgess addressed the candidate with impressive words, exhorting him to loyalty to Christ and the Church, and warning him to beware of scholastic errors on the one hand and latitudinarian views on the other. The sermon abounded in eloquent illustration and thought. The Bishop, since his tour abroad, has seemed to be endowed with new energy, and he is visiting throughout his diocese unceasingly, confirming and preaching.

OHIO.

NORWALK.—In the class presented to Bishop Bedell for Confirmation, at St. Paul's church, by the rector, the Rev. C. S. Aves, on Friday evening, April 16th, was Mr. Henry C. Johnson, formerly a minister of the Congregational society. He has been received as a candidate for Holy Orders. Two deaf-mutes, man and wife, were also confirmed. They came twelve miles by team for the purpose. Their minister, the Rev. Mr. Mann, was present as interpreter.

KENTON.—Of the dozen deaf-mutes attending services at St. Paul's church, on Wednesday, April 14th, only one was a resident of this place. The rest came from three to twenty-five miles. Two deaf-mutes, and one hearing child of deaf-mute parents, were baptized at the afternoon service by the Rev. Mr. Mann. There being many hearing people at the evening service, the rector, the Rev. Mr. Bosley, read and the Rev. Mr. Mann interpreted. The Bishop visits this parish on the 20th of May.

WESTERN MICHIGAN.

The Bishop visited the church of the Good Shepherd, Allegan, the Rev. D. D. Chapin, rector, on the fifth Sunday in Lent, and confirmed, including two sick persons, fourteen candidates; the largest number in the parish in any year since 1873.

The twenty-third semi-annual Missionary Meeting and Diocesan Church Conference, will be held in Emmanuel church, Hastings, May 4, 5, and 6.

The following are some of the subjects proposed for discussion: How the Church must grow; St. Augustine; the General Missionary; the Relations of the Church to the Conflict between Labor and Capital; the Berkeley Divinity School. It is requested that the clergy who expect to be present will give immediate notice to the rector, and bring their surplices. The Bishop trusts that every clergyman will endeavor to be present, that they will come for the opening and remain during the meeting. Provision will be made to pay at least two-thirds the travelling expenses of the clergy.

LONG ISLAND.

BROOKLYN.—Sunday morning a committee of the teachers and scholars of the St. Paul's church Sunday School waited upon the Rev. Dr. Newland Maynard, F. R. H. S., in his study, and presented him, in the name of the school, with a gold ring set with a diamond cross. The presentation committee expressed deep regret at the resignation of Dr. Maynard from the pastorate of St. Paul's, and wished him the blessings of good health and success in his new position. Dr. Maynard said he was deeply touched by this evidence of their regard, and would treasure the souvenir with gratitude.

BROOKLYN.—The Bishop visited All Saints' parish on Wednesday evening, April 7th, and the Rev. Melville Boyd

presented the largest class ever known in the history of this parish—numbering thirty-eight—a large number being over thirty years of age. The Bishop expressed his gratification of the work so successfully accomplished.

MASSACHUSETTS.

LYNN.—The chime of bells placed in St. Stephen's church tower is declared by experts from New York, Albany and other cities in the Empire State, to be absolutely perfect in tune and tone. The chime consists of ten bells, and cost \$5,250. It is a memorial from the parish to the memory of the Hon. Enoch Redington Mudge, while individual bells are memorials of others who have passed away from the Church on earth. In the porch of the tower entrance is a brass mural tablet setting forth the fact that "The bells in this tower are placed there to the glory of the Triune God, and in sacred memory of the Hon. Enoch Redington Mudge, by a grateful parish. *Laus Deo!*" Dr. Norton composed an Easter carol to be rung on the bells and also sung by the choristers on Easter Day.

COLORADO.

VILLA GROVE.—St. James's church has been presented by "All Saints' Sisters" of Philadelphia, with a set of altar linen, consisting of fair linen, corporal, pall, and purificators. Its chief need now is a Communion service which, it is hoped, some one will kindly supply.

MARYLAND.

On the fourteenth of April, the Bishop conducted a "Quiet Day" at St. Paul's, Washington. Conversation was, as far as possible, restrained, and works of a devotional character perused during the intervals between the various services. At 7:30 A. M., there was a Celebration; at ten, Morning Prayer, with a brief address; at eleven, followed a second Celebration with a fuller instruction. At 3 P. M., the litany, accompanied by a second instruction. The offerings were for diocesan missions. At night, a class was presented for Confirmation and so closed a day of great refreshment to all who were privileged to participate in it. A memorial altar is in contemplation, and other memorial gifts desired.

Bishop Paret desires to see the Episcopate endowed in the sum of \$100,000. He has confirmed some 2500 persons since his consecration.

TEXAS.

GALVESTON.—Mid-Lent Sunday will long be remembered as a red-letter day in Trinity church parish. The congregations were all large, in spite of the threatening weather. The day began with an early celebration of the Holy Eucharist at 7 A. M., the Rev. S. M. Bird, the rector, being Celebrant. At 9:30 A. M. the Bishop catechized the children, and to his great satisfaction, found the school growing and energetic, its success being due to the untiring and hard-working superintendent, Mr. Frederick Leigh, who now severs his relations with the school, on his removal from the city. The teachers presented him with an elegant watch, as a slight token of appreciation of his Catholic labors.

The service of Ordination was held at 11 A. M., Mr. Leigh being ordered deacon, and the Rev. Wm. Sharp advanced to the priesthood. An instructive and interesting sermon was preached by the Bishop on the ministry being a witness to the Catholic Faith; the rector then presented the candidates for Ordination. At Evensong the rite of Confirma-

tion was administered. The church was thronged. Such a congregation old Trinity has seldom seen gathered within her walls. The service at this time was intoned by the choir-boys, who deserve every credit for their work, as they labor under many and trying difficulties. The service was sung by the Rev. Wm. Sharp and the Rev. F. Leigh, and was followed by an excellent Catholic sermon by the Rev. Father Berne; then came the Laying on of Hands, in its ancient and Apostolic simplicity. An unusually large class (56 in number) was presented by the indefatigable rector who has been constantly preparing them for this serious step during the past six weeks.

GEORGIA.

The Rev. Dr. Armstrong, formerly rector of St. Philip's church, Atlanta, has publicly requested Bishop Beckwith to publish in full the testimony given at the recent trial which resulted in Dr. Armstrong's conviction. He assigns as the reason for the request that rumors are circulated and innuendoes thrown out that there were facts in evidence which were withheld from the public, and which if known would reverse the favorable judgment of the public.

FLORIDA.

ENTERPRISE.—All Saints' church was duly consecrated by the Bishop of Minnesota, on Thursday, March 25. There were present and took part in the interesting services of the day (which included a celebration of the Holy Eucharist), the Rev. Messrs. C. D. Barbour, of Orlando, Fla.; S. B. Carpenter, of Sanford; John T. Huntington, of Hartford, Ct.; Lyman Phelps, of Sanford; George C. Street, residing at Winter Park; and E. L. Turquand, of Enterprise, priest-in-charge. The Bishop preached a timely and earnest sermon. The congregation was large, and the music very devotionally rendered.

It appears that about twenty years ago, monthly Church services were held at this point; but the effort does not seem to have been sustained. In 1882, a clergyman from Philadelphia held a service in the Presbyterian church, but it was not until March of the following year, that the Rev. S. B. Carpenter, rector of the church of the Holy Cross at Sanford, who was afterwards appointed by the late Bishop Young to the post of Archdeacon of South Florida, began to officiate regularly in the parlor of the Brock House. A subscription list was started, upon which pledges to the amount of \$1,100, were promptly made, chiefly by winter residents. The building lot and the designs and plans were provided by two generous donors, and in the summer of 1883, the church was erected. On St. Stephen's Day in that year, the Blessed Sacrament was celebrated, being the first service held in the new edifice, and in the following February, regular services were inaugurated. The completion of the interior—the furnishing, the windows, (some of which are memorials), together with many handsome gifts of altar cloths and other accessories of divine worship—has been accomplished by degrees, the last window having been put in February of the present year. The Rev. S. B. Carpenter and the Rev. E. L. Turquand have been the priests-in-charge, the latter gentleman having had full charge during the past year.

The late Bishop Young made a visitation and held a Confirmation here in April, 1885. Services have been held regularly every Sunday from November to May, during the past two years.

THE GIRLS' FRIENDLY SOCIETY.*

ITS AIMS AND WORK.

From a paper written for the Wisconsin Church-woman's Conference by the Rev. E. S. Burford, rector of St. Timothy's church, New York City.

Within the memory of many now living, the revival of Catholic truth and Apostolic order has given unprecedented zeal in the direction of Christian work. Never has the Church been so active. As the time draws near for the Master's return, love and zeal have overflowed the banks, and irrigated fields once deemed barren and unfruitful. The English races are to-day in the front ranks of those engaged in reclaiming and blessing the millions "who sit in darkness, in the habitation of cruelty." We believe that the offer has been made to us to occupy and cultivate larger fields than have ever come to any other race. Homes and hospitals, churches and schools, are multiplying in every part of the world, through the agency of the Anglican branch of the Catholic Church. The area has no limit except the field of the world. We see the mighty host advancing to uncrown the puissant king of drink which has been and is still debasing so many millions. Again the vision has come to this old Church—send out another army to rescue the lands where the souls of your sisters are so fearfully besieged by the demons of impurity. "Lift ye the blood-red banner" of the spotless Emanuel and go forth, "strong in the Lord" in the crusade for woman's purity, woman's ennoblement, woman's security, blessedness as mother, wife and sister. For more than a decade this special work has been steadily advancing under the leadership of the "Girls' Friendly Society."

God has, we believe, put the seal of His approval upon it from the beginning; like the "little stone cut out of the mountain," it has continued to roll on, until now its work penetrates all countries where the Anglican Church has planted her banner. It has hundreds of associates in twenty-seven dioceses in the American Church, with several thousand members and probationers.

The objects of the society are clearly stated in the annual report of the society for 1885:

- (1). "To bind together in one society ladies as associates, and working girls and young women as members, for mutual help (religious and secular), for sympathy and prayer.
- (2). "To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift.
- (3). "To provide the privileges of the society for its members, wherever they may be, by giving them an introduction from one branch to another."

The associates must be communicants of the Church, members need not be—the requirements for membership being that the girl or woman has borne a virtuous character and may continue to be a member while retaining such a character. A small monthly fee is required of both associates and members.

Cards and guides are given to members and associates. All who work regularly in the society are called working associates, who have a certain number of girls assigned to them to superintend and aid when necessary, and are somewhat of the nature of moral and religious chaperons. Their aim is to deepen in the most practical manner possible, in the minds of the members,

*This article has been held over for some time owing to press of other matter, but its publication now is timely in view of the interest recently awakened on the subject of "Our Homeless Girls."

girls and women, the preciousness of purity in the sight of God, insisting ever that as Jesus was born of a pure Virgin, so womanhood has been consecrated by Him and therefore it should be consecrated to Him. The very motto of the society is significant of its aims, "Bear ye one another's burdens." Its work is not of mere patronizing or charitable nature.

Girls and women are taught that they are needed by other good and true women to emphasize the value of Christian purity, faithfulness and truth in all the stations of life where it may please God to call them. Its work and machinery can only be effective when consecrated by love, the love of Christ constraining, and not by self-righteousness or unsanctified selfishness. The society does not live and grow by pride, pomp, advertisement or popular display. Its intellectual and social side is cultivated parallel with the missionary and religious aspect, together with the industrial features.

The friendly aspect of the society is witnessed by the associates who personally cultivate individual and real friendship with the members, and thus inculcate a like character in the members in their intercourse with each other. It is difficult to estimate the dynamic force of these friendships where the girls and women are encouraged to speak freely of their pleasures and interests, as well as their trials and perplexities. Many hearts have fainted and fallen in the hot sands of life's Sahara, because there was no friendly cup offered to their parched lips by a friendly hand. Greater rewards have come to associates by showing this friendly interest in shop girls and those laboring in various domestic pursuits, than have been realized in the deceptive glamour of fashionable and too often heartless society; and the members who have seen the unselfish interest of associates, are thus taught that life is worth living, and have been led to Him, "Who sticketh closer than a brother."

Its work is not so much reformatory as preservative. If society in our land and day is to be kept from the pollution which surges like a wild sea, all around us, in our cities and large towns, it must be accomplished through the power of Christ's Body, His Church. The primitive methods adopted by the State have proven their impotency. We must confess that our jails and penitentiaries do not influence the inmates to repentance and to enter upon a better life, after serving out their term. Why not apply the remedy before the disease has begun its destructive work? If we would fence out impurity we must protect innocence and purity by fostering them.

We must gather together the girls and young women and throw around them the blessed influences of Christian religion; secure to them the regeneration of the Holy Ghost at the font, and the heavenly food of the blessed Sacrament to nourish and sustain them.

The Girls' Friendly Society is beyond all doubt the best medium through which to reach and benefit the large number of girls in our towns and cities. A branch of the society might be profitably established in any of our popular centres. With such an organization thoroughly worked by consecrated women, many communities could correct some of the evils which are springing up in our composite society and civilization.

If a branch is to be organized, some lady should send for a pamphlet of the society, addressing the general secretary, Mrs. Alfred Evans Johnson, Salmon Falls, N.H. Make a thorough study of the plans, and then with a few devoted associates and members, go forward to bless and encourage the society. There must be no revivalistic effort to secure members. It must grow according to normal nourishment, not by abnormal methods. The Girls' Friendly Society is no longer an experiment. It has come to abide with the Church.

HOLY WEEK.

BY THOMAS MAIR.

On our hearts, O holy Jesus
Deeper sorrows fall,
Sadly do we hear Thee saying
"Once I bore them all."

Darker shadows round us gather,
Joy and gladness flee,
But Thy tender voice is calling,
"Tread the gloom with Me."

Once again beneath the olives
In Gethsemane
Thou dost kneel in anguish pleading
"Watch this hour with Me."

Thorn-crowned, taunted, robed in purple
Left by all forlorn,
Faint and bleeding, Thou dost murmur
"This for Thee is borne."

From the Cross, by foes surrounded
'Neath the darkened sky,
Come Thy words of crowning mercy
"For thy life, I die."

Dying Saviour! soon in triumph
Thou shalt conquer pain,
And the hearts that share Thy sorrow
In Thy joy shall reign.

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.]

DAILY FAMILY PRAYER. By the Right Rev. W. Walsham How, D. D., Bishop of Bedford, Suffragan of London. Imported by Thomas Whittaker, New York. Pp. 96. Price 40cts. Cloth.

This is the fourteenth edition of Dr. How's book for devotions in the family. We have found none better.

POSITION AND WORK OF THE LAITY IN THE CHURCH. A tract for parish use. By the Rev. Melville M. Moore, rector of the church of the Holy Trinity, Nashville, Tenn. New York: Thos. Whittaker. 1886.

A careful review of the subject, guarded in its statements, sound in its conclusions. It will be useful to rectors.

THE SCRIPTURAL DOCTRINE OF RECOGNITION IN THE WORLD TO COME. By George Zabriskie Gray, D. D. Fourth edition. New York: Thos. Whittaker. Handsome cloth, gilt edges. Price 75c.

A pastor could not do better than to give this little book to any mourner whose natural yearnings crave the comfort from God's Word that is here plainly and beautifully unfolded.

CHARITY. Fifteen Plain Addresses. By the late J. B. Wilkinson, M. A., author of Mission Sermons, etc. Imported by Thomas Whittaker, New York. 1885. Pp. 125. Price 90cts.

Canon Carter (Oxford) warden of the Clewer House, gives an Introduction to these addresses, which were delivered on Sundays in Lent, 1872, in St. Paul's, Knightsbridge. Vicar Wilkinson was a theological scholar; evidence of sound learning is discerned everywhere in his work, underlying a style of charming simplicity in the utterance of deep truths.

A HARMONY OF THE FOUR GOSPELS IN ENGLISH, according to the Common Version, newly arranged, with explanatory notes, by Edward Robinson, D. D., LL. D. Revised Edition, with foot-notes from the Revised Version of 1881, and additional notes by M. B. Riddle, D. D. Boston and New York: Houghton, Mifflin & Co. 1886. Price \$1.50.

We cordially welcome a new and revised edition of this standard work. An entirely new and valuable feature of this edition will be found in the foot-notes. So numerous and judiciously selected are the references to the Revised Version in the foot-notes, that the reader is saved the necessity of having that version constantly at hand when he uses the harmony. There are many additions to the illustrative notes at the end of the volume.

LEAFLETS OF TRUTH; or, Light From the Shadow Land. M. Karl. Chicago: S. R. Miner, 3906 Cottage Grove Ave. Price, \$1.00.

This is a spiritualistic book, and, as may be expected, the spirits talk "after their kind." It is introduced to the public under an ingenious artifice, professing to be a bundle of manuscripts—we suppose like the poems of Ossian, or Joe Smith's bible—and sent, by a

third party, of course, to the printer. The spirits could not see to it, the medium would not, and so the precious "leaflets" see the light through the disinterested enterprise of a friend. They must be read to be appreciated.

EVOLUTION AND RELIGION. By Henry Ward Beecher. Part II. New York: Fords, Howard & Hulbert; Chicago: S. A. Maxwell & Co. 1885. Paper covers. Price, \$1.00.

There is no abatement in the power which Mr. Beecher displays in this second series of sermons on the same subject, and we feel disposed to say over again what we said about the first volume.

HOW TO BEGIN A NEW LIFE. By the Rt. Rev. G. H. Wilkinson, Lord Bishop of Truro. New York: E. & J. B. Young & Co.

These addresses were delivered in St. Peter's, Eaton Square, in the Advent of 1882, and are published in the well-founded hope that they may help others to a life surrendered to the service of God. They will be found eminently useful to place in the hands of persons who are troubled and discouraged over the beginnings of spiritual life.

LIVES OF GREEK STATESMEN. Second Series—Ephialtes—Herimokrates. By the Rev. Sir George W. Cox, Bart. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Price, 75 cts.

We have often wished that we could go back to the period in European history where the "revival of learning" stirred the long slumbering mind of a continent. To make the discovery of a civilization adorned with such characters as these Greek statesmen, must have been akin to the feeling with which Sir Isaac Newton made his great discoveries. The freshness may have worn off in a measure, but it must forever remain true that the great characters of Greek and Roman history possess a charm which can be found nowhere else. This volume by Sir George W. Cox, brings some of those incomparable men before us. It is an endeavor on the part of a modern scholar to do what Plutarch did in his immortal "Lives." As might be expected, the air of this book is more realistic than that of the ancient writer. We miss something of the manner which has made Plutarch the standard story-book for cultivated people for so long a time. But we have careful examination of facts, we have admirable discrimination as to character, we have abounding lessons upon life, and much material that can be developed into political wisdom. The series, of which this is the second volume, and which is to have one more, will be heartily welcomed.

We are pleased to hear that Mr. Little's "Reasons for Being a Churchman" is selling with a rapidity almost unprecedented in the history of the Church book trade. The second edition is more than half gone and the third is in preparation. A large order from London was filled last week. It is a handsome book as well as a useful one, and is sold for \$1.10, postage paid. Address The Young Churchman Co., Milwaukee, Wis., the publishers, or any of the Church book-stores.

THE YOUNG CHURCHMAN CO., send out a little manual compiled by F. M. B., "for the use of those who travel by land or by sea." Price 15 cents.

THE Church is fortunate in having such an admirable paper as *Temperance*, the organ of the Church Temperance Society. Its editorials are able and judicious, and fairly represent the aim and temper of the society. This movement within the Church seeks to meet the evils of intemperance by sober, sensible, and temperate, methods. It should meet with the support of all Churchmen, and there is no better way

of aiding in the good work than by extending the circulation of the official organ.

MESSRS. J. E. DITSON & Co., of Philadelphia, have issued a very pleasing carol of decided musical merit by Mr. M. R. Sharp, "Come, Come, see where they laid Him." From the New York house of Chas. H. Ditson & Co. have come five carols, with music by P. F. Campiglio; "Onward, Christian, Swell the sound;" "Glorified dawns the day;" "Sing with glad and joyous strain;" "Hark! while merrily on the air;" "We come with voices swelling." The words in each case are by a Mr. George H. Rareshide. We have in our time met with poorer verses, but not often. Campiglio's music is rather better; not much to be said on either side.

THE serial stories in *The Quiver* continue to interest a large class of readers, and many short articles and tales are given each month, making up an excellent home magazine. [Cassell & Co., 739 Broadway, New York. Price \$1.50 a year.]

IN *Harper's Magazine* for May we have the closing chapters of "East Angels" by Miss Woolson, with fresh installments of the serials by Mrs. Craik, Chas. Dudley Warner, and R. D. Blackmore. The article on "The Portraits of our Saviour" is lavishly illustrated, and will have great interest for many readers.

THE Easter issue of *Harper's Bazar* presents a very handsome appearance. It contains several fine illustrations by leading artists, noticeably a striking and symbolic one of the Resurrection and Ascension.

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

THE DATE OF EASTER.

A few weeks ago a correspondent addressed a letter to us in which he asked how it was that, the Paschal Full Moon falling on March 23 in 1845, that day was kept as Easter Day and not the following Sunday, in accordance with the Prayer Book rule—viz., "If the Full Moon happens upon a Sunday, Easter Day is the Sunday after." That letter remained unanswered, and it seemed as though the compilers of the Kalendars in our Prayer Book had made an error. We had not at the time an opportunity of referring to the text book, *par excellence*, on the subject; we have, however, since then referred to "The Ecclesiastical Calendar; its Theory and Construction" by the late Dr. Samuel Butcher, Bishop of Meath, and find the matter thoroughly discussed, together with much other valuable information, some of the more interesting items of which we proceed to lay before our readers.

He says that in the year 1818 the Full Moon happened on Sunday, March 22, and that day was kept as Easter Day. Much discussion arose on the subject, and many protests were made against what was thought to be a direct contradiction of the second clause of the Prayer Book definition referred to above. No explanation of the seeming contradiction was then given. But, he says, the difficulty at once disappears when it is remembered that the "Full Moon" is not the actual Full Moon, but the fourteenth day of the Calendar Moon, which that year fell on March 21, Saturday; so that Easter Day was rightly kept on the next day, the 22d.

The Bishop suggests that a note should be appended to the definition in the Prayer Book, to the following effect:—"Note.—That the moon referred to in this rule is not the actual moon of the heavens, but the moon of the Ecclesiastical Calendar, which is to be taken as full on its fourteenth day, the day of the Ecclesiastical Full Moon being counted as the first day of the Moon." A similar explanation obviates the difficulty in the case of the year 1845, referred to by our correspondent. In that year the real Full Moon fell on March 23, and yet the Tables directed that Easter Day should be kept on that day; and rightly, because the fourteenth day of the Calendar Moon fell on Saturday the 22d, whereas had "Full Moon" meant the actual moon, Easter should, in accordance with the second clause of the definition, have been kept on the 30th.

Bishop Butcher has much to say on the earliest and latest days on which Easter can fall, and as this year Easter fell on the latest day, it may be interesting to know that from the reformation of the Calendar (1582) down to A. D. 5000, Easter falls on April 25 thirty-two times; while during the same period it falls on March 22, the earliest day, only sixteen, or half as many times. Some people now living may witness the next incidence of Easter on April 25—viz., in 1943, fifty-seven years hence; but no one now on earth will be alive when Easter next falls on March 22—viz., in 2285, that is supposing the world to last so long. In the old Calendar—before it was reformed in 1582—Easter occurred twelve times on March 22 and twelve times also April 25, at intervals of 247 years interspersed with three intervals of ninety-five years each—thus, Easter falls on April 25 in the following years: 140, 387, 482, 577, and 672. These intervals of ninety-five and 247 years are, as Bishop Butcher points out, multiples of the Lunar Cycle: 19 times 5, 19 times 13.

The conditions for determining Easter Day, as laid down in the old Church Calendar, for which is claimed the authority of the General Council of Nicæa, are the four following:

(1) It must be kept on Sunday. This rule was in opposition to the Quarto-decimans who kept Good Friday on the 14th of the Jewish month Nisan (the day on which our Lord was crucified,) whatever day in the week it might happen to be. (2) This Sunday must be the next after the 14th day of the Paschal Moon, reckoned from the day of the new moon, inclusive. If the fourteenth day should happen to be Sunday, then Easter must not be kept until the following Sunday. (4) The Paschal Moon is the Calendar Moon whose 14th day falls on, or next follows, the day of the Vernal Equinox. (4) The 21st of March is to be taken as the invariable day of the Vernal Equinox.

As the Jews kept their Passover on the 14th day of the real Moon—that is, the day before the actual Full Moon—the great object of the Easter Rules was to prevent Easter being kept either before the Jewish Passover (which would be absurd,) or on the Passover Day. Provided this point were gained, there was no objection to Easter being kept on the day of the actual Full Moon; on the contrary, the sooner it was kept after the Passover Day, the better. For further information the reader, curious in such matters, must refer to the book itself, which was published in Dublin by Messrs. Hodges, Foster & Figgis, Publishers to the University; and in London by Messrs. Macmillan & Cole, in 1877.—*Church Review*.

The Living Church.

Chicago, Saturday, May 1, 1886.

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

Early in June we shall present to our readers the beginning of two most valuable series: "The Call of the Mother Church," and "The Philosophy of the Creed." These, in addition to the usual variety of other matter, will make the present volume of THE LIVING CHURCH the most valuable ever issued. To secure the series complete, subscriptions should be sent in this month.

It is one of the curious inconsistencies of human nature that men are sharply individual in their preferences and prejudices, and vaguely and evasively general in their consideration of their spiritual duties and deficiencies.

"THEY have sown the wind, and they shall reap the whirlwind," says the proverb. May we not apply it to ourselves as a people? We have sown to secure the breath of popular approval, and we reap a storm of popular discontent and violence. Had we been less politic, but more upright, the land might have had peace and abiding order.

THE LIVING CHURCH does not propose to keep its readers in ignorance of the unprecedented growth and activity of the Church in this country, nor to serve up to them stale news clipped from exchanges. It has correspondents nearly everywhere, and seldom fails to give the first and the best reports. Contributors are requested to be prompt, to give the news in brief, and to write "as plain as print."

MR. WASHINGTON GLADDEN, in the current issue of *The Century*, urges the general adoption of an industrial department in our public schools, not only for the sake of preparing our youth for the practical affairs of life, but because the training of hand and eye and judgment in actual work is a powerful element in the formation of moral character. Such training, he argues, while it will promote the discipline of the school, will also make easier the maintainance of order in society at large. It will increase the power of self-control and foster the

spirit of industry in the community. Mr. Gladden also makes a strong plea for the systematic and intelligent teaching of moral principles in the public schools; and this, he says, is shamefully neglected, or done in a most desultory way.

A CORRESPONDENT complains that in his diocese the ministers of various denominations are permitted to hold meetings in our churches, to the exclusion of our service. He wants a tract upon this subject. The law of the Church is explicit upon this point, and if the diocesan authorities will not heed the law, a bushel of tracts will do no good. We believe that the violation of the law is exceptional. It is generally understood and obeyed. But the writer of this paragraph remembers having once driven twelve miles over rough roads to attend a service in one of our churches, finding the door of the church locked, and the rector delivering a discourse in the pulpit of the Presbyterian church near by. The rector was introduced to the congregation in the course of an "eloquent" prayer, by the preacher of that church, who took occasion to denounce therein the bishop of the diocese.

"WRITERS like Mr. Frederic Harrison say that Christianity makes men selfish; that Christians are looking for a soft place and no worry; and that they make up for their lack of worldliness by their other-worldliness." The above sentence is taken from a capital article upon "Contemporary English Ethics," by Francis L. Patton, in the March number of *The New Princeton Review*. Let us admit that it is the criticism of an enemy; is it not still true that, like the ancient philosopher who fell into a ditch while gazing at the stars, so Christians sometimes neglect present duty while thinking of the ecstasies of Paradise? Spiritual-mindedness is a very good thing, but when it is cultivated independently of any relation to daily life it becomes a snare. We have known people of marked skill in spiritual things who at the same time were deplorably deficient in some of the plainest and commonest virtues. When thoughts of the other life do not sweeten and ennoble this, there is something wrong somewhere.

A NATURAL reaction from the crude conception of a resurrection of the identical particles of matter of which the body is composed at the time of its dissolution, is the unscriptural theory that the resurrection is to be merely a spiritual transformation, that there is not to be in any real sense a material body after the resurrection. "It is sown

a natural body, it is raised a spiritual body;" but that does not signify that it is to be only a spirit-body. The material body that now is, is natural, obedient to the laws of nature, corruptible, subject to death and dissolution; the spiritual body that shall be is supernatural, but not less material, subject to spiritual laws, free from the present earthly conditions of weakness, disease and decay, "like unto His own glorious body." The notion that matter cannot be associated with spirit in its glorified state, is a relic of Manicheism, which held that matter is essentially evil. But matter is God's creation, as well as spirit, and what He has joined together we may not in our theories put asunder. The resurrection of our Lord was a type of what our own is to be. Unless we are prepared to maintain that the material elements of His human body were annihilated, we must believe that in that body He rose from the dead and ascended into heaven, and in that body He sits at the right hand of God and shall come to judge the quick and the dead. Our bodies, here and now, are the temples of the Holy Ghost, and in the far-off eternities they shall live, subject to the law of the Spirit and free from the law of sin and death.

WE are pleased to report encouraging progress in the circulation of this paper, and the reception daily of messages of appreciation from readers in almost all parts of the world. From China, the Sandwich Islands, England, Ireland and Canada, and from every State and Territory of our own country, come words of cheer and praise. THE LIVING CHURCH employs no traveling agents, offers no chromos or insurance policies for new subscribers; but endeavors to give its readers more valuable reading matter than they can get elsewhere for one dollar a year. It aims to expend the money of its patrons judiciously, and it actually does expend for their benefit one dollar and a half for every dollar they send. This is the secret of its success. It does not bribe its subscribers, it does not bore them and cajole them by agents; it offers them a good article at a low price; they pay for it cheerfully, and continue to pay from year to year.

During the past year THE LIVING CHURCH has completed the most popular serial on Church principles that has ever been published in this country,—*"Reasons for Being a Churchman,"* by the Rev. A. W. Little. In book form it is meeting with a grand success. The third edition is in preparation, within a year of its first announcement. Another serial is soon to be begun, entitled, *"The Call of the Mother*

Church," by Mr. Thomas E. Green, late pastor of the Eighth Presbyterian church of Chicago. These papers, while directed to the same end as those of Mr. Little, will not follow the same lines. They will be descriptive, rather than argumentative, and we confidently predict for them an unprecedented popularity.

Another valuable series, now in hand, is the translation, with some abridgment, of Pere Gratry's *Philosophy of the Creed*, made expressly for this journal. This will be, to all thoughtful readers, an inestimable treasure. In order to secure these series complete, new subscribers should send in their names during the next thirty days, and all subscribers in arrears should forward their dues. Both series will begin about June first.

THE SUPREME CONTRAST IN EASTER.

Life is full of antitheses and contrasts. There is the contrast of light and darkness, heat and cold, sweet and bitter, concord and discord, pain and pleasure. The one stands over against the other by way of mutual affirmation or suggestiveness. The one brings out the other in greater prominence or boldness, as we see in the lights and shadows of a picture, or in the storm and calm of the ocean.

This antithetic relation is so universal as to amount apparently to a law of nature. Much that is said here holds good in that supreme and glorious contrast in Easter. Why should this law or, at least, this fact of contrasts, obtain so generally, and not also in the matter of dying and rising? Why should darkness and discord find their counterpart in the opposite, and not death also? Is everything else in nature to have something to relieve its shadows, while death and the grave are to end in absolute gloom and darkness? The night suggests the morning. And truly the morning with its increasing glow and brightness, its stirrings of new life, and its freshened and joyous living again, is as natural as the shadows and silence of the night. Indeed, if we can draw anything from this law of contrasts, it is not that the better is for the worse, but the worse for the better. In music, the concords are not for the sake of the discords, but the discords, so far as allowable, for the more effective concords. In painting, it is the object of the shadows to bring out the lights and not the contrary. In the moral order, again, it was never contended that the good was for the evil, which would be a kind of "Pansatanism," but that evil had a certain effect in making goodness more real and enjoyable, when once attained to. And who ever so much as dreamed that life

was for death; that conscious being with its possibilities and powers, its capacity of knowing, loving and entering more largely into the reality and fullness of life, was given to work back again from a certain point into death and oblivion? This would be a kind of Satanic devolution, as if life with its up-lifting hopes and joys and partially realized bloom and fulness was destined, indeed, so ordered, as to become shriveled up in its original germ. No! The true order of nature, so far as we can see, is not that of retrogression but of progression. And if death is a kind of retrogression, this too, through the glorious resurrection of the Son of God, is made the condition of a more sublime setting forward and unfolding than might have been possible without it.

It is not claimed here that death is in itself a condition of life and immortality. We know of no inevitable going on from darkness to light, from evil to good, from non-being to being, or even of a disordered being which carries with it at the same time the elements of dissolution and the elements of a full, perfected and immortal life. This would be to bring a clean thing out of an unclean. But what is certain is, that through the death and resurrection of Christ, the most dismal and distressing occurrence in the world finds its supreme contrast in an occurrence the most joyous and uplifting. Death, in itself considered, is the one dark shadow which in the end means, for every human being, night and silence. No matter how strong the desire of living, how rich and full its contents, the end is a wretched disappointment and collapse. We are scarcely projected upon what seems to be a great and ever unfolding future when we reach the turning-point and seem to go back again to a worse misery and nothingness than those from which we came. We are about to despair, when the words break upon our ears: "Now is Christ risen from the dead, and become the first fruits of them that slept." "Risen from the dead! Death was the night, now is the morning. This Easter rising makes good ten thousandfold what seemed to be denied us. That was impenetrable gloom, this is more than mid-day shining. That seemed to have the power of ending life, while this has the power of an endless life. That naturally carried with it gloom, depression, terror, while this dispels these ominous clouds and forebodings, and calls forth in place of them, inspiration, songs and joy.

Is it to be wondered at that all through the history of the Church, Easter has been a festival of great rejoicing? It stands over against the one great terror of the world as the hope of the world. In face of that terror, that king of terrors,

speculation, philosophy, avail nothing. But in this actual rising of Him who destroyed death and brought life and immortality to light, the world finds deliverance and triumph, all that dignifies and ennobles life, and puts it upon an endless and glorious career.

BRIEF MENTION.

It seems that not all total abstainers are saints, and that the devil has more than one way of taking possession of men. "King" Thebaw, it is said, never touches anything intoxicating. The officers of the vessel which took him to his place of exile tried to tempt him with every kind of drink, from gin to champagne, without effect.—Arbitration is a very good thing when people want to arbitrate; but all the laws that Congress can make will not avail to induce a company to employ men that they do not want, nor to make men work when they are indisposed to work.—Who pays for the railroad strikes? The mechanic, the merchant, and the farmer. The threat of extending the strike to our whole railroad system menaces every industry in the land. The execution of it might punish a few capitalists, but it would at the same time take the bread from the mouths of millions. True knights do not injure the innocent in order to punish the guilty.—A writer in one of our exchanges says: "I have noticed a disposition on the part of people long under the influence of lay services to subscribe grudgingly to ministerial support. I notice, also, a disregard for the ministerial functions. A congregation long under the influence of lay services will regard lightly the sacraments. The parents grow indifferent about the Baptism of their children; and when a minister comes to celebrate Holy Communion, a large number will turn away and refuse to participate."

—The Baltimore Sun, reviewing the religious denominations of the United States, finds that there are about seventy distinct sects in the country, in addition to representatives of the great historical Churches of the world.—It is said that Fr. Benson, with all his hard work and ascetic life, has a keen sense of humor. Not long ago he hurried to one of the Fathers who was shaving in his cell, and said, "Father —, I promised them at — that you would preach for them to-day." "But, Father, it is near train time, and I'm shaving!" "It will be a close shave," said the good Father, as he hastened away.—"I must confess" says Mr. E. A. Freeman, "that I generally find extempore prayer unpleasant. It is commonly accompanied by the lack of all sacerdotal pretensions, yet it always has to me a certain savor of priestcraft.

In an Anglican, Roman, or Orthodox church if I only understand enough of the service to follow it, I am something. I am part of a body whose doings are regulated by law and not by the arbitrary will of a single man. In a Presbyterian or Congregational church I am a dumb dog; I am at the mercy of another man who can put up what prayers he chooses in my name without having any part or lot in the matter."

LETTERS TO THE EDITOR.

THE GERMAN LUTHERAN LITURGY.
To the Editor of the Living Church:

Will you allow me to write a few lines to you. It is only a short time I read your paper and I must tell you, it is not only very interesting for me but also very delightful to me to learn from your paper the earnest efforts of your Church, which has my warmest sympathies, to produce an earnest Churchly life. But the motive that moves me to write to you this letter is the letter of Mr. G. Mott Williams of Detroit, in No. 386 of THE LIVING CHURCH, in which he expresses his wondering that in the liturgy of your Church in the German language are some parts of the divine service, which are not found in your book of Common Prayer and that some of your bishops approbated this German Liturgy. Now I think I as a German Lutheran pastor can answer the questions in Mr. G. Mott Williams's letter. This liturgy is made up to get the German Lutherans in your churches, for these have all that in their liturgy. If you take the German Church book of the General Council of the Evangelical Lutheran Church of North America, you can see that this is so. I have before me the Agenda of the Evangelical Lutheran Synod of Iowa, of which I am a member, and if it is interesting for you I will give you out of it the order of some services, for to give it of all of them, would make my letter too long. The order of the Communion or Missa, is this: 1. *Veni Sancte Spiritus*, to be sung. 2. *Confiteor*, to be said alternate between pastor and people. 3. Absolution. 4. *Introitus* for each Sunday or festival day, with *Gloria Patri*. The latter is not to be sung in the silent week. 5. *Kyrie Eleison*, intoned by the pastor and responded by the people. On festival days the choir may sing the *Kyries* for the festivals. (The *Kyrie Eleison* here or in the litany or in other places in Vespers, etc.; we always say in Greek.) The pastor intones *Gloria in Excelsis* and is responded with *Et in Terra Pax*, etc., and the *Laudamus*. The *Gloria in Excelsis* is omitted in Lent time. 7. Salutation and Collect to be intoned. 8. Epistle of the day. 9. *Sequence*, Gradual and Halleluja. The latter is omitted in Lent time except the day of Mary's Annunciation. 9. Salutation, Annunciation of the Gospel, Praise to Thee, O Lord, Gospel, *Laus tibi Christe*. 10. *Credo*, intoned by the pastor. 11. Sermon. 12. Thanksgivings and Commemoration of the dead. 13. *Offertorium*. 14. General prayer. 15. *Salutatio*, *Sursum Corda*, *Gratias Agamus*, *Prefatio*, (all intoned). 16. *Sanctus* with *Benedictus*. 17. Consecration with the sign of the holy cross on the word; *hoc est corpus meum, hoc est sanguis meus*. 18. *Agnus Dei*. 19. *Oratio Fractionis*. 20. *Pater Noster* (intoned). 21. *Pax* with the sign of the holy cross. 22. Two short collects for preparation. 23. *Sumtio Sacerdotis*. 24. *Confessio Corporis Christi*. (the minister shows the *ciborium* with

the consecrated host to the people, saying, "Most beloved this is truly the holy Body of our Lord Jesus Christ, which has suffered for you the bitter death. 25. Distribution of the Lord's Body to the communicants kneeling round the altar. 25. *Sumtio Sacerdotis sanguinis Jesu Christi*. 26. *Confessio sanguinis Christi* with similar words as the *Confessio Corporis*. 27. Distribution of the Holy Blood to the first communicants. 28. Distribution of the whole Sacrament to the rest of the communicants. During the Communion are to be sung hymns of the Blessed Sacrament. 29. *Nunc Dimittis*. 30. *Salutatio* with collect intoned. 31. *Salutatio* with *Benedicamus Domino*. 30. *Benedictio* alway with the sign of the holy cross.

Now I will give you also the order of our Matins and Vespers. Both have a short preparatory service consisting of the *Veni Sancte Spiritus*, some verses from the Bible like it is in the Morning and Evening Prayer in your Common Prayer Book and then confession and absolution. After that the order of our Matins is the following: 1. *Introit* with *Gloria Patri* and Hallelujah. The latter omitted in Lent time. 2. The *Invitatorium* for the different days and festivals. 3. The *Venite* (psalm 95). 4. Hymns. 5. *Psalms*, one to three psalms with their antiphons and *Gloria Patri*. 6. *Lectio*. Each *Lectio* is concluded with: "But Thou, O Lord, have mercy upon us." . . . Resp. "Praise be to Thee always, O Jesus," and then is to be sung a *Responsorium*. 7. *Te Deum* or *Benedictus*. 8. *Kyrie Eleison, Christe Eleison, Kyrie Eleison, Pater Noster*. 9. *Versicles, Salutatio* and *Collects* or the *preces*. 10. *Salutatio, Benedicamus*. 11. *Benedictio*. The order of our Vespers is after the confession of the preparatory service: 1. *Introitus* with *Gloria Patri*, etc., like in the Matins. *Psalms* like in the Matins. 3. *Lectio* in the same way like in the Matins. 4. Hymnus. 5. *Magnificat* or *Nunc Dimittis*. 6. *Kyrie Eleison* with *Pater Noster*. 7. *Versicles* with *Salutatio* and *Collect*. 8. *Salutatio, Benedicamus* and *Benedictio*. On our altars we have besides the pictures, statues, etc., in the "Altarward" (I do not know the English word for this) the Crucifix and burning tapers, and during all prayers etc., we face the altar, and only reading the lections or saying the benedictions, we face the people.

Now you can see to get people in your churches, that are brought up in our ways, you must have a German ritual, which gives to them what they are used to have from their youth and what is dear to them. And now I pray you to forgive me that I trouble you with this long letter, and to excuse me for my very imperfect English writing, for I am a German, and I have only very seldom an opportunity to speak or to write in your language. Hoping that you will be so kind to do that, and with my most hearty greeting, I am

WM. KROENKE, pastor.
Riga, Mich., A. D. 1886.

MORE ABOUT TITHES.

To the Editor of The Living Church:

In the winter of 1879-80, I met with a lawyer in the city of Washington, D. C., who told me he had just been reading "The Divine Plan of Church Finance," by the Rev. Francis Granger, and as he had already, in his Church paper, read a prolonged discussion of the tithe principle, he turned to his file, reviewed in chronological order the entire discussion, noted every objection which had been urged against the principle, and that he had not found one which had

not been anticipated and satisfactorily answered in the treatise.

Each of the three contributors of April 10th speak of tithing "income." I am sorry if the tithing "Churchwoman," whom they quote, has fallen into the same error. Income is not the proper word to use. It is never used in the Bible in connection with tithing, and furthermore I believe it is not to be found in the Bible at all. Increase is the proper word. Now I would not pretend to say that it is not sometimes difficult to determine exactly what one's increase is, nor would I say that, through a zeal for the tithe law not according to knowledge, some do not sometimes tithe what they may properly use untithed; but whenever it is clear that a man has an increase, and what that increase is, where is the difficulty or injustice of tithing it? If he really has no increase he has nothing to tithe. If he has an increase of 10 cents can he not pay to God one cent which He claims as His due? In short, what is to hinder Christians generally from paying the tithe, either in money or in kind?

At this late date it ought not to be necessary to say that the man of an annual income of \$150,000 is not only under the law of the tithe but under the law of Free-Will Offerings to give as God has prospered him, and under the law of alms-giving to contribute to the necessities of the poor as circumstances require.

It is confidently asserted that "the Apostles did not teach the tithe system." This is analogous to the objection to infant Baptism by our Baptist brethren. God re-enacted the tithe system under the Mosaic dispensation, not for all religious and other good purposes, as some seem to suppose, but especially for the support of the priesthood. In the temple was God's "store-house" into which His people were to bring their tithes. When the most religious amongst them were converted to Christianity, and still resorted to the temple to worship, and still persisted in observing the rite of circumcision with Apostolic sanction, must we not suppose that they did, as formerly, deposit their tithes in God's "store-house," and that too, with Apostolic approbation.

We learn that many priests were converted to the Faith, but nothing of their relinquishing their right to the tithe. St. Paul was educated as a Jew, and therefore his use of language would be that of a learned Jew; but in speaking of the "Law of Moses" in its application to the Christian dispensation, he says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Coming from the pen of a Jew by birth and education, and for the instruction of Gentile Christians, what can "the things of the temple" in this connection mean short of tithes in the "store-house" of the temple, especially consecrated as the chief reliance for the support of the ministry. I here understand the great Apostle to plainly teach that tithes, also Eucharistic offerings, so far as it may be necessary, are for the support of the clergy. Other passages of Scripture could be adduced showing the obligation of the tithe principle in the Christian dispensation, according to the teaching of the Apostles.

In what I have said of the annual income of "\$150,000" I have anticipated and answered the objection that the

tithe principle "tends to narrow the religious spirit."

As one can only allude to a few of the topics connected with the tithe question, much less discuss them, in a communication to a weekly paper, I take the liberty of referring, in addition to the one already mentioned, to such inexpensive works as "Leslie's Divine Right of Tithes," lately republished by a tithing layman of Toronto, Ontario. Townley's "Sacerdotal Tithe," Miller's "Law of the Tithe, and of the Free-Will Offering, and of Alms-Giving," republished from *The Southern Presbyterian Review*, and Jennings "Church's Source of Revenue," republished from *The Church Eclectic*, Utica, N. Y.

TITHE PAYER.

LET US BE CONSISTENT.

To the Editor of The Living Church:

Has it ever occurred to our bishops how much more effective they could make a rector's work, by endorsing more strongly the right ways and means of raising money for Church purposes, and denouncing more emphatically the questionable ways which have gained so much popularity in these latter days? If it is wrong to have fairs and festivals and concerts for the benefit of the Church, (which, in truth, would rarely need these outside helps if every member would conscientiously give his tithe), why do not our bishops condemn positively these modes of raising money for Church support. It is only fair to state that some of our bishops have strongly condemned these secular practices, but what is the result? In one diocese, perhaps you may find a rector struggling to keep his church on a firm financial basis, without resorting to these objectionable means of support; struggling vigorously to make the free-will offerings of the people cover the necessary expenditures of the church; endeavoring to adhere strictly to his principles in the face of many conflicting opinions in his own parish, and the inevitable result of being termed "notional" by his brother clergy. In this same diocese, perhaps in the same city,

you may find other clergymen who place no restrictions whatever on their parishioners regarding these strictly irregular modes of obtaining money for Church support. Does "the end sanctify the means?"

But this is not all—there is another matter which is somewhat akin to the subject in question, and which, even if it prove not a stumbling-block to weak brethren, certainly lays us open to strong criticisms from our denominational friends. I refer to the ever increasing practice of holding Church entertainments on Church fast days, Friday in particular. If it is prescribed by the Church, that these days are to be set apart—are to be different from other days, why do not all our clergy insist upon these rules being observed? How frequently do we hear such remarks as these: "I cannot go to the entertainment, it is on Friday night." "What! are you so strict at St. Mark's? Why our minister at Calvary does not object to these things, and I am sure he is quite as good as your rector." Then, among our outside brethren: "It is strange how these Episcopalians disagree on so many points, here is the Rev. Mr. A. denouncing Church fairs with as much spirit as if they were inventions of the devil, and there is the Rev. Mr. B., a man of equally high religious standing, who not only countenances these festivities, but allows them without a remonstrance, to be held on Friday evening." It is self-evident that the inconsistency of the clergy regarding the observance of these days which are set apart as Church days, completely secularizing them, cannot fail to bring down upon the Church and her ministry the severe censure of the children of the world, before whom our Holy Catholic Church should stand, a monument of purity, undivided, "one in Faith and Doctrine, one in Charity."

LATITY.

SPECIAL COMBINATION OFFER

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

Table listing subscription rates for THE LIVING CHURCH (in advance) and various other periodicals like Harper's Monthly, Harper's Weekly, Harper's Bazar, etc.

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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

PERSONAL MENTION.

The Rev. Wm. Page Case has taken charge of the Church of the Good Shepherd, Green Ridge, Scranton, Pa. Address 1628 Sanderson Ave.

Mr. Arthur P. Seymour may now be addressed at 189 Washington St., Chicago, Ill.

The address of the Rev. H. B. Jefferson is changed from Sandy Hook, Conn., to Willimantic, Conn.

The Rev. J. H. Hobart De Mille has accepted a call to the rectorship of St. Thomas's church, Hamilton, diocese of Central New York, and desires letters and papers addressed accordingly.

The Rev. P. H. Hielman, under advice of his physician, has withdrawn his acceptance of his election to the rectorship of Trinity church, Washington, Pa., and his address, for the present, is 811 N. 8th St., Philadelphia, Pa.

OFFICIAL.

The annual meeting of the Girls' Friendly Society for America will be held in New York City, Tuesday, May 11th. Celebration of the Holy Communion, with sermon by the Rev. F. W. Tomkins, in Grace church, corner of Broadway and 11th street, at 10:30 A.M. Conference of Associates in the Sunday School room of Grace Chapel, East 14th street, at 2:30 P.M. All interested in the work of the society are cordially invited to be present.

LOUISE M. JOHNSON, General Secretary, G. F. S. A.

The Northeastern Leary, diocese of Chicago, will meet (D.V.) at Englewood, St. Bartholomew's mission, Monday evening at 7:30 and Tuesday morning at 10, May 3d and 4th. Speakers Monday evening, the Rev. Messrs. Troop, Livermore, and Greenleaf. A paper will be read on Tuesday A.M. by the Rev. Richard Hayward, of Evanston. Englewood may be reached by cars, Dearborn station, Polk St., 5:15 P.M. and 9 A.M.; Rock Island R.R., Van Buren St., 5 P.M. and 9:10 A.M. These trains will be met by a committee.

Also take cable cars to 39th and Wentworth Ave., cars to 63d and Stewart Ave. The mission building is on Stewart Ave., south of 65th St.

B. F. FLEETWOOD, Secretary.

APPEALS.

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

THE SEABURY DIVINITY SCHOOL.

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

THE BOARD OF MISSIONS.

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

EASTER APPEAL FOR NASHOTAH.

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

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

MISCELLANEOUS.

ORGANIST.—The undersigned would like to correspond with a church in need of an organist who is well acquainted with the drilling of adult and boy choirs, also with the organ for solo playing and choir accompanying. References given as to ability and moral character. Address, ORGANIST, 1323 Washington Ave. N., Minneapolis, Minn.

WANTED.—In Church school for girls in Eastern Oregon, a thorough teacher of instrumental and vocal music, who herself is a good soprano singer. It is also desirable that she be well read in English Literature and History, and of sufficient experience to take the position of vice-principal. Address with full particulars and also have references write to THE RECTOR, Ascension School, Cove, Union Co., Oregon.

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

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

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

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

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

FOR PARENTS AND GUARDIANS.—Six young ladies are received into the family of a clergyman for the summer months, or for a continuance. Delightful locality with the best of care and instruction. Charges very moderate. Two vacancies from May 1st. Address RECTORY, Avon Springs, N.Y.

A COTTAGE BY THE LAKE.—at Old Mission, Grand Traverse Bay, near the steam-boat building, under the pines; for rent or sale. Seven rooms; ice-house filled; plain household furniture for small family; finest summer climate in the world. Will sell for \$800, rent for the summer \$100. Address Editor of this paper.

On and after May 1st, the C. B. & Q. R. R. will put on sale round trip excursion tickets to Denver, Colorado Springs and Pueblo. These tickets are good going west for fifteen days from date of sale, and to return until October 31st, 1886. Round trip tickets, limited as above, are also for sale at low rates, via this route, to Las Vegas, Hot Springs, and other prominent tourists' points. For tickets, rates and general information inquire of the agent at the C. B. & Q. R. R. station.

OBITUARY.

LOVE.—Entered into rest on the morning of April 10, 1886, Edward J. Love, Vestryman of Grace church, Rutherford, New Jersey.

SPENCER.—At Kingston, Ont., on Maundy-Thurs. day, April 22d, Emma Jane Cross, beloved wife of the Rev. A. Spencer, clerical secretary of the Synod of the diocese of Ontario, in the 46th year of her age.

FAST-PASSENGER TRAINS AT LAST

Limited Trains between Chicago, Milwaukee, St. Paul and Minneapolis.

On and after May 2d, 1886, the Chicago, Milwaukee and St. Paul Railway will, in addition to its present excellent through train service, place extra trains on its Short Line between Chicago, Milwaukee, St. Paul and Minneapolis, to be known as "Limited," which will make the run between Chicago and St. Paul in twelve hours and twenty minutes, and between Chicago and Minneapolis in twelve hours and fifty-five minutes. These trains will run daily, except Saturday, and the west bound train will leave Chicago at 7:30 P.M., Milwaukee at 10:05 P.M., and arrive at St. Paul at 7:55 A.M., and Minneapolis at 8:30 A.M. The east bound train will leave Minneapolis at 7:00 P.M., St. Paul at 7:35 P.M., arriving at Milwaukee at 5:20 A.M., and Chicago at 7:55 A.M. Thus enabling passengers to get supper at starting point and breakfast at destination. These trains will be a great convenience for business men, commercial travellers, and all other first-class passengers. Each train will be made up of Pullman's newest and best sleeping cars, with smoking compartments, elegant day coaches and baggage cars. No extra passage fare will be charged, and for such as desire sleeping car accommodations, the charge for berths will be the same as heretofore. First-class tickets only including book mileage tickets will be accepted on the "Limited." For further details, passengers are referred to the time-tables and other advertising matter of the Chicago, Milwaukee & St. Paul Railway and to the Coupon Ticket Agents throughout America.

The Church Cyclopaedia

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.

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SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR—MAY, 1886.

1. SS. PHILLIP AND JAMES.	Red.
2. 1st Sunday (Low) after Easter.	White.
3. 2d Sunday after Easter.	White.
16. 3d Sunday after Easter.	White.
23. 4th Sunday after Easter.	White.
30. 5th Sunday after Easter (Rogation).	White.

EASTER MORNING.

BY L. D. S.

Ye who spices have prepared
Through the Lenten rest and stillness;
Patient smiles through grief and illness,
Prayers and fastings undeclared;

Secret alms with blessings given,
Contrite sighs at Jesus' warnings,
Tears outshed at Calvary's scornings
Dropped upon those Feet nail-riven;

Hastening now His temple toward,
"Very early," bring them meekly—
Mail-ed guard nor seal shall keep thee
From the Body of thy Lord.

See! the stone is rolled away
That thy yearning heart foreboded;
Grief that back thy faint heart goaded,
Sin that stood and cried thee "Nay!"

He thy spices needeth not,
From the grave in power departed,
Yet He sees thee come, meek-hearted,
And thy love is not forgot.

To thy heart Himself He gives,
Known to thee in blest Bread-breaking,
With His Blood thy soul's thirst slaking
Thou art saved because He lives!

Saucelito, Cal., Easter, 1886.

WHAT is said to be the oldest living thing upon the globe is the cypress of Santa Maria del Tule, in the Mexican State of Oaxaca.

DR. SCHAFF has presented to the Union Theological Seminary, the table around which sat the American members of the committee for revising the New Testament.

THE honest men are not all turned rascals. Dr. Brooks of Boston some time ago lost a pair of eye-glasses, as the papers report, while travelling in Norway. They have recently come back to him, addressed 2004 Chestnut St., U. S. A.

A MAPLE tree at Preston, Pa., made its ninety-fifth annual flow this season. It is on record in the annals of the family owning it that in 1790 sugar was made from the first sap it yielded, and sent to Gen. Washington, who acknowledged its receipt in an autograph letter.

ON October 13, 1718, Stephen Hicks was appointed to the rectory of Blisland, England. He was succeeded in April, 1780, by William Pye, who was in turn succeeded in February, 1834, by Francis Wollock Pye, who is still living—an average of 56 years.

THE first attempt in modern times to translate any part of the New Testament into Hebrew was made by Shem Tobken Shaprut, a Jew of Tudela in Castile, who, for polemical purposes, prepared a Hebrew version of St. Matthew's Gospel, which he completed in 1385.

THE rector of Trinity church, New York, has seven churches under his care, eighteen clergymen, and a musical staff of over one hundred. Of these churches three are free, and a fourth practically free; and its grants to twenty other churches and to charitable institutions exceed \$100,000 a year.

A WRITER on "American Manners" in one of the English magazines, introduces into the narrative, the interview

that Miss Martineau had with a settler in an unfortunate part of the country. "Whose land was this that you bought?" "Mogg's." "What's the soil?" "Bogs." "What's the climate?" "Fogs." "What do you get to eat?" "Hogs." "What did you build your house of?" "Logs." "Have you any neighbors?" "Frogs."

THE late Rev. Dr. Muhlenberg said: "The man who finds no interest in those beyond his own family, will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish, will soon have a selfish congregation; the bishop who, by absorption in the work of his particular field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy."

THE ancient Hindoo faith has met with a severe shock. It is an article of faith with the Hindoos that the sacred city of Benares cannot be shaken by an earthquake, because it does not rest upon the earth at all, but upon the back of a tortoise. The earthquake which recently visited Hindostan gave Benares a good shaking up, and many rickety buildings came tumbling to the ground. Thereupon the Mohammedans laughed and the Hindoos were wroth, as the learned Brahmins openly derided the notion that the city could be disturbed. Hindooism itself has received a telling blow.

THE Bishop of London tells this on himself. While occupying the see of Exeter he came to one of the parish churches just before service. Being tired, he told the vicar he would not go into the chancel, but would take his place among the sailors in the congregation. The sailors had beautiful voices; the Bishop's singing is—well, is very unlike the choir of St. Paul's, but he joined heart and soul in the hymns. The tar next to him kept turning beseeching glances on the all-unconscious prelate. Finally, in sheer despair, he gave his dignified neighbor a nudge and whispered: "Say, you're out o' toon."

THE alumni of Trinity College, Hartford, having raised \$20,000 towards a \$30,000 gymnasium, Mr. Junius S. Morgan, the London banker, has notified the New York house of which his son, Mr. J. Pierpont Morgan, is the head, to pay the balance needed, and also to advance enough for an annex which can be used in winter, making the total gift at least \$20,000. Mr. Morgan is a native of Hartford, where, before going to London, he was an honored merchant, and heretofore he has been generously liberal to Trinity College and to other institutions and public objects in that city.

A DR. KENNITT, in the beginning of the eighteenth century, was distasteful to his parishioners on account of his advanced principles, and was regarded as a traitor to the cause of truth, and this feeling was shown in a most offensive way. A pulpit was erected in Whitechapel parish church, with figures of the twelve apostles carved upon it. Judas Iscariot was represented exactly like Dr. Kennitt, sitting in an elbow chair, and to make the likeness more complete, was actually portrayed with a black velvet patch over his eye, such as Dr. Kennitt always wore, owing to an accident he met with in his youth. The Bishop of London ordered that the odious caricature should be removed.

AFTER THE RESURRECTION.

BY F. T. G.

I would like to ask how many of the young readers of THE LIVING CHURCH can state the number and describe the appearances of our Lord after His resurrection? Let us look at the matter a little:

First, was his appearance to Mary Magdalene. Second, as we find in 1 Cor. xv:5,6, was to Cephas, or Peter. Third, to the two disciples at Emmaus. Fourth, to the ten disciples as they sat at meat together. Fifth, about a week afterward to the eleven, Thomas, who was absent before, now being with them. Sixth, to the disciples as they were sitting in their boats near the shore, having toiled all night and caught nothing; and then, at His command, they let down their nets once more and made a great haul. Seventh, was His appearance to more than five hundred brethren at once, among the mountains of Galilee. Eighth, was His appearance to James, mentioned in 1 Cor. xv:7. Ninth, the time when he appeared to His disciples and led them out as far as Bethany whence He ascended, and a cloud received Him out of their sight.

To these we may add His appearance to the martyr Stephen, who, when he was about to die, saw Jesus standing at the right hand of God; and also, Jesus' appearance to Saul of Tarsus, on his way to Damascus.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

XII.

While the Oneidas were thus improving in Christian civilization, dark clouds were gathering over the tribe. The people were threatened with utter ruin. With every year the lands of the Oneidas improved in value through their own labors. At the same time the adjoining country was filling up more closely with a white population. As a natural consequence of this state of things the greed of speculators increased. The usual unscrupulous cunning was employed to bring about the ends of these covetous men. They declared that the lasting improvement of an Indian tribe was impossible. They boldly asserted that missionary labors among them had been utter failures. The character of the Oneidas in particular was assailed at every point. Their improvement was denied; they were declared to be utterly incapable of all civilization, present or future. All efforts to better their social condition were held up to ridicule, scoffed at as a puerile absurdity, an insult to common sense. Any crime committed on the Reservation, was magnified ten-fold, and received a dark coloring. Strenuous efforts were made to excite the hatred of their white neighbors against the entire tribe. Their legal rights were ignored. They were declared to be utterly unworthy to hold the lands they had themselves purchased, lands the possession of which had been guaranteed to them by the National Government. Their fate was already decreed by these covetous men—they must be driven into the remote wilderness. To decree this removal was to condemn a whole tribe of more than partially civilized people to degradation, and to death. Deep was the anguish in the Oneida homes—those Christian homes—where with every month the plots of their enemies revealed themselves more clearly. Deep was the sympathy of their bishop, of their missionary.

It is a striking fact that at this very

period the hearts and hands of the people were occupied with the preparations for building a new church. Since placing themselves under the care of Bishop Hobart in 1816, the Oneidas had built three different churches, with their own means. St. Peter's church, a respectable wooden building consecrated by Bishop Hobart, on their old Reservation in New York; a temporary church of squared logs built with their own hands, as soon as they settled on the lands they had purchased in Wisconsin; and a respectable wooden church built under the direction of the Rev. Mr. Davis, in 1839, and named by the people Hobart church. This building had been enlarged and improved under the successive missionaries, Mr. Davis, Mr. Cadle, Mr. Haff, and Mr. Goodnough. It had now become much too small, and was also out of repair. The Oneidas resolved to build a substantial new church of stone, of good architectural design. They knew that it would require a long time to carry out their plan, but they set to work with manly courage and industry. Timber and stone were to be furnished from their own woods and quarries, by their own labors; all the work that they could do was to be cheerfully done by themselves; the finer parts of the building were to be finished by skilled workmen from abroad, paid by the Oneidas.

A little family of children had now gathered about Ellen Goodnough, but devoted mother as she was, her interest in the Oneidas continued warm and active as ever. Several of her children were carried to the font for baptism, by Indian godparents; one boy had two god-fathers, and a god-mother all Oneidas. The red people were very fond of the children at the Mission House; they gave them Indian names of their own, and received them into the tribe with the same absolute adoption as their ancestors had practiced in former ages. With the superior tribes of the race, adoption was no mere form, it was a strong reality.

With every month the dangers to the Oneidas were now increasing. There was a regular conspiracy to obtain possession of their lands, to drive them far into the wilderness. At the head of this conspiracy was the Indian agent at Green Bay, regularly appointed by the Government for the protection of the Indians. It is a disgraceful fact that in other cases the Indian Agents have betrayed their trust, and proved enemies rather than friends of the red men. The agent holding office at that date came on the Reservation and forbade the people to cut their own timber. He declared that the Government had resolved to remove them from the Reservation. He offered to purchase their land for \$2.50 an acre; land of the same character adjoining the Reservation, was at that very hour selling for \$12 an acre. He ordered them to sell their lands, in the name of the Government. He declared that if they would not give up their lands they would be driven off at the point of the bayonet. For each of these assertions and orders he had not a shadow of authority. The people in general were down-hearted, all but despairing. The chiefs were indignant. Great was also the indignation of the missionary; but it was necessary for him to act with the greatest caution lest he also should be driven from Oneida by the political cunning of the agent. The Church at large, seemed, at that date, to have forgotten the existence of the Oneida Mission, and knew nothing of their wrongs. The country scarcely gave a thought to their

responsibilities with regard to the race with whom they had made solemn treaties. That worldly men, the lower order of politicians, selfish speculators, reckless traders, with hearts hardened by the love of lucre, should seek to trample the very life out of the red man without one scruple of conscience, may not be surprising. Such a course is only consistent with that degrading devotion to the service of Mammon only too common in our day. In too many cases that devotion is fanatical, fierce, frenzied. But that the better class of our people, Christian men and women, should have been for so many years utterly indifferent to the fate of the race in our midst, seems incomprehensible. Thanks be to God the Church has now cast off her lethargy in this particular. With such leaders as Bishop Whipple, Bishop Hare, and Mr. Herbert Welsh, she has now aroused herself to the imperative duty of laboring earnestly for the Christian civilization of the Indian. And let us also thank God that during those long years of chilling neglect, of culpable apathy, some thirty years since, there were yet here and there, a few faithful men and women praying and working for the red men, in the midst of the general forgetfulness of duty. Foremost among the friends of the Indian, of that date, we reverently name Bishop Kemper, whose example and influence did so much to keep alive the feeble missionary action as regards the Indians. And foremost among those who shared their bishop's convictions the faithful missionaries at Oneida must be named with respect.

THE HOLY SCRIPTURES.

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

NO. VII.

HOW TO USE THEM.

"I do not know why it is, but I must confess that I do not like to read the Bible." So said a Christian woman not long since. It was a frank admission. Doubtless there are others who might say the same. Were they accustomed to "lay open their griefs," to their proper spiritual counsellors, they would confess the fact with feelings of sorrow. Just how and how far, they do not know—as no one can who does not practice sharp self-examination—but they do feel that the fact is against their Christian character.

The fault is a grave one. It is widespread and growing. It is a sign of a low state of personal religion; but it is not easy to correct it. It cannot, in these times, be done without a strength of Christian purpose, and a persistent use of the proper means of grace, hardly to be expected of the many. But how can we help the few who would be helped? Perhaps, in the first place, by showing them its causes, and in that way indicating the evils against which they must struggle, and the firmness which must mark the effort.

To begin with, the age itself is against it. This is not an age of deep religious conviction. It is not an age of such trials and distresses as drive the souls of men to God. Few persons betake themselves to God and His Word for guidance and comfort, before affliction makes them ice! their need. An age of prosperity and secular absorption is as hostile to the hearty study of the Bible as it is to fasting, meditation, self-examination, and prayer, to anything, indeed, that belongs to a devout life. If then, you allow yourself to drift with the age, as the multitude do, how

can you expect to love the study of the Bible?

Again, the religion of the age itself is unfavorable to a devout study of the Bible, and to any deep feeling of its worth. How can a religion of the fashionable church, the displayed music, a religion of an all-sufficient morality and culture, a religion of no sense of sin, and no concern for the higher welfare of the soul—how can such a religion draw one to the earnest study of a book which reasons with the soul about "righteousness, temperance, and judgment to come?" Instead of being of use, it is calculated to trouble the conscience. If, then, anyone is following such a religion and contenting himself with it, he cannot like to read the Bible; he will not find it easy to understand, or productive of comfort, if he does read it.

Still further, the current craze for amusements, so painfully involving many professedly Christian people in its whirl, is too poor a help to a "godly, righteous, and sober life," to make one love the Divine Word—help! it is a fatal hindrance. The sacred Psalmist again and again protests his love for the law of God. It was his meditation day and night. But how can a person who pursues the common round of fashionable gayety and worldly amusement attain any such feeling? If some of these mistaken souls would only, after one of these exhausting amusements, try to perform any religious exercise—reading a portion of Holy Scripture, or the Church service, or the office for family prayer, or some sufficient form for private devotion, and watch meanwhile the working of their thoughts, they would soon learn that worldly amusements are no soil for the growth of devout interest in the things of God; they would, or might, learn why the prayer of David was: "Turn away mine eyes from beholding vanity."

Nor is the current reading of the day, either in quantity or quality, any more helpful. Alas! for the poor souls whose constant intellectual pabulum is the daily paper, the trashy novel, the latest light-literature issue of the teeming press. What capacity, what taste, what time, even, can they expect to have for any such thoughtful reading of Holy Scripture? How much for even any sober perusal of secular works of a solid character? The direct tendency of all this current excess of light reading, is to make the taste trivial, the attention fickle, and the better purposes transitory and abortive. It is an intellectual dissipation, utterly at variance with religious thought and Scripture study. Drink deep, as many do, of its sparkling froth and its fiery ferment, and then turn to the cool but quiet stream which flows from that Word which is as a well of water springing up to everlasting life and see what taste you have left for its inner freshness and life!

But the hindrance to a taste and capacity for proper Bible reading are not all on the lighter, or more frivolous, side of life. Sometimes the wife and mother is so over-borne with her domestic cares, that good, faithful soul as she is—one of God's unrecognized angels of mercy in the heroic but unhonored field of common life—she who most of all needs her inmost nature to be refreshed, invigorated, inspired, by the Divine Word, seems to have no time, certainly no leisure, and but little remaining strength, for its study, or for any cultivation of her spiritual life. It is, doubtless, her mistake, that she does not command some opportunity; but

still her case is hard, and she, in the consequent dwarfing of her religious life, is deserving of profound sympathy. Christian men may, also, be so overwhelmed with business cares that they, too, encounter this obstacle, and suffer from giving way to it. But few, however, are without power, if their heart were really in it, to command some opportunity for the thoughtful reading of Holy Scripture. It is said of the Hon. Walter Hubbell, of Canandaigua—a man whose name was a synonym for Christian integrity, and whose appearance on a case was to the jury a sign of its righteousness—that it mattered not how severe was the pressure of business, or how late the hour of his release from it, or how great his fatigue at that hour, he never retired for the night without his season for reading the Bible and for devout communion with the Holy One, in meditation and prayer. The man who has energy enough to carry on a pressing business, has power to do likewise. Yet it is a fact that too much of this world-work does unfit men both for liking the study of the Bible, and for grasping its deeper and more spiritual lessons, when it is read.

In view of all this, is it not the first duty of those who have become aware of their deficiency in this important means of spiritual culture, to examine themselves as to whether it is in any degree due to these causes, and whether it is not in their power to do something to secure themselves from their untoward influence? The age—in other words, the world, the flesh and the devil—may be against them, but they should not forget, that the Lord on high is mightier than all these, and that He is ever on the side of those who humbly and heartily seek to learn of Him through His Word.

THE SHADOW OF THE CROSS.

BY AMELIA TRUESDELL.

I saw a peasant woman bent and old,
With dusty footsteps tread the broad highway,
A burden on her patient shoulders lay;
Her brow bore trace of sorrows manifold.
I saw where one—perhaps for sins untold—
Had raised a wayside cross of massive stone;
Beneath its shadow where a fountain shone
She rested on the cool and fragrant mould.
When heavy on me weighs life's load of care,
Till other touch were more than I could bear,
And o'er my soul there steals a solemn rest,
So sweet it could be none but heavenly guest,
Then know I that the Cross of Calvary's tree
Has cast its healing shade of peace on me.

THE CHURCH'S LACK OF CLERGY.

BY REV. WM. CHAUNCY LANGDON, D. D.

I. In a striking article upon the Church's "Statistics of the Century," in the *Church Review* for October last, the Rev. Dr. Hopkins shows us, *inter alia*, that while, during the period 1850 to 1880, the Church doubled the ratio of her membership to the whole population of the United States, yet her ministerial staff, whether of bishops or of clergy, little, if any, more than maintained its ratio. In other words, the ratio of the ministry to the membership of the Church, fell off, in that thirty years, nearly one-half, and the Church had in 1880, relatively to her pastoral work alone, but about one-half her former clerical force.

In the Epiphany statement of the Society for the Increase of the Ministry, we are told that, whereas the absolute number of Church communicants have, within the last twenty years very much more than doubled, the yearly average of candidates for orders and of actual ordinations has been marked by but a very trifling increase; and that now, omitting all consideration of the need of clergy for aggressive work, there lacks some 1,500 of a sufficient number of effective or working clergy to supply the organized parishes and missions already established.

These—if they be facts—and it does not appear that these statistics are called in question—are facts of most serious import.

Instead of such generalizations, let us consider a single illustration.

Of late, the proportion of young men entering the ministry is, in round numbers, about one a year for every 3,400 communicants. Now, there was, about thirty years ago, a certain parish reporting, probably, but little over one-tenth of that number of communicants; a parish too, which, take it as a whole, was by no means noted for self-devotion or spirituality, being largely made up of those who were exposed to more than the ordinary temptations of society. Nevertheless, from those who were, at one time, superintendent, teachers and Bible-class scholars of the Sunday school of that parish, no less than twelve young men entered the Church's ministry, besides one who went abroad as a lay medical missionary. This of course takes no account of the female teachers of that Sunday school. Of these twelve clergymen—three of whom became doctors in Divinity—nine yet survive. Not one has failed to be, in his place, a faithful, earnest, laborious minister of the Church.

Can the Church furnish such an instance in our own day?

And yet, as we have seen, even the parish work is far more than twice what it was then, to say nothing of the vast missionary field, home or foreign, where the need and the encouragement are both out of all proportion to what they were then.

If work is to be done, workmen must be had. If the work now in hand is not to be abandoned—much more, if the yet waste places of Zion are to be reclaimed and the Lord's vineyard brought to fruitfulness—laborers must be won to His vineyard. Where shall they be obtained and what shall be their hire?

Let us consider the parishes in which overwhelmingly the larger part of the ministry are engaged; and of which, as we have seen, some 1,500 are unprovided. Now what is the exact service for which the clergy are wanted in these? (Mark, the word used is *wanted*, not *needed*.) This is a question about which it is necessary to have a perfectly clear understanding. For, it will not do, in this connection, to quote the language of the ordination and institution offices. That language only shows what the Church expects of her clergy. It shows what, in the belief of the Church, our Lord Jesus Christ expects of those who minister in His name. It has not, necessarily, anything to do with either the wants or the expectations of our parishes. We must look elsewhere to learn the service for which far the larger proportion of our parishes, *primarily*, want clergy.

Beyond a doubt the need is—and the answer is deliberately given—for clergy to attract and to hold together, in a

common interest, a body of socially influential and at least well-to-do, if not rich persons, who will be able to build a church, and afterwards, to provide for all its current expenses, and to maintain their corporate life with efficiency and credit. It is, moreover, so to keep up, stimulate and direct the corporate activity and energies as well as the liberality of the parish, that it may bear and resist rivalry—whether from other denominations or from other neighboring parishes of the Church, and meet all the burdens involved in such a rivalry. The rector who can and who does do this is reckoned a successful rector. He is certain to be recognized as such, to be in demand and to rise. The rector who cannot or who does not do this is reckoned a failure. He is out of place in the Church's parochial ministry, although nothing of all these duties were so much as alluded to in his ordination examinations and charge.

No doubt, moral worth and ministerial fidelity enter, more or less, into any man's power to do all this. But it is only so far as this is necessary to such success in promoting the business prosperity of a parish, that this is a necessary part of ministerial qualifications for the service of our parishes. When this corporate life and vigor are once secured, or where they have been placed on an assured basis, then and there it often happens that a nobler, a far more spiritual, conception of the purpose of such a parish and of the work of a minister of Christ, comes to the front and becomes dominant. But wherever these have not been so assured, and, in a large proportion of parishes, even when such interests are perfectly safe, the service expected of the rector is primarily, to attract and to hold together as many rich or well-to-do people as possible. Few persons, who have a large acquaintance with the Church, will dispute this.

So far then as such is the nature of the service for which our parishes want more clergy, we must admit that, however respectable and even socially important in its way, it is nevertheless essentially a secular service. It is a business which is proposed to our young men; and one for which educated and even cultivated gentlemen are, of course especially wanted.

Now—as a business—does it pay? There is, of course, another way of looking at this; but let us look upon it in this way first. As a business, does it pay?

Here and there, there is a clergyman of exceptional executive or of popular pulpit abilities, who has been discovered, has been appreciated, and has, at length, been called to some parish both able and willing to secure and to reward such talents by a large salary; but even of these there are very few indeed who might not have employed those talents far more profitably in some avowedly secular career. The popular preacher who receives, possibly, from \$5,000 to \$8,000 a year, might have earned \$20,000 to \$30,000 with less wear and tear, at the bar. The able rector of a great Church corporation might have commanded double or thrice his present salary as president of a manufactory, railroad, or bank. For the most part, it is perfectly safe to say that there is no prospect for one out of ten young men—certainly not for one of education, ability and character, to earn, in the ministry, one-half of the income that would be in his power in some professedly secular occupation. Whether he have the genius and capac-

ity of a statesman, or be fit only for a fair mechanic, in either case there is no pecuniary inducement to enter the ministry as a business. Do the laity realize that the average of clerical incomes are below the average incomes of good mechanics? or, leaving the city parishes out of the count, less than the pay of day laborers?

A colored man, who earned his living during the week as a coal heaver, being, on Sundays, sexton of a little Episcopal church, once asked the rector, an educated gentleman, who before entering the ministry was earning some thousands of dollars a year: "Massa—what does dey gib you for preaching here?" The rector named his salary—the salary upon which he was expected and required to support his family and to appear himself as a gentleman. The negro opened his eyes. "Is dat all?" he exclaimed. "Why, I makes more dan dat loading coal! But," he added, reflectively, "I spose it's all right; for loading coal is a heap harder work dan preaching."

Needless it is to dwell here also upon the fact—the Church's shame—that there is no provision for the support of those whom she has withdrawn from "all worldly cares and studies," in periods of sickness or exhaustion from overwork or anxiety—in such times to save them from debt; nor, in old age and infirmity, is there any provision to save them from poverty and want.

No! The ministry of the Episcopal Church, considered as a business, certainly does not pay. And therefore, if it be for such service that the Church wants young men; and young men too of education, of cultivated parentage and training, of ability and of character—our parishes must make up their minds to devise and adopt some financial system which will produce very much more money, and to pay salaries which will command men of that stamp; and which will justify them in giving up, for that service, the prospect—it may even be the actual fruition—of secular business;—incomes which will enable them to give to their children the education and the advantages which they have themselves enjoyed; and which will put it in their power to make some provision for sickness and old age.

APPELLATE COURTS.

BY THE BISHOP OF SPRINGFIELD.

It is not unsafe to say that our disciplinary code is among the worst, if not the very worst, which is to be found existing in Christendom. It is so defective, so capable of being abused to defeat rather than secure justice, that the conviction even of bad men carries with it very little moral weight, and the innocent may without difficulty become the victims of persecution and be hounded to death, as was the poor friendless monk by the excited, exasperated populace.

No change of venue is allowed by our canons. A locality may be mad with prejudice and hate so that cool heads are turned and generous hearts are steeled, still there and only there in the diocese the trial must be held. The alleged rabid dog must be flung into the midst of the infuriated populace, who have pronounced him mad, and they must judge him. Alas! the court and jury are mad and the dog must die. This is a foregone conclusion. But then there might still be relief if provision were made for an appeal, but there is none, save only at the option of the bishop, who may, if he sees fit, grant a new trial. The power is entirely in

his hands. This is a great and most flagrant wrong, both to the bishop and the accused. Let us look for a moment at both sides, taking the latter first.

As regards the accused, why should a priest or deacon be denied by his mother, the Church, I will not say privileges, but rights, which are secured to the worst criminal by the State? The murderer, whose crime has been so atrocious that he is in danger of being lynched in the neighborhood where the deed was done, is sheltered by the protecting arm of the law and carried off to another region, where unprejudiced and dispassionate men may give him a fair trial. But not so the unhappy priest or deacon who is accused. The Church surrenders him to the tender mercies of the excited multitude, who bring the charges and who fill the atmosphere which the court must breathe with the madness of their passionate denunciation, and consequently the jury and judges cannot escape the effect of the temperature raised to fever heat.

On the side of the bishop it is very unfair to lodge the sole power of granting a rehearing in him. One would suppose, indeed, if the bishop were keenly alive to his consecration vow he would never err on the side of severity, and that the case of any brother clergyman would be safe in his hands. Alas! bishops are but men and are liable to the temptations which are common to men. Nay, they are exposed by their very position to temptations peculiar to themselves. There is much in a bishop's surrounding which is calculated, unless he is on his guard, to develop within himself assertion, and in a measure, however much he may oppose the dogma, when labelled, "papal infallibility," to accept it, perhaps unconsciously to himself, when it stealthily presents itself inscribed with his own name. In any case where a bishop is known to be opposed to a man from any cause, and that man is brought to trial, the bishop obviously ought not in any way to have anything to do with his case. His influence, though he may studiously and scrupulously keep himself as far as possible out of sight and mind, will and must be felt by his presbyters, who form the court. There is a bias all along the line to please the bishop. An aged presbyter told the writer that on an occasion, when an ecclesiastical trial was about to commence, the inquiry was whispered around among the judges; "What does the bishop wish us to do?" Again the bishop, like parents, is apt to hear before all others the troubles of the family. If there are any scandals afloat his ears catch them; and anonymous communications supplement what personal informers leave out. Months in advance of a man's presentation and trial before the bishop's own presbyters, the bishop is, he must be, since he cannot avoid it, the recipient of a great deal of gossip and testimony touching the case, which cannot fail to make an impression of some kind upon his mind. He is not, therefore, on this account, in a fit condition to act as a sole and quasi appellate judge and be virtually the court of last resort.

Once more, popular opinion and clamor influence bishops, as they do other men, and in some respects the temptation to covet and court popularity is stronger with them, and on unselfish grounds, than it is with ordinary men. Bishops are, for the most part, dependent upon the laity for the means to carry on their work; and the laity usually give not from principle, but from im-

pulse and preference. Hence a bishop who caters to popular taste and prejudice will be more likely to be the recipient of gifts and offerings than he who pursues the line of duty as he conscientiously sees it without regard to what people think or people say. There are few ecclesiastical trials which are not the subjects of popular interest in themselves, or which do not involve principles which enlist popular favor or prejudice on the one side or the other. Hence it is to be feared that in these trials the case is rarely decided on its merits, in the first instance, and when the bishop comes to review the testimony, if a rehearing is requested, he is the victim of influences which seriously interfere with that calm, dispassionate, judgment which can alone secure justice. The bishop is not exposed to these influences because he is a bishop, but because he is a man, and the degree to which he yields to them depends upon what sort of a man he is, and how far he stirs up and increases by devotion and a holy life the grace which was given him by the laying on of hands in consecration. The orders of the sacred ministry represent the three offices of Christ—the diaconate, the teaching or prophetic office; the presbyterate, the priestly or sacrificial office; and the episcopate, the kingly and judicial office. The bishop should see to it with scrupulous care that in his exercise of his office he copies, as far as human infirmity will permit, the characteristics of His administration of justice, which God reveals in His holy Word for His servant's imitation. Two things above all others God repeats and insists upon: first, that He sits on the throne judging right, and secondly, that He is no respecter of persons. It is to the credit of our episcopate that in the very delicate and difficult position which they occupy and in the midst of so many and conflicting interests among which they are compelled to move and act, its members have won for themselves, almost without exception, so high a place in the confidence and esteem of all classes of society.

We are pleading, however, that bishops are but men, and Church courts and Church trials ought to be as jealously guarded against the intrusion of the human elements of prejudice and passion, which pervert justice, as are those of the State. Hence the bishop's relation to a trial ought to be very scrupulously considered and protected in the canons in order that he may be no more exposed to the shadow of a suspicion that he is personally interested in a case than is a lay judge by the wise provision of our laws and the still sterner and more salutary demands of professional etiquette.

It would be easy for us to illustrate and prove the truth of all we have stated from the melancholy records of the past. Almost every ecclesiastical trial has proved to be a wretched miscarriage of justice and been the prolific source of evil to bishop, clergy and people. But it is needless. Cases are too painfully near us in our experience, and present to our thoughts, to require mention. The evil which we deplore arises largely from our vicious judicial and disciplinary system. Let us address ourselves vigorously and persistently to its reform. Let us recast and reform our canons on this subject and provide for a change of venue; for an appellate court; for an amended course of procedure throughout; for assessors learned in the law. Let us relieve our bishops from the distressing position into which they are forced, and bring in, when propriety suggests, others; free from all suspicion of bias or prejudice, to act in their place. Let us, with one mind and heart, bishops, clergy and people, labor with all our might to secure for our Church a system of canon law which will provide, as far as practicable, that justice shall be done though the heavens fall.

HINTS FOR HOUSEWIVES.

It may not be generally known that if the saucepan in which milk is to be boiled be first moistened with water, it will prevent the milk from burning.

A GOOD way to serve cold meat is to chop it fine, and add to it a bunch of finely chopped celery, and one tablespoonful of home-made mustard, one tablespoonful of melted butter, one teaspoonful of salt, half a teaspoonful of pepper, two hard boiled eggs rubbed fine with a spoon, and lastly add half a cup of good vinegar.

CORN FRITTERS.—One coffee cup of canned corn, one of sweet milk, two eggs—whites and yolks beaten separately, two tablespoonsful or more of flour and a little salt. Drop with a spoon into boiling lard. The flour to be added is a variable quantity and can be determined only by experiment. These fritters taste like fried oysters. Serve with or without sauce.

FUR cloaks and fur-lined garments may be successfully preserved from moths by the following method: Lay the garment on a table and comb it carefully all over with a fine-toothed comb. If there be any moth eggs in it this will certainly discover them. Then brush it thoroughly, fold and tie up tightly in a bag of firm unbleached muslin and lay it away in a chest with insect powder scattered through it. Muffs, etc., may be combed in like manner, and put in a muff-box with paper pasted around the lap of the cover over the box.

CREAMED CHICKEN.—One cup and a-half of unskimmed milk, one tablespoonful of cornstarch, one tablespoonful of butter rubbed into the cornstarch, half teaspoonful of minced onion, half teaspoonful of minced parsley, a pinch of soda stirred into the milk, salt and pepper to taste, remnants of cold roast, boiled, or broiled, chicken, jointed, or cut into neat pieces. Heat the milk to scalding in a double boiler, and pour a little upon the cornstarch and butter. Return to the fire, stir until it thickens, and add the seasoning. Drop the pieces of chicken into the sauce, and let simmer five or ten minutes. Pour over rounds of fried bread, garnish with sprays of parsley, and serve very hot.

KNIT WAVE PATTERN.—This makes a suitable border for shawls, counterpanes, petticoats, etc. Cast on any number of stitches divisible by twelve and two extra stitches for the end.

1st row: P 2, o, k 3, n, (twist), n, k 3, o, repeat. End the row with p 2.

2d and each alternate row: Knit the purled and purl the knitted, stitches of the previous row.

3d row: P 2, k 1, o, k 2, n, (twist), n, k 2, o, k 1; repeat. End with p 2.

5th row: P 2, k 2, o, k 1, n, (twist), n, k 1, o, k 2; repeat. End the row with p 2.

7th row: P 2, k 3, o, n, (twist), n, o, k 3; repeat. End with p 2.

8th row: Like second; repeat from the first row.

A neat picot crochet edge may be worked along the bottom of this border, thus: 1 DC in first stitch in depth of scallop; 4 ch, 1 DC in the first chain (forming a picot), 1 DC in next stitch of scallop; *4 ch, 1 DC in first chain, miss 1 stitch, 1 DC in the next; repeat from * four times more; then repeat from beginning.

AN odd device for a wall-pocket for letters is made of a couple of wooden plates, such as grocers send butter out on. Select nice, smooth ones. The one intended for the outside is sawed in the shape of a crescent moon. Paint them a light blue or paste light-blue satin on them: sketch a few weeds on the whole one and paint them in dark brown; join the plates with the concave sides together; paste a narrow strip of muslin over the edges. The frame is made of a square of wood, with an opening sawed in it to fit the plate; cover it with dark red velvet by drawing it smoothly over the front and gluing it down on the back; fasten the plate on the back of it over the opening by tacking strips of muslin from side to side over the plate: several strips put on in this manner will keep it firmly in place: cover the back with muslin, put screw-eyes in near the top, and hang it so the wire is not visible. Glue fluffy bits of white cotton on the tops of the weeds around the centre and on the top of the frame. White paint can be used instead of cotton, but the cotton will be found more effective.

JESUS HATH RISEN!

BY L. D. COLLINS.

Jesus hath risen, death could not hold Him,
The powers of Satan no longer enfold Him,
From the grave's darkness, He burst to the light,

Shineth our glorious Sun, strong in His
might,
Satan and sin, and death, yield up the strife,
Conquered and smitten, by the Prince of
Life.

[Chorus].—Alleluia! Alleluia!
Jesus hath risen: death could not hold Him.

Wake, Easter flowers, oh! wake from your
sleep,
From the hard frozen earth so gloomy, out-
leap,

From darkness come forth, burst through
the cold sod,
To the light that can quicken, the sunlight
of God.

Jesus hath risen: haste ye to rise,
And breathe out your incense to Him in
the skies!

[Chorus].—Alleluia! Alleluia!
Jesus' hath risen: death could not hold Him.

Pour out a glad carol, O birds of the skies!
All nature awakens, for Jesus doth rise!
Winter is fled, the woodland grows green,
Storm and tempest are past: rushing waters
are seen;

Icy fetters are broken. Sing, sing to our
Lord,

From each tiny throat let sweet thanks be
poured.

[Chorus].—Alleluia! Alleluia!
Jesus hath risen: death could not hold Him.

Wake, Christian heart, O wake from thy sin,
Rise out of thy darkness, blossom out in
thy spring,

Look to Jesus the Victor, look to Jesus thy
Sun,

Let Him warm thee to life, e'er the conflict
be done.

Wake, slothful soul! and gird on thy sword,
Vanquish thy foes, in the strength of thy
Lord.

[Chorus].—Alleluia! Alleluia!
Jesus hath risen: death could not hold Him.

OPINIONS OF THE PRESS.

The Pacific Churchman.

"EPISCOPAL."—"Episcopal services," says a paragraph in *The Churchman*, (N. Y.), "were held in Boston as early as 1686." etc. Now that is not true. There was no bishop in Boston at that time, and none but a bishop can hold "episcopal service." Episcopal service is a service by a bishop, and properly pertaining especially to his office as bishop. That is, a Confirmation or Ordination is an "episcopal service." Of course what was meant in the paragraph quoted was a service of the English Episcopal Church according to the Prayer Book. And our object is only to call attention to this wrong use of a term. Episcopal means having, or pertaining to, or performed by a bishop. The Church is episcopal because it has bishops. And certain services and offices of the Church are episcopal because they belong peculiarly to the power and work of a bishop.

The Interior.

EVOLUTION.—We are constantly obtaining important new light on the subject of evolution. Professor Cope, in *The Popular Science Monthly* for September, proves that man and the hoofed animals descended from a common ancestor, the Condylarthra. That is as far back as he is able to trace the genealogy—but thinks that the pedigree of the Condylarthra will hereafter be discovered. We do not wish to interrupt the professor in the midst of his lesson, but we are dying of curiosity to know how that part of the work was done which makes Professor Cope's knee bend forward, while the knee of his brother, the ass, bends backward. On which of the two animals was the leg twisted around? It must be said that it was uncommonly fortunate for the quadruped, or for the professor, that the operation was made complete. Just imagine how curious it would be if it had only been half done—and one of the professor's legs had bent out before and the other had bent out behind!

The N. Y. Evening Post.

EXIT POWDERLY.—Mr. Powderly, in his last communication to Jay Gould, has put himself out of the pale of intelligent discussion and into the company of wind-bags and common scolds, where Martin Irons has hitherto held the platform. Mr. Powderly's former communications had entitled him to respectful consideration, because they were based upon principles and had a certain logical sequence. They accordingly enlisted the sympathy of fair-minded men who thought they perceived in Mr. Powderly a man holding a position of great responsibility and great difficulty, trying to minimize the consequences of a very serious blunder committed by misguided men belonging to the order of which he is the head. For a few days Mr. Powderly held a unique position before the country, as one who could get a hearing from both sides in a controversy of national import and could use the language of reason to both. How he has forfeited this strong position the merest glance at his letter to Gould will show. It did not need Gould's crushing reply to expose him as a blatherskite and an untruthful witness to the facts preceding the present correspondence between them.

Episcopal Recorder.

THE LABOR QUESTION.—There seems to be one thing entirely lost sight of by those who speak of themselves as laboring men, and that is that with very few exceptions, all men labor in this country. There are but very few who do not earn their bread by the sweat of their brow. That one man's labor should be worth more than that of another will not be questioned by any intelligent member of a trade's union, indeed it is a point which the skilled laborer is very prompt to recognize and insist upon. To propose to pay for all labor at the same rate would be greeted with derision by the laboring classes, yet they do not hesitate to boldly maintain that employers shall make no discrimination on account of efficiency.

The spirit which is dictating the strikes throughout the country, is narrow and arbitrary in the extreme. It utterly fails to consider the rights of other classes, and exhibits the most bitter and pernicious evils of a monopoly. The harm that is being done by the existing sentiment which prevail so extensively can hardly be exaggerated. The spirit which is abroad is a most dangerous one, and one which will inevitably bring sorrow and suffering to those who yield to its persuasions.

The Churchman.

LABOR TROUBLES.—Men's thoughts were riveted last week upon the strike which paralyzed commerce in the Southwest. Eight or ten thousand men, at the command of one, stopped work upon a great railroad, and this, in turn, threw into idleness a much larger number of workmen in factories, which depended for their support upon the operations of the railroad. It seemed, day by day, as if great violence and disorder would be the immediate result, and that whether, in the end, the railway company or the employes should maintain their position, the event would be only another disaster to the country. But, as we write, it seems as if it was actually a lifting of the country, in both its commerce and its social condition, to a higher plane. We do not mean that the strike itself was so much the cause of this, as that it brought into prominence the power and the conservatism and the sagaciousness of the men who, in the course of a decade of years, have come to be the guides and rulers of wagemen. If Mr. Powderly and his immediate associates do not lose their heads, if they have sufficient strength of character not to allow themselves to be carried away with their success, if they can accomplish what they are endeavoring—the instructing and educating and lifting-up of their fellow-workmen—then we say, decidedly, that they are making and marking an epoch in the history of this country. If they succeed, they make a new argument in favor of republican institutions; if they can control themselves and their fellow-workmen, they will make an extraordinary step forward in the progress of the social development of the human race.

A WELL-KNOWN literateur and humorist modestly says that his chief literary acquirements are the books he has borrowed and never returned.

It will afford sweeter happiness in the hour of death to have wiped away one tear from the cheek of sorrow than to have ruled an empire, to have conquered millions, or enslaved the world.

A Useful Life Prolonged.—To a reporter of the press, who called on Mr. T. S. Arthur, at his residence in Philadelphia, in order to interview him in regard to some published statements over his name strongly commending Compound Oxygen, that gentleman said:

"Previous to the year 1870 my health had been very poor. For years I had been steadily losing ground in consequence of the constant physical and nervous strain resulting from over-work. I became so exhausted that my family and friends were very anxious about me. Only a few of the most hopeful thought I could live for any considerable time. I was forced to abandon all earnest literary work, and I regarded my career in authorship at an end.

"About this time my attention was attracted to Compound Oxygen as then administered by Dr. Starkey. I had heard of wonderful cures wrought by its agency—so wonderful, indeed, that had I not known the Doctor personally, and had great confidence in him, I should have been very skeptical on the subject. I tried the Oxygen Treatment, first as an experiment. That it would do for me what it has I had not dared hope.

"Its effect was not that of a stimulant, but of an almost imperceptible vitalizer of the whole system. Soon I began to have a sense of such physical comfort as I had not known for years. My strength was gradually returning. This slowly but steadily increased. In a few months I was able to resume my pen, and within six months after doing so I completed one of my largest and most earnestly written books, and this without any return of the old feeling of exhaustion. For more than seven years after this I applied myself closely to literary work, doing, as I believe, the best work of my life.

"Nor was it only in the strength and vitality that I gained by the use of Compound Oxygen. For twenty years I had suffered with frequent paroxysms of nervous headache. They were very severe, lasting usually six or seven hours. In a year after I commenced the Compound Oxygen Treatment these were almost entirely gone. It is now over ten years since I had such an attack of nervous headache. I was, moreover, liable to take cold, and I had frequent attacks of influenza, which always left with me a troublesome cough. It is very rarely that I now take cold. When I do so I at once resort to Compound Oxygen, which invariably breaks up the cold in from one to three days.

"I am now seventy-five years of age, and am able to do from three to four hours literary work every day, without exhausting my strength. And for this ability I am indebted to Compound Oxygen."

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of diseases, will be sent free. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia.

LUNDBORG'S PERFUMES.

Lundborg's Perfume, Edenia.
Lundborg's Perfume, Maréchal Niel Rose.
Lundborg's Perfume, Alpine Violet.
Lundborg's Perfume, Lily of the Valley.

LUNDBORG'S RHENISH COLOGNE.

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

CANFIELD

DRESS SHIELDS Seamless, elastic, reliably waterproof, absorbent, soft as kid, odorless, easily fitted to the dress, do not wrinkle, chafe or rip, and can be washed. Price, No. 2, per mail, 25c.

STOCKING SUPPORTERS with waist-band and loop on each side, adjusting itself to every movement of the wearer, are easily attached and warranted not to tear the stocking. Other supporters, by drawing from one point cause pains in hips, sides and back. Valuable for females of all ages. Made in four sizes. Price, per mail, 36 cents.

DIAPERS Water-proof, warm, soft, easily washed, an absorbent, covered on both sides with stockinet and having a waistband and gathering-string, adjust themselves to the size and motion of the body. Made in four sizes. Price, per mail, 75c.

BUSTLE Folds sitting or lying down, or leaning back against chair or sofa, and resumes its proper position upon rising. Can be altered by an adjustable cord, to suit the style and size of wearer. It is light, easy to wear, never gets out of order, and is of the correct Parisian shape. Price, per mail, 50 cents.

SKELETON SKIRT BAND Invaluable for stout or short-waisted ladies; enabling them to wear, below the hips, all pleats, gathers, yokes and bands. For measurements, pass the tape-line straight around body as low as possible when seated. Price, per mail, \$1.00.

These goods are all patented, and will give entire satisfaction or money refunded. For sale by all Leading Dry Goods Houses.
CANFIELD RUBBER CO., Bridgeport, Conn.



Hood's Sarsaparilla

100 Doses, One Dollar.

Vigor and Vitality

Are quickly given to every part of the body by Hood's Sarsaparilla. The blood is purified, enriched, and vitalized, and carries health instead of disease to every organ. The stomach is toned and strengthened, the appetite restored. The kidneys and liver are roused and invigorated. The brain is refreshed, the mind made clear and ready for work. The whole system is built up and rejuvenated by this peculiar medicine.

"I was in bad condition with fainting spells and general debility. I was run down, ate hardly anything, and hardly dared go out on the street alone for fear of having a fainting spell. Hood's Sarsaparilla has done me a wonderful amount of good, as I am now in good health again. My appetite has been good ever since taking the medicine, and I can eat a square meal with relish." MRS. M. LIE CUTTER, 119 Eleventh St., Covington, O.

Hood's Sarsaparilla

Sold by druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

That Tired Feeling

Which affects nearly every one at this season is entirely overcome by Hood's Sarsaparilla, which has the peculiar merit of building up and strengthening the system while it eradicates disease.

"I have been in poor health several years, suffering from indigestion, restlessness in the night, and in the morning I would get up with a very tired feeling. After taking only a part of the first bottle of Hood's Sarsaparilla I could rest well all night and feel refreshed when I woke up, I must say that Hood's Sarsaparilla is all it is recommended to be." MRS. H. D. WINANS, 210 East Mason Street, Jackson, Mich.

Now is the Time

To take Hood's Sarsaparilla, the popular spring medicine and blood purifier. Why? Because the body is now more susceptible to the beneficial effects of this peculiar medicine than at any other season.

Because the impurities in the blood should be expelled and that tired feeling overcome before the additionally debilitating effects of warm weather are felt.

Because the thousands of people who have tried it pronounced Hood's Sarsaparilla the very best medicine to take in the spring.

Because delays are dangerous. A dollar spent for this peculiar medicine now may prevent illness which will be expensive and hard to bear.

Because, as now is the time when you may derive the greatest good, it is certainly economy to take Hood's Sarsaparilla now.

Do Not be Imposed Upon.

The great and increasing popularity of Hood's Sarsaparilla has led some unprincipled men to use it as a bait to draw customers to their stores, and then by unfair representations endeavor to sell other kinds. It is unnecessary for us to caution those who have tried Hood's Sarsaparilla and know its peculiar merit. But to those who have never taken it we say, Don't be imposed upon. Insist upon having Hood's Sarsaparilla and no other. The men who claim that their preparations are "as good as Hood's" by so doing admit that Hood's is the standard, and possesses peculiar merit which they try in vain to reach.

Immense Amount of Good.

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished, and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to add my recommendation." GEORGE A. PAGE, Watertown, Mass.

New Life and Energy.

"Hood's Sarsaparilla has done me a very great deal of good. It has built up my general health, given me a regular appetite, and made me full of new life and energy. The sores on my face with which I have suffered many years are also much better." MARY ATKINSON, Summerfield, Pa.

Hood's Sarsaparilla,

Sold by druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Poverty and Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed *anemia* in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. It is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c., and \$1.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, In Pulmonary Affections and Scrofulous Diseases.

DR. IRA M. LANG, New York, says: "I have prescribed Scott's Emulsion and used it in my family and am greatly pleased with it. Have found it very serviceable in Scrofulous diseases and Pulmonary affections."

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

"You will never make any mistake, if you use N. K. Brown's Ess. Jamaica Ginger for cholera."—Sun.

ATTENTION is called to the advertisement of Yeoman's Patent Supreme Sofa Beds and Lounges in this issue. They are the most beautiful as well as the most durable of any bed of its class, and are fit to adorn any parlor as a sofa or lounge. My prices are within the reach of all, and before buying it will be to your interest to write or to call on E. Yeoman, 274 & 276 Wabash Ave., Chicago, Ill.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co. in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

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.

THE RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled.
MORSE BROS., Prop'rs, Canton, Mass.

BOOK AGENTS WANTED for PLATFORM ECHOES

or LIVING TRUTHS FOR HEAD AND HEART,
By John B. Gough.
His last and crowning life work, brim full of thrilling interest, humor and pathos. Bright, pure, and good, full of "laughter and tears," it sells at right to all. To it is added the Life and Death of Mr. Gough, by Rev. LYMAN ABBOTT. 1000 Agents Wanted,—Men and Women. \$100 to \$200 a month made. Distance no hindrance as we give Extra Terms and Pay Freights. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

BABY'S BIRTHDAY.

A Beautiful Imported Birthday Card sent to any baby whose mother will send us the names of two or more other babies, and their parents' addresses. Also a handsome Diamond Dye Sample Card to the mother and much valuable information. Wells, Richardson & Co., Burlington, Vt.

A FREE SAMPLE.
To introduce the great household remedy, Gordon's King of Pain, into every family, I will send a sample free to anyone sending address. Agents wanted. Address E. G. Richards, sole proprietor, Toledo, Ohio.

FLORIDA HOME FOR 50c.

A Warranty Deed for a 25x102 feet Building Lot at St. Andrews Bay, Fla., will be sent by prepaid mail to any one who, within 30 days, remits 50c., (40c. to pay legal fee for executing Deed by Notary Public, and 10c. postage. Write name in full, so that Deed will be correct. No more than 5 Deeds for \$2.20 to any one family. This great offer is for the purpose of starting a Local Colony in your community. We pay all taxes for two years. Lots are selling at the Bay for from \$25 to \$300. Illustrated Pamphlets sent with Deed. Address St. Andrews Bay Railroad & Land Co., 227 Main St., Cincinnati, O., Pensacola, Fla., or St. Andrews Bay, Fla. Deed can be executed more promptly if you address Cincinnati office. Postage stamps not accepted. Notary Fee must be paid in cash. Remit postal note or registered letter.

30 DAYS' TRIAL

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 20th, 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. 3." DR. CLARK ELECTRIC CO., 189 & 201 Clark St., Chicago, Ill.

NATURE'S Sanitary Science

CURE FOR CONSTIPATION,
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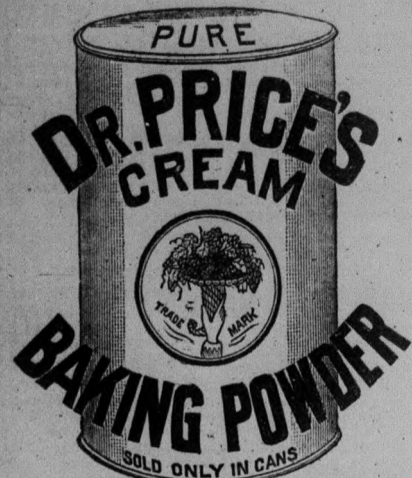
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