

The Living Church.

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

Vol. V. No. 26.

CHICAGO, SATURDAY, APRIL 28, 1883.

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Diocesan Conventions

Mississippi.

The Fifty-Sixth Annual Council of the Diocese of Mississippi assembled in Grace Church, Canton, on Wednesday, April 11th, 1883. It was opened with the usual services, the Rt. Rev. the Assistant Bishop being the Celebrant at the Eucharist. The sermon was preached by the Rt. Rev. William F. Adams, D.D., from the text, "and He calleth His own sheep by name, and leadeth them out." First describing the dependent nature of sheep, and the loving care and watchfulness of a good shepherd, he then applied this to the relations that exist between Christ and the sheep of His fold. Dwelling on the text in its application to the ministerial calling, the Bishop alluded to the modern idea that pastoral or social visiting was unnecessary in view of the duties performed at the altar, in the pulpit, and among the poor and sick. But while all these duties are essentially necessary, the preacher insisted that it was quite as essential for the Priest to be also the Pastor, calling his own sheep by name, and able to lead them out of the difficulties and trials that are peculiar to each person of his flock. It was a sermon to comfort and help those who attempt faithfully to follow in the footsteps of the Great Shepherd of the sheep.

The council was called to order after service, by the very venerable Bishop of the diocese, who was too feeble to be present at the service, and only occupied the chair until the council was organized. At the afternoon session, the Assistant Bishop read his report of the few visitations he had made during the brief time intervening between his consecration and the council. His address embraced some practical suggestions concerning the establishment of a Diocesan Board of Missions; the subject of Church schools; the beginning of an endowment fund for the support of the Episcopate; and the Diocesan organ, the *Church News*.

The diocesan officers and committees elected, were principally as follows: Standing Committee, Rev. Henry Sansom, D.D.; Rev. Alex. Marks; Rev. Geo. C. Harris, S. T. D., and Messrs. Geo. W. Howard, P. P. Baily. Delegates to the General Convention: Revs. Henry Sansom, D.D.; Alex. Marks, Wm. Munford, and Nowell Logan; and the Messrs. P. P. Baily, E. D. Farrar, H. F. Simroll, and M. F. Smith. The Alternate Delegates are Revs. Geo. C. Harris, S. T. D.; M. M. Moore; J. T. Pickett, and E. Hamvasy; and Messrs. G. D. Sidway, J. S. Johnston, John Bowie, and A. B. Pitman.

The council of Louisiana being in session at the same time, fraternal greetings were sent by telegraph.

The Assistant Bishop was appointed to preach at the night service, but Grace Church being a small building, the citizens requested that the service be held in the Odd Fellows' Hall, which was done, and a very large congregation assembled to listen to a forcible sermon from the eminent preacher. Thursday morning the Council assembled at the appointed hour, and was engaged in the transaction of its business, when the aged and feeble Bishop entered the chancel in his robes, and leaning on the arm of one of his Priests. At his appearance the Assistant Bishop and members of the Council instantly and spontaneously rose to their feet, and remained standing until Bishop Green took his seat. He began to read his address, but had not read far before he was compelled to call upon Dr. Sansom to finish the reading. The committee appointed to consider ways and means

for beginning an Endowment Fund, made a very favorable report, and it is hoped that the plan suggested will result in accomplishing this desirable end. At the night services on Thursday, Bishop Thompson addressed the clergy and laity of the Council upon the work, needs, and prospects of the diocese. His address was entirely extempore, and by special request and resolution, he will commit his words to writing, for publication and distribution through the diocese.

The council concluded its services Thursday night, being the first time, possibly, that its sitting was limited to two days. It must be confessed that things were hurried a little—perhaps the future will show too much so, and that some canons were hastily amended and repealed.

The Council adjourned to meet at Columbus, May 7th, 1884.

From Canton, Bishop Thompson accompanies Bishop Green to his home at Sewanee, and then returns to the diocese to make a few visits to principal points.

Arkansas.

The Eleventh Annual Council met in St. John's Church, Camden, on the 7th inst., and held a very interesting session, adjourning on the night of the 8th inst., to meet in St. Paul's Church, Fayetteville, the second Friday after Easter, 1884.

The report of the Committee on the state of the Church, showed a marked improvement in the progress of the Church for the past year. The statistics exhibited an increase of double the number of added communicants reported to the 10th Annual Council, and likewise gave an equal increase in Baptisms.

The Committee on Constitutions and Canons reported some changes in the laws affecting parish representation, and election of vestries.

On Sunday morning, the Rev. E. C. Alcorn, late of the Diocese of Fond du Lac, was admitted to the sacred Order of Priests by the Rt. Rev. Henry N. Pierce, D. D. LL. D., Bishop of Arkansas; the Rev. T. O. Tupper preaching the sermon, and the Rev. I. O. Adams presenting the candidate. The priests present, nine in number united in the Laying on of Hands.

The following officers were elected for the present conventional year:

Secretary—Rev. T. C. Tupper.
Assistant Secretary—Mr. William C. Stevens (son of Bishop Stevens), Little Rock.
Treasurer—Mr. Logan H. Roots, Little Rock.
Registrar—Rev. W. C. Stout, Morilton.
Chancellor—Wm. J. Whipple, Little Rock.
Trustees of the University of the South—Rev. I. O. Adams, Messrs. N. L. Bell and L. H. Roots.

Trustee G. T. S.—Rev. Wm. B. Burrows.
Standing Committee—Rev. T. C. Tupper, Little Rock, President; Revs. W. C. Stout and I. O. Adams, Messrs. M. L. Bell and P. K. Roots.

Deputies to General Convention—Clerical—Rev. Messrs. Tupper, Vaulx, Stout, Adams, Lay—Hon. Jno. J. Horner, Messrs. Wm. C. Stevens, R. V. McCracken, and Albert Wassell.

Texas.

We are now enabled to supplement the short account of the meeting of the Council given last week. In his annual address the Bishop paid a glowing tribute to the memory of Dr. Pusey, as the one death which moved all Christendom as no other has done in our day.

The downfall of the Ottoman and Papal powers were alluded to as signs of the times.

The journal of the Bishop gave some most interesting facts. The following deserves to be widely known as illustrative of what has to be met on the frontier:

Sunday, Sept. 3d, visited Manchaca, a small place near the border line of the Diocese and the missionary district of Western Texas; held Service and preached. The mother of the family where the Service was held, and a member of the Church, had recently died. The subject of the sermon was the "intermediate state." I was not surprised (said the Bishop) at the attention paid and the interest excited, having uniformly found such to be the case, and especially among those who have never been taught, and know nothing concerning this article of the faith, as the Scriptures clearly teach and the Church hath ever held. They think of their dead only as having gone to heaven or hell. The doctrine of the communion of the saints living and departed is with them "literally" a *lost doctrine*, and yet the pious soul longs for this unconsciously, which the barren systems of sectarianism give it not. It is, therefore, much to be desired that not only our own people, who know for the most part so little about it, but that others also, as opportunity offers, should be fully instructed on the subject.

The Bishop then went on to speak of the proper observance of the Church Festivals:

It is much to be feared that Easter, even—a day so affectingly associated with the course of our blessed Lord—is but little observed, and its most comforting lesson as little felt by the great mass of those who profess to be Churchmen. Alas, my brethren, how can we expect the Church to rise much above the level of bald protestantism when so much of that which is most truly spiritual and catholic is either practically ignored or not understood and appreciated by them because not taught to our people. In this hath the Church of Rome, with all her errors and excesses, greatly the advantage over us. What she professes to believe, be it purgatory,

transubstantiation, or other corruptions of faith and practice, she unhesitatingly enforces. Whereas, we, who I believe form a part of the most truly spiritual and truly primitive branch of the One, Holy, Catholic, and Apostolic Church now existing, we who have embodied in our Book of Common Prayer the best system of instruction and devotion the world has ever known, fall in so much to enforce and illustrate it. I am fully persuaded that the more closely we adhere to the teaching and practice of the Church, and the more faithfully we carry out amid all discouragements the Prayer Book in its integrity, the more successful we will be in the end in winning souls to Christ and guiding those who have gone astray into the ways of truth and peace.

A very interesting conference was held on the subject of Sunday School work. The remarks of Mr. R. M. Elgin, of Houston, and Mr. Geo. W. Jackson were highly appreciated.

The usual delegates to the General Convention were elected, and the Council closed after a session of more than usual harmony. The following statistics from the Report of the Committee on the State of the Church will interest:

1 bishop, 17 priests, 2 deacons, total.....	20
Candidates for priests' orders.....	1
" " deacons' orders.....	1
Postulants.....	1
Ordinations to priesthood.....	1
Clergy received.....	2
" " dismissed.....	3
Present number parishes.....	30
" " missions.....	27
Parish schools.....	22
Baptisms during the year—Infants.....	267
Adults.....	33
Not stated.....	35-395
Confirmations during the year.....	146
Marriages.....	128
Funerals.....	124
Sunday School scholars.....	1,748
Teachers.....	183
Communicants.....	2,317
Communed within the year.....	1,277
CONTRIBUTIONS.	
Communion alms.....	\$ 1,404.44
Diocesan missions.....	556.55
Domestic.....	57.28
Foreign.....	30.85
Offerings for Jewish missions.....	22.75
Parochial schools.....	50.00
Parish expenses.....	18,546.11
Sunday School offerings.....	764.17
Church improvements.....	16,025.90
University of the South.....	349.50
Yellow fever sufferers.....	169.00
Widows and orphans and infirm clergy.....	106.75
Other purposes.....	5,620.16
Total.....	\$43,903.43

The next meeting of the Council will be held in St. Peter's Church, Brenham, in May, 1884.

Letters to Laymen.—XVI.

TO THE SAINTS AT CENTREVILLE:—You are a discouraged, and, it may be said, a discouraging people. There is no reason for being either. You have a good church, and church property, a goodly number of communicants, and quite a large parish. But you are discouraged, and you are always saying so. You have lost by removals and death many and excellent people, and none come forward to fill their places. Your congregations are not as large as they used to be. Your parish income is less. Mr. Faithful, your Rector, has relinquished a tenth of his salary, and you let him do it. Still, matters do not mend. You say, "We are all discouraged; and yet we are fond of Mr. Faithful; he is just as painstaking and laborious as ever, but we feel sure that he is himself discouraged." Now the truth is you think it will end in Mr. Faithful sending in his resignation. You do not say so. You would resent it if any of your people should demand his resignation. Not one of you would have the face to do it. He has been with you for years. He is getting to be an "elderly man." His hair is whiter; his face a little careworn. You say, "We are all discouraged and yet we are fond of Mr. Faithful." Why do you associate these two facts? You do not say why, but the truth is you contemplate a change in the rectorship of the parish. You say, "The young men are not interested and the Sunday evening attendance is miserably meagre." Why is it the young men are not interested? Do those that are older set them such an example as would tend to make them interested? The truth of the matter is you do not do your duty and you know it. You are falling into negligent and careless ways and instead of setting about self-reformation you content yourselves with saying "We are discouraged and Mr. Faithful himself is? Do you think he would be if you would heed what he has said to you time and again these ten years? Suppose you all attend church next Sunday night and try to bring some one else with you; cease talking about being discouraged or about Mr. Faithful being discouraged. There is no reason why you should be. The fact is you are negligent and careless. You know what you ought to do, but you do not set about doing it. If your parish had a single layman in it of the right sort he would change the tone of things in it in short order. Your parish is a very fair sort of parish. It might easily be made a strong parish. It has had saints in it in time past; yes, and has still, though, it must be said, not very lively saints. You are becoming dull and doleful; and one or two good people among you are chiefly the occasion of it. You got into the way of saying, "We are discouraged," and now you say, "we are all discouraged." Suppose any merchant in your town should talk in that way. He would ruin his business in six months, and injure the business of the whole town. He would never succeed and never deserve success. In thirty days the whole tone and face of things in your parish would change if you would simply

do your Christian duty with gladness of heart, serving God and doing what you can, to set forward the salvation of men. I commend to you the words of Christ's warning to the Church in Sardis—"I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent: If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."

The New St. Mary's School.

To the Living Church Company:

I sincerely hope that the LIVING CHURCH will do justice to this important work, and not allow its readers to be kept in ignorance of its needs simply because its Rector happens to be connected with the paper. In my opinion a Church paper has no right to discriminate against a great need of the Church for any personal considerations whatever. Therefore I hope you will allow me one more letter on the rebuilding of St. Mary's Knoxville, Illinois, with a few words about the Rector and his work.

The new building for which the foundations are begun, will be in the form of the letter E, the wings being 40 ft. wide and 106 ft. long, the centre or main building being 112 ft. long between the wings and the whole structure presenting a frontage of 192 ft. The contract price, including the most approved methods of steam heating and plumbing, together with Architect's expenses, is \$65,000. Of this amount all but \$15,000 is now on hand. It is this \$15,000 that will be easy to raise, if the many friends of St. Mary's rally to the support of the Institution. Dare we hope that not only this amount, but enough more to ensure the completion of the chapel, will be raised this season?

The architect of the new buildings is Mr. E. M. Ellis, of Marshalltown, Iowa, and the contractor is J. O. King; Messrs. Treat and Folts, of Chicago, consulting architects. The building provides for one hundred boarding pupils, and a full corps of officers and teachers. All the work, both literary and domestic, will be under one roof. Taught by a too sad experience, every precaution will be taken against fire. The wings can be shut off from the main building by iron doors. The elevator, so often affording undisputed right of way to the fire-fiend, will be in a tower outside the main wall, and will have iron, self-closing doors. The main stairway will also be outside the main line of the building, and there will be two other stairways besides, up to the third story. The entire third story is to be used for school work, and it will comprise a lofty, well ventilated study hall, recitation and music rooms, and a gymnasium. No one will sleep above the second floor. The basement is devoted to domestic purposes, with complete and most improved arrangements. There are to be two bath-rooms on each floor—ten bath tubs, all supplied with hot and cold water. The water-tanks have a capacity of 1,000 cubic feet, and are filled by wind-mill and steam pumps.

Externally, the building will present a very imposing appearance, and when connected by a beautiful cloister with the new chapel will be a "perfect picture." The basement is of stone, the walls of fine quality of brick, trimmed with terra cotta, the roof slated. The main entrance will be very handsome—a porch of brick and terra cotta supported by granite columns. The domestic Gothic style of the school building will harmonize with the pointed Gothic of the chapel. One special beauty of the interior of the school building will be the wood-work. The writer believes that the majority of Northern people are not alive to the exceeding beauty and value of Alabama pine when used as an inside finish. It is more durable than oak or ash, and denser than either, while it is susceptible of a higher finish, which serves to manifest the varied richness of its grain. I confess to being an enthusiast upon the subject of Alabama pine. The wood-work of the school building is to be of polished Alabama pine—the floors of the same, oiled and waxed. It is hardly necessary to mention that the building will be well lighted, there being a window even in every dormitory alcove.

Having attempted to describe pretty much in detail the new building as it will be, the writer desires to say a few words of a somewhat personal nature about the Rector of St. Mary's, who has just completed his fifteenth year as Rector, and with whom the Trustees have renewed their engagement for ten years. It is not too much to say that the prosperity and popularity of the School during the past years have been mainly owing, under God, to the energy, ability, and self-sacrifice of the present Rector. He has been successful in gathering a band of assistants, who, catching his spirit, have worked with the same high and pure motives in the Christian education of young women. In the past, St. Mary's School has been a financial success, but the Rector has used a large amount out of the profits of the school to enlarge and improve the buildings which the ruthless fire laid in

ashes. He has also expended a great deal in aid of worthy pupils who could not pay full charges, and the daughters of our hard-worked and poorly paid clergy. Besides this, there was a debt of \$13,500 on the old Institution, which the Rector carried without interest, and in this amount the Board of Trustees is indebted to him to-day. When St. Mary's lay in ashes, the Rector said, "If St. Mary's must go down I shall go down with it." To the writer's certain knowledge, Dr. Leffingwell has been offered the entire charge of one of the most flourishing schools in America, besides several other most advantageous positions which he has steadily declined. These facts ought to be known, in simple justice to the man and his work here in the West—not only ought it to be known, but ought to be appreciated by Churchmen in our large Western cities, men and women, fathers and mothers, who would regret sadly enough the decadence or the abandonment of this noble educational work of St. Mary's School. For the very reason that its able and successful Rector has resolved to stay, and can not be tempted away, the Church ought to see that ST. MARY'S IS REBUILT WITHOUT ONE DOLLAR OF DEBT. Unhindered by debt, St. Mary's, the new and restored St. Mary's, can stand alone, and pay its way, and be more effective and successful than ever before. All that the Trustees ask is that the Institution be set fairly and securely upon its basis. With this much assistance, it is destined to be the pride of the Province of Illinois, and a means of untold benefit to our daughters and to ourselves.

F. W. TAYLOR.

Sunday Evening Congregations.

To the Editor of the Living Church:

The question I shall attempt to answer is: Why is it, when the Church is making acquisitions to her membership, more rapidly in proportion than any other competing religious body, her Sunday evening congregations are proportionately so much smaller than those of any other? I shall also attempt the suggestion of a remedy. The fact with which we have to deal is notorious, and needs no proof. Outside of a few churches, where the services are chorally rendered, I do not know of a single exception to the rule. And this, so far as I can judge, without any fault in the rendition of the rubrical "Evening Prayer," or in the matter or manner of the sermon. Let me illustrate. Happening, some time since, to spend a Sunday in a great city, not a thousand miles distant from your own, the large church which I attended in the morning, was literally packed with worshippers. Indeed, being a little late, I was hardly able to find a seat. In the evening, attending the same church, the rector noticed me, and inviting me into the chancel with him, said: "I would invite you to preach, but the congregation will be so pitifully small I am ashamed to." It numbered just twenty-two persons, and of these only five seemed familiar with the service. To be sure, the night was a stormy one, and that made some difference with the attendance, but not more in proportion than with that of the Baptist service held by the outpouring from which, as I passed by on my way from Church, told me of any thing but empty seats. From a Methodist House of Worship, the tale was the same, and even from a Universalist. Wherefore, then, the contrast?

The rector of the Church in question is considered by many "outsiders" as well as "insiders," the most brilliant preacher of his time, and his choir is universally acknowledged the finest in his city.

The cause then, of our fact, cannot be in the want of talent. Is it in the want of sufficient spirituality in minister and congregation? Not so, if we may judge from the Monday reports of sermons, or from observation of the daily lives of those who hear them. Thus the disproportion of 22 to 522 is not to be accounted for in this way.

What is the cause then? I reply, it is in our evening Service itself, as it stands in the Prayer Book and must ordinarily be rendered. Why? In the morning, as a rule, our people "turn out" to Church gladly, and find grateful food in the wholesome and rich Morning Prayers of the Church; but, we ask them to come again at night, to partake a second time of the same banquet. Men say, that if after the week's toil they come on Sunday morning and bend their energies to realizing in mind and spirit the devotions the Church puts in their mouths, they cannot even if they will, do the same for practically the same devotions in the evening. There are some in the Church, long trained in her present ways, who cannot understand this feeling; some even, who, when the wearied minister begins at the Lord's Prayer instead of at the sentences, that he may the sooner "enter upon his rest," will chide him for it, speak of rubrics, and tell him how essential is the "Dearly Beloved" to proper worship. But not the less it is a fact, as most of our clergy know by experience, that there is a slim evening attendance on the part of their communicants.

As to the transients, who go primarily to see, there is their unfamiliarity with the Prayer book, and, with the few communicants present, no one to supply their lack; there is the "getting up" and "getting down," to which they are not accustomed, nor do they understand its reason. And then there is the tedious introduction to what they came for—the sermon, which, in its turn, is not apt to sparkle when its chief appreciation is in the silent plaudits of empty benches; all of which applies to the evening service in our Churches, but not to that, of the morning, for obvious reasons.

So far, the cause. I shall try to suggest a remedy in my next letter.

H.

Calendar.

April, 1883.

Table with 2 columns: Date and Day. 1. 1st Sunday after Easter. White. 2. 2d Sunday after Easter. White. 3. 3d Sunday after Easter. White. 4. 4th Sunday after Easter. White. 5. St. Mark, Evangelist. Red. 6. 5th Sunday after Easter. White. Rogation Sunday.

Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name, He will give it you.—St. John xvi:23.

Answers to prayers are often long in coming; and the thing we ask, when it does come, comes often in another shape, and as often something else comes instead of it. We must be careful not to fret ourselves overmuch about the answers to our prayers. We should pray in faith, and with a deep sense of our unworthiness, and leave the rest to God.—F. W. Faber.

God the Father, God the Son, God the Spirit, Three in One, Hear us from Thy Heavenly throne, Spare us, Holy Trinity!

By the love that bids Thee spare, By the heaven Thou dost prepare, By Thy promises to prayer, Help us, Holy Trinity!

—Rev. T. B. Pollock.

Saint Helena.

248-328. A. D.

"It is in the Kingdom of God as it is in nature. In March, the green blades from the seeds however unassuming they appear, have a greater future than the masses of snow by which they are still covered. Not at once does the spring sun obtain a victory over the snow and ice, but the gray masses of ice in the hollow ways do not stop the spring, it is spring nevertheless. The sun becomes more and more powerful, and the winter becomes more and more weak." For nearly three hundred years the truth of the Christian religion had been forcing its way up through the frozen crust of pagan superstition, until now all that seemed needed to bring it to full fruition was the acceptance of the Faith by the Emperors.

Long and fiercely had the cruel persecution raged under Diocletian and Maximian, and the hands of these pagan rulers were dyed with the blood of the Christian martyrs. Under these joint Emperors were two other rulers or sub-Emperors, called Cæsar, Constantius and Galerius, but the former alone favored Christianity. When the fearful edicts against the Christians were issued, he endeavored, as far as in his power, to mitigate their severity at least in his own province. The converts to the new Faith had greatly multiplied notwithstanding the persecutions which had swept over the Empire, and even among the members of the Emperor's own family were those who had embraced Christianity.

About the middle of the third century in the little and obscure village of Drepanum, in Bithynia, * was born of humble origin Helena, destined to become a Cæsar's wife, an Emperor's mother, and a great moving power in the history of the Church. Little or nothing is known of her childhood or girlhood, but we may safely infer that not even the most impossible of her day-dreams could have pictured a future such as was really in store for her. She was possessed of the most extraordinary beauty, and from her future career, we know that she was also possessed of great strength of character.

Her loveliness must have attracted many suitors before Constantius Chlorus (The Pale) first met with her. Little did the powerful Ruler of Gaul imagine, as he set forth on one of his journeys through Asia Minor, accompanied by his retainers, that at a little country inn he would find one whose grace and beauty should so win his heart that he would desire to make her his wife regardless of the widely different social elements which surrounded them. But so it had been decreed, and the hostess of the little inn received her guests wholly unaware that, from that moment the whole tenor of her life was changed.

Captivated by her charming face, Constantius sought her society as opportunity offered, and finally asked her to become his wife. Her surprise can scarcely be imagined, that she, the obscure hostess of a country inn should be asked in marriage by a Cæsar! And yet how many parallel cases are met with in history, of those, who, although of lowly origin have won the love of monarchs by their beauty alone. Such marriages are never really happy, for if there is too great a disparity in position it is sure to cause trouble, and often separation. Helena did not force this, and thought that nothing could come between her and the one she loved. How could she in the first months of her great happiness imagine that the protestations of love so tenderly breathed to her, would ere long grow cold, and that she, set aside for another, would never more hear the voice she loved speak to her as wife.

Constantine, the son of Helena and Constantius was born at Naïssus a town of Moesia, and upon him Helena lavished the tenderest affection. Her happiness seemed complete, and when she learned of her husband's further promotions in office, and his associate power with Diocletian and Maximian, she rejoiced to be all that was good and noble. But alas! for her dream of happiness as enthroned Empress by his side; her day is over, and her bright dream will only turn into a hideous nightmare. Perhaps rumors of a matrimonial alliance between

*Many writers assert that St. Helena was born in England but the most ancient authorities which claim that country as her birthplace are not reliable, being founded upon legendary traditions which the historians disprove. It may be sufficient to quote here only from "Turning Points" of General Church History. "Our early historians used to tell us that Helena was a Christian princess, the daughter of a British King, who was married by Constantius, and that their son Constantine was born in Britain. But we must be content to abandon the distinction. There is no trace of Constantius having been in Britain at all before the year A. D. 296, at which time his son was twenty-four years old; and the most credible writers assert that his consort was not a British but a Bithynian."

her husband and Theodora, the daughter of Maximian Hercules, had reached her ears, before the final heart-rending truth was known; or the fact that he had divorced her may have burst upon her without any warning or premonition. In either case it was a crushing blow; she had been a faithful and loving wife to him, and he had no cause to complain of her; but his first love was over now, and he knew that an alliance with the family of Maximian would bring him great honor, and no one would remember the first and beautiful wife, the mother of his eldest son, who had given him all the love of her fresh young heart. So the more Constantius thought of the proposed marriage, the more acceptable it seemed to him, and he finally resolved that it should be. Thus it came to pass that the great wedding took place, and the nobles of Rome all participated in the pomp and parade; the bells rang, the trumpets blew, and all was merriment, while none remembered, and none thought of the fair Helena, far away in her home from which the brightness had faded away. One comfort still remained to her, for none could forbid her to love her only child, her joy and hope. The great influence she exerted over Constantine in his later years, and his intense love and devotion to her, proves that he must have been much under her care during his early life. History tells us but little of those quiet years passed in retirement from the pleasures of the world in which for so short a time she had been a participant. But it was not destined that all her life should be spent in obscurity.

Constantius died, and the eyes of all Christians were turned to Constantine, in the devout hope that he might become the protector of Christianity. His religion up to the time of his conversion had been outwardly pagan for he had made rich and lavish offerings to the gods, yet he was not bitterly opposed to the Christians, as his father had shown them such a degree of toleration.

All are familiar with the account of Constantine's conversion on his march towards Rome to contend with Maxentius. Called by God in this unmistakable manner, by the revelation of the sacred symbol of Christianity, in the sky at noon-day, he entered the Imperial City and was acknowledged Emperor:

"And, blazing high above his chosen head, The meteor cross shed forth its light divine."

Helena now recalled by the accession of her son to the Emperor's throne, from the obscurity into which she had sunk, was presented at Court and received the title of Augusta, being treated with all honor as the mother of the Emperor. She had been very ambitious for her son and had watched carefully lest his rights should be infringed upon by his step-brothers, the sons of Theodora. When she heard that he had embraced the Faith of the Nazarene Sect, she was grieved indeed and said: "It would have been better, my son, had you become a Jew." Tradition asserts that she then brought one hundred and fifty of the most learned Jews to dispute with Sylvester, the Bishop of Rome, and their arguments were so convincing as to make Constantine waver greatly, but at last Sylvester prevailed, and Helena acknowledged her son to have been in the right.

Constantine's conversion was of a most peculiar character, it never seemed more than an outward one until near the close of his life, for there was ever a lingering love for Apollo, whose favorite he had so long considered himself, and also a tendency to commingle heathen names and rites with those of Christianity. With Helena, however, it was different for she threw all energy into her new religion, and did much to encourage devotion in the hearts of others.

The unfortunate murder of Crispus, the eldest son of Constantine, was a great grief to Helena, for he was her favorite grandchild, and she used every means to ascertain the falsity of the accusation. By her means the guilt of Fausta, wife of Constantine was discovered and she too was put to death.

Immediately consequent upon these tragical events in the family of Constantine, was the pilgrimage of St. Helena to the Holy Land, which may have been undertaken in order to expiate her son's crimes, and also as a consolation to her in her sorrow for her grandson. She was nearly eighty years of age when she undertook this perilous and important journey, but her courage was strong, her zeal most fervent, and her whole soul was enkindled with the desire to identify the scenes of our Lord's Passion. She arrived in Palestine, but Jewish and heathen profaneness had effaced almost every trace of the sacred scenes. The Holy Sepulchre had been filled up and paved over, and on its site stood a temple of Aphrodite, and near by one dedicated to Zeus; these had been erected at the command of Hadrian to prevent the Christians from paying their devotions at the hallowed spot. As St. Helena was very anxious to find the sepulchre, and the true Cross, she made diligent inquiries of all the oldest inhabitants, both Jews and Christians, as to the localities and by the authority of Constantine the pagan edifices were levelled to the ground. After digging to some depth, a sepulchre was found, and not far from it, were three crosses, and the title which Pontius Pilate had written. It was customary to bury the instruments of crucifixion near the place where the victim suffered. As it was impossible to distinguish between the three crosses, St. Marcellinus, Bishop of Jerusalem, advised that they should be carried to one who lay ill, believing that God would honor the sacred cross by restoring such a one to health, and it was even so. "St. Helena," says St. Ambrose "adored in this sacred wood, not the wood itself—which would have been the error of the heathen—but the King of Heaven Who had been fixed to the wood." Part of the precious Cross she sent to Constantine, this was carried to Paris in the thirteenth century during the reign of St. Louis and is said still to be preserved in the Sainte

Chapelle. Another portion was enclosed in a rich case, and entrusted to the care of the Bishop of Jerusalem, while the remainder she carried to Rome and deposited in a church which she had herself erected.

There are many who smile incredulously when the invention or finding of the Cross is mentioned but the fact of the discovery is alluded to by many reliable authorities of the same century. Among them may be noticed Saints Cyril of Jerusalem; Ambrose, Paulinus, and Chrysostom, also the Historians, Rufinus, St. Sulpicius Severus, Sozomen and Theodoret; and, says an eminent English Ecclesiastical writer: "There is no better reason to believe in the existence of Constantine or St. Helena than in the event which the day (May 2nd) commemorates."

Over the spot of sacred ground, Constantine erected a magnificent church, first called Anotasis (Resurrection), afterwards the Church of the Holy Sepulchre. It stood in a large open court with the usual porch, nave and choir. The nave was inlaid with costly marbles, and the roof overlaid with gold which poured a flood of glory over the whole building. A great dome was supported by twelve pillars in memory of the Apostles. At the farther end of the Church was another Court and the Chapel of the Holy Sepulchre, which was ornamented with the most precious stones.

St. Helena was instrumental in seeking out other scenes of Gospel History also, and the Church of the Nativity at Bethlehem, erected by her is said to be the oldest church edifice in the world. This pilgrimage to Palestine was the last great event in St. Helena's life, and soon after her return to Asia Minor she died at her native place, the little village where Constantius first met with her, the name of which Constantine had changed to Helenopolis in honor of his mother. He had trusted implicitly in her judgment and had lavishly bestowed the necessary funds to enable her to carry out all her religious and benevolent plans, and now that she was dead he paid the greatest respect to her memory having her remains conveyed to Rome and interred in the tomb of the Emperor.

There is something peculiarly touching in the history of St. Helena; her humble birth; her short and sad married life, with the sudden fall from great prosperity to obscurity, her reappearance at the accession of her son; her conversion so late in life, her devotion to the Church, her zeal in discovering the Cross, and her instrumentality in encouraging a true spirit of devotion, all form the most striking outlines for a picture of varying lights and shades, but which blended together by the Divine Artist, form one beautiful and harmonious whole.

CAROLINE F. LITTLE.

Social Conduct

The American freedom of the sexes, with all its advantages both for men and women, carries with it responsibilities which cannot be ignored or lightly disregarded. The lesson is an old one, but it is so often and sadly enforced that it needs to be pointed anew. Rev. Dr. Gladden, in a recent sermon upon girls, dwelt upon the importance of a right conception in the minds of young people of both sexes of marriage as to the union of two persons as helps meet or fit for each other in the long companionship of life. Both women and men are prone to overestimate the purely ornamental qualities; wealth enables many men to seek the ornamentation of womanly beauty at the expense of those other and fine qualities that count for so much in a life which, whatever one's fortune, is certain to be one of discipline, vicissitude, constant and trying adaptation of one individuality to another, and the nurture of another generation.

But the relations of young people where marriage is only a possibility, or to other married people, is a matter of constant anxiety to parents, to wives and to husbands,—not to all, indeed to a small proportion of the families in the community, but to that proportion, it is the skeleton of the household. The young woman who admits promiscuous attentions from a large circle of admirers, married and single, is playing with fire, carrying a poisoned brand to some other heartstones, whence its stifling exhalations will destroy the peace of that family. The married man who thus occupies and addles the brain of the girl casts a cloud over a character that ought to be spotless and serene, and grieves parents who see the fruit of years of tender nurture turned to ashes of bitterness. Shame on the wretch. The first and inexorable duty which should be taught to a young woman is to keep a man in his place, and to know her own. Mothers who neglect that instruction or leave it to chance or to general tone of the family circle, forget that the demand for it will come like a thief in the night, and must be met with an alert and instant dignity and reserve, which only come of well-defined principle and a fixed habit of thought and conduct. Young women will be held responsible when they accept flattering attentions from married men, and justly so, for they are trifling with what is not theirs, and yet with that to which they also hope sometime to have an exclusive title.

The test of all social relations and conduct is the sacredness, peace and happiness of the home. Will certain conduct, practices, resorts or associations tend to legitimate social intercourse, conduce to entertainment and instruction, give opportunity for agreeable acquaintance, and promote a healthy and secure home life? That is the test to apply. Will it bring together as lovers men of honor, sobriety and substance, and women of devotion, helpfulness and grace? Will it mislead the bounden wife or husband, dazzle the loved son or daughter, and send them home to be greeted with heartache? These are the questions that should be pondered by the giddy and the frivolous.—Selected.

THE HUSBAND'S PART.—The home ought to be a harbor of rest; but if the wife ought to make it so for the husband, none the less ought the husband to make it so for the wife. If she should greet him with a restful presence, he should bring to her a cheerful one. The man who holds his umbrella over himself and leaves his wife to take the drippings is a boor; but that is what not a few of us husbands do in running under shelter from all household cares, and leaving our wives to take the pitiless rain of pelting perplexities. It is said of Gov. Jewell that when he was carrying on his shoulders the burdens of a great business, and all the political anxieties of a great Presidential campaign, he always brought to his home a bright face, and a cheery word, and a seemingly light heart; so that care flew out of the window when he entered the door. In this, as in all other phases of life, unselfishness is the truest and best service of self. The man who takes best care of his wife, finds in that very act the best refuge from the stinging cares of his own business. The wife ought always to feel the load lifted off her shoulders when her husband crosses the threshold in the evening. But she does not always. Sometimes it even settles down upon her shoulders heavier than before. What say you, gentlemen?—Christian Union.

A Beautiful Room.

A young working girl of this city, by the exercise of her own innate good taste, and putting every spare penny where it would do the most good, has furnished forth a charming room at comparatively small expense, and sufficiently æsthetic to please the most fastidious person. The floor, painted by her own hands, is a dark walnut shade, partly covered by a large rug made of cheap ingrain carpet in a small pattern of cream and olive, bordered by a broad band of plain olive felt. The inexpensive wall paper is plain olive, flecked, with pink, finished by a narrow olive frieze, terminating at the corners with a cluster of four tiny pink fans. One window faces a dingy brick wall, and she painted the window panes in bright water colors, following a pretty traced pattern, which gives a bit of stained glass quite effective in the pretty room. The other window is draped gracefully with long full folds of sprigged muslin, depending from rings on a plain pine roll, to be replaced in the winter with a heavier curtain of olive cotton flannel. The furniture is light wood, and a lamp with a rosy transparency stands on a five o'clock tea table of unvarnished wood, and throws a soft light over the room, which also contains books, shelves of pine, a couple of second-hand easy chairs, and a small dry goods box for shoes, covered by her own hands, with pink and olive cretonne. A large clothes-horse, on which she pasted the story of Cinderella in Walter Crane's pictures over olive paper, shuts off the washstand and bedstead from view. The toilet accessories, set off with fresh sprigged muslin over a pink lining, are a pink and white wash-bowl and a large pitcher of the quaint shape that comes now in the cheaper grades of china; a second-hand wardrobe, draped with a portiere of olive Canton flannel, contains the unæsthetic dustpan, brooms, and other homely articles necessary to neatness and comfort, all trifles of that description bought at the five-cent counters. A pretty willow rocking-chair, ornamented with olive and pink ribbon, and a knitted hassock to match—the two latter Christmas gifts—stand on the rug.

On the olive-draped mantle are grandma's Nankin teapot, two tall silver candlesticks and a large ginger jar, not decorated and spoiled with gummy-on pictures, but left in its pristine blue and white beauty, filled with white daisies gathered on Sunday afternoon walks. Two or three photographs of good subjects, that are better than chromos and cost less, hang on the wall and complete the pretty refuge of this proud and industrious girl, who is self-respecting enough to earn her own living rather than to be dependent upon her rich relations.—Hartford Times.

I have learned that it pays well to be polite, no matter if I am treated rudely. I find that men in business who have easy, winning ways, a business etiquette—do more business, and succeed much better, than those who lack these qualities. I believe I can point to the failure of some men, which failure may be attributed solely to the lack of politeness and a business-like etiquette. People would much rather deal with a pleasant man than a rude man; and the old adage that molasses will attract more flies than vinegar, is never truer than when applied to business life. I never heard this principle of success mentioned in school, and I was preparing myself for a business life. I have found by experience that it pays to be polite in school; the pupils will respect the teacher more, and they are more easily governed. This principle of success, which I learned after I left college, I find of much more value to me than many things I learned in college.—M. J. Spaulding.

A BURGLAR TRAP.—A country store keeper in Connecticut having been annoyed by robberies of the contents of his cash drawer, lately contrived the following trap: He arranged in the floor a trap door which perfectly matched the boards of the floor. In the day time the door was securely fastened, but at night on leaving the store a catch was so fixed that the moment the unsuspecting burglar stepped on the door to operate on the money drawer, the trap door opened and dropped him into a pit in the cellar below. The sides of the pit were smooth and higher than a man's head, so that once dropped the burglar could not escape. The trap closed automatically by a spring, ready for a second burglar. A practical trial of the trap proved successful, for one morning the store keeper found evidence of an entrance to his store in the night, and on looking into the pit discovered the imprisoned burglar. He coolly went about his business, and in due course had the burglar arrested.

The Household.

A pretty tidy is made by embroidering a spray of flowers or a bird on a small square of satin; then put a band of satin around this; have it of a contrasting color; then another band outside of this, and finish with fringe. If the satin is of a bright color and of good quality, it needs no other decoration.

CURE FOR IVY POISONING.—Bathe the parts affected with sweet spirits of nitre. If the blisters are broken so that the nitre be allowed to penetrate the cuticle, more than a single application is rarely necessary, and even where it is only applied to the surface of the skin three or four times a day, there is rarely a trace of the poison left next morning.—Hall's Journal of Health.

The small round stands seen in almost every sitting-room are made ornamental by having a lambrequin tacked to the edge. Cover the top of the stand with crash, and crochet a lambrequin of the fish-cord so much used for various fancy articles. Make the lambrequin just as you make the tidies, with close work and with open spaces through which ribbons are to be run. Finish with fringe from three to four inches deep. Have the lambrequin, with the fringe added, reach to where the legs of the stand join the standard.

A pretty way to cover the upper part of the back of a handsome chair is to buy a towel of fine quality, and with heavily fringed ends; tie the centre of the towel with a ribbon or cord tightly so that the ends of the towel are left hanging like the ends of a necktie; put the tied centre of the towel in the middle of the back of the chair, and spread the ends out, putting a bow of ribbon at the centre where the towel is tied. This is a particularly good tidy for a gentleman's high-backed chair, as he may lean his head on either side without soiling the chair.

A pretty scrap bag is made by taking four pieces of Java canvas a quarter of a yard deep; cut the corners off so that the pieces shall be pointed at the bottom and rounding at the top. If of blue all-wool Java, work in embroidery silk a pretty design on each piece, a fan on one, a Kate Greenaway figure on another, in bright colors, yellow and pink being especially pretty. In order to have a guide to work by, trace the design on some very thin paper, paste this to the canvas, and after working the lines pull the paper carefully out; then with worsted the color of the canvas crochet one or two rows of close work around each piece and crochet them together; finish with a cord and two tassels, and have either a ribbon to hang it by, or another cord and two tassels, or a cord alone.

It is sometimes hard to decide what to have for the luncheon, which in many homes takes the place of the midday dinner. If a family is fond of oysters one need never be wholly at a loss. Here is one way to serve them: Get them in the shell; wash the shells perfectly clean, and lay them on a bed of coals; have your table spread, and on it have some thin slices of bread, some crisp crackers, butter, pepper, and salt. Celery, if in season; if not, pickles of some kind. Have the milk and water hot, ready to stir the chocolate in, so that it may go to the table delicately and freshly made with the oysters. When the oysters are done the shells will open; have ready some butter, made soft by standing on the hearth of the stove, but do not melt it; put a little lump on each oyster, and it will melt there. The upper shell should be removed, of course, but serve the oysters on the lower one. Chocolate is recommended in place of tea or coffee, as the children may be allowed to drink that.

The plaid flannels which are offered at surprisingly low prices at this season of the year make desirable covers for comforters. They are so firm that they do not need to be tacked very closely, and can be easily ripped apart and washed when it is necessary. Although one would prefer to be engaged in sewing on muslin and summer garments, it is nevertheless true that it is a good time now to consider the needs of another winter. A frugal housewife of my acquaintance says that every year about this time she makes two pairs of sheets, four pairs of pillowcases, and one or two comforters, and then she is never in need of these things, and making so few at a time it does not appear like much of a task to replenish her stores. Another feature of this case might be regarded by some women; it is often far easier to pay for two pairs of sheets at a time than for a dozen, the outlay of money as well as time being of importance to the great majority of housekeepers.

"Housekeeper" asks for a reliable recipe for French breakfast rolls: One pint of sweet milk, heated almost to the boiling point, half a cup of butter, a third of a cup of sugar, one cup of yeast. Let the milk cool so that it will not scald the yeast, and yet will be more than lukewarm. Stir the yeast and sugar in it, and with the flour make a light sponge. When it has risen for the first time knead the butter into it; let it rise again, and then cut it in strips and roll in proper shapes, or cut in round cakes and butter one-half of the top and double the cake over, a la baker's rolls. If started the night before and allowed to rise the last time an hour before breakfast, the time will be sufficient to insure delicious rolls. The oven should be hot, and from fifteen to twenty minutes will serve to bake them. The same correspondent asks how to make corn-meal griddle cakes: To two-thirds of sifted meal allow one-third of wheat flour, with enough sour milk sweetened with soda to make a batter about as thick as for fritters. These cakes should be left on the griddle a few minutes longer than if of buckwheat or wheat-flour alone. Be sure to add a good pinch of salt, and a little sugar to give a light brown color.

OCCUPATIONS FOR INVALIDS.—I venture to suggest one viz., the ravelling out of pieces of silk which are to be again woven into rugs or counterpanes. The smallest pieces of silk are useful, and it is an employment not without charm. Of course it is a work of time and patience; but every morsel of ribbon or silk can be used. It may be faded, but should not be soiled. It is best for the pieces to be about two inches square. The colors (not the shades) should be kept separate; but there may also be a general mixture of odds and ends to form the border, whereas the distinct colors will be woven in stripes. For a rug it requires four pounds of ravelled silk; for a counterpane one must have six pounds. I need hardly say they are delightfully soft and comfortable. I know one paralyzed old gentleman who made this his last winter's occupation. Friends must be asked to save their ribbons, neckties, pieces of silk, however old; and the work once begun, it is rarely one has to wait for a supply of material. I presume any ordinary weaver would undertake to weave the silk. This ravelled silk can also be spun and knitted into stockings. The peasant women here know how to spin and dye; and a friend of mine who has a knitting machine keeps her grandchildren supplied with stockings made from this ravelled silk. Rag carpets need not be woven, but may be crocheted with a large wooden hook, in strips not too wide, and afterward sewn together with strong twine.

The Story of Perseus and the Gorgons.

BY REV. J. M. NEALE, D.D.

A long, long time ago, there reigned in the little island of Seriphos, a king named Polydectes. One day, as he was feasting in his palace, and his nobles were with him, word was brought, that a lady and a little child had been shipwrecked on the seashore, that they seemed in need of everything, and had been therefore brought by the fisherman who had first seen them, to the king's dwelling.

"And so, my lord," said the messenger who bore the news, "they are waiting at the gate, in hopes that you will have pity on them."

"Bid them come in," said good King Polydectes; "they shall fare no worse than we do ourselves. Or stay, they are strangers; I will go to them myself and comfort them; it is a sad thing to be a stranger in an unknown country."

So Polydectes went down to the gate, and there stood a lady very beautiful to look upon, but full of grief. In her arms she held a baby, that seemed but a few weeks old; and as it lay quietly on its mother's bosom, its peace was strange to compare with her trouble. She would have said somewhat to the king, but her voice failed her, and she could only kneel before him, and hold out her baby, as if to ask his protection for it.

"This is very sad," said the kind hearted king; "but whoever you are, and whatever you need, you shall find protection with me. I know that the immortal gods are good to those that have compassion on strangers, and for their sakes, as well as for your own, you shall be safe under my roof. Another time you shall tell me your name and your history; but now you shall eat and drink, and rest yourself." For it was then the custom, not to inquire the name of a visitor, till he had spent some time with his host.

The next day, Polydectes sent a gentleman of his court to inquire of the lady, whether he might come and see her. And she made answer, that he might. So the king, with his great officers, went to that part of the palace in which she was lodged. They spoke together at first of common matters, and at last the stranger told him her history. She was called Danae, and her little son Perseus; and she had been put into a boat by her cruel father, who wished to slay his little grandson, and hoped that the fury of the sea would swallow them up. Where she was to go next, and what she was to do, she could not tell; she, a king's daughter, was poorer than the poorest beggar, and could never hope to return to her own people, and to the place of her birth.

"Be of good cheer, lady," said Polydectes, when he had heard her story; I will be a father to your son, and a brother to yourself. Seriphos is rich in corn, and in barley, in vineyards, and oliveyards, in herds, and in flocks. You shall dwell in the best of the land, and while I rule, you shall know no want."

And the king kept his word. Perseus grew up strong, brave, and active; he could hurl the quoit, and throw the lance better than any of his fellows; and above all, he was beloved by the gods, whose dwelling is not with men. When he had grown to be a man, King Polydectes, on his birthday, made a great feast to all his servants; and it was expected that all should bring some present, as a token of their love to this good king. But what could poor Perseus do? He had nothing of his own; all that he possessed had been given to him; and he had no power of making any return. Day after day, he would sit by himself, and devise some means of showing his love to the king, but for a long time he could think of nothing.

Now at that time, there dwelt beyond the Western Ocean three monsters that were the enemies of Polydectes. They were called the three Gorgons; they had the faces of beautiful women, but the rest of their bodies was like to dragons. They were very dangerous to be approached, for they had the power of turning everything into stone on which they fixed their eyes. Two of them were immortal, and therefore it was hopeless to think of attacking them; but the third, whose name was Medusa, was mortal. Therefore Perseus said to himself, "I will cut off the head of Medusa, the Gorgon, and that will be a present which the king will be glad to receive at my hands."

When he had thus resolved within himself, he went to Polydectes, and spoke to him thus:

"My lord," he said, "I owe you more than I can ever pay. You saved me from death when I was a child; you had compassion on me when I was a stranger; you have brought me up to man's estate; you have never suffered me to be in want of anything, and all that I have come from you first. I can give you nothing, because I have nothing of my own; but I am determined, if you will give me leave, to go and fight with your enemy Medusa, who is also mine enemy, because she is yours."

Then answered Polydectes, "To fight with Medusa is indeed a thing that would please me much, but it is far above your strength, or the strength of any other man; and instead of slaying her, you will yourself be rent in pieces by her."

"I know," answered Perseus, "that

Medusa is stronger than I am, but the immortal gods are my friends, and if I have their assistance, I can fear nothing."

"If the gods fight for you," replied Polydectes, "you will indeed conquer, and you will not only have my thanks and my good will, but will win to yourself immortal renown and honor. And so I commit you to their care."

Perseus went back to his house, and prayed to the gods to assist him. And they were not long in hearing his prayers. First came Athene, the goddess of wisdom, and she gave him a shield, which was as clear as a mirror, and beautifully reflected everything to which it was held. Hermes, the messenger of the gods, gave him two wings for his shoulders, and two for his heels. Dis lent him his helmet, which made those that wore it invisible; and Hephæstus, the god of art, gave him a short dagger, called harpe, the hilt of which was set with diamonds. When he had received all these presents, Perseus felt himself to be another man, and bidding good-bye to Danae, he bravely set forth on his expedition.

And he had no occasion for a ship, when he left the island. He trusted to his wings, and raised himself high in the air, among the beautiful pink wreaths of cloud that you may see in a summer's sky, and far above the sounds of men, and the dash of the salt waves. Westward and westward he flew, and the Mediterranean was spread below him like a blue lake, and many a little bark, here and there, specked it with a spot of snow. At length he came to the place which was afterwards called the Pillars of Hercules, and by us, the Strait of Gibraltar; and then he knew that he was near to the place for which he was seeking. And so, before long he saw the blue mountains of an island rising out of the horizon, and then he knew that it behoved him to be careful, for he was coming close to the scene of his conflict.

Athene, filling him with wisdom, taught him to what part of the island to go, and he presently alighted on the sea-shore. The cliffs ran down to the beach, forming many coves and creeks, among which the waters dashed and gurgled with a pleasant sound. And there, in the mouth of a huge dark cavern, lay the three Gorgons fast asleep.

Perseus trod softly on the shingle, and drew near to the entrance of the cave, that he might examine those dreadful monsters more closely. Their bodies ended in the tail of a serpent, and were covered with great scales of iron, as large as the tiles of a cottage, that made a fearful clattering when they moved or turned; their hands and arms were of solid brass, and Medusa had living snakes instead of hair. Perseus trembled, as well he might, for what if they should wake while he was killing Medusa? They would set their eyes upon him, and he would become stone. He crept softly round a corner of one of the rocks, and put on the helmet of Dis, so that even if they woke, they would not be able to see him. But still, if he fixed his eyes on theirs, he would be petrified, and he must look steadily at them, in order to be able to aim a true blow. Then he discovered why Athene had given him a buckler of glass. An old tree hung down over the cavern; it had once, perhaps, shaded it with a fair arbor of leaves; but now it was dead, dry, and sapless. On one of the branches of this tree, Perseus hung his buckler, so that in it he might see the monsters plainly reflected, without looking at the Gorgons themselves. Then he drew his sword, and commended himself to the gods, and looked steadily at the buckler.

The snakes on Medusa's head twined and twisted themselves together, as if they were afraid of the stranger; they hissed with their long forked tongues, and seemed to shoot fire out of their eyes. But Perseus wreathed his hand in three of them, as you would do to a flowering grass by the stream side, that you wanted to break off. Medusa awoke, and uttered a furious yell, and tried to entwine her scaly body around him. If she had done that, nothing could have saved him, but he was too quick for her. For as her long tail came rattling over the stones to entwine him, he, pulling at the snakes, made her stretch her neck out to its full length. Then he smote it manfully with his sword, and it came off in his hand.

But though Medusa was dead, the danger to Perseus was not over. The other Gorgons had awoke at her dying yell, and terrible was their fury and their violence. They roared, they screamed, they struck the ground with their tails; they sought in all directions for the slayer of their sister monster. Their outcries were echoed by the cliffs above, and died away among the winding valleys of the island. Perseus, meanwhile, invisible in the helmet of Dis, smiled at their rage. And when their fury had exhausted itself, he took Medusa's head in his hands, and winged his way back towards Seriphos.

This is, when rightly explained, a very true story, and what is stranger, it is our right to be true of every one of those who read it. We have all of us a Medusa, against whom we are bound to go forth, and whom we must kill, if we would not have her kill us. The world, the flesh, and the devil, are the three Gorgons with whom we have to fight. Of these, the world and the devil are beyond our power

to destroy; we must be content to resist them. But though we shall never be able, while we live, entirely to overcome our own evil wills; we may begin to do so, we may little by little destroy them daily. And this is what is meant, when it is said that two of the Gorgons were immortal, but that Medusa was mortal.

And why are we bound to fight manfully against ourselves? Why, but for the same reason as the hero of my story had? To show our love to the Great King That made us His own when we were infants, and has all our lives long fed, and guarded us. And we cannot go forth to battle in our own strength. We must take the helmet of salvation, and the shield of faith, which will be as a mirror to us, showing us sin in its true light, whereas, if we look at it as it seems, we shall be, as Lot's wife was, turned to stone, and have no power to flee from it. We also must have wings given us, wherewith we may rise far above this world, "and set our affections on things above."

If we have all this armor, and manfully go forth to fight with our Medusa, we shall assuredly overcome it; and though the other two Gorgons may seek to hurt us, they will not be able. And, finally, when the battle is over, we shall go to our Father's House with peace and glory.

CURIOS PATENTS.—The New York Times contains a brief list of patents on small things which in many instances have proved great mines of wealth to the lucky discoverer. Among these trifles is the favorite toy—the "return ball"—a wooden ball with an elastic string attached, selling for 10 cents each, but yielding to its patentee an income equal to \$50,000 a year. The rubber tip on the end of lead pencils affords the owner of the royalty an independent fortune. The inventor of the gummed newspaper wrapper is also a rich man. The gimlet-pointed screw has evolved more wealth than most silver mines, and the man who first thought of putting copper tips to children's shoes is as well off as if his father had left him \$2,000,000 in United States bonds. Although roller skates are not so much used in countries where ice is abundant, in South America, especially Brazil, they are very highly esteemed, and have yielded over \$1,000,000 to their inventor; but he had to spend fully \$125,000 in England alone fighting infringements. The "dancing Jim Crow," a toy, provides an annual income of \$75,000 to its inventor, and the common needle threader is worth \$10,000 a year to the man who thought of it. The "drive well" was an invention of Colonel Green, whose troops during the war were in want of water. He conceived the notion of driving a two-inch tube into the ground until water was reached, and then attaching a pump. This simple contrivance was patented after the war, and tens of thousands of farmers who have adopted it have been obliged to pay him a royalty, a moderate estimate of which is placed at \$3,000,000. The spring window shade yields an income of \$100,000 a year.

KINDNESS TO ANIMALS.—Thoreau, of Concord, Mass., was like the old hermit in his love for animals. He took to the woods near Walden Pond, in 1845. He began to build a house to the surprise of the raccoons and squirrels. But the animals soon began to know that he meant them no harm. He would lie down on a fallen tree or on the edge of a rock, and remain quite immovable. The squirrel or raccoon or woodchuck would come close upon him and even touch him. The news went through the woods that there was a man among them who would not kill them. There arose a beautiful sympathy between the man and the birds, and animals. They came at his call. Even the snakes would wind around his legs. On taking a squirrel from a tree, the little creature would refuse to leave him, and hide its head in Thoreau's waistcoat. Even the fish in the river knew him. They would let him lift them up from the water in entire confidence that he would do them no harm. He had built his house over a wood-mouse's nest, and at length the wood-mouse, at first terrified, came and picked up the crumbs at his feet. Then it would run over his shoes and over his clothes. At last the wood-mouse became so tame that it ran up his clothes and along his sleeves, while he was sitting at his bench, and round and round the paper which held his dinner. When he took up a bit of cheese, the wood-mouse came and nibbled it, sitting in his hand; and when it was finished, it cleaned its face and paws like a fly, and walked away.

The enervation and lassitude of spring time are but indications of the sluggish action of the blood, overloaded with carbonates accumulated by the use of heating food in winter. This condition may be remedied by the use of Ayer's Sarsaparilla, the best blood purifier known.

"I buy Dr. Benson's Colony and Chamomile Pills and introduce them wherever I go. Personal knowledge and experience of their effects on others prompts this act."—Rev. J. P. Fugett, Rector St. Luke's Ch., Myersburg, Pa. 50 cts. at druggists.

"Honors come by diligence; riches spring from economy."—and cures of catarrh always follow the use of Ely's Cream Balm. The advt. in another column gives particulars and testimonials. Hundreds of persons using Ayer's Hair Vigor, certify to its efficacy in restoring the hair to the health and beauty of youth. Bronchitis or Chronic Sore Throat is attended with irritation of the bronchial tubes, which convey the air we breathe into the lungs. ALLEN'S LUNG BALM will be found a most valuable remedy in curing this disease. ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are

cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the choleraic awake as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle. No matter what may be the name, or how long standing the trouble, Dr. Benson's Skin Cure will always cure skin diseases. Grateful hundreds of cured patients attest this fact. \$1, at druggists.

Dr. Pierce's "Pellets," or sugar-coated granules—the original "little liver pills" (beware of imitations)—cure sick and bilious headache, cleanse the stomach and bowels, and purify the blood. To get genuine, see Dr. Pierce's signature and portrait on Government stamp. 25 cents per vial, by druggists.

AYER'S HAIR VIGOR restores with the gloss and freshness of youth, and cures itching humors, itching scalp, dandruff, or deep black, as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and itching humors, and cures every disease peculiar to the scalp. As a Ladies' Hair Dressing, the VIGOR is unequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume. J. W. BOWEN, proprietor of the McArthur (Ohio) Springs, says: "AYER'S HAIR VIGOR is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The VIGOR is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction." Mrs. O. A. PARSONS, writing from 18 Elm Street, Charleston, Mass., April 15, 1888, says: "Two years ago, about two-thirds of my hair came out. It thinned very rapidly, and I was fast growing bald. On using AYER'S HAIR VIGOR the falling stopped, and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it fell. I regularly use one bottle of the VIGOR, but now use it occasionally as a dressing. We have hundreds of similar testimonials of the efficacy of AYER'S HAIR VIGOR. It needs but a trial to convince the most skeptical of its value. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

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The Living Church.

Chicago, April 28, A. D. 1888.

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 THE LIVING CHURCH CO.
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Rev. C. W. LEFFINGWELL, D. D., Editor.

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"Don't Trouble Me!"

In a daily paper the other day appeared this special: "At ——— this morning a boy 14 years old, named ——— was discovered hanging by the neck in a blacksmith's shop near his father's house. It was disclosed on the inquest that he had been showing a younger brother how people met their end, when the operation proved fatally successful. The deceased was an intense reader of yellow-covered literature."

Hardly a week goes by without furnishing some similar illustration of what has been aptly denominated "Dime Novel Damnation," and yet how few parents practically heed these warnings! They say with no little satisfaction "My boy is, I am glad to say, very fond of reading." Is it anything strange that he should be? Most boys are, and most parents seem to suppose it a sign of a studious nature. But few parents heed what their children read. They are glad to have them off the street and out of bad company, but forget that the pernicious book may surround them with even worse company, the companionship of bandits, thieves and murderers.

In many a household the mother is wearied out with daily duties or engaged with the care of the younger children, and is only too thankful to know that her boy is at home and quiet. The father is tired, too, and he reads the newspapers or goes to his club or his office, or to spend an hour with a friend. He knows that his boy is at home, reading. Is not that enough? No. You ought to know what he is reading. You ought to direct his reading and see to it that it is what it ought to be. It requires time, effort, trouble. No doubt it does. But what is more worth time, effort and trouble? It requires no effort to leave your boy with his book and leave yourself to your ease, but it may some day require great effort to reform his habits and reclaim his life—possibly, too, unavailing effort. Many a father is giving thought, time, effort, to what he is going to leave his child, with little or no thought as to what sort of child it is that is to be his inheritor; and yet, if he knows anything, he knows that what his son is going to be is of a thousand times more importance than what he is going to have. "A very prominent and successful man"—so at least his obituary read—died some time since, and left his only son a fortune, or rather a misfortune, for money is that oftener than otherwise. And not long after, the son died also by a pistol shot fired by his own hand; but it was not till he had spent his "fortune," wasted his substance in riotous living and on a wicked woman. In his last letter, dated the day of his death, he said of his father, "He left me money, but what was that to me? It was my ruin." Yet that father was "a very prominent and successful (?) man." A costly monument, crowned with a cross, stands over his grave. The body of his son lies five thousand miles away in a Potter's Field.

There are few but can recall some such case. The son of a man very eminent in one of the learned profession in England, was once standing in a felon's dock, awaiting a sentence of transportation. Said the Judge, who knew his parentage and history, "Do you remember your father?" "Perfectly," said the youth; "whenever I entered his presence he said, Run away, my lad, and don't trouble me." The great lawyer was thus enabled to complete his famous work on the law of trusts, and his son, in due time, furnished a practical commentary on the way in which his father had violated that most sacred of all trusts committed to him in the person of his own child.

It is easy to say to your boy, "Don't trouble me." You may get rid of him for the moment in that way. It is, however, for the moment only. The time will come when he will trouble you, "and that will be worse unto thee than all the evil that befell thee from thy youth until now."

"So Soon As."

How many of our readers are fathers or mothers, godfathers or godmothers. They did well, indeed, in bringing the young children to Christ in Holy Baptism. They ought to see to it, however, that those for whom they have stood at the Font be yet again brought to Christ, that He may put His hands upon them and bless them in the Apostolic Rite of Confirmation. Before they left the Font it was said to them:

Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

It is the duty of parents and god-parents. To them it was said "Ye are to take care," etc. But how few, comparatively, there be that do "take care." They leave it to the rector, or to the Sunday-school teachers, or to the child himself; whereas, to none of these but to the parents and god-parents it was said, "Ye are to take care," etc. They were admonished to do something with reference to the Christian teaching of the Christian child. To them it was said, "Ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn," etc., and then again admonished to do something further: "Ye are to take care that this child be brought to the Bishop to be confirmed by him." Not only was this specific duty enjoined, but the time for it was also pointed out. It is to be, "so soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose."

Pastor and teacher have duties toward the young children. But first of all the parents have; and next to them, god-parents. So in addressing them the Church says "Ye must remember," and "Ye are to take care"—that is, chiefly, the Church puts these duties where first of all they belong, namely, on parents and godparents. But the many, alas! do not heed the admonition at all, or else not at the time appointed. They wait:—say "Oh, he is not old enough yet." They take it upon them to set aside the express judgment of the Church. It says that the Christian child is to be brought to the Bishop, to be confirmed by him, so soon as he can say, etc. But they think they know best, and hesitate not to say, "Oh, he had better wait." Alas! we see what comes of it. He does wait; and, in that case, as a rule, waits forever. At the very time in the child's life when he was coming face to face with new temptations, a new life and wider, coming to take a certain set character, he was kept back from blessing and grace suited to his time and need. It is not true that he had "better wait," but he does wait, and not for the better but the worse. The world does not wait; the flesh does not wait; the devil does not wait. The young life moulds according to the form into which it runs; and the chances are that thereafter it will not take any other. We are not saying that the Christian child shall be brought to Confirmation as a mere matter of course, without a preparation that goes before and follows after, but we do say that the *Christian* child should be brought to the Bishop to be confirmed by him, and that it is first of all made the duty of parents and godparents to take care that he be thus brought.

The Hartford *Courant*, the oldest paper in New England, gave a flippant editorial on Easter, which reads as if written by a penny-a-liner. We pity the man, Christian or pagan, who can write a column of such nonsense on such a subject. It might be supposed that the patriarch of the New England press would have some decent respect for the opinions of mankind. If it is true that newspapers represent the average taste and opinions of their constituents it must be evident that the *Courant* caters to the silliest and shallowest class. We have a better opinion of New England than to suppose that the majority of its people are of that class.

BRIEF MENTION.

The name of the "Church of the Future," as suggested by an undenominational exchange, ought to be "Congreprebymethodbaptistepiscoporeformed!" It will take a good deal of "reforming" to bring about that combination. The Church of the Past is good enough for us, and its name is: "The Holy Catholic Church."

See Apostles' Creed.—A church mouse, so the papers say, has been interfering with the ritualism of the Albany Cathedral. The little rodent persisted in nibbling the bread upon the credence table, on Easter Day, and the Dean had to remove the bread to the altar. This is an argument against credence tables!—By a curious coincidence the LIVING CHURCH, the *Churchman*, and the *Episcopal Recorder* each had a leading editorial last week entitled "Then and Now." It was also a curious illustration of how little a title indicates the scope of an article. There was not the slightest resemblance between the editorials mentioned.—A correspondent recalls a story in *Punch*, about a young curate going up a ladder to fasten Christmas greens. The ladies were so concerned for his safety that the vicar was constrained to say: "Come down, Jones, and let a married man go up!" Correspondent suggests that it is not in very good taste for Church papers to publish stories which tend to promote this silliness between young clergymen and young ladies. He does not refer to the LIVING CHURCH, but good taste forbids us to mention the paper to which he does refer.—There are indications all along the line that the Presbyterians are dissatisfied with their Confession. It has been so for a generation, at least in this country. A large portion of them have not believed the Calvinism which their standard teaches. We doubt if many of the people know what the "Five Points" are, and their ministers are not likely to enlighten them.—The Legislature of New York has passed a Bill appointing a Commission to protect the lands adjacent to Niagara Falls from further de-facement, and to keep this great work of nature open to the public free of charge.

—Of sixty Presbyterian ministers who met in New York recently, it was ascertained that fifty-eight had selected the subject of the Resurrection for their Easter sermon. The world moves!—A correspondent raises the question whether our House of Bishops, or our General Convention, has the right to empower a Bishop to perform Episcopal functions in the various countries of Europe where there are Bishops of undoubted succession. At the last General Convention, the House of Bishops, we believe, made a declaration explaining their position, and defending such action with reference to the Church of Rome.—The Emperor William invariably wears his military uniform when at home. While at his writing table he loosens the upper buttons of his double-breasted coat, but every day when the troops march past he buttons his coat and stands in the window in full view of the soldiers. A visitor, noting the trouble he took, asked him why he was so particular to button even the top button of his coat. "My soldiers," said the emperor, "have never seen me with my coat unbuttoned, and I do not intend they ever shall. For, let me tell you, it is the one button left unbuttoned that is the ruin of an army."—An exchange, in an entertaining article on "Pranks of the Types," mentions a ludicrous blunder in Chamber's Journal, one of the most dignified and correct of English periodicals. As soon as the news reached Queen Victoria that Abdul Aziz, the victim of the revolution in Turkey, was in the hands of his enemies, she telegraphed to Constantinople and expressed the hope that the ex-Sultan would not be subject to any violence.

"Soignez le bien." Take good care of him, was the message. But a change of one letter gave a very different meaning. "Saignez le bien." Bleed him well, the telegraph made her say, and the world knows how thoroughly the work was done.—It is said that more money was spent on the Vanderbilt ball than will be spent at the Coronation of the Czar. A better estimate of the latter can be made after the undertaker's bills are all in.—A homeopathic philanthropist has sent an allopathic donation of \$40,000 to the Homeopathic Hospital in Boston.—A clerical brother, once a pupil of the Rev. Francis T. Russell, Lecturer on Elocution at the General Theological Seminary,

writes in warm commendation of Prof. Russell's New Manual on Elocution for Clergymen. Doubtless the study of that work would very much add to clerical efficiency.—A subscriber sends the following rhyming Latin found upon a sun dial in one of the ancient Church yards of England. It certainly teaches a lesson we would all do well to heed:

Nulli optabilis,
 Dabitur mora;
 Irrevocabilis,
 Labitur hora;
 Ne sit inutilis,
 Semper labora;
 Neve sis inutilis,
 Vigila ora!

In English rhyme this may be made to read thus:

To none will be given,
 The longest for delay;
 Time irrevocable,
 Glides swiftly away;
 That it may not be wasted;
 Labor always;
 Nor thy labor futile,
 Watch, ever, pray!

—The Diocesan Branch of the Woman's Auxiliary of California propose to send the LIVING CHURCH to every missionary in the Diocese who may desire it. This example is worthy of imitation.—The Bishop of Albany in his late Address speaks of the two special torments of a Bishop—sudden change of time-tables, and the caboose of a freight train. Bishop Gillespie adds to this the slippery memory of omnibus and hack drivers.—The *Church Times*, referring to some disgraceful quarrel between a vicar and a Church warden, says that it is much to be desired that no person should be eligible to either office who has not first passed an examination in parochial law. The LIVING CHURCH suggests that a certificate of common sense would be a better safeguard.

Some weeks ago we published a paragraph clipped from some paper, about the damaging effects of tobacco upon boys, and the great peril incurred by the young who use it. The subject deserves attention especially from parents and teachers. It is not the voice of fanaticism that raises the warning. It is simply the sober fact, and is certified by every physician. As to its use by men, we have nothing to say, if it be used in moderation and without annoyance to others. But we must stop its use by our boys. It will dwarf them in body and mind, and bring them to untimely death.

A man may smoke if he will, and we question not his morality, though he may find it hard to prove that it does him any good. It is an indulgence in which he may allow himself, and to his own conscience he standeth or falleth. Life Insurance Companies make no count of the habit, one way or another. But a man may not annoy his neighbor to please himself. The recent action of the Produce Exchange in New York, forbidding smoking in business hours, is a step in the right direction. It is not only a protection to those who do not smoke, but also a protection to those who do. It puts a limit upon the indulgence which some men are notable to enforce for themselves. Intemperance in the use of tobacco is not the least danger to which some are exposed.

Related to this subject is the almost national vice of expectoration. Spittoons are an American invention and are found in no other country in the world. It would not be so bad if we could have enough of them; and if we could, what a spectacle would our streets and public places present! The side walks, entrances, and halls of our cities reek with saliva. Railroad stations are made disgusting by this horrible habit. We do not mean that every American citizen goes about spitting on sidewalks and carpets. But the number who do is appalling. Those who use tobacco are not always the most offensive in this respect. Public opinion ought to compel a reform in this matter.

In response to a request for names of missionaries to whom the LIVING CHURCH might be sent, as paid for by friends, a large number have been forwarded. The amount placed at our disposal for the payment of such subscriptions is exhausted. Any further sums that may be sent for this purpose will be used as directed.

The *Nation* makes a good point in commenting on Governor Butler's Fast Day Proclamation, wherein the clergy were advised against preaching on political topics. The proclamation, as the Governor affirms was modelled after one issued by a pre-

decessor in the year 1810. The warning to the clergy which was interpolated, would not at that date have been needed. The *Nation* informs him that the preachers of that day, in Massachusetts, were great politicians, that such a growth as his would then have been impossible, and adds: "Nobody, in any age, who looks at him from an ecclesiastical point of view, and feels bound to characterize him, can avoid using language of great strength."

The failure of the Augustinian Fathers of Massachusetts in their banking operations, has been a theme of comment, recently, in the public press. Their liabilities are nearly a half million, and the money has gone into four churches and schools which on forced sale would not bring five per cent. of the amount. The clergy had better not attempt to manage trust funds. They have not, as a rule, the training, experience and caution needed for such business. Their presumption is unpardonable when they become responsible for the small savings of the poor and use them in ecclesiastical enterprises in which business men would not risk their own money except as a gift.

"Grievous and Unkind."

A story is told of an English clergyman admonishing a parishioner for neglecting the weekly Eucharist. Her defence was that the Sacrament was too solemn to be frequently repeated; that her reverence for it might be lessened by frequent participation.

"But you know," said the Pastor, "that the disciples, after our Lord's Ascension, met on the first day of the week, for the 'Breaking of Bread,' and that in the early times Christians communicated at least on every Lord's Day."

"Yes," replied the undantied objector; "but you know that was before the Reformation!"

There are doubtless some people who imagine that the Reformation was somehow an improvement on the Primitive Church, perhaps even an improvement on the Gospel. Be that as it may, there is not the slightest indication of anything in the great movement of the English Church in the sixteenth century, tending to discourage weekly Communion. On the contrary, both the English and the American Prayer Books provide for it as a matter of course. They also provide for the Holy Communion on many other days. Weekly Communion is the least that a "Prayer Book Churchman" can consistently advocate and practice. Less frequent Communion is a departure from Apostolic usage, from the Spirit of the Gospel, and from the principles of the English Reformation.

While there are no well instructed Churchmen who can be found to contradict this, there are a great many who do neglect the Christian duty and privilege of frequent Communion. One of the greatest trials and anxieties of the faithful Pastor, is the apparent indifference of many of his people, in this respect. He teaches them publicly, exhorts them privately, and watches for their souls with prayer and fasting, yet is not able to induce them to come to the Lord's Table except at long intervals. No argument, motive or influence that he can command, seems to be sufficient to move them to come to the Gospel Feast with any reasonable frequency. He pleads in vain, and they go their way, quieting their own conscience for communion with the world, instead of coming to him, as they have need, for aid to quiet their conscience for the Communion of the Body and Blood of Christ.

It is very sad. How have Pastors grieved over such, who most unthankfully refuse to come, and withdrawing themselves from this holy Supper, "provoke God's indignation against them!" What tears have guardian angels shed over those inconvertible wards who, being signed with the sign of the Cross, refuse to show forth their Lord's death!

It is very wrong. It is a wrong to the soul of him who thus refuses the offer of God's grace in that Holy Sacrament; it is a wrong to other souls that may be influenced by the example; it is a wrong to the body of Christ, the unity and communion of which are marred by those who wilfully abstain from the Lord's Table and separate themselves from their brethren; it is a wrong to the world, in which this Memorial of the death and passion of our Lord was to be an abiding witness and influence, by means of which He Who was lifted up should draw all men unto Himself. To neglect it is to refuse to confess Christ before men, to join the company of those whom He will not confess before the Father in Heaven.

It is also very unkind. In the first exhortation of the Communion Office, the Prayer Book says it is "grievous and unkind." These are strong terms, but they are the words of the Church. They are just and true, and ought to touch the hearts of negligent communicants. "Which of you would not be moved," if treated in this manner by those for whom you had provided an earthly banquet? "Grievous and unkind!" Think of that, as you are tempted to turn away from this heavenly Banquet, from motives of worldly interest or selfish ease. Let these words sound in your ears as the time draweth near for your preparation for the Holy Communion, and the old habit of hesitation begins to assert itself. Say with the prodigal, "I will arise and go." Say with the psalmist, "I will take the cup of Salvation, and call upon the name of the Lord." Believe the words of the prophet, "Though your sins be as scarlet, they shall be as white as snow;

though they be red like crimson, they shall be as wool." The Spirit and the Bride say come.

Another Scottish Bishop has been called away from his labors. George Richard Mackarness, Bishop of Argyll and the Isles, died on Friday of last week, after a somewhat protracted illness.

News and Notes.

The Bishop of Durham has just appointed the Rev. G. W. Body to a Canonry in his Cathedral on the condition that he is to devote himself to Mission Preaching in the Diocese.

The whole scheme of the Jerusalem Bishopric has happily collapsed. No further appointment will be made. The Anglicans of the Holy Land will be henceforward part of the charge of the Bishop of Gibraltar.

The Irish Bishops have wisely shelved the whole matter of the consecration of a Bishop for the Reformed Church of Spain. The Bishop of Meath has consented at the request of his brethren of the episcopal bench, to visit the churches from time to time as need requires.

The committee in charge of the Tait Memorial Fund, have decided that the great bulk of the money raised in loving memory of the late Archbishop, shall be devoted to a Fund to be placed in the hands of the Archbishop of Canterbury for the time being, and to be used at his discretion for Home Mission Work in London and elsewhere.

Two of the wretches who carried out the murderous designs of the Irish "Invincibles," have been sentenced to death. In England, several of the dynamite conspirators are in the hands of Justice, and will, in all probability, meet a well deserved fate.

The newly-elected Bishop of Aberdeen and Orkney, Scotland, the Rev. and Hon. Gascoigne Douglas, is the fifth and youngest son of the late Earl of Morton by Frances Theodora, daughter of the Right Hon. Sir George Henry Rose, G. C. H. (sister of the famous General, Sir Hugh Rose, now Lord Strathairn), and brother of the present, the 20th, Earl of Morton.

The Rev. F. G. Wright, of South Saanich, British Columbia, has been appointed a Chaplain in the British Army, and leaves for England as soon as some one is found to take up his present work.

The Rev. Alfred Holmead, late Rector of Grace Church, of South Washington, D. C., died on Monday of last week, at the age of 73.

The Rev. Edwin Coan, late Canon of All Saints' Cathedral and Archdeacon of the Susquehanna Convocation. Diocese of Albany, has accepted the Rectorship of Grace Church, Brooklyn, E. D. Address 105 1/2 Conseyea St. Brooklyn, N. Y.

The Rev. J. W. Darlington, for two years Assistant Minister of Christ Church, Brooklyn, L. I., has been elected to the Rectorship of that Church in succession to the late Rev. Dr. Partridge.

The Rev. Jesse Higgins, recently officiating in Lincoln, Ill., has accepted the Rectorship of St. Paul's Church, Carlinville, Ill., Diocese of Springfield. Address accordingly.

The Rev. F. J. Tassell has resigned the Rectorship of the Church of the Advent, Farmington, Minnesota, and takes charge of the missions of Little Falls and Royalton, Minn. Address Little Falls.

Can you tell me through the columns of your paper what Hymns were in use in the Church before the Collection of Psalms and Hymns were set forth in 1835?

Can you or any of your readers give me the name of the Publisher, and the price, of the cheap edition of Blunt's Annotated Book of Common Prayer? Also is there a cheap edition of Horne's Introduction?

To Correspondents. W. R.—We think it not wise to state the case as you have put it.

To the mind of the writer there are good and sufficient reasons for the change in the bread, which do not apply to the wine.

1. In the observance of the Passover, the Hebrews were required to use unleavened bread, as a memorial of the haste in which they were compelled to leave Egypt; but in the celebration of the Eucharist, there is no call for such a reminder; as there was no haste associated with its first observance.

2. Upon the establishment of the Christian dispensation, the distinctions of the Jewish law in regard to meats and drinks were done away with. There is therefore no longer any ground for making a distinction between leavened and unleavened bread, in the observance of this ordinance. But this reason does not apply to the use of wine; inasmuch as, in Scripture, no mention is made of a corresponding difference between the fermented and the unfermented juice of the grape.

3. The use of leavened bread involves no charge of wrong-doing on the part of Christ, in using unleavened bread at the institution of the Lord's Supper, as does the refusal to partake of the fermented and exhilarating juice of the wine, on the ground that it is forbidden of God and injurious to man.

It is true, that those who object to the use of wine, on this ground, deny that Christ used it on any occasion. But denial is not proof—and if Christ did give wine to His disciples, at the institution of the Lord's Supper, then the refusal to partake of it, at the Holy Communion, is virtually such an arraignment of Christ, for what He did in this thing, as no zeal for temperance can ever justify. And of the persons here referred to, we may well say, as St. Paul said of the Jews of his day, "I bear them record, that they have a zeal of (for) God, but not according to knowledge."

While this lack of knowledge may palliate their error, it does not furnish a sufficient reason for encouraging them to persevere in a course that involves a censure of their brethren who in using wine, the fermented and exhilarating juice of the grape, are fully persuaded that they are simply following the example of Christ.

It should be remembered too, that in this matter conscience is not all on one side—and that it is the duty of ministers and of the Church to teach the people what is the truth on this subject.

With his views of the teachings of Scripture, the writer of this article cannot partake the Communion with those who discard from it what Christ made the symbol of His shed Blood, although he questions neither their sincerity nor their faith in Christ.

That at the Passover festival, the Jews were wont to mix water with their wine is a well-established fact, and that the early Christians were wont to do the same, in partaking of the Sacramental cup, is distinctly mentioned by Justyn Martyr in his first apology; and is referred to by Cyprian, in his LXII. Epistle; and if the churches in our time deem it expedient to do the same, the writer has nothing to say in opposition to their so doing, if the participants are made fully to understand, that the wine, or in other words "the fruit of the vine," is the sole symbol of Christ's blood.

P. S.—The Rev. Eli Smith, the well-known Missionary to Syria, in a communication to the Bibliotheca Sacra, vol. III., pp. 388-9, says:

"In regard to the wine used at the Sacrament, I have questioned both Papal and Greek priests, and received the same answer. 'It must, they say, be perfect, pure wine. If unfermented it will not answer; nor will it if the acetous fermentation be commenced. The acknowledgment of the necessity of fermentation is worthy of special notice, inasmuch as they reject fermented bread. This rejection is owing to their belief that our Saviour used unleavened bread at the institution of the ordinance; and their admission of fermented wine consequently indicates a belief that He used fermented wine, notwithstanding it was the feast of unleavened bread. To this, so far as I have observed, the custom of the Jews in Palestine now corresponds.' For corroborative testimony on this head by Missionaries, see Rev. Dr. Laurie's article, in the Bibliotheca Sacra, for 1869.

Personal Mention.

The Rev. F. G. Wright, of South Saanich, British Columbia, has been appointed a Chaplain in the British Army, and leaves for England as soon as some one is found to take up his present work.

The Rev. Alfred Holmead, late Rector of Grace Church, of South Washington, D. C., died on Monday of last week, at the age of 73.

The Holy Cross Clergy House, New York, will be in future at 330 E. 13th St., instead of 95 Avenue A.

The Rev. Edwin Coan, late Canon of All Saints' Cathedral and Archdeacon of the Susquehanna Convocation. Diocese of Albany, has accepted the Rectorship of Grace Church, Brooklyn, E. D. Address 105 1/2 Conseyea St. Brooklyn, N. Y.

The address of the Rev. Edward Benedict will be hereafter, 22 Stamford St., Boston.

The Rev. G. W. Stickey has accepted the Rectorship of St. John's Church, Florence, S. C., and has entered upon his duties.

The Rev. J. B. Massiah, Priest in charge of St. Michael's Church, Cairo, Ill., has accepted a call to the Rectorship of St. Philip's Church, Newark, N. J. His address, from the 1st of May, will be at that city.

The Rev. J. W. Darlington, for two years Assistant Minister of Christ Church, Brooklyn, L. I., has been elected to the Rectorship of that Church in succession to the late Rev. Dr. Partridge.

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To Correspondents. W. R.—We think it not wise to state the case as you have put it.

M. M. M.—Thanks for your copy of Bishop Jebb's letter. It is timely and acceptable.

Mrs. A. D. S.—Please see Brief Mention. M. L.—"Only a Cloud," accepted. "He is Risen," declined. Thanks for both.

G. W. D.—"Altar Lights" might start a controversy which would do no good, though there is nothing in the article which ought to offend anyone.

A CONSTANT READER.—There is no law to prevent an unbeliever from bringing his child to the church for Baptism, or from "standing" with him at the font. But some one must answer for the child, and manifestly an unbeliever cannot. It is evidently the intention of the Church that Sponsors shall be Churchmen. It is inconsistent for one who has not been and will not be confirmed to undertake that "this child" shall be brought to the Bishop to be confirmed by him. A parent or priest should not accept such persons as Sponsors.

Acknowledgements. For the Rebuilding of St. Mary's School: St. Paul's S. S., Peoria, \$12.84; St. John's, Kewanee, 12.50; Previously acknowledged, 3,131.68. Total, \$3,166.00. It is necessary to raise \$15,000 more before Oct. 15th. Contributions are respectfully solicited. C. W. LEFFINGWELL, Rector. Knoxville, Ill.

Official. Bishop H. M. Thompson's appointments for April and May: April.—Vicksburg, 22nd; Grenada, 24th; Holly Springs, 26th; Oxford, 28th-29th; Winona, 30th. May.—Kirkwood, 1st; Aberdeen, 6th; West Point, 9th; Columbia, 13th; Meridians, 30th; Natchez, 27th.

Miscellaneous. An unmarried Clergyman of experience would travel abroad as companion or tutor, for due compensation. References given. Address P. O. Box 914, Eau Claire, Wisconsin.

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BOOK REVIEWS.

THE THEORIES OF DARWIN, by Rudolph Schmid. Translated by G. A. Zimmermann, Ph. D., with an introduction by the Duke of Argyll. Chicago: Jansen, McClurg & Co. Price \$2.00.

Here is a book well worth reading. Its purpose is set forth in the Preface. It is to aid those readers "who lack time and opportunity to investigate independently a realm (of Darwinian Theories) in which so many and so heterogeneous sciences come into mutual contact." It is designed to simplify the different problems connected with the theories and the different attempts at their solution, and to treat them not only in their relations to each other, but also separately. With this primary object the author combines another; "to render a service to some among the many who perceive the harmony between their scientific convictions and their religious needs, threatened or shaken by the results of science, and who are unwilling to lose this harmony, or, having lost it, desire to regain it."

In the Introduction, the Duke of Argyll says of Darwin's Theory, "The most extravagant conclusions have been drawn from it in science, in philosophy, and in religion." It is astonishing how this theory has affected modern thought. Those who would know what can be said to bring this extravagance within bounds, and to reassure those who are alarmed lest the foundations of old beliefs should vanish before this modern luminary like mists before the rising sun, will do wisely to read this book. Yet we would enter a protest against Mr. Schmid's too great readiness to emulate the creative account found in our Bibles. Let its opponents show its falsity, if it be false, but why should a friend volunteer to reduce it to a human level? Why assert, as on page 294, that the Mosaic Account of Creation, in that which pertains to the natural process, does not go beyond that which otherwise belongs to the sphere of knowledge of antiquity; and that we cannot expect any scientific explanation from it because man, having come last, could have no knowledge "founded upon autopsy" of what preceded him? As if man's autopsy had anything to do with it providing the story was revealed by the All Wise. If this be true, then nothing in the narrative ought to surprise us except the presence of error. That is inconceivable. But really there is no need of this timidity. There is no contradiction between the story in Genesis and any theistic form of evolution except as to man. Moses says only this: The earth put forth grasses, herbs and fruit trees, and the waters brought forth water creatures and fowl, and the land produced cattle, beasts, and creeping things. As to the how, not one word is said. So far as we can see there is no good reason why God may not have filled the world with plants and animals on the Darwinian plan, if he saw fit. That plan is, that God created at first, "at most four or five progenitors for animals, and for plants an equal or less number" and that from these all present species descended in the usual course of nature, the changes from species to species having come about by infinitely small degrees, "a thousand generations being required to produce two fairly well marked varieties."

After all its only question of evidence. We see nothing in the Bible account of creation to forbid it. It is evident that nothing can be decided by arguing about the matter; we must appeal to the history written in the rocks. Millions upon millions of plants and animals are there preserved for our study. Thousands have been critically examined. The story which they tell is this. Life began in the lowest forms, and, from epoch to epoch, there has been, upon the whole, a steady approximation to present species. Thus far the agreement with Darwin is perfect. But did these come by imperceptible degrees as he declares, or by sudden steps? Remember there has been steady progress for at least "1000 generations," to yet a new variety. That is, if the kind first living be called A., then the next well marked variety B., distant many thousand years, must have been preceded by vast numbers slowly changing from A. Now the geologists tell us, and Darwin admits it, that only A and B have thus far been found, while all between are wanting. But he says, by and by you will find the connecting links. It certainly is very strange that while the connecting links must have been vastly more numerous than A and B, since the one is the beginning and the other the end of a chain of at least 1000 links, that A and B should be found in inconceivable abundance while not one of the vast multitude that connect them has been discovered. It has been claimed that in the case of the horse the missing links have been found, but if "1000 generations" are required for a "fairly well marked new variety," many times 1000 must have lived between those ancestors of the horse for they are not varieties merely, nor even species, but genera. So, too, birds with long vertebrate tails, and with teeth in their jaws and reptiles with two legs and with the hollow bones and some other characteristics of birds, are claimed as intermediate links, but it must be remembered that progress by steps, per saltum, is equally in harmony with such intermediate forms, while the Darwinian theory requires that the differences should be exceedingly small, in fact imperceptible from one generation to the next.

Nothing is more remarkable than the suddenness of the appearance of new forms. In the cretaceous, for example, with no predecessors at all resembling them, the Angiosperms and Palms appear. So with the first fishes. They have no predecessors at all resembling themselves. There are times, too, when every species disappears, and all the fossils in the rocks next in order are of new kinds. A marked case occurred at the close of the cretaceous. Laying all theories aside and seeking in the record left by nature herself, to discover her mode of producing

the present animals and plants, we are led to the conclusion, that, as Darwin says, certain forms (many or few) were created first, that through the long time that has since elapsed there has been upon the whole a progress towards the forms which we now find on the earth.

Further than this, the record does not agree with Darwin's theory for there is no evidence of imperceptible change through "1000 generations for one fairly well marked variety," but on the contrary the actual fossils found tell of long periods with little or no change, identical species for "1000 generations" and more, and then, suddenly without notice, in the layer of rock immediately above, new species abound. Whatever introduced the new forms did it not abortively, but in absolute perfection, gifted with powers of continuance for many thousands of years, and then, in turn to be superseded by others new, and perfect in their kind. This appears to us wonderfully like the style of that story which tells in Genesis of the creation. There a fiat precedes each great stage. Here is something for which science has no ear and to which it only gives the name of an unknown cause, which precedes each great stage of plant and animal development. Whatever that unknown cause may be, it did its work absolutely without defect and then rested.

MARTIN THE SKIPPER. A Tale for Boys and Seafaring Folk. By James F. Cobb, F. R. G. S. New York: E. and J. B. Young & Co. pp. 403. Price \$1.25.

This story of adventure and trial, of many daring and Christian endurance, is one that every youth may read with profit.

HYMN WRITERS OF THE EPISCOPAL CHURCH. By the Rev. R. S. Barrett. New York: Thomas Whittaker.

The writer gives, in this little pamphlet of 30 pp., an exceedingly interesting and useful essay on the origin of some of our best hymns. An appendix gives the names of the authors of the hymns in the Hymnal as far as known. "Episcopal" is not the name, however, of the Church for which they wrote.

THE MARRIAGE OF CANA OF GALILEE. By Hugh Macmillan, D.D., & Co. London: Macmillan & Co.; Chicago: Colgrove Book Co.

The suggestiveness of the Miracle of Cana, about which this interesting book has been written, is surprising. It implies all the endearments of family life, the sanctity of marriage, the blessedness of loving service, as consecrated by the presence and act of our Lord. "No Miracle," says the author, "will more thoroughly reward careful study," than this. "It is an acted parable of the whole Gospel; a type and image of all the work of Jesus, opening a vista of light far into the ways of God." Every student of the Bible should have and read this excellent work. It is written in a devout spirit, and displays good judgment and sound learning.

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Messrs. E. P. Dutton & Co. announce a quickly forthcoming reprint. Although the English edition will be somewhat abridged, on account of the quantity of matter it contains, which would be of little interest to the American public, they promise that the portions which are responsible for the ferment over the waters, shall be retained, for the gratification of our curiosity. At the same time, we are warned that, being more accustomed to a lack of literary reticence, and less acquainted with English sources of irritation, we shall wonder at the thinness of skins that have proclaimed themselves to be so severely excoriated by disclosures and strictures such as these, especially after the remarkably plain talk of the Carlylean biography. The real value and interest of the work, is in its vivid

and faithful picture of a singularly many-sided and influential life; and in the light which it throws upon questions and controversies not so far bygone as not to have a more or less direct bearing on similar difficulties of to-day.

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dicates unmistakably, I think, that they were all component particles of one large Calculus destroyed by the action of the water by means of solution and disintegration. At my advanced period of life (I am seventy-seven years and six months of age) and in my feeble general health, a surgical operation was not to be thought of, and the water seems to have accomplished all that such an operation, if successful, could have done."

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TO A FRIEND IN SICKNESS.

Round thy couch have those dread angels,
Pain and sorrow, held their sway,
Till thy heart grows faint with thee
At the darkness of the way,
And no word or health or comfort
Comes to cheer the bitter day.
As all earthly helpers fail thee
In this hour of deep distress,
Useless proves our love to sweeten
The sad cup thy lips must press,
Then God's boundless love and mercy
Does thy trusting heart confess.
For His tender pity takes thee
In the everlasting arms,
And thy inmost soul He comforts,
Soothing all its dark alarms;
Till upon the troubled waters
Broods the peace of heavenly calms.
Thou shalt gain through tribulation
Peace and strength before unknown,
And thy heart will learn those blessings
Are not for thyself alone,
But that henceforth others' sorrows
Shall be counted with thine own.
That the stanning and the sorrowing
In the depths of their despair,
Looking in thy face for comfort,
Hope and mercy may see there;
And shall say she is God's angel
Sent in answer to our prayer.

FRANCES E. GORDON.

Canadian Church Affairs.

The great burning question at present in the Canadian Church, especially among Western Churchmen, is as to the next occupant of the Bishopric of Huron which will be vacant in June by the resignation of the present incumbent, Dr. Hellmuth, who goes to England as suffragan of the Bishop of Ripon, with the title of Bishop of Hull. Many names, of course, are mentioned in connection with the matter, both likely and unlikely ones, but it would be premature to attempt to indicate the coming man with any degree of likelihood. Among others we have Canon Innes, a London Rector, Dr. Sullivan, Bishop of Algoma, Dean Boomer, of Huron; Canon Carmichael, of Montreal; and Dean Baldwin, of the same city. If I may be allowed to do a little prophesying on my own account, I may say that the favorite is undoubtedly Canon Carmichael, who is in the prime of life and a fine preacher. Had it not been for his recent appointment to Algoma, Bishop Sullivan would have had a walk over the course, he being by all odds the most popular and probably the most talented man in the Canadian Church, but it is more than improbable that he will desert his present post of labor and honor in the vanguard of Church extension. Weak places require strong men and if ever there was a man well qualified to build up the struggling Missionary Diocese of Algoma and to arouse the sympathy of the wealthy, by his eloquence, it is the present Bishop. The other names are simply "lay figures" thrown in to give people something to talk about, except, perhaps, Dean Baldwin, who is, however, little known in the West, but who is an able man. Canon Carmichael is well known in Huron, having been ordained by Dr. Cronyn, its first Bishop, and having served several years in the neighborhood of London, Ont. He is an Irishman, like Dr. Sullivan.

Some facts and figures relative to this great and prosperous Diocese of Huron may prove interesting to your readers. The Diocese comprises the thirteen Western counties of the Province of Ontario. It originally formed a part of the Diocese of Toronto, but was erected into an independent see about twenty-five years ago, under the late Dr. Cronyn. Its clergy now number 135; communicants, 8,910; Sunday Schools, 166; the contributions to the Mission Fund aggregated \$15,560 last year. Comprising the very choicest region in the Dominion, including about one million of a population, containing a city and a large number of growing towns, as well as a splendid agricultural expanse of country, it is by all odds the most "desirable" Diocese in the Dominion. The episcopal income is over \$5,000 per annum, derived from invested funds. Every nook and corner of the Diocese being well settled, there is no really irksome work for a Bishop in the shape of hardships, long distances, etc. Altogether, Huron is a tempting prize and worthy of the very best talent in the Dominion.

I cannot leave the subject without touching on the life, work, and character of the outgoing Bishop. Born in Poland of Jewish parents, in the year 1817, and educated at the celebrated University of Breslau, Isaac Hellmuth embraced Christianity at the age of 24 and joined the Church of England. In 1844 he came to Canada and in 1846 was ordained deacon and priest by Dr. Mountain, then Bishop of Quebec. For some time he filled the position of Vice Principal of Bishop's College, Lennoxville; a few years later he was appointed General Superintendent for the Colonial and Continental Church Society in British North America. In 1861, he came to London and was instrumental in founding the Huron College Divinity School, with himself, now Archbishop Hellmuth, as its principal. In 1865, being now Dean, he founded Hellmuth (now Dufferin) College for boys, and in 1869, Hellmuth Ladies' College, both of which institutions are still flourishing. In 1871, he was elected by Synod as Coadjutor to the then Bishop of Huron, Dr. Cronyn, and in the same year, by the death of Dr. Cronyn, he became Bishop of the Diocese. Since his episcopate, he has begun the erection of a Cathedral and the Western University. This is a record that any man may be proud of, and it will be long before his name will be forgotten as a promoter of higher education in Western Ontario.

In theology, Dr. Hellmuth is pronouncedly "Evangelical," perhaps the most evangelical Bishop in the Church of England. He is a plain, solid preacher and generally reads his sermons, but delivers very beautiful and impressive Confirmation addresses. He is said to be very eloquent in his mother tongue, German. He speaks English perfectly with the slightest

suspicion of a foreign accent barely perceptible to "strangers, which seems to add sweetness to a naturally flexible and musical voice. Though considerably under the medium height, he is of powerful and portly build and has a large, strong commanding and massive visage and venerable expression, and when standing in the chancel in his robes, he looks every inch the Bishop. Himself of a noble family and closely related to the celebrated Von Moltke, the great German strategist, he is by his wife connected with many of the English aristocracy. His manners are those of the typical English Bishop, gentle, attractive, conciliatory, and engaging, and at the same time self-possessed and dignified. Naturally a man of peace, he is prompt in action, and the old adage "Suaviter in modo, fortiter in re," exactly epitomizes his character.

We had a "white Easter" this year, and in many localities good sleighing. This is exceptional, however, even in Canada. The season was well observed throughout the Dominion, especially in the city of Toronto, where there were some fine musical and floral displays, as also in the smaller cities. The observance of this Blessed Season is becoming general among dissenting bodies. The Easter vestries throughout the country shew most gratifying signs of progress and increased liberality on the part of the laity. Taking it altogether, the present outlook for the Church in Canada is bright and reassuring.

The eccentric religionists of the Salvation Army are now widely diffused throughout Canada. In nearly every case the Church has wisely abstained from invoking the aid of such more than doubtful allies. In one or two cases, however, our clergy have fraternized with them, though, I must confess, it is difficult to see how men with any sense of the sacred prophecies could allow themselves to become mixed up with what may be called pious rowdiness. I suppose, by this time, their mountebank performances and wild extravagances are pretty familiar to Americans as also their disgusting irreverence of language, and utter contempt for law and order in matters civil and ecclesiastical. They have experienced little mal-treatment in Canada, and seem to be generally regarded with a sort of good humored contempt by the majority of the people.

Ontario, April 21st, 1883.

The Mexican Church Again.

From the Christian at Work.

It would be about as easy to galvanize a corpse into life as to give an attractive character to the Church of Jesus Christ in Mexico in its present status, or to justify the peculiar acts of Bishop Riley. The Special Committee of whose report we present a synopsis elsewhere, gives us some facts heretofore withheld; but they fail to justify—and it is not their fault if they are unable to do so—the very loose, irresponsible, unbusiness-like methods in which the financial affairs of the Mexican Church have been administered. And it is no sufficient plea to say that Bishop Riley and his friends gave a good part of the funds. What a man gives to an object is no longer his own, and, however we may appreciate the lavish generosity of the giver—and we admit this all in the case of Bishop Riley's donations—still the Church is just as much bound to see that the funds are wisely and economically administered as it is to take care of any other trust committed to it. That the financial affairs of the Church have been loosely and very badly administered the report shows very clearly. Indeed, this is manifest from the statement of the committee that they "believe that the business agent of the Mexican Church can show expenditures covering what moneys have gone through Bishop Riley's hands, given from our own Committee and other resources, since January 1, 1878"—certainly a very pleasant belief to entertain. But it goes without saying, that, as a rule, the great business enterprises of Churches involving trusts to the amount of hundreds of thousands of dollars, should be something more than a simple matter of belief or a matter of simple belief as the case may be.

As to the suspension of the salaries of the bishops and clergy and the withdrawal of assistance from the congregations, we are sorry to say we have no satisfactory explanation as to the charges preferred by Mr. Green—excepting as to the suspension of the Theological School for want of funds—so that Mr. Green's charges still stand, and the position of the *Christian at Work* is justified to this extent—it is admitted that support has been withheld based upon the demand of the "General Synod," [a General Synod which comprises a small minority of the Church] to withdraw a certain protest to which demand the parties refused to accede and thus stultify themselves. It is not denied, then, that 26 of the 39 churches and 7 of the 12 ministers are opposed to Bishop Riley; it is not denied—in fact, it is directly admitted—that Bishop Riley and Treasurer Macintosh instructed by a "General Synod"—which has nothing general about it, and, being in a small minority, is without rightful power in the premises—it is admitted that these have stopped salaries from the ignoble and base motive that the parties affected would not debase themselves by withdrawing a manly protest, in which they fearlessly asserted their rights as men and Churchmen.

A sad feature of this case is the utterly hopeless condition in which the authorities of the Protestant Episcopal Church in this country seem to find themselves. Here is a prelate of the Mexican Church prostituting his power to ignoble purposes, and one of the most honored and venerated of the bishops of the American Church—we mean the venerable and venerated Bishop of Delaware mournfully writes—"Whom do the commission recognize as the true representative of the Church? I suppose I must answer Bishop Riley because he is a duly consecrated Bishop." And so all this wrong must

go on, priests must be turned adrift penniless and homeless, and poor congregations left to shift for themselves. What a splendid thing it would be if the American Church should send a commission to Mexico, and get the exact facts in the case, and then place her funds just where they would do the most service for the Lord! How much better this would be than passivity and utter helplessness in the face of a great wrong fostered and promoted by a "duly consecrated Bishop!"

We will wait a little. We wait to see if American Episcopacy is so utterly powerless before a great wrong as she seems to be—if she is willing to confess her helplessness. We further wait to see if she will send funds in the future where they will be devoted to fostering unjust discriminations, even though they pass through a Bishop's hands.

Letters to the Editor.

The Official Year Book of the Church of England.

To the Editor of the *Living Church*:
In the name of the committee directing the publication of this book, I shall be grateful if I may be permitted through your paper, to ask the sympathy and support of American Churchmen, for a work which we confidently trust will tend in a very direct way to foster an interest, and stimulate zeal in the labors of the Church, both at home and abroad.

A feeling has long and widely existed, that it would do much to strengthen the attachment of Churchmen to the Church of their common faith, if they could obtain from time to time short and reliable records of the efforts made to extend, and give solidity to the Kingdom of Jesus Christ upon earth.

With a view to meet this want as completely and accurately as possible, a committee of representative Churchmen has been constituted to arrange for the annual publication of an official statement of the work of the Church. The first yearly volume has been recently issued by the Society for Promoting Christian Knowledge, and has already received the encouragement of a very large sale, as well as of a very hearty expression of approval from the Church at large.

This undertaking has the cordial sanction of those who preside over the Church in England, Scotland, and Ireland, as well as of many of the Bishops in the American Church. A formal request for official recognition will be made to the General Convention, holding its sitting in the coming Autumn, and also to the assembled members of each Diocesan Convention, the committee having an anxious desire to receive the warm sympathy and co-operation of the Episcopal Church in America.

May I say how gladly I shall welcome any suggestions which may be made to me, likely to increase the usefulness of the Official Year Book, and to make it a permanent influence for good throughout the Church.

FREDERICK BURNSIDE,
Hon. Editor.

The Parsonage Hertingsfordbury,
Hertford, April 3, 1883.

Prayer.

To the Editor of the *Living Church*:
The poem on the 7th page of your paper of April 14th, entitled "Prayer," and printed in connection with an interesting notice of a deceased churchman, among whose papers the poem was found, and to whom it was consequently but erroneously attributed, was written by Harriet McEwen Kimball. It was contributed to the *Boston Review* in 1863, and subsequently published in Miss Kimball's first volume of *Hymns*, issued in 1867 by E. P. Dutton & Co. The title of the poem is *All's Well*.

An Offer.

To the Editor of the *Living Church*:
St. Mark's S.S., Madison has lately procured some new hymnals and service books. With unanimous consent they desired me to find, and offer to some poor S.S. the books which they have been using. Knowing that the *LIVING CHURCH* has a wide circulation, I ask you to please make this known through your columns. The books would only satisfy a really poor S.S. One who think themselves poor, would not, I am afraid, find them to their liking.

The following is a list of the books.
Liturgy published by Executive Committee of P. E. Church, for the promotion of Evangelical knowledge; (have forgotten date) 2 dozen; it also contains hymns without music.
Brightest and Best; words with music, 8.
Happy Voices; hymns without music, 8.
I will send them as soon as applied for, free of charge.

REV. J. H. DAVET,
DRESDEN,

April 20th, 1883. MUSKINGUM CO., Ohio.

Church Statistics.

To the Editor of the *Living Church*:
Figures are interesting, but more so when they are compared. Figures in Church matters are more than interesting. Sometimes they are very startling. Here are a few, taken from the reports of the six leading parishes of the Diocese of X. They may suggest thoughts. I shall leave conclusions to each individual reader:

Parish No. 1 has 1,200 souls, but room in the church for 450 only; 479 communicants, but only 392 receiving during the year, an increase of 16 communicants besides those confirmed. This parish is in a city of 90,000 inhabitants, which has increased by 30,000 in two years.
Parish No. 2 reports 900 souls and 560 sittings, very good attendance in the morning, but very few in the evening; increase of communicants, besides those confirmed, 50; and 90 communicants not receiving the Sacrament during the year. These two churches rent pews.

Parish No. 3.—Number of souls 900, sittings 400, increase of communicants 16; but as 28

were confirmed, there is an apparent decrease of 12 communicants. This is a free church with a most earnest and hard-working pastor.

Parish No. 4.—575 souls, 440 sittings; increase of communicants, 32, and none confirmed. The seats in this church are rented, and the city is growing fast.

Parish No. 5.—In a good sized country town. Souls 450, sittings 520; increase of communicants 11; but as 18 were confirmed, there is an apparent decrease of 7.

Parish No. 6, and a Cathedral, with schools for boys and girls who attend the Services. Souls 865, sittings 600, increase of communicants 21, but 26 were confirmed, so that there is a decrease of 5.

Summary—4,890 souls, 2,990 sittings; increase of communicants 220, confirmed 146—increase of communicants but not confirmed, 74 (average of 12 for each parish in a Diocese of 500,000 inhabitants).

No doubt some allowance must be made for errors in print and differences in computation. Is there not something wrong in our way of reporting Church statistics, or in our parochial system? Not long since a Rector reported as part of the charitable work of his parish, \$500 for the *Synagogue!* at the same time one of our mission churches stood roofless for want of funds. We boast of our missionary enterprise, but it seems that we are sadly deficient in our work in the cities. Why? K.

Selling Committee Reports.

To the Editor of the *Living Church*:
So "The Protestant Episcopal Church" has gone into trade! It is announced by the Committee on the Enrichment of the Liturgy that they will have for sale some 300 copies of their report, at \$5 per copy; in order to cover the expenses of its preparation! Have we come to this? Must right reverend fathers in God and their priestly helpers buy and sell in order to meet the necessary expenses of their work for the Church? Has faith in the eternal verities so died out among Christian people that they are unwilling to supply the means to pay a printer's bill for the Church of the Living God?

It was degradation enough when, in the case of the Hymnal, a royalty was exacted, but then the plea of aiding a worthy fund which should and would commend itself to any true heart, were it only kept before the people by those whose duty it is, was a seeming extenuation. What shall we say, now, when the Great Synod of our Church resorts to this method of the trader in the courts of the temple? X.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Southern Ohio.—Nine persons were confirmed in St. James' Church, Piqua, lately by Bishop Jaggar—making sixteen for the year. Dr. Dorsey, the Senior Warden, set a good example by giving \$500 toward building a new chapel.

The Central Ohio Clerics met in Christ Church, Springfield, on April 17th, and discussed the question of shortened Services.

Maryland.—The Church of the Epiphany at Forestville was consecrated by Bishop Pinkney on the 5th inst. It was begun nearly 18 years ago, and the work has met with continual discouragements. A fine rectory has also been put up, and in every way the parish is prospering.

Central New York.—The Bishop of the Diocese visited St. Paul's Parish, Oxford, the Rev. J. M. C. Falton, Rector, on the 12th inst., and confirmed 13 candidates, preaching one of the grandest sermons he has ever delivered in the parish.

The Aid Chapter of the Parish Guild have just raised the sum of \$400 for the re-cushioning of the church; the discarded cushions to be repaired and put into the chapel. This done, it would be difficult to find a more beautiful and better equipped church property than St. Paul's. This parish, like many others, is suffering from removals and deaths. Recently, one of its most respected communicants, Miss Elizabeth Butler, the daughter of the gentleman who once owned this whole church property, entered into the rest of Paradise. She was a most exemplary and devoted Churchwoman.

The neighboring parish of Norwich, with its elegant church, is still without a Rector. The debt of \$16,000 was reduced to \$8,000 during the incumbency of the late Rector, the Rev. E. Bayard Smith, now Rector at West Troy.

Virginia.—Bishop Whittle held an Ordination Service on the 13th inst., at St. Mark's Church, Richmond. The Rev. Preston G. Nash was advanced to the priesthood, and Mr. Wm. B. Williams was admitted to the diaconate. Bishop Peterkin was present.

Bishop Peterkin, of West Virginia, confirmed large classes of candidates in Mt. Olivet, Pohick, and St. John's churches, in Fairfax county, near Alexandria, on Sunday, April 15th. Large congregations were present at each of the Services. Bishop Peterkin is filling the appointments of Bishop Whittle, who is unable at present to perform all of his many duties.

Michigan.—The will of the late Hon. Charles C. Trowbridge contains the following bequests: To the Church Association of Michigan, a secular corporation representing the Diocese, \$7,000; to St. Luke's hospital \$1,000; to Christ Church, Detroit, \$1,000; to the American Bible Society \$1,000.

Ohio.—St. Paul's Guild, Cleveland, has lately given in its commodious parish rooms, an exceptionally successful literary, social, and artistic entertainment, exhibiting exclusively the culture of the parish.

Grace Church Sunday School, Toledo, is now enjoying the Rev. O. L. Hutchin's newest Hymnal, purchased with the Lenten self-denial offerings reported on Easter Day.

The parish at Youngstown has reluctantly given up to Trinity Church, Pittsburgh, the Rev. Samuel Maxwell, who had been endeared to them by seventeen years of unusually effective service. This vacancy is already filled, however, by the Rev. F. B. Avery.

Florida.—On Mid-Lent Sunday, Bishop Young confirmed 15 candidates in the Church of the Good Shepherd, Maitland, making in all nineteen persons presented this year by the Rector, the Rev. Charles W. Ward. This thriving parish has to be congratulated upon the pos-

session of a new altar, a handsome eagle-lectern, and a font, from New York. The stained-glass for the window, which is to be of a very superior quality, will be put in, in the course of next summer or fall. The Church at Orlando is very nearly completed, and is attended by large congregations. Eight of the candidates at the recent Confirmation were from this place. The progress of the Church in all this region during the past winter has been very marked.

Texas.—In St. David's Church, Austin, on Easter Day, 1883, the children of the late Charlotte Wilson Gregg, wife of the Bishop of Texas, placed on the altar a memorial cross of polished brass, with the following inscription: "To the glory of God, and in loving memory of our mother," and on the opposite side, her name, with dates of birth and death. It is 36 inches high, and a very beautiful work of art, executed by R. Geiseler, New York.

Washington Territory.—The New York Tribune has the following well deserved eulogy on Bishop Paddock's work:

"The Protestant Episcopal Church suffered for many years from the reproach of being sluggish in missionary work on this continent. The prejudice against it caused by its intimate connection with the English Church was naturally most formidable in new portions of the country, which plumed themselves on being ultra-American in feeling. The character of its Services, moreover, seemed to be adapted to the wants and tastes of residents of cities and older communities rather than to the necessities of a rural population and new settlements. One of its missionary Bishops has humorously described the Methodist preacher as following close upon the steps of the sturdy pioneer, and having a chapel on the ground as soon as village lots were offered for sale; the Baptist and Presbyterian ministers as appearing not long afterward, and the Congregational representative after a long interval; and finally after the village had assumed the air of a town, and there were several churches fully organized, the belated Episcopal missionary lumbering along out of breath, and rubbing his eyes to see if there were anything left for him to do in the new settlement. The time, however, has gone by when this religious communion can be rallied for inactivity and backwardness in domestic missions. During the last twenty years it has retrieved its reputation in this respect, and it is now permeated with the missionary spirit. It is joining heartily with other religious bodies in systematic efforts to meet the requirements of rapid growth in the far West, its missionary jurisdictions have been divided and subdivided, its chapels are now rising in the newest settlements, and its work is increasing in practical efficiency as well as religious fervor every year.

The successful labors and sagacious foresight of Bishop Paddock, of Washington Territory, illustrate this new habit of practical work which this influential communion has acquired. Since his arrival two years ago in a missionary field separated by the breadth of the continent from the parish church in Brooklyn, where he had been laboring for more than a quarter of a century, the number of mission chapels has been nearly doubled, and the interest in the work, both in the territory itself and in the East, has been largely increased. While keeping pace so far as he could with the present religious needs of the population, the Bishop has not been inclined to shirk the responsibilities of the future. He has felt that the best way in which to appeal to the sympathies and to command the respect of the pioneers in the territory was to multiply the practical agencies of benevolence and educational work. He had not been there a year before a hospital was opened at New Tacoma, as a memorial of his saintly wife, and he has spared no exertions to supply one of the most pressing needs of a new country—the lack of good schools for girls and boys. A resident of Philadelphia having offered to give \$50,000 for the endowment of a girls' school, with the land, if a building worth \$25,000 should be erected, and another \$50,000 for the endowment of a boys' school on the same terms, the Bishop has made a determined effort to raise the money in the East. He has already collected \$27,000 mainly in New York, Brooklyn, Philadelphia, and Boston, and is about to return to the territory to lay the foundations for the first school; and he confidently expects to complete within a year the building fund for the boys' school, and thus secure the second endowment. With a hospital, two endowed Church schools, and a third school rebuilt largely through his efforts, he will furnish the people of the territory the most convincing proofs of the practical character of the Christianity which he represents."

Illinois.—On the evening of the 13th, the Rector of the Church of the Redeemer, Wilmington, on the invitation of a few old country Churchmen, visited Essex, seven miles from Gardner, on the line of the C. & A. B. E. Some twenty persons were assembled, and besides baptizing five individuals, three of whom were adults, Mr. Philipps had evening service and preached, giving some instruction on Confirmation, and forming a class. Many of these good people had been members of the Irish Church, and were delighted at the prospect of having, in the near future, another visit from a clergyman, and promised to bring to the Ordinances of the Church others of their neighbors.

The Rev. A. M. Mann, of Cleveland, O., visited Emmanuel Church, Rockford, April 16th, and held service for deaf-mutes, and baptized one adult and one infant. Mr. Mann is doing a good work.

A very interesting meeting of the Northeastern Deacons was held at Grace Church, Oak Park, on Monday and Tuesday, the 16th and 17th inst. On the evening of the former day, Divine Service was held, at which the Rev. T. N. Morrison, Jr., preached. On the following morning there was a Celebration of the Holy Communion at a quarter to 8 o'clock, the Rev. Dr. Morrison being Celebrant, and the Rev. Edward Ritchie acting as Deacon. At 10 A. M. there was a second Celebration, the Rev. Dr. Locke and the Rector—the Rev. Henderson Judd—officiating. At both of these Services there was a very gratifying attendance of both clergy and laity. Of the clergy belonging to the Deaconsy there were present, during the day, nineteen, and also two visitors, the Rev. Dr. Fay and the Rev. Mr. Savage. At the morning session, the Rev. Dr. Vibbert, Rector of St. James' Church, Chicago, read a thoughtful and very interesting paper upon "The Character and Prophecies of Balaam," at the close of which the laity retired and the members of the Deaconsy proceeded to business. Many matters of interest, including mission work were discussed, and the next meeting was arranged for Monday, July 2nd, at Elgin; the Preacher to be the Rev. Dr. Vibbert, and the Essayist, the Rev. A. V. Gorrell.

This occasion was invested with more than ordinary interest by the fact that the Rector and parishioners of Grace Church have but recently entered upon the occupation of their new and beautiful little brick church, which naturally called forth the hearty congratulations of their guests. Under any circumstances, Oak Park is a very pretty and inviting place, and many of the private grounds are laid out with much taste; but upon this occasion everything—weather included, for it was the loveliest day that we have had this

spring—contributed to the enjoyment of the visitors. There are, unfortunately comparatively few of the clergy who have Rectories attached to their churches, and still fewer who can boast of their own private residences. Mr. Judd, however, is one of the fortunate exceptions; and, what with his "open house," and the thoughtful kindness of his people, who had spread his tables with a bountiful collation, it was the fault of none but the visiting brethren if they failed to enjoy themselves. It is due to them, however, as well as to their entertainers, to say that they did not appear to fail in their appreciation of the social privileges by which they found themselves surrounded. Some of the brethren who had pressing engagements at home, left early in the afternoon; but the greater number remained. Services were held in the church in the evening, and addresses delivered by the Rev. Messrs. Petrie, Toll and Steel.

Notwithstanding the inclemency of the weather, the Cathedral was crowded on last Sunday evening, being the occasion of the grand Choral Festival service of the St. George's Benevolent Association. The long line of clergy and chorists entered the nave of the Church, singing that stirring processional hymn,

"The Son of God goes forth to war." The first portion of the service, which was as usual a special form for the occasion, was sung by the Rev. Canon Street, the Chaplain of the society, who also received and offered the alms, and pronounced the Benediction at the close of the service. The rest of the Versicles and Prayers were intoned by Canon Knowles. The proper lessons were read by the Rev. William J. Petrie, rector of the Church of Our Saviour, and the Rev. Henry B. Eusworth, rector of St. Andrew's Church, Chicago. The Rev. Henry G. Perry was also in the choir. The Rev. Wm. H. Vibbert, S. T. D., Rector of St. James' Church, preached a forcible and eloquent sermon, from the third verse of the General Epistle of St. Jude. It goes without saying that the musical portions of the service—anthems, hymns and chants, were rendered admirably by the well-trained Cathedral choir.

Those who are interested in the cause of Christian education, will be glad to know that the Ascension Church School, on the North Side, Chicago, has prospered so well under the able management of Miss Holmes, that the Rev. Arthur Bitchie has felt justified in opening this week a department of the school for older boys, under the management of the Rev. Thomas D. Philipps. In this department of the school boys over ten years of age will be received and fitted for college or business life, at very reasonable rates. Mr. Philipps is a teacher of long experience and well-known ability, and his name as Head Master, is a sufficient guarantee of the success of the Ascension School for boys and young men.

The Sunday School of Trinity Church, Chicago, has 700 scholars, and an average attendance of over 500. It is always held in the afternoon, with the idea that aggressive work beyond the congregation requires an afternoon school. The names of absentees are immediately looked up, and notice sent to parents, and printed form of inquiry as to cause, with postal card inside for reply to cause. If it comes from sickness the teacher visits the scholar, and if the absence from sickness extends over two Sundays the rector is notified. If teachers are absent twice successively without good cause, their classes are forfeited. This works out careful teachers.

On Sunday last, the priest in charge of St. George's Mission, Braidwood, preached the anniversary sermon before the "Sons of St. George," who turned out in a body. The room in which the usual Sunday afternoon services is held, was completely filled. Nine young children were baptized. The singing was hearty, and the whole service an interesting one. This mission requires the undivided attention of a resident clergyman.

New York.—The Rev. Dean Hoffman has submitted to the Inspector of the Building Bureau, a plan for the erection in the General Seminary grounds, on the south side of Twenty-first street, 168 feet west of Ninth-avenue, of a building for a lecture hall. The building is to have a frontage of 92 feet, and a depth of 32 feet, to be constructed of brick, with stone trimmings, three stories high, with a peak roof. The cost of the building is estimated at \$50,000.

Wisconsin.—On Thursday evening the 19th inst., the Bishop visited St. Luke's Church, Whitewater. He was greeted by an overflowing congregation. After an admirable sermon he confirmed a class of eighteen presented by the Rector, the Rev. J. A. McGlone. Half of these were males, and all but two adults. This class is the largest ever presented in the parish during the half century of its existence.

Delaware.—The Bishop and Standing Committee have given their consent to the formation of a new parish in Wilmington, to be called St. Mark's, composed mainly of former members of the old Swede's Church of Trinity Parish.

The Rev. T. G. Littell, D. D., of St. John's, who is convalescent, has been voted a four months vacation by the vestry. Rev. Prof. Benson will officiate in his absence.

W. J. Fisher, choir master at Trinity Chapel, would like to know of any church having choir vestments to dispose of.

The position of Assistant Minister of Trinity Parish is vacant, and will probably soon be filled.

Missouri.—The Church News on the clearing off of debts by the St. Louis Churches, says: "Year by year we have been getting delirious; first Christ, then St. George's, then St. John's, then St. Peter's, then the Advent, and now Trinity, Holy Communion and the Good Shepherd—all these are freed. Grace, too, has gotten down on firm ground, and has taken a new lease of life, Mount Calvary and St. James' were never in debt much, and St. Paul's was delivered some years ago. There is very much to be thankful for in all this. To be back where we were in this city, with over \$200,000 of debt, bearing ten per cent. interest, would be something appalling. Humanly speaking, it seems as though we could not longer bear up under such a burden. There is much more for us to do, but it is a matter of devout thankfulness that we have had the grace to be honest with God and pay for what we enjoy."

Colorado.—The Church Schools in Denver have attained a high standard of excellence. They are proving to be grand agencies of Church work. Mrs. Palmer has been compelled by poor health to resign the position of Principal of Wolfe Hall, and there is much anxiety about finding a suitable successor. This is one of the best schools for girls in the West. It has accommodations for some 60 boarding, and as many day pupils. The position to be filled is not second in any influence, and in opportunity for real Missionary work. Mr. O. Hill, late Head Master of Jarvis Hall, has resigned, and takes charge of a Branch near Colorado Springs. W. H. Smiley is Head Master.

Quincy.—The Deanery of Galesburg held a meeting at Ke-wane, Ill., beginning on Tuesday evening the 17th inst. There were present besides the Rt. Rev., the Bishop of Quincy; the

Rev. James Newman of Cambridge, the Rev. Geo. Moore of Wyoming, the Rev. John Benson of Peoria, the Rev. E. H. Rudd of St. Mary's, Knoxville, the Rev. Thomas W. Haskins of Jubilee, and the incumbent of St. John's, Ke-wane, the Rev. E. J. Walker. After Evening Prayer a sermon was preached by Rev. J. Newman. Five persons were then confirmed making twenty-two who have been added within a few months. On Wednesday, after Morning Prayer, the Rev. Robert J. Walker was advanced to the Priesthood. In the afternoon a discussion was held upon the "relation between Christian education and the work of Sunday-schools." In the evening addresses were delivered by the Rev. E. H. Rudd, the Rev. C. J. Shrimpton and the Rev. J. Benson upon the past, present and future of the Church. The entire occasion was one of great interest and profit. The Church people of Ke-wane are greatly encouraged and are ardently hoping that the present relation between pastor and people may be maintained.

Alabama.—Bishop Wilmer has just finished his visitation to the parishes in Florence and Tusculumbia. He preached night and morning in the churches at these points, giving Wednesday, Thursday and part of Friday. The weather was very unfavorable for these services; the rain pouring down without cessation during half the time of his stay.

In Tusculumbia, there were six confirmed, in Florence, one. Four of these were baptized, previous to the Confirmation Service. Of the candidates, all except one, came from Baptist, Methodist and Presbyterian families.

Numbers from Iuka, Mississippi, Courtland, and Leighton, Ala., and from miles in the country around came to attend the services, one leaving home at midnight so as to reach Tusculumbia in time.

In both places the congregations were large and attentive; in Florence, at night, the gallery was filled with colored people, who are rarely seen now-a-days at any of the services of white people in Tusculumbia. On Friday morning, such a congregation came together as is rarely seen on a week day in a place of its size, and with the number of persons or families identified with the Church.

The ladies of St. John's Church, Tusculumbia, by their indefatigable industry, have succeeded in placing around the church yard a neat fence, which they have had painted. In the yard, trees and shrubbery have been planted, and grass sown.

In Florence, the church has been recently painted within, the walls improved by the application of Alabastine, greyish in tint, the fence renewed, and the vestry room raised to a level with the floor of the church.

Other work has been done through the efforts of a few zealous ones. The church was made attractive for the Bishop's visit by the tasteful decoration of font and altar with choice flowers of the season, placed there by loving hands.

The people of the Church of both places, as well as numbers of the denominations seemed to enjoy the services given, and all regretted that the Bishop was unable to stay a longer time with them. They rejoiced to see him looking so well and to hear him preach with such force and power. Years, as they roll by, hardly tell upon the Bishop. He looks as strong and vigorous as ever. May his precious life be spared many a year to come.

Massachusetts.—St. Peter's Church, Cambridge, the Rev. Mr. Gushue, Rector, has just been re-carpeted and improved in the interior, and a thorough renovation of the exterior is in process. The church has free seats, and a weekly celebration of the Holy Communion. On Festivals and every Sunday evening, a choral service.

Married.

BARNARD-LEWIS.—At Grace Church, Memphis, Wis., April 12, 1888, by the Rev. E. H. Walker, S. T. D., assisted by the Rev. M. L. Kern, resident Priest, Charles Leslie Barnard and Miss Sarah Adena Lewis, daughter of the late Rev. A. M. Lewis.

Obituary.

VERMILYE.—At Orange, N. J., on Tuesday, April 3, William Henry Vermilye, aged 90 years. Funeral Services on Friday, the 6th, at St. Mark's Church, Orange, in which parish the deceased had served as Vestryman and Warden for the past 32 years. Interment in the old cemetery at Sleepy Hollow, West Chester County, New York.

On Monday last, the death was announced of Mr. William H. Vermilye at his residence on Essex street. He was taken ill about ten days before that time, which resulted in pneumonia, and not possessing a very strong constitution at the best of times, he succumbed to the dreadful disease. Mr. Vermilye was born in New York State, and was a Book-seller and Publisher there, but soon after coming to Orange was elected Cashier of the Orange National Bank, succeeding Mr. Charles G. Rockwood, now Cashier of the National Newark Banking Co. He remained Cashier of the Orange National Bank until 1867, when he resigned his position, and on the organization of the Orange Savings Bank was elected its Treasurer, a position he held at the time of his death. He has been for many years a member and officer of St. Mark's Church, and had just been elected one of its Wardens. Mr. Vermilye was a man of gentle disposition, courteous in his manners, and was beloved by a large circle of friends who deeply regret his loss. The funeral services were held in St. Mark's Church on Friday morning. The services were very solemn and impressive. Besides the Rector, J. Dr. Williams, there were present also the following clergymen: Rev. Mr. Shackelford, Rev. James S. Bush, Rev. Wm. Richmond and Rev. E. McDowell. The church casket was covered with black cloth, velvet, and oxidized bar handles. Plate with inscription, "William Henry Vermilye, Born February 12th, 1814; Died, April 3rd, 1888." The pallbearers were Messrs. Wm. Cleveland, J. B. Van Wagenen, S. O. Rollinson, H. Whittingham, B. Van Rensselaer, J. L. Blake, Edward Williams, J. M. Hare, Charles Lightplate, James W. Field, Charles Williams. The funeral arrangements were superintended by Mr. T. T. Freeman, the interment being at Tarrytown, N. Y.

At a meeting of the Vestry of St. Mark's Church, held at the Rectory, Thursday evening, April 15th, the following resolutions were passed:

Resolved, That in his death, the vestry and congregation of St. Mark's Church are called upon to sustain a loss which is deeply felt by all.

Resolved, That during the thirty-two years he served as vestryman and warden, his labors for the promotion of Church work in the parish, his excellent judgment and the valuable advice he was ever ready to give, have been of the greatest benefit to St. Mark's Church.

Resolved, That while we deplore the loss which his death occasions to the Church, we sorrow for him as a dear friend whose absence we shall always feel.

Resolved, That we deeply sympathize with the afflicted family who have been so sadly bereaved of a loving husband and father, and humbly pray that they may receive the consolation of God the Holy Spirit, the Comforter.

Resolved, That we attend the funeral as a vestry in a body.

Resolved, That these resolutions be entered in the book of minutes of the vestry and a copy of the same sent to the family.

Resolved, That these resolutions be published in the Churchman and the Orange papers.

ORANGE SAVINGS BANK, ORANGE, N. Y., Apr. 4, '88. At a special meeting of the Directors of the Orange Savings Bank, held at the Bank this day, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father to take from our midst William H. Vermilye, late Treasurer of the Orange Savings Bank, therefore, Resolved, It is with unfeigned sorrow that we are called upon to record the sudden death of our esteemed friend and associate, who has so long been the faithful and efficient Treasurer of the Bank, and who has endeavored himself to us by his ever courteous and gentlemanly conduct. As an officer of the Bank he has been faithful and watchful for its interests, and his constant and untiring attention to his duties, command our high appreciation and esteem.

Resolved, That the community by his death has lost one of its most esteemed and valuable citizens. Resolved, That we tender to his afflicted family our sincere sympathy and consolation.

Resolved, That the foregoing preamble and resolutions be placed on the minutes and a copy of the same be sent to the family of the deceased.

Wm. Cleveland, Pres. S. T. SMITH, Sec. pro tem.

THE LATE HON. C. C. TROWBRIDGE, DETROIT, MICHIGAN, April 7th, 1888. To the Rector, Wardens, and Vestrymen of Christ Church, Detroit, Michigan.

At a meeting of the Vestry of St. Paul's Church, Detroit, Michigan, held April 5th, to take action in reference to the death of Charles C. Trowbridge, the following resolution, offered by Benjamin Vernor, the Senior Warden, was unanimously adopted:

WHEREAS, It has pleased our Heavenly Father to take from among us one who has for many years been a personal friend; one who was one of the earliest members of this parish, and who also was for a long time its Senior Warden; we cannot but place on record our deep sense of loss at his departure, and seek to express—if language can express—the feelings of bereavement of every member of the congregation we represent. With those of another parish, we make our prayer to the Giver of all good to grant us grace that, like him, may use our best efforts to the Master's glory and the maintenance and the extension of His Kingdom.

Resolved, That the Secretary be instructed to make a minute of the action on the records of the parish, and send a copy to the family of the deceased and to the Vestry of Christ Church.

Rev. Rufus W. Clark, Jr., Rector. JOHN W. CHESTER, Secretary.

The Vestry of Christ Church order that it be noted in the records, that the Senior Warden of this parish, Mr. Charles C. Trowbridge, died in this city on Tuesday evening, April 3d, 1888. Mr. Trowbridge was the founder of the parish and its Senior Warden from the date of its organization, May 20th, 1845, until his death.

Some of the present Vestry have been continuously associated with him in the management of the affairs of this parish; others have known him, as teacher and friend, from their boyhood; and all have enjoyed a familiar personal intercourse with him for years. "We took sweet counsel together and walked in the house of God as friends." The loss to us is as a loss of the father to a household; and formal resolutions of respect for his memory seem no more fitting from us than from sons of a revered father. Our respect and our affection for him were only in a degree less than the love and reverence felt by the members of his immediate family.

With them we received the benefit of his wise counsels. With them we honored his purity and uprightness as a man, and the manifold graces of his Christian character during the years he walked before us. With them we will cherish his memory and seek to emulate the example of his blameless and noble life.

At a special meeting of the Vestry of St. John's Church, Detroit, held on Wednesday evening, April 4th, 1888, the following Preamble and Resolutions, presented by the Senior Warden, were unanimously adopted:

WHEREAS, It has pleased Almighty God in His wise Providence to remove from his earthly labors to the rest of Paradise, the Hon. Charles C. Trowbridge, Senior Warden of Christ Church, in this city, whose long life was devoted to all good works, and who was ever foremost in all things tending to the glory of the Church of Christ; and whereas, the Rector, Wardens, and Vestry of St. John's Parish desire to commend the example of his pure life and earnest work in his Master's Vineyard, and to place upon record their deep sense of the great loss sustained—not only by the family of which he was the beloved head, but by the parish of which he had been its only Senior Warden; and the Diocese which he had so faithfully served from its organization; and the Church at large in whose councils he had taken a prominent part for nearly half a century.

Resolved, That the Rector, Wardens, and Vestry of this parish will attend the funeral in a body.

Resolved, That a copy of this minute be transmitted to the family of Mr. Trowbridge and to the Vestry of Christ Church.

(Attest.) GEO. H. MINCHNER, Secy. of Vestry.

The following action was had by the Standing Committee of the Diocese of Michigan at their meeting of April 21, 1888, in memory of Charles C. Trowbridge, the senior member of the committee, who died April 3, 1888, in the 83d year of his age:

WHEREAS, It has pleased our Heavenly Father to take to Himself our beloved friend and revered associate, Charles C. Trowbridge, who has just closed a noble and a faithful life of more than fourscore years—we, the members of the Standing Committee of the Diocese of Michigan, desire to record a brief Memorial, in testimony of our sense of the great bereavement of the Diocese, which was suggested by the interruption of a personal friendship and intimate companionship, the value and preciousness of which we cannot express. The life which was one long course of a broken usefulness to the Church and to the community, included with it the record of the entire history of the Church in Michigan. Mr. Trowbridge preceded the first Missionary of the Protestant Episcopal Church in Michigan or west of Lake Erie, and he saw the country now forming Michigan, Wisconsin, Iowa and Minnesota, a single Territory of less than ten thousand white inhabitants. He was for several years a Vestryman and Warden of the earliest parish—St. Paul's Church, Detroit, and took part in preparing for the organization of the Diocese, which was suggested and completed by the agency of that parish in 1827. He was, when he died, in the fifty-first year of continuous service as a member of this committee. He has been chosen a member of every General Convention since 1838 to the present time. He has been a willing worker, a wise adviser, and a generous giver, in all religious and benevolent undertakings, and a citizen whose worth was recognized and expressed on his last birthday, by the enthusiastic homage of his neighbors, at an eminent men from many parts of the country. He has always aided others without ostentation, and with kind ways that were better than gifts; and his consistent piety, and his fidelity in all of the many trusts committed to him, and his untiring sweetness and urbanity, have made his life a noble example, and his memory a precious possession. We thank the Father of Mercies that we have had him among us so long, and that all of our Church institutions have had the aid of his wisdom in shaping and guiding them.

We sympathize with the relatives whom his death has made sorrowful, as those whose personal loss is also irreparable. He died calm and at peace, in the full possession of all his faculties, and in the confidence of his neighborly hope. May we die the death of the righteous, and may our last end be like his!

A true copy from the minutes. JAMES V. CAMPBELL, Secy.

Entered into rest from Warehouse Point, Conn., April 2nd, Marcus Lyon Fiske, M. D., aged 65, father of the Rev. George McClellan Fiske, of St. Mark's Church, Philadelphia.

Dr. Fiske was baptized and confirmed in manhood. Thenceforth, a lifelong communicant, he was an earnest and self-sacrificing worker for the glory of God. One of the founders and a vestryman of Grace Church, Broad Brook, Conn., he was long its main support. For some past years he had been warden of St. John's, Warehouse Point, Conn. The clergy ever found in him a loyal conductor, a sagacious counselor, and a sympathizing friend. As a Churchman, his instincts were high and positive. He loved distinct assertion of Church principles, firmly advocated Christian education, believed enthusiastically in supporting Church schools and Colleges, and in the education of his own children was consistent

with his convictions. Dr. Fiske was very thoroughly prepared for his profession. After completing the course of study at the Berkshire Medical College, Pittsfield, Mass., then an institution of much celebrity, he went to Philadelphia and became a private pupil of the distinguished Dr. George McClellan, founder of the Jefferson and Pennsylvania Medical Colleges. Entering the latter, in which Dr. McClellan was the Professor, he was graduated with the degree of M. D., in 1842. Among physicians he was widely known and honored as a Fellow of the Connecticut Medical Society and one of its oldest members. An experience of over forty years gained him the best reputation as a practitioner. In 1876 he received the honorary degree of M. A., from Trinity College, Hartford. His splendid skill and talents were always at the service of every one who needed them. To the last, even with Death's hand upon him, he toiled to relieve human suffering. Generous, kind, the soul of honor, of irreproachable character, he rests awhile, leaving to those who come after the magnificent heritage of his noble life and pure example. On the morning of his funeral, previous to the Burial Office, the Holy Eucharist was celebrated, "Grant him O Lord, eternal rest, and let light perpetual lighten upon him."

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