

The Living Church.

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

VOL. VI. NO. 20.

CHICAGO, SATURDAY, MARCH 15, 1884.

Whole No. 280.

THE EASTER NUMBER OF THE LIVING CHURCH WILL BE READY APRIL 9.

A special corps of contributors are now engaged in preparing articles for this number. It will be printed on every fine paper; with a handsomely engraved border on first page. No advertisements will appear on the illustrated page. Twenty-five copies forwarded free to any address in the United States by Canada, on receipt of ONE DOLLAR. All orders must be at the office on or before April 7.

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

A COLLOQUY OF TWO SOULS. BY THE BISHOP OF ILLINOIS.

Mine is the storm and thine the unruffled sea,
The unclouded sky;
The peace that fills thy soul comes not to me—
Oh, tell me, why?
Art thou the favored child and I the curs'd?
Thy nature counted best and mine the worst?
Or is thy peace illusive as a dream,
A fond deceit,
Whose simulated raptures only seem
To be so sweet,
Which to the waking soul shall bring at last
The sudden memory of an unred past?

II.
A dream? As real to me thy peace of God,
As that wild wrath
Of storm was real, what time with thee I trod
A dolorous path
Down to the sunless regions of the dead,
The Law's stern thunder rolling overhead.

O, not to me the bitter task be given
To sacrifice God's child, an heir of heaven,
In swarton grade—
The signet of Salvation on my brow,
And on my soul the strong baptismal vow,
Thy choosing led thee to the way of pain,
The way of loss,
Where even Heaven's pleading pleads in vain;
Mine to the Cross,
Where Love that loves to die bade sorrow cease,
And spanned my tears of penitence with peace.

III.
Accused by the ruthless law that binds
The will in chains,
And in the dungeon-depths of our poor minds
Capricious reigns;
My choice was not my choice. Fate's fixed decree
Assigned to me the depths, the heights to thee.

IV.
Curse not thyself! There is no iron hand
On thy stringing will—
No voice that gives thy soul the stern command
To choose the ill,
No other voice than thine can choose for thee,
No hand save thine achieved thy misery.
Fate's better name is Father. Gently strong
To win our wills,
He helps us love the right and hate the wrong,
The chief of ills,
The measure of His power none can tell—
He doeth all things for us but compel.

O, not in Him dwells any bitterness
Who died to save!
The love He bears thee loves thy path to bless
From front to grave,
Nor can thy feet find alien shores afar
O'er which His presence beams not like a star.

V.
I own the sweetness of this wondrous thought,
This dream of thine;
Voice within me whispers that I ought
To make it mine—
A dream too pure not to be true as sweet,
But ah! for aught so pure I am not meet,
Untaught am I to walk in holy ways,
Unskilled to use
The sacred dialect of prayer and praise,
And weak to choose,
And to maintain the better choice not brave—
This only know I, that thy peace I leave.

VI.
Pray thee, O friend, think not mine is the peace
Of victory,
Keen is the edge of swords that do not cease
To thrust at me,
My life at best is one long battle-day,
With holy calms and respites 'midst the fray,
He who on Olivet at length would stand
With sunlit face,
And see the glory of Emmanuel's land,
Must seek that grace [loss,
Through bitter grief and pain, through storm and
Along the pathway of the Holy Cross.

VII.
To thee who goest weeping, peace! to me,
Tears and no peace!
A lessened burden year by year for thee—
For me, increase!
Tell me—if thou the myst'ry canst divine—
How thou dost triumph where defeat is mine?
Tell me, is there some hallowed retreat,
Some secret spot,
Where earth's bright, glitter and wild passion's heat
Are all forgot,
Where weary souls grow calm and sink to rest,
Like little children on some kindly breast?

VIII.
Beneath yon towering apse there is a shrine
Serenely fair,
Where humble souls find hope, and peace divine
Enchants the air;
For there Incarnate God in mystic grace
Reveals the beauty of His holy face.
There is the Presence of the Only Wise
In Sacrament,
There is the pleading of the Sacrifice
All-prevalent,
And there the hungry soul's celestial food—
Christ's Body broken and His poured out Blood.
The wearied heart which thereunto repairs
Adorningly,
Shall find a respite from its griefs and cares;
For saints there be,
Compelled by sorrow to that spot, who say
They hear the song that never dies away.

IX.
Then I would fain unto the Altar go
In joy, in tears;
It is God's will—that is enough to know!
My vision clears—
I see the path of peace, and lift the prayer
Of a surrender'd heart, O lead me there!
—The Church Elect.

THE LATE BISHOP CLARKSON.

Early on Monday morning last the telegraph brought to THE LIVING CHURCH the sad news of the death, at a few minutes past midnight, of the distinguished Bishop of Nebraska. For the following sketch of his life we are indebted to *The Chicago Tribune*:

Robert Harper Clarkson, D. D., LL. D., was born in Gettysburg, Pa., November 19, 1826, graduating at the College of Gettysburg in 1844, and St. James' College, Hagerstown, Md., in 1848, where he studied theology under Dr. Kerfoot, who subsequently became Bishop of Pittsburg. His life, though always useful and active, has been almost barren of incident. His first pastoral charge was undertaken in Chicago in 1848, he having been ordained Deacon a few months previously by Bishop Whittingham. The date of his arrival at Chicago he was 23 years of age and had been married but three months. His inaugural sermon, which won him many admirers, was written on the steamboat on which the trip was made. The text, well remembered by many of his parishioners, was: "Though I be not an apostle unto others, yet doubtless I am unto you." "He was not eloquent," said a friend who knew him for many years, "but his strength lay in his large and warm heart. Everybody felt drawn irresistibly towards him, and his friendships were always lasting."

He was rector of St. James' church, Chicago, until the date of his elevation to the episcopate. Owing to his youth, his ordination as priest was postponed nearly three years after he assumed the rectorate of St. James', occurring January 5, 1851. The Rt. Rev. Philander Chase, S. T. D., Bishop of Illinois, performed the Ordination service. The degree of Doctor of Divinity was received from Racine in 1857, and that of Doctor of Laws from the University of Nebraska in 1872. In the meantime he had been consecrated at Chicago in November, 1865, as first Missionary Bishop of Nebraska and Dakota, and upon the organization of the diocese of Nebraska, in 1870, he was unanimously elected Bishop. Until the General Convention of 1883 he also retained his jurisdiction over Dakota.

He is the author of "A Memorial Sketch of Bishop White," written in 1876; a paper before the Chicago Historical Society; another in memoriam of W. B. Ogden, prepared in 1877; and has published a number of addresses, sermons, etc. All of these are in his characteristic style—clear, strong and entertaining. His works are chiefly distinguished by a preference for Anglo-Saxon terms. He was for some years a trustee of Racine College, Wisconsin, and at the time of his death a trustee of Nashotah Seminary, Wisconsin, to which position he was appointed in 1857. In 1866 he established Nebraska College, at Nebraska City, and in 1868, Brownell Hall, in Omaha. In Nebraska and Dakota he has established a large number of churches.

His rectorate at St. James' extended over a period of seventeen years, during which it became the leading Episcopal church of the city and has so continued up to the present. It was through his efforts mainly that the handsome church structure, destroyed in the fire of 1871, was erected upon the site occupied by the present imposing edifice, and while his labors as Bishop of Nebraska have been signalized with great results, combining equally as he did the qualities of an organizer and an effective pulpit speaker, he will be remembered in Chicago more as the able and popular rector of St. James, whose welcome guest he has always been, and in whose chancel a few weeks ago he participated in the ordination of the assistant minister. He was a member of the Chicago Historical Society, and always attended its meetings when in the city, recently reading a paper before that body.

He removed to Omaha in 1865, and has since occupied "Overlook," a beautiful residence with spacious grounds near the centre of that city. Last year Dakota, as stated, was set apart for a separate diocese, largely through his instrumentality, as he believed it would be for the best interests of the Church in that Territory. He had the pleasure in November last, the eighteenth anniversary of his consecration to the Episcopate, of witnessing the consecration of the beautiful Trinity Cathedral in Omaha, in which were contained several memorials of his Chicago parishioners.

Mr. Clarkson was married at Hagerstown, Md., May 8, 1849, a year after his ordination to Meliora McPherson, of Frederick, Md., by whom he has two children, one the wife of Dean Millsbaugh, and the other the wife of Mr. Fred H. Davis, Cashier of the First National Bank of Omaha. He also has three brothers, all of whom reside in the West.

The following letter appeared in *The Tribune* of Tuesday morning:

The undersigned, an old friend of the lamented Bishop Clarkson, whose death is an-

nounced in this paper, cannot let even a day pass without expressing his sorrow at the event, and his admiration of the departed prelate. If ever there was a man with a kind, loving heart, Bishop Clarkson was that man. No case of distress ever went away from his door unrelieved; no tale of sorrow ever found him deaf. He was singularly sympathetic and affectionate. Not only in his diocese, but in this city and in the East, there will be deep and heartfelt sorrow at his loss.

When the writer came to this city twenty-five years ago, Bishop Clarkson was rector of St. James' church, then, as now, the leading Episcopal parish of the diocese. He gave it up, amid the regrets of all his people, to go out to Nebraska, then on the frontier, and in every respect a tremendous change for him. He has done a splendid work there. His self-sacrifice, his kindness of heart, his great business ability, his skillful management, and his deep earnestness have changed that weak missionary jurisdiction into a flourishing diocese. He was universally beloved there, and wielded an influence not inferior to any man in the State. After a useful life, marked by great wisdom and great success, and consecrated entirely to the service of his Master, he has gone, we doubt not to that Master's presence to receive his reward.

CLINTON LOCKE.

Chicago, March 10.

NEWS AND NOTES.

A book was known to the early Fathers of the Church called "Teachings of the Apostles." It was quoted by Clement of Alexandria as a portion of Holy Scripture. Eusebius knew of it, and classified it with certain other important but not strictly sacred writings. St. Athanasius does the same, saying that, while it was not strictly canonical, it was one of the books appointed to be read by catechumens. That book was lost, and nothing known of it by moderns beyond the quotations alluded to above and the general character it sustained. Now it is claimed that this book, which belonged to an age which without it is poor in authentic Christian documents—the first half of the second century—has, after so long and so hopeless an oblivion, come to light again, and that it has been given to the world by the accomplished Metropolitan Bishop of Nicomedia, Philotheos Bryennios. Its genuineness has been inquired into with great care by best experts in that line of Christian antiquities and practically approved. It not only belongs to the oldest documents of the Church, but it is itself the oldest book of Church order that is known. This is its peculiar value. Whether written in Syria or Egypt can not be determined, but it is believed that it will henceforth be the chief authority in determining the organization of the Apostolical Church, especially as to the status of "prophets," "teachers," "bishops," and "deacons." It is a small book, about the length of the epistle to the Galatians. The first half of it contains nothing that is not somewhere cited in the writings of the Fathers. The second half is measurably new. In its entirety it is probably the very beginning of the whole body of literature in the Oriental Church. It treats of Baptism, the Eucharist, the signs of a true prophet, the choosing of bishops and deacons, the discipline of the heart and life, and the observance of the Lord's Day. Whether this new book, breaking in upon the Church from the time immediately succeeding the Apostles, will reopen old controversies, it is, perhaps, too early to say. It has not yet been translated into the English language. What is known of it here is through the German version of Professor Harnock.

THE REV. HENRY SCOTT HOLLAND, "Senior Student" of Christ Church, Oxford, a very popular High Churchman, has been appointed by the Queen of England to the Canonry of St. Paul's Cathedral, vacant by the elevation of Dr. Stubbs to the see of Chester.

Do what it will, the British House of Commons cannot get rid of Bradlaugh. They again refused him admission week before last, on which he resigned his seat, but was at once re-elected by a larger majority than ever. The whole affair is a scandalous one. There are in the House several atheists as avowedly so as Bradlaugh. These men have taken an oath which to them was only a mockery, but because Bradlaugh had the courage to explain beforehand that he regarded the oath as no more sacred than his word, he is kept out of the seat to which he was legally elected.

THE English Convocation has little or no executive power, but its voice is, of course, listened to with interest, as representing the mind of the Church. Unfortunately, it is Parliament which makes (and mars) the law of the Church. The Convocation of Canterbury, the more important one, is di-

vided as our own General Convention is, into two Houses, the Upper composed of the actual incumbents of sees within the Province, the Lower of all Deans and Archdeacons, one "Proctor" from each Cathedral Chapter, and two "Proctors" from each diocese, elected by the clergy thereof.

At the last session of Convocation, the main attention of the Bishops was directed to the question of the supply of clergy. The matter came before the House in the form of a report presented by the Bishop of Bangor and emanating from a committee appointed two years ago. It appears that the committee was strengthened by the addition of representatives from the Northern Convocation; but, unfortunately, these could not be prevailed upon to concur with their brethren from the South. About the urgent need there is for greatly increasing the number of clergy and their assistants, and for greatly multiplying their ministrations, no difference of opinion exists. The Bishops of Lichfield and Truro, in particular, bore witness to the severity of the want and to the extreme importance, to the welfare of the people and to the interests of the Church, of its being promptly and effectively met. But the delegates from York were strongly in favor of a "Permanent Diaconate," and of the restoration of the "Sub-diaconate;" whilst those of Canterbury could not see their way to recommend either of these measures. They have limited themselves to suggestions for enlisting lay agency and giving system and order to its services. They propose in effect to institute, or rather to recognize in some more formal manner, two orders of lay-readers, the "assistant-reader," who is to read parts of the service and to expound in unseparated buildings only; and the "reader," who is to conduct services approved by the Bishop in consecrated churches after the appointed services for the day have been duly held. As might be expected, this latter proposal was very seriously objected to, and that by some of the most learned and experienced prelates, the Bishops of London and Winchester, for example. And the risks of it are obvious. It is likely enough to confuse in some minds the distinction between clergy and laity; and one may confidently expect that some of the very broad or very charitable incumbents will not wait for a Bishop's license before inviting the Dissenting ministers of their parishes to help them.

Towards the close of the debate on the whole subject, the Bishop of Winchester secured unanimous approval for a resolution in which the House affirmed the expediency of admitting to the diaconate those who might be willing to serve the Church without salary, precautions being taken against any lowering of the standard required for the priesthood.

There was of course a long and interesting debate on Ecclesiastical Courts; and the Episcopal veto, to which so much objection has been made, was finally approved by the Lower House.

OUR NEW YORK LETTER.

SPECIAL CORRESPONDENCE.

Lent brings with it, in appearance at least, a cessation from secular amusements and an increased attendance on church services. Every one in New York bows down to the decrees of fashion; and it is the fashion to go to church in Lent, and thus make up for the neglect of the rest of the year. Services have therefore been multiplied to meet this want. In most of the churches there are daily Morning and Evening Prayer with litany services on Wednesday and Friday, and several extra services and lectures at different times during each week. In some churches the whole course of Lectures is by the same person, in many others by different preachers, the rectors of the several churches exchanging with each other for this purpose. These lectures are generally very well attended; and the regular daily services in many cases call together congregations of one or two hundred during Lent where at other times only a dozen or less can be counted. The Wednesday evening and Friday morning Lent lectures at Grace church are to be delivered by Bishops Littlejohn, Huntington, Coxe, H. C. Potter, and others; while the list of Sunday preachers announced from now till July adds the names of Bishop Dudley and Drs. Brooks and Courtney of Boston. On former Sundays several other Bishops and well-known preachers have filled the pulpit of Grace Church. This cannot compensate, however, for the lack of the pastoral care of a regular rector. Until Dr. Huntington's return the assistant Bishop will do as much as his engagements permit. He expects to give instruction for Confirmation to all interested on Monday afternoons, beginning March 24. This matter of preparation for Confirmation

is in many churches the principal factor in the spiritual instruction of Lent. Every rector wishes to present his class at about the end of Lent. The careless are then more serious, and the serious are then more earnest. We thus see that the assistant Bishop has twenty visitations between Palm Sunday and Easter Sunday inclusive, besides a large number of engagements before and after that week.

I said that there was an apparent cessation from secular amusements during Lent. Of course, some disregard it entirely, and again very many do their best to profit by its spiritual discipline and refreshment. But amusements generally try to put on an innocent and religious aspect. We have our Lenten classes in music or something of that sort, with a modest collation perhaps. We enjoy ourselves hugely, but we only talk about how instructive it is. Our Bible-classes meet now each week to sew for the Indians. Again a collation and a pleasant time; and we all agree that the Indians really ought to be very grateful to us. The great society belle attends the daily services with a meditative air which makes us wonder and rejoice at the change. She is only resting from her winter's dissipation and thinking of her Easter bonnet and her new ball dresses for Easter-week. The greatest ball of last year took place a day or two after Easter, and nothing else was talked about by the favored few for a month beforehand.

Last Thursday was issued by James Pott & Co., a series of lectures by the Bishop of Western New York, on Personal Christian Life in the Ministry. These lectures are published at the request of the students of the General Seminary, before whom they were delivered last year. They left a strong impression at the time they were delivered, and the volume containing them might be useful to many a young clergyman, if not to those who have been longer in the ministry. This course is to be supplemented by a course on the Inward and Godward Life of the Ministry. The first lecture of the second course was given last Friday. The Bishop dwelt very strongly upon the danger of secularizing the office of a clergyman, and the difficulties, in an age so little given to the consideration of spiritual matters, of maintaining a life and character versed in that which pertained to the spirit. He spoke of the spiritual deadness in many well-established Christian communities, and contrasted this with the reality which exists among congregations of converts from heathenism. Some of the young men whom he addressed might yet be called upon in their generation to play the part of John the Baptist and to rouse from listless apathy the decadent spirit of religion. But this could not be done except from among a clergy, the inward side of whose life had first realized the saying, "the Kingdom of God is within you."

The Bishop of Bedford has expressed the idea so well in his lectures on pastoral work, just published, that I cannot refrain from quoting him. He says, "St. Paul in addressing the Ephesian presbyters, says, 'Take heed unto yourselves, and to all the flock;' and to Timothy he writes, 'Take heed unto thyself and unto the doctrine;'—thyself before the flock; thyself before the doctrine. For where self is neglected, neither pastoral visits, nor sermons and teaching, will do much."

The second of the "Paddock lectures," on the "Causes of the Impaired Influence of the Clergy," was delivered by Bishop Littlejohn, on Wednesday. In somewhat the same strain as Bishop Huntington, he deplored the lack of spirituality in the times even among the religious world, and to this among other reasons he attributed the impaired influence of the clergy. But a still greater reason, he said, was the lack of discipline and the power of enforcing discipline upon the laity on the part of the clergy. No longer did the clergy have, nor were they considered entitled to have, any control over the moral or religious life of communicants, other than the influence which the personal character of the man might obtain.

The first of the lectures on "The Origin and Growth of the Episcopal Church in America," by the Rev. Julius H. Ward, was on "The English Church in the American Colonies." Though interesting and instructive in many ways, it was somewhat of a disappointment as the speaker did not appear at ease and failed to hold the attention of his audience. The second lecture, on the period from the Revolution to the year 1835, was delivered in Calvary church on the first Sunday in Lent. This lecture was listened to with great attention and interest. The work of Bishops Seabury, White, Hobart and Doane was graphically sketched. The lectures are delivered without notes; but I think the subject demands the more careful treatment of a written address. It is to be

regretted that more persons have not availed themselves of the opportunity of hearing these valuable lectures.

Our Puritan Fathers must be turning in their graves. Their children, so proud of their descent, are departing from the old paths. A few days ago the newspapers published "A New Congregational Creed," the result of the labors of a very representative committee of Congregational ministers. We look in vain for the old doctrines of election and predestination and some trace of Calvin's pen. We find an elastic doctrine of Scriptural inspiration, and, to say the least, a very uncertain statement of the doctrine of the Holy Trinity. Every man who subscribes to this creed would have been called a heretic fifty years ago.

While the different sects are changing in points essential and non-essential, their thoughts will probably turn more and more to the question of Catholicity. The wearing out of old prejudices is a very significant fact, and the Church must be alive to her responsibilities. Let one whose memory can go back thirty years look at the "Orders of Services" and liturgies of divers sorts which are found in so many of the more or less churchly edifices that now supplant the old time meeting-houses. For several years different Congregational churches have had special Lent services and observed Christmas and Easter. In Hartford, I remember, the people were advised in addition to attend the Church's Lenten Services. And last Saturday, we hear, seventy-five ministers of "all Protestant sects, except the Episcopal" (?), met together in Brooklyn to consider the arrangement of special services during Lent. This means more than the abandonment of old prejudice; it means the deepening of religious life and thought, for which we should all be thankful.

It is with pleasure that everyone must welcome the announcements in the papers every morning of Mrs. Astor's slow though steady recovery from her recent illness. Dr. Dix barely escaped a very serious accident the other morning when he slipped on his door steps. As it was, he received a bad bruise on his head, which has kept him to the house.

I forgot to tell you in my last letter that Bishop Starkey is to sail for Europe in June to attend the celebration of the centennial of Bishop Seabury's consecration.

The Roosevelt bill, depriving the Board of Aldermen of the confirmatory power, has passed the Senate and is in the hands of the Governor. Now, let the same thing be done with the "high license" bill; and New York may breathe more freely.

New York, March 8th, 1884.

LENTE THOUGHTS.

(CALLED FROM PASTORALS.)

Whether this Lent shall be a time of profit to us or not depends on ourselves. That it may be such let it be a season especially of self-examination, self-denial and prayer. Let us earnestly ask God's blessing on the Church at large, our parish, our homes and families, our neighbors and friends; upon ourselves that we may be more faithful in our obligations as members of the Body of Christ. Let us examine ourselves to see wherein we have neglected duty in any regard, in prayers, in worship, public or private, in labor for Christ and His Church, in works of love to our fellow men, in giving as God has blessed us—not of our means only, but of our time and care. Let us try our thoughts to see whether we have kept the Faith, our lives by God's commandments and Word. Let us determine to be more prompt and diligent in services and Sacraments, in all the works and charities of the Christian life. Let us learn to love as brethren, to guard more closely our acts, our words, our thoughts. Let us not forget that death approaches, that the night cometh. Let us hasten to redeem the time. Forget not to pray for one another, especially for him who is set over you in the Lord.—*Rev. D. D. Chapin, rector of the church of the Good Shepherd, Allegan, Mich.*

Every year an increasing number of people observe Lent, as a special course of study in soul culture. We welcome it with a warmth proportioned to the number of times we have enjoyed it. The churches observing it comprise ninety-nine hundredths of Christians. If you have never before utilized this sacred season for spiritual improvement, will you try to do so this year? Discreet fasting and abstinence improve health of body, vigor of mind and cheerfulness. By declining all indispensable social engagements, amusements, etc., we gain time for deeper private study of the Bible, Prayer Book, Christian Evidences, Church History and devotional works, and of our own inner life.—*Rev. W. C. Hopkins, rector of Grace church, Toledo, Ohio.*

The question with the conscience of the humble, loyal, obedient child of God will be, not what he thinks conducive to spiritual growth in himself and those that belong to him, but rather, what is the regulation of the "Household of Faith" in regard to the matter? What has been the changeless habit of her life?

When it appears, as it does, that the Church lives over Christ's life annually in her ancient ecclesiastical system, and that every Christian is expected to have part in each phase of that life at some time during the year; that so, each severally, and all collectively, may be "conformed to His image,"

the matter is settled for once and for all.—*Rev. E. W. Spalding, D. D., Dean of All Saints' Cathedral, Milwaukee.*

One word as to the spirit in which Lent must be observed. Be real. This is the indispensable need. An unreal Lent is worse than a wasted Lent. It has only beguiled the soul into a false and deadly security. Scorn hypocrisy—that vice which your Master so mercilessly rebuked in His day. Set about your discipline in a manly way. Here are forty days of conflict with a known foe; here too are forty days with heavenly helps at hand. Make them your own. Frequent the House of Prayer more than you are wont. Take down your dust-covered Bible from its shelf, typical of the mildewed soul of its owner, and read anew its message of life and peace. Enter your closet oftener, whose fast closed door symbolizes the life of Christ that has been so long shut out. To the Altar, on which you have so many times turned your back, draw near, and get fresh stores of Grace for your struggle. Out of your self-denial make an Easter offering, that you may prove the reality of your Lenten discipline.—*Rev. John Davis, rector of Christ church, Lexington, Mo.*

Let there be no half-heartedness among us in the observance of these sacred duties. In withdrawing from the world, let us draw near to God. He who refrains from participation in the pleasures of the world, and lets that suffice, is not keeping Lent aright; if he only withdraw from the world into himself, he is no nearer God than he was before.—*Rev. C. R. Hoop, rector of Church of the Good Shepherd, Monaca, Ill.*

The Season of Lent is for those needing it. It is not for the perfect. It is to quicken spiritual vitality. In Christ we see the only perfect relations of the Human and the Divine, and we should strive to bring our human wills into like harmony with our Heavenly Father's. This demands struggle and self-denial. At this time an especial effort.

Each soul looking in upon its workings and motives can discern the particular discipline it requires, and these special services will aid us to recognize and assist us to overcome our particular weaknesses.—*Rev. P. W. Dennis, Chaplain of the American Church in Florence, Italy.*

SAINT CATHERINE OF SIENNA.

BY CAROLINE E. LITTLE.

In studying the biographies of religious characters we find that those who attained to great ecclesiastical preferment were frequently persons of the humblest origin, whose family names, but for their own individual lives, would have remained wholly unknown. This demonstrates the equality of Christians before God, regardless of any of the worldly but necessary distinctions of class which we are obliged to observe here on earth. How forcible are the words of the Apostle, when we endeavor to understand their full meaning: "Not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

In the fourteenth century Siena was in a most prosperous condition, and equalled, if indeed she did not rival, the beautiful city of Florence in the manufacture of the soft woolen fabrics for which they were both so noted. Siena was built on very uneven ground, and narrow streets ran down the sides of the hills into the parts of the city that lay deep in the ravines. At the foot of one of the lofty ridges stood the renowned fountain—the Fonte Blanda. Around this were the houses of the spinners, the bleachers and the dyers, whose trades were at this time so prosperous. A little above this great well or reservoir, on a sloping hillside, stood a comfortable house, where dwelt a humble dyer, Jacopo Benincasa, and his wife Lapa. They had many children, but the youngest and the best beloved was little Catherine, by nature a peculiarly religious and solitary child. She lived an imaginary life within her own mind, thinking of the sacred martyrs whose pictures she had seen in the churches, and whose history she well knew. She prayed that she, like the devout St. Catherine of Alexandria, might be espoused to the Christ, and she willingly gave her whole heart to Him when but eight years of age, vowing to accept of no earthly husband. As she grew older suitors came to claim her hand, and her parents desired her to accept one whom they deemed worthy; but she, refusing to comply with their wishes, made known her vow, which was very displeasing to them. Lapa dismissed her woman servant, and upon the slender Catherine all the household work devolved. The most menial tasks were appointed her, and the little room which she had used for a refuge where she might pray and meditate, was taken from her, until she says that she was compelled to make within her heart a cell or oratory, where she could retire amidst her occupations, and hold communion with God, while none around her knew that she had entered into her closet and shut the door. Finally her parents, receiving a token that her vocation was not one easily to be renounced, gave her full permission to exercise her religious inclinations. She tended the poor and sick, caring for those afflicted with the most loathsome diseases, who returned her kindness by torrents of abuse. When eighteen, Cath-

erine joined as a penitent the Third Order of St. Dominick. This order had been established about one hundred years previous, and although not as severe in its austerities as many of the others, yet it enjoined a great degree of regularity. Some women became professed nuns and lived in the cloisters; others, like St. Catherine, remained in their own homes, but gave themselves up to charity and voluntary work in the hospitals. Catherine's spiritual temptations and trials were very great, and some jealous nuns of the Order circulated slanders about her, but she receiving all such insults meekly, her enemies soon repented and sought her forgiveness.

In the year 1347 a great plague or pestilence visited the surrounding country, and during this visitation no one was more zealous than Catherine in relieving not only bodily suffering, but also in ministering to the spiritual wants of the sick and dying. So many were brought to a knowledge of their sins by her eloquent persuasions that the priests could hardly hear the confessions of all, so great were the number of penitents.

About this time several states formed a league against the Papal see, and the city of Florence was laid under an interdict by the Pope. Finding that the rebellion was injuring their commercial interests, the Florentines sought for some one to become a mediator between them and the high authority which had been offended. The choice fell, not on some powerful ruler or statesman, but strangely enough on a young and humble nun of obscure origin, and the office of arbiter was accepted by the wonderful Catherine. Outside the city gates of Florence the magistrates met this gentle nun and conferred with her, promising to leave the management of the whole affair in her hands, and to satisfy all that she did in her conference with the Pope and Cardinals. Upon arriving at the Papal Court, Catherine was received with honor and treated with great respect. Gregory left everything to her, saying: "I desire nothing but peace. I put the affair entirely into your hands; only I recommend to you the honor of the Church." But when she returned to Florence that city was in a state of tumult, and the negotiations for peace failed. During her visit at Avignon she represented to the Pope the necessity of his returning to Rome, and before long he did as she had urgently requested.

In the schismatic troubles which took place in the Western Church before Catherine's death, she was chosen as an ambassador to the Court of Joanna II., of Naples, but the journey was so perilous that the project was finally abandoned. When only thirty-three, Catherine was seized with a very severe illness, which, after great suffering and distress, terminated fatally. Her last words were, "no, no, no—not vain glory! not vain glory—but the glory of God."

Many legends cluster around the historical life of this favorite saint, and when she is represented in art most of the pictures refer to these allegories. One exquisite altarpiece, painted by Sasso Ferato, for a Dominican Church on the Aventine, in Rome, portrays her kneeling before the Virgin and Child, with St. Dominick opposite her. The Holy Infant places a crown of thorns upon Catherine's head, and Dominick receives the rosary from the Madonna. It is said to be the masterpiece of the artist, and represents the legend of "St. Catherine's choice of crowns." Another magnificent painting by Bissolo, in the Venice Academy, portrays the same legend, but with different persons in attendance. The legends of St. Catherine have always been a popular study in art. Lapa, the mother of the saint, long outlived her daughter, for she reached the mature age of ninety; but, notwithstanding her humble position, she was held in great respect as the parent of one of the most noted women of Mediaeval times.

THE SACRED SYMBOLISM OF COLORS.

IV. Green, the color of peace.

Often in the hot noontide of life and the upward climbing of the steep hillside, comes the cry of weariness: "Tell me, O Thou Whom my soul loveth, where maketh Thou Thy flock to rest at noon?" (Song 1. 7.) And the Good Shepherd answers in words that bring refreshment with their very sound: "I will make thee to lie down in pastures of peace, and lead thee by the waters of comfort (Psa. xxiii. 2). The refreshing grass and cool foliage that rests our eyes, and through them, our spirits, in the sultry summer, is a fit symbol of the peace that comforts our hearts when we follow where He leads, and lay all our burdens on Him Who calls to us, "Come unto Me and I will give you rest."

Here again, as in our other type colors and jewels, the emerald speaks to us in its own language. It is not wanting among those "set in gold," that are bound closely over the heart by "the lace of blue" (Ex. xxviii. 18, 20, 28). He loves to have His children trust in Him and take of His peace, and so he points to the cool, green emerald and says, "Some of My beloved ones, through the tempest of doubt, despair and trial find the deepest peace, and lie calm and quiet on My breast, showing what My power and love can do for them when they fully trust in Me."

When the flood had subsided from the earth, God, in His loving mercy, shows to Noah the rainbow, and says, "The Bow

shall be in the cloud, and I will look upon it that I may remember the everlasting covenant" (Gen. ix. 16). Again, through Isaiah, He renews His promise to His people, "As I have sworn to Noah—My kindness shall not depart from thee, neither shall the covenant of My peace be removed, O thou afflicted, tossed with tempest and not comforted. Behold, I will lay thy stones with fair colors, and great shall be the peace of thy children" (Isa. liv. 9-13). The prophet Ezekiel adds a touch to the picture in his vision of Heaven:—"As the appearance of the bow that was in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezk. i. 28). And the thought is made complete by St. John in the vision of the ages: "And there was a throne set in Heaven, and there was a rainbow round about the throne in sight like unto an emerald" (Rev. iv. 3). Does it not make the symbolical meaning clear, and one finished thought—"I will give Thee for a Covenant of the people, for He is our Peace" (Isa. xlii. 6; Eph. ii. 12-14). God looks upon the "rainbow round about the throne" and sees the Covenant of Peace, as it is in sight like unto an emerald, and "looking upon the face of His Anointed," we are accepted in the Beloved (Eph. i. 6).

Once more true to the glowing stones on which rests the security of our future life into the ages, "The fourth was an emerald" (Rev. xxi. 19). When our Blessed Lord said to His sorrowing disciples, "My peace I give unto you" (St. John xiv. 27), it was not for their earthly life only while He was absent from them, but still more an eternal gift when they are to live forever in the joy of His constant presence. If it is here a "peace that passeth understanding," can thought or language reach the peace that shall flow on without a break in the security of the Father's House! An emerald encircles our saved lives forever. B.

THE CONVERSION OF THE HAWAIIANS.

BY ISABELLA S. BIRD.

The islands cast off idolatry in 1819; but it was not until 1835 that Mr. and Mrs. Coan arrived in Hilo (the capital of Hawaii), where Mr. and Mrs. Lyman had been toiling for some time, and had produced a marked change in the social condition of the people. Mr. C. was a fervid speaker, and physically very robust; and when he had mastered the language, he undertook much of the travelling and touring, and Mr. Lyman took charge of the home mission station, and of the boarding and industrial school which he still indefatigably superintends. There were 15,000 natives then in the district, and its extremes were 100 miles apart. Portions of it could only be reached with peril to limbs and even life. Horses were only regarded as wild animals in those days; and Mr. C. traversed on foot the district I have just returned from, not lazily riding down the gulch sides, but climbing, or being let down by ropes from tree to tree, and from crag to crag. In times of rain, when it was impossible to ford the rivers, he sometimes swam across, with a rope to prevent him from being carried away. Through others, he rode on the broad shoulders of a willing native, while a company of strong men locked hands, and stretched themselves across the torrent between him and the cataract, to prevent him from being carried over in case his bearer should fall. This experience was often repeated three or four times a day. His smallest weekly number of sermons was six or seven, and the largest from twenty-five to thirty. He often travelled in drowning rain, crossed dangerous streams, climbed slippery precipices, and frequently preached in wind and rain, with all his garments saturated. On every occasion he received aid from the natives, who were so kind and friendly, that, when he used to sleep in the woods at night, he hung his watch on a tree, knowing that it was perfectly safe from pilfering or curious touch. Indeed, the Christian teachers seem to have been regarded as *tabu*.

Before the end of that year, Mr. Coan had made the circuit of Hawaii, a foot and canoe-trip of 300 miles, in which he nearly suffered canoe-wreck twice. In all, he has admitted into the Christian Church, by baptism, 12,000 persons besides 4,000 infants. He gave a most interesting account of one great baptism. The greatest care was previously taken in selecting, teaching, watching, and examining the candidates. Those from the distant villages came and spent several months here for preliminary instruction. Many of these were converts of two years' standing; a larger class had been on the list for more than a year, and a smaller one for a lesser period. The accepted candidates were announced by name several weeks previously; and friends and enemies everywhere were called upon to testify all that they knew about them. On the first Sunday in July, 1838, 1,705 persons, formerly heathens, were baptized. They were seated close together on the earth-floor, in rows, with just space between for one to walk; and Mr. Lyman and Mr. Coan, passing through them, sprinkled every bowed head; after which, Mr. Coan admitted the weeping hundreds into the fellowship of the Universal Church, by pronouncing the words: "I baptize you all in the Name of the Father, and of the Son, and of the Holy Ghost." After this 2,400 converts received the Holy Communion. I give Mr. C's own words

concerning those who partook of it, "who truly and earnestly repented of their sins, and steadfastly purposed to lead new lives." "The old and decrepit, the lame, the blind, the maimed, the withered, the paralytic, and those afflicted with divers diseases and torments; those with eyes, noses, lips and limbs consumed; with features distorted, and figures depraved and loathsome; these came, hobbling upon their staves, or led and borne by others to the Table of the Lord. Among the throng you would have seen the hoary priest of idolatry, with hands but recently washed from the blood of human victims, together with thieves, adulterers, highway-robbers, murderers, and mothers whose hands reeked with the blood of their own children. It seemed like one of the crowds the Saviour gathered, and over which He pronounced the words of healing."

THE HOUSEHOLD.

THERE are so many dishes that are improved by being cooked in a sort of water-boat, it would pay every cook to provide herself with some such article. If made of tin or iron it will last a long time, and the expense is slight compared with the benefit arising from its use, not only custards and cream, but beef teas and broth of various kinds are advantageously cooked in one.

An inexpensive but neat table cover for a common room is made by taking a square of cretonne for the centre. Choose cretonne with very small figures, and of not too bright colors; for a border put a band of linen around it—dark drab linen; fringe this out, and make quite a deep fringe; where the linen joins the cretonne, on the seam put a row of fine feather stitching and on the corners also. Dust does not show on this spread, and can be easily shaken from it.

The crazy or mosaic patchwork can be used to good advantage in covering the cushion on the lid of the blacking box, and it makes it really ornamental; if a band of plush or velvet is put around the edge the effect is very pretty. Another way to ornament with the patchwork is to make a panel of it with a strip of plain silk or satin on each side, and a narrow band of velvet on each end; at the lower end fringe or small balls should be put on.

The best way to keep moths from woollen goods is by carefully wrapping each article, or only as many as can be perfectly done, in whole newspapers, so that no moth or bug can, in any possible way, penetrate or get to them. If this is done so early in the spring that none are already in possession, there will be no trouble from moths. This method is much more effective and agreeable than the use of snuff, pepper, camphor, or any of those disagreeable smelling things, often recommended for that purpose.

CURE FOR HYDROPHOBIA.—Elecampane is a plant well known to most persons, and is to be found in many of our gardens. Immediately after being bitten, take one ounce of the root of the plant, the green root is perhaps the preferable, but the dried will answer, and may be found in our drug stores, slice or bruise, put in a pint of fresh milk, boil down to half a pint, strain, and when cold drink it, fasting at least six hours afterward. The next morning repeat the dose prepared as the last, and this will be sufficient. It is recommended that after each dose nothing be eaten for at least six hours.

HOW TO STOP BLEEDING.—If a man is wounded so that blood flows, that flow is either regular, or by jets or spurts. If it flows regularly, a vein has been wounded, and a string should be bound tightly around below the wounded part, that is, beyond it from the heart. If the blood comes out by leaps or jets, an artery has been severed, and the person may bleed to death in a few minutes; to prevent which apply the cord above the wound, that is, between the wound and the heart. In case a string or cord is not at hand, tie the two opposite corners of a handkerchief around the limb, put a stick between and turn it round until the handkerchief is twisted sufficiently tight to stop the bleeding, and keep it so until a physician can be had.

GOOD READING.—Let good reading go into a home and the very atmosphere of that home gradually changes. It becomes clearer, purer, more cheerful, healthful, and happy; the boys begin to grow ambitious; to talk about men, places, principles, books, the past and the future; the girls begin a new life opening to them in knowledge, duty and pleasure; and so the family changes, and out from its number will go intelligent men and women to fill honorable places and be useful members of the community. Let the torch of intelligence be lit in every household; let the old and young vie with each other in introducing new and useful topics of investigation, and in cherishing a love of reading, study and improvement.

A PRETTY cake is made thus, and is called water-melon cake. For the white part take two cups of sugar, one of butter, one of sweet milk, three and a half of flour, the whites of five eggs, two heaping teaspoonfuls of baking powder; for the red part, take one cup of red sugar, half a cup of butter, one-third of a cup of sweet milk, two cups of flour, the whites of three eggs, a teaspoonful of seedless raisins, one large teaspoonful of baking powder. This should be baked in a round tin with a spout in the middle; put the red part around the tube, and the white around the edge of the tin. If you are not dextrous with the left hand so that you can pour the dough steadily with it, have some one help you put the dough into the tin.

NEW USE OF BENZOATE OF SODA.—The results of using benzoate of soda as a remedy in cases of acute rheumatism are set forth at some length by Dr. MacEwan in *The British Medical Journal*. The idea seems to have been suggested by considering the close alliance between benzoic and salicylic acids; and the author describes five cases, in all of which, it would appear, the effect of the medicine was alike rapid and satisfactory. The doses given were fifteen and twenty grains every three hours. In one of the cases, salicylate of soda had previously been given for a fortnight, without much benefit. Dr. MacEwan finds that benzoate of soda possesses the advantage that it does not give rise to the nausea and depression or the unpleasant head phenomena which the salicylate frequently produces. It is most convenient to prescribe it in the form of a mixture, and it should be continued in diminished doses for twenty-four or forty-eight hours after the symptoms have disappeared.

STORIES ABOUT THE WONDERFUL KINGDOM.

AND SOME OF ITS SOLDIERS AND SERVANTS.

BY C. A. JONES.

CHAPTER XXXV.—ANOTHER MISSIONARY.

In these troubled times there were holy men willing to give up their lives for the spread of the Wonderful Kingdom, just as the holy Apostles and Martyrs had given up their lives hundreds and hundreds of years before.

In the year 1506, there was born in Spain, a little boy, whose name was Francis Xavier. This little boy afterwards became a priest, and was sent out as a missionary to India.

During the voyage out he taught the sailors their catechism, and spoke to them of the love of God and of Jesus, and he took the sick into his own cabin, and nursed them as lovingly as though they had been his own brothers.

Just as he had worked on board that ship, he worked in India; and the people seeing how good he was, and what a holy life he led, were converted to the true Faith.

He afterwards went to the Island of Japan, and you will read in the next chapter of the fruits of his work there. He had always longed to go to China, and he reached an Island called Sancian, from whence he could see the coast of China quite easily.

He was lodging in a poor hut by the sea-side, and he was seized with a bad illness, and he knew that he should never get well, that the work which he had so longed to do, must be done by others. On the 2nd of December, 1552, God called the holy missionary to Himself. His last words were: "In Thee, O Lord, have I trusted."

Dear children, when God calls us to our own true home, let us pray that we, too, may be able to say from the depths of our hearts, "In Thee have I trusted."

CHAPTER XXXVI.—THE MARTYRS OF JAPAN.

I told you in the last chapter about the great missionary, St. Francis Xavier, and how he went to Japan and preached the Gospel there, and from that time other missionaries went there and taught the people the faith of Christ.

They had schools in which they taught the little Japanese children, and every Friday those little boys, who once had worshipped false gods, used to walk in procession through the streets to the churches, singing psalms and hymns.

Then, as in the early days of the Wonderful Kingdom, persecution began. The governor wrote a letter which he ordered the people to sign, and this letter was to say that they renounced the Christian Faith.

Those who refused to sign it were carried away from their homes, and sent into exile.

They lived in wretched huts, in the borders of Japan, and they had not enough to eat, and had a great many hardships to bear, but they bore all bravely, because their Lord had borne so much for them.

They wanted to be martyrs. They used to write to their bishop and wonder whether if such a great, great honor could be in store for them.

They were allowed at last to go into a town where there were churches and priests, but no sooner had they reached this place than another order went forth—they must either sign that letter or die; if of course they would not sign it, they would rather die than do wrong, rather suffer than deny their Master.

There was one of these Japanese noblemen, whose name was Simon, who was one of the first condemned to die; he fell down before a picture of the Crucifixion, and his head was cut off with one single blow; twenty-four hours afterwards his wife and mother were crucified. I could fill a whole book with stories of these martyrs of Japan, but I must only tell you one or two amongst them.

There was a brave soldier, named Thomas, for whom Michael, the king of the country, sent and bade him renounce his religion or die. He had a wife and some little children at home, and the king thought that for their sakes he would not die the martyr's death.

But he said that he loved his children too well to keep them from what he longed for, and the next day his head was cut off. His brother and his mother, and his two young sons were also condemned to death. His poor wife and his little daughters were to be allowed to live for a time.

The old grandmother called her grandchildren to her and told them that they were to die, as their father had died, for the sake of Jesus Christ.

The little ones answered that that was what they wished to do, and they eagerly asked, "When it was to be?" When they heard that it was to be at once they ran to bid their mother good-bye, dressed in the white robes which their grandmother had got ready for them.

"Mother, dear," they said, "we are going to be martyred."

Her heart was nearly breaking, but she would not let them see her tears. She spoke to them of their father and

of the saints and the holy angels, and she bade them name the Name of Jesus with their latest breath. Then her courage failed her, she hid her face upon her children's shoulders and cried so bitterly that the soldiers, lest they should not be able to perform their cruel duty, dragged the boys from her.

They carried them with their grandmother in a palanquin to the place of execution, and the old woman saw her darlings killed before her eyes, and then her turn came, and she went to join those she had loved on earth.

Then there was a boy, called James, of not more than eleven years old, and a girl, named Magdalene, and these children kissed the stakes upon which they were to be afterwards tied. One of their fellow-martyrs unrolled a banner upon which was painted a figure of Jesus on the Cross, the children fixed their eyes on it; the flames wreathed around them, the cords were loosened by the fire, and little James ran away; the crowd thought he was frightened, the next minute his arms were thrown round his mother, then he went back to the stake to die; whilst the girl, Magdalene, picked up some burning coals, and put them round her head like a wreath of roses.

Dear children, I need not tell you more. I think you have heard enough to make you, when you think of the Noble Army of Martyrs, think specially of these little Japanese children who died so bravely, because they loved Jesus so well.

THE INDIAN EMPIRE.—The reader already knows that the great peninsula of Hindostan in Southern Asia, with its two hundred millions of souls, and its vast sources of wealth, is ruled absolutely by the English crown. Hindostan has come into English hands as the result of a series of conquests, extending over the past two centuries.

Up to 1868, India (as Hindostan is usually called) was governed by a great commercial corporation, known as the East India Company. This company established itself there for purposes of trade, more than two hundred years ago. As it grew in wealth, the company began to make military conquests, and to govern the native races thus subjected to its sway; until finally the company found itself the absolute ruler over nearly the entire peninsula. In 1868, however, the government of India was transferred from the East India Company to the British crown. A cabinet-office was created—that of Secretary of State for India; and this minister has ever since had charge of the affairs of the great dependency, representing it in the Cabinet and in Parliament. He is aided in governing India by a Council, part of which is named by the Crown, and part by the directors of the old East India Company.

The real autocrat of India, however, is the governor-general, or viceroy. He is now appointed by the Crown, usually holds office for five years, and receives a salary of one hundred and twenty-five thousand dollars a year. He resides in a palace at Calcutta, and lives in great state and splendor. He is always a British nobleman of high rank and marked executive ability. The present governor-general is the Marquis of Ripon. The governor-general is assisted in governing the Hindoo millions by a Council of five members, to whom is added the commander-in-chief of the Indian army. This Council, like the governor-general, is appointed by the Crown. The sway of the governor-general over India is simply that of an absolute despot. Aside from the control of the Secretary of State in London, his power knows no limit. He makes the laws for the Empire, and appoints all the judges, lieutenant-governors, and other officials of the many provinces. The native Hindoo, therefore, has not the least share in the government of his country. He is just as much under the governor-general's power as are the Russian peasants under that of the Czar.

Several reforms, looking towards giving the natives some part in managing their affairs, have just been proposed by the present viceroy, the liberal and progressive Marquis of Ripon. He thinks the time has come to give the Hindoo a moderate taste of political liberty. He believes that England can only continue to hold India by admitting the natives to a part in the administration, and thus reconciling them to English rule. Only two of these reforms—the two most important—need be mentioned here. One is, that native judges should be appointed to preside over the courts, who should have jurisdiction not only over native, but also over English offenders against the laws. The other is, that local boards of administration should be appointed in the various provinces, consisting both of Englishmen and of natives, to act upon the purely local affairs of their special districts.—Youth's Companion.

A CORRESPONDENT of the St. James' Gazette (London, Eng.) sends the following remarkable illustration of maternal devotion among animals, as having recently

ly occurred in connection with the burning of a music hall. Mr. Crowder, one of the proprietors of the hall, possessed a favorite tabby and tortoise-shell cat, which was well known to the frequenters of the hall. The cat had a family of four kittens, which she was allowed to keep in a basket at the rear of the stage. Soon after the fire was discovered the cat was seen rushing about frantically. She several times attempted to make her way down the corridor in the direction of the stage, but each time she was beaten back by the smoke. At last she seemed to pluck up courage, and, making another run, she was lost to view amidst the smoke. Presently she reappeared with one of the kittens in her mouth. This she laid carefully down near to her master's feet in the small hall, which the fire had not touched. Again she rushed through the smoke, and again reappeared with a kitten, and this manoeuvre she repeated the third time. She was now apparently half-blinded and choked by the smoke she had passed through, and it was thought that she would be content; but she seemed unable to rest while she knew that one of her kittens was still in danger, and, giving a look at the little struggling group on the floor, the cat, evading some one who tried to stop her, once more dashed down the corridor towards the seething mass of flames, which, by this time, had enveloped the stage and the lower end of the hall. Her return was anxiously awaited, but she did not come back. Afterwards, when examining the ruins, some of the firemen came across the charred and blackened remains of the mother and kitten lying side by side where the fire had overtaken them.

As there is not a wheel in a watch which has not its own use, and the want of a few teeth is enough to stop or derange it; thus in man, when all should conduce to the glory of the Creator, it is necessary that the smallest actions should be regulated; and none can be neglected without the soul, which must give an account of all, suffering notable injury.—Sarin.

SPRING MEDICINE.

Why does everybody take a spring medicine? For three good reasons, viz: 1st. Because one bottle of blood purifier taken at this season will do more good than two at any other. 2nd. Because the blood is in a more impure condition than at any other season. 3rd. Because the system is so weakened by this impure state of the blood that it has not sufficient vitality to withstand the debilitating effects of spring weather. Hence, by common consent, people seek relief in medicine. The combination of Hood's Sarsaparilla and blood purifier, such things as Sarsaparilla, Yellow Dock, Mandrake, etc., compounded by competent druggists like Messrs Hood & Co., warrant us in suggesting that all in need of a medicine of this kind give Hood's Sarsaparilla a trial.

All that can be supplied toward making the natural hair beautiful and abundant, is contained in Ayer's Hair Vigor. It keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and makes it flexible and glossy. It stimulates the roots to healthy action, and promotes a healthy, vigorous growth.

Chicago has the credit of having the best institution of its kind in the United States. H. B. Bryant's Chicago Business College. Young men and women from all parts of the country, patronize this institution.

HEALTH THE KEYSTONE TO HAPPINESS. ALLEN'S LUNG BALSAM. SOLD EVERYWHERE. CURES COUGHS, COLDS, BRONCHITIS, CONSUMPTION. MERIT SOON NOISED ABROAD.

It is twenty years since Allen's Lung Balsam was first offered for sale. Its good qualities were soon made known at home, and very soon its fame was noised far and near; now it is sold in nearly every drug store in the United States and all foreign countries.

It is Harmless to the most Delicate Child. It Contains no Opium in Any Form. It is Sold by Medicine Dealers generally.

MOTHERS.—Have you delicate, weakly children who are always taking cold and subject to Croup? Remember, there never was a case of Croup which did not originate in a Cold! Lung Balsam is your remedy.

Physicians who have failed to cure their patients should try this medicine before they give the case up, as we know very many valuable lives have been saved by being persuaded to give it a trial. DON'T DESPAIR because all other remedies have failed; but try this remedy, and you will not be deceived. It will cure when all others fail. Directions accompany each bottle.

RUPTURE. Believed and cured without the injury to the system inflicted by Dr. J. A. SHERMAN'S method. Office, 251 Broadway, New York. His book, with photographic likenesses of bad cases before and after cure, mailed for 10c.

THE OLDEST MEDICINE IN THE WORLD. Is probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed I will never fail. We particularly invite the attention of physicians to its merits. JOHN L. THOMPSON, SONS & CO., Troy, N. Y.

GRANULA. A delicious food, unequalled for infants and children, and specially adapted to the winter season. Sold by grocers and druggists. Trial box, by mail, 48 cents. OUR HOME GRANULA CO., Danville, N. Y. Sold by J. B. Underdiner & Bro., Chicago, Ill.

WORTHY OF CONFIDENCE.

AYER'S Sarsaparilla is a medicine that, during nearly 40 years, in all parts of the world, has proved its efficacy as the best blood alterative known to medical science.

SARSAPARILLA (extracted from the root of the genuine Honduras Sarsaparilla) is its base, and its powers are enhanced by the extracts of Yellow Dock and Stillingia, the Iodides of Potassium and Iron, and other potent ingredients.

IS your blood vitiated by derangements of the digestive and assimilatory functions? Is it tainted by Scrofula? or does it contain the poison of Mercury or Contagious Disease?

THE leading physicians of the United States, who know the composition of AYER'S SARSAPARILLA, say that nothing else so good for the purification of the blood is within the range of pharmacy.

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CURED OF CONSUMPTION.

A Gentleman well-known in Zanesville, Dresden and Cohocton, writes from Pekin, Ill.

DR. J. H. SCHENCK: Dear Sir.—In the winter of 1872 I was told by three prominent doctors that my wife had consumption, and that she could not live until spring. Soon after this a friend, who lives in Dayton, Ohio, recommended your medicines to her, but having been told that she was incurable, we had no faith in them. Her friend finally brought her a bottle of your Pulmonic Syrup, and insisted on her giving it a fair trial. She did so, and thank God, by its use her life was saved. She is now entirely well. I am well-known here, as well as in Zanesville, Dresden and Cohocton, and would refer you to the druggists and others in these towns who will remember my wife's case as a very bad one. I have recommended your medicines to a great many, and have never known them to fail in making cures where they have been given a fair trial. I am induced to send you this by the thought that it will be of such great use to suffering humanity. A. W. WHITE, Proprietor White House, Pekin, Ill. Nov. 21, 1879.

Another Case of Consumption Cured at La Porte, Indiana.

DR. SCHENCK: About twelve years ago I was dangerously ill with Lung Fever. I had great trouble in breathing; every breath I drew caused me pain. I had three doctors treating me, but I grew worse all the time. I was at the time connected with the Lake Shore Railroad Company. One of my fellow clerks induced me to get some of your medicines, saying that he had used them himself with entire success. I sent for some of your Pulmonic Syrup, Seaweed Tonic and Mandrake Pills. I used them according to the directions, and in a short time noticed a marked improvement in my health, which kept up as I continued using your medicines. After taking several bottles, each of the Pulmonic Syrup and Seaweed Tonic I got entirely over my sickness. Since that time I have recommended your medicines to many other people living in La Porte, who used them with great success. F. W. NEBELTHAU, Ex-Trustee of La Porte Co. La Porte, Ind., Jan. 31, 1881.

Consumption Cured.—Read this Letter from Mr. Ittick, of La Porte, Indiana.

DR. SCHENCK: In the year 1872 I was suffering with Consumption, and had gotten so low that I had no hope of ever getting well again. I waited for death to put an end to my sufferings. There was one of my friends who was persistently trying to have me use your Pulmonic Syrup and Seaweed Tonic, but I utterly refused to get any more medicine. I was disgusted with medicine. I had tried so many different medicines without being helped by any. Finding that I was not to be persuaded, he bought some of your Pulmonic Syrup and Seaweed Tonic himself, and brought them to me. I at first refused to touch them. I did not want to be experimented on, but finally consented to use them merely to satisfy him, not that I expected they would do me any good. I commenced taking the Pulmonic Syrup and Seaweed Tonic, and to my great surprise felt almost immediate relief, and was encouraged to continue using them. My condition improved under their use, until in time I grew perfectly well, no trace of the disease remaining. My lungs had healed up and grew stronger than ever. I was permanently cured, as I have had no trouble with my lungs since that time. I owe my life entirely to your medicines. Nothing else saved me. I will bear cheerful testimony to the great virtues possessed by your medicines. I know of several other cases where your medicines have been used with entire success. I am well-known here, being one of the original German settlers in La Porte Co., and having been in the lively business for many years. JOHN ITTICK. N. B.—I can, and will, if necessary, swear before any Justice of the Peace, to all that I have said in the above statement. JOHN ITTICK. La Porte, Ind., Jan. 31, 1881.

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THE DEATH OF BISHOP CLARKSON.

The good Bishop of Nebraska, after a
 brave battle with disease, has closed a
 noble and successful career, and now
 rests from his labors. From ocean to
 ocean, for several days, a multitude
 have watched and waited, in hope to
 hear that the iron nerve and vigorous
 constitution of their loved friend and
 father had prevailed, by God's help, in
 answer to their prayers. But it was not
 His will Who doeth all things well. In
 the days of his mature experience and
 unabated energy, at a time of unfolding
 of grand enterprise and glorious achieve-
 ment for the Church of God, Robert
 Harper Clarkson, Doctor and Bishop,
 has been called from his earthly steward-
 ship. The young diocese which has just
 emerged from the missionary ranks un-
 der his leadership, must mourn a loss ap-
 parently irreplaceable; the Church in the
 West must feel the bereavement in all
 its borders; the Church throughout the
 land must be afflicted in the loss of a
 faithful and efficient leader. To the
 family of the deceased prelate, already
 sorely smitten, the loss will come with
 crushing weight. The sympathies of the
 Church are with them in this dark hour,
 and prayers are offered for them at many
 altars.

In Bishop Clarkson we have a grand
 example of well balanced mind and
 character, wherein was the wisdom of
 the serpent and the harmlessness of the
 dove. He was intensely practical, alive
 to the importance of little things and
 equal to the emergencies of great.
 Nothing was too small or too important
 to be beyond the range of his sympa-
 thies. His cheerfulness was equal to his
 courage, and his ability to work was
 equal to his capacity of hope. Brave,
 patient, modest, fervent, he won all
 hearts, and seemed to accomplish all that
 he undertook. Measured by results, he
 had lived a long life, he had finished a
 full course. St. James, Chicago, is the
 monument of his wise pastoral work in
 early manhood, and the new diocese of
 Nebraska, with its episcopal endowment,
 its schools and charitable organizations,
 and its magnificent Cathedral, is the
 crown of his later labors. His memory
 will be gratefully cherished by thousands
 who have been blessed by his pastoral
 care, by greater numbers who have re-
 joiced in his successful episcopate, and
 by all who have watched his career of
 unsparring toil and unselfish devotion for
 the cause of Christ and the Church.

"For all Thy Saints who from their labors rest,
 Who Thee by faith before the world confessed,
 Thy Name, O Jesu, be forever blessed."

DAY by day the spiritual seed-time of
 the year is shortening. Mid-Lent is
 near, and Easter-even with its solemn
 reminder of death will soon bring to a
 close this annual epitome of human life.
 From Septuagesima we counted seventy
 days to Easter, as from the hour of in-
 fancy we reckon seventy years for the
 span of human life. As it is with us in
 Lent so it is likely to be with us in life.
 If we pass the meridian without increase
 of attainment in spiritual things, we
 have reason to fear that we shall so con-
 tinue till the shadows of death gather
 around us. Awake, O slumbering soul,
 to the fact that now is the acceptable
 time, now is the day of salvation.

The lugubrious article of *The Church
 Standard*, which asserted that "the whole
 Church is honeycombed with unbelief,"
 has been reprinted in several papers,
 and is accepted by them as a semi-official
 statement of the condition of things in
 our Communion. *The Lutheran* solemnly
 observes that the day of visitation is at
 hand for our "denomination." We were
 sorry to see an article so sweeping in its
 statements put forth by a Church paper;
 we regret it all the more on seeing it
 published far and wide among those who
 have no opportunity of correcting its ex-
 aggerations.

A writer in *Church Bells* pleads for
 uniformity in the selection of tunes, so
 that a well adapted tune may always be
 used for the same hymn and for that
 only. By always adhering to the same
 tune for a hymn, if it is suitable, the
 music suggests the sentiment and the
 sentiment calls up the music. This con-
 sideration is an argument against using
 secular song tunes to devotional words.
 Such tunes are wedded to frivolous
 thoughts or sentimental ideas which are
 incongruous and distracting in worship.
 If we could have "Hymns Ancient and
 Modern," with perhaps some changes,
 and use it everywhere in public services,
 it would seem to be a great gain on
 what we now have.

It is encouraging to observe that the
 Lenten observance is every year treated
 with greater respect and mentioned with
 increasing favor by the press. *The Ad-
 vance* (Congregational), lately had an
 excellent editorial on "Lenten keeping,"
 from which we quote the following:

"The Lenten season is, for the Churches
 that observe it, an annual revival, recur-
 ring as regularly as the revival of plant
 life in the spring. By multiplied devo-
 tional services, coupled with special
 forms of abstinence and self-denial, in
 respect to food, or pleasure, or both, in
 commemoration of Jesus' forty days' fast,
 before His first temptation, those who
 observe it with a spiritual purpose,
 seek to bring their minds into closer
 sympathy with our Lord, in view of His
 final struggle and His sacrifice on the
 Cross. The "Holy Week," which closes
 the period, consummated with the com-
 memoration of the Crucifixion on Good
 Friday, is what revivalists, who do not
 observe Lent, call "a protracted meeting"
 in which the spirit of fellowship with
 the crucified Lord of glory, is kindled to
 the highest glow of loving devotion."

"The observance of a Week of Prayer
 by the various denominations, is a re-
 turn," says *The Advance*, "to the Chris-
 tian principle, which has expressed itself
 historically, in the observance of the Len-
 ten fast since the days of the Apostles.
 "The principle was discarded when the
 Puritans broke away from the Lenten
 ritual. Its restoration has been enforced
 by experience of loss through its neglect."

A few years ago such admissions
 would have taken the community by
 surprise, but now they are of common
 occurrence. Such uncharitable flings as
 the following from *The Interior*, are as
 rare as they are reprehensible:

"Lent is the period for anticipation,
 which is said to be better than posses-
 sion. The whole time is available for
 selecting and perfecting the beautiful
 colors for Easter."

THE burden of Lenten preaching
 throughout the world is sin and the
 remedy for sin. The message of God's
 minister at this time is one that is not
 attractive to the worldly mind. In the
 pursuit of pleasure or profit men do not
 like to be interrupted by calls to re-
 pentance. They do not want to hear
 the truth about themselves. They do
 not want to hear that there is something
 radically wrong about themselves. They
 are impatient at interruption. They re-
 gard the remonstrances of the clergy as
 an impertinence, and look upon the re-
 straints and discipline demanded by the
 Church as superstitious folly. But all
 the same, the Lenten warning and ex-
 postulation are heard around the world.
 Society hears it, and the sound of revelry
 dies away. The call to prayer is heard
 above the Babel of the Board of Trade,
 and some there are who remember that
 they have souls to save or lose. Lent
 cometh whether men desire it or not.
 So cometh night, so cometh death. Men

may turn night into day, but they need
 the hours of darkness and repose. They
 may disregard the approach of death,
 but in its solemn silence they must lie
 down at last.

Let not the pastor be discouraged to
 find that there are many indifferent to
 his call, that there are some who are
 displeased at his importunity. He is a
 physician of souls. He is sent to heal
 the sick, to rescue the perishing, even
 those who do not know their need of a
 physician. He must expect resistance,
 but he must not relinquish hope or relax
 effort. The physician who approaches
 a man in apparent health to inform him
 that a dangerous and insidious disease
 is threatening his life, is likely to be
 met with unbelief and impatience. The
 man will at first resent the imputation.
 But he will think about it, and if he be
 wisely instructed and advised, he will be
 able to discover in himself the signs of
 approaching danger. When he is con-
 vinced, what will he not do to save his
 life? So may the physician of souls, by
 earnest preaching and personal appeal,
 lead men to think about sin and the re-
 medy for sin. The ingathering may not
 be now, but now is the seed-time. Go
 on bravely, good brother! sowing good
 seed in faith, and thou shalt surely come
 again bearing thy sheaves with thee.

MR. JOSEPH COOK has entered upon
 the perilous enterprise of answering, off-
 hand, upon the platform, questions which
 may be forwarded by individuals in the
 audience. One question was upon the
 use of the unfermented juice of the
 grape in the "Communion service." Mr.
 Cook says, without hesitation, that we
 ought to "promote" the use of it, and
 adds: "There is not the least doubt that
 a reformed inebriate is justified in ab-
 staining from the use of wine at the Com-
 munion services, lest it should awaken
 a thirst which he is unable to control.
 Offered wine by his pastor, a reformed
 drunkard may stumble over his spiritual
 misleader into temporal and eternal
 ruin."

We have a great admiration for the
 Boston lecturer, within the lines of phil-
 osophy, but when he undertakes to in-
 struct the people about the Sacraments,
 he exhibits what must seem to many, an
 audacity of conceit, or a pitiful defect of
 comprehension as to where he belongs
 as a teacher and speaker. Upon what
 claim of fitness or authority does Mr.
 Cook stand up before a Boston audience
 and before the newspaper reporter, to
 advise the Christian world to disregard
 Scripture, universal consent and custom,
 and the best learning in the world? To
 advise the reformed inebriate to abstain
 from the very means which the merciful
 Lord has provided for his spiritual
 strengthening? The presumption of the
 thing is as incredible as the utter igno-
 rance of the speaker is evident. Ask an
 intelligent physician, if a drop or two of
 mild wine (not a spoonful, not a tenth of
 a spoonful), could have any possible ef-
 fect to awaken a thirst for alcohol. He
 will tell you, no. The amount of alco-
 hol in a drop of wine, is absolutely un-
 distinguishable as to stimulating effect.
 Is it the taste of the wine that is likely
 to start the craving for strong drink?
 That could not be in one case out of a
 hundred, for most inebriates are not fa-
 miliar with the taste of wine. The fla-
 vor of unfermented grape juice, would be
 as likely to bring up the old cravings, as
 the flavor of mild wine. We do not be-
 lieve that there is danger to any one in
 a sip of wine, received in remembrance of
 Christ's meritorious Cross and Passion.
 By no possibility can it be followed im-
 mediately by indulgence, nor by any
 possibility can it act as a sensible stimu-
 lant even for a moment. We can not
 believe that the Holy Sacrament, by any
 possibility, can be a temptation and a
 snare, to those who worthily and rever-
 ently use it. This agitation against the
 use of wine therein, is a species of fan-
 aticism that Mr. Cook has unfortunately
 encouraged.

THE Bishops of the Church in this
 country have been invited, by the Scottish
 Bishops, to participate as the guests of
 the latter, in the services to be held in
 Aberdeen, memorial of the consecration
 of Bishop Seabury. It is probable
 that a large number will accept the grace-
 ful invitation.

SOME LETTERS TO THE EDI- TOR.

With the rapid increase of circulation
 during the past year, THE LIVING CHURCH
 has had, of course, a large increase of
 correspondence. Though the space given
 to advertising has been curtailed, and
 care has been used to cut down long ar-
 ticles and to condense Church news,
 many valuable communications have
 been unavoidably delayed, and we have
 now before us a goodly package of letters
 to the editor, which it will be impossible
 to give in full for a long time. Rather
 than lose them altogether, we venture to
 give here a brief abstract and summary
 of the views expressed, with an occasional
 comment of our own. We trust the
 writers will not be displeased with this
 exceptional treatment of their esteemed
 favors.

A learned correspondent from Mary-
 land writes to remonstrate against the
 assertion that lay baptism has always
 been recognized by the Church. He
 quotes Wm. Markell in support of the
 theory that Baptism should be classed
 with the Holy Communion, requiring an
 authorized ministry as well as authorized
 form and matter. Bishop Whittingham
 is cited as holding this view, as a private
 judgment in what the Church has not
 defined. The Roman Church and the
 Church in Scotland, authorize "condi-
 tional Baptism." This correspondent
 shows that there was difference of opin-
 ion in the early Church on this point,
 St. Augustine believing, with others, that
 the laying on of hands, or Confirmation,
 gave validity to Baptism, by heretics or
 schismatics. St. Cyprian is quoted as
 saying that "every Baptism whatsoever,
 that is set up without the Church, should
 be repudiated." To this we have only
 to reply, that authorities can be quoted
 in support of the position that the Church
 has practically recognized lay baptism.
 The consequences of denying it would be
 appalling.

"A missionary" puts in a plea for
 country parishes and missions. He
 thinks that these need, more than the city
 parishes, the frequent visits of the Bishop.
 They need more attention, and do not
 get as much; where the Bishop is seldom
 seen, there the Church loses her grasp.
 The case of a rural parish is mentioned,
 where the Bishop makes his appearance
 only once in two years, though he fre-
 quently passes through the town on the
 railroad, to visit more important points.
 The Congregationalists have their visit-
 ing ministers; the Methodists their quar-
 terly meetings, conducted by the confer-
 ence elder; the Romanists are strength-
 ened by the frequent visits of their Bish-
 ops, but "our little flock is seldom en-
 couraged." The Bishop should come at
 least once a year, or send some one to
 represent him. "To come once in two
 or three years, is little better than to stay
 away altogether." The coming of the
 Bishop is looked forward to for weeks
 and months. His coming makes the
 people feel that they are a portion of the
 great organism and related to the Church
 Catholic. If one member suffers, all the
 members suffer with it. The weakest
 member should be made to feel that
 though feeble it is necessary. We call
 ourselves "Episcopal," but in many
 places, we seldom realize it in practice.
 We commend the above as an argument
 for small dioceses. It may serve, also,
 to encourage our Bishops to persevere in
 visiting unpromising fields, in hope of
 sowing good seed and strengthening
 weak foundations.

A correspondent in Arkansas criticises
 a tract issued in Indianapolis which says
 that the Latin and Greek Churches still
 hold to errors. The writer thinks that
 the Greek Church holds no Creed, other
 than that of the undivided Church. "Is
 this the case with the American Church?"
 We retain an interpolation, (the *Filioque*).
 If in the first instance it was wrong, it is
 wrong now. "So long as we retain this
 error in belief, let us not point at the
 errors (which are not of belief) of the
 Holy Eastern Church." We give the
 points as made by our correspondent, but
 can not give space for discussing the
 question of the *Filioque*. Such subjects
 are best treated in magazines and re-
 views.

"Benefaction" pleads for the restora-
 tion of the primitive custom of anoint-
 ing the sick for healing. This is not the

"extreme unction," of the Roman Church,
 which is used as a preparation for death.
 The argument for anointing, rests upon
 St. James v., 14, 15, and primitive cus-
 tom. Our correspondent thinks that this
 rite was intended to be permanent, as
 much as singing of psalms when one is
 merry, and praying when one is afflicted.
 He quotes Ephraim Syrus, of the fourth
 century, who mentions this rite as then
 in use. Bengel mentions the gift of
 healing, as always to remain in the
 Church. Blunt thinks that St. Paul
 speaks of this gift as part of the ordinary
 work of the Church, apart from "mira-
 cles." In the year 416, Innocent I. men-
 tions anointing the sick, as a rite then
 existing, and in the Sacramentary of
 Gregory, A. D., 590, there is a rubric di-
 recting it. Cæsarius of Arles refers to it,
 and many writers through the middle
 ages. As late as 1552, the Church of
 England had an office for anointing the
 sick. The fact that so many Christians
 in these days are using prayer and the
 imposition of hands for the healing of
 the sick, should cause us to give thought-
 ful attention to this primitive and scrip-
 tural rite.

A correspondent in Connecticut com-
 plains of an allusion, by one of our cor-
 respondents, to a "venomous assault"
 made upon the Masonic order, by the
 authorities of the Roman Church, and
 asks: "Does a Church make itself ridicu-
 lous by endeavoring to enforce its rules?"
 That depends, we should say, upon the
 way it takes to enforce them. At the
 same time we do not wish our correspond-
 ents to take sides, one way or another,
 in the matter of Masonic or other secret
 societies.

A communication on "Harvest Home"
 advocates October as the best time for
 holding the Festival. The Feast of In-
 gathering among the Jews was celebrat-
 ed in this month. At this time the pro-
 ducts of the earth are mostly gathered,
 and at a later date no opportunity is af-
 forded for out-door festivities, and mate-
 rials for decoration are scarce.

"A Connecticut Layman" thinks we
 might greatly "enrich" the Prayer Book
 which we now have, by using it with
 more fervor. Both clergy and laity, he
 thinks, need arousing. One clergyman
 was known to stop during the reading of
 the Psalter, and say: "My friends, I
 would be obliged to you, if you would
 read your part of the service somewhat
 louder, so that I may know when to take
 up my own." He had no further trouble
 with that congregation. While all cler-
 gymen cannot be excellent readers, they
 can all read the service with distinct ar-
 ticulation and reverential manner.

A VACATION FOR OUR MIS- SIONARIES.

The editor of a Church paper becomes
 acquainted with a great many troubles
 and trials of his brethren, in the course
 of his correspondence, and if he has any
 sympathy left after the heartless criti-
 cism that he receives, he longs to be of
 service to those who pour out their griefs
 to him. Naturally he hears more of the
 needs of the clergy than of the laity,
 for the former are in more constant com-
 munication with him. He knows, too,
 that the clergy are cut off from all
 profitable enterprise by which they may
 help themselves, and that the only help
 for them is in the liberality of the laity.
 This may explain and excuse the
 somewhat frequent allusions made in
 these columns to the pressing needs of
 faithful pastors and missionaries.

A private letter from one of our Do-
 mestic Missionaries suggests what seems
 to us a needful provision and one that
 should be made. We believe that a
 statement of the case will awaken suffi-
 cient interest to inaugurate a movement
 for relief. The writer of the letter re-
 ferred to has been for many years a
 missionary in a poor region of the South,
 and for 26 years his wife had not been
 able to visit her old home and relatives.
 By the generosity of a clergyman, who
 paid her expenses, she has recently been
 able to visit one of her children in Ala-
 bama; but her husband, though ill for
 several weeks, has not left his post. A
 brief vacation would have been a great
 gain to him and his work.

The Foreign Missionaries of the
 Church have their vacations every few
 years, returning to the United States to

their friends and relatives, and to recruit their health. The thought arises, why is not something done by the Church, or by wealthy members of it, for the Domestic or Diocesan Missionaries, so that they may occasionally have a vacation.

As it is, their stipends are so small that they have the greatest difficulty to "make both ends meet." They labor on from year's end to year's end, without any rest, glad to hear of others' enjoyment, but precluded, themselves, from the benefits of change, unless they break up and go to some other field of labor.

The missionary to whom we have referred has been for more than twenty years closely confined to parish work, acting, for most of the time, as one of the general missionaries of the Church, and has been able to take but one vacation during that time. Then visiting the home of his childhood, he could stay but half a week. If sick, he has had to remain at his post, and oftentimes to go to work before strong enough to do effective duty. Would it not be wise and considerate for some provision to be made in cases such as the above?

There are kind hearted, liberal and wealthy members of the Church who could and would assist, if appealed to, that the overworked missionary might sometimes have needed change and recreation. But who is the one to make known the cases that would be benefited by such assistance?

The advantages of occasional rest are felt not only by the priest, but are realized by his people. He returns to his home with renewed health and strength, and is prepared for more efficient work. Missionary parishes have not the money to give to their priests for journeying. It is all they can do to make up a small, and oftentimes insufficient, sum for occasional services. If missionaries of the Church are ever to be aided for this purpose, the help will have to come from outside the churches they serve.

God grant that the spirit of the late Bishop of Maryland, in the help he gave to his brethren in the poor parishes of his diocese, and the interest shown in them by Dr. Fair, of Baltimore, may spread through the length and breadth of the land. A wise and generous Church ought to devise liberal things for her hard-worked clergy.

THE NAME OF THE CHURCH—A SUGGESTION.

The question as discussed in Philadelphia, appears to have encountered two difficulties, under the one head of "inexpediency." First the difficulty of selecting an appropriate substitute for our present misleading title; secondly, the prejudice to be overcome along with such change.

By adopting "The Anglo-Catholic Church in the United States of America," we should in the first place state the truth; in the second, involve a change of only two words; thirdly, should not "arrogate too much to ourselves," but simply designate our oneness with our Anglican Mother and with the whole Church of God, as well as preserve our national distinctiveness; fourthly, we should observe the precedent of another branch of the Catholic Church, the Latin Communion, which by the Council of Trent, assumed as its official and true title the "Roman Catholic Church." For the sake of brevity, we might likewise call ourselves Catholics. The chief objection urged in this proposition in 1883 was that it would alienate us from Protestant Christians. Is not our first duty to God, to ourselves and to other Catholic Christians? It is said that a certain Greek Ecclesiastic of high position, some years since on inquiring the name of the Church in the United States—reflectively remarked: "Protestant," "Protestant"—"That means heretic," "Episcopal," "Episcopal"—"Whoever heard of a Church that was not Episcopal?" That we should voluntarily have assumed the name of "The Heretical Episcopal Church" appeared to him surpassingly strange. And this is said to have been the prevailing opinion of millions of Greek Christians. Happily the confession of thought arising from his ignorance and our misnomer has been largely removed by the Bonn and other Continental Conferences, and we have recently had the remarkable spectacles of the Proto-pope of Constantinople uniting in a celebration of the Holy Eucharist with an Anglican priest in a quiet English church, Bishop Herzog celebrating in Trinity church, New York, Père Hyacinthe claiming for the Gallican Church the protecting shade of the English vine whom the Lord has been pleased again to look upon, and lastly, the reception of Monfr. Savarese into the American Catholic Church at Rome.

These results have been secured by ignoring our present misleading name and insisting upon the fact that we are Catholic. Moreover, in our own country our present name to the uninitiated Protestant is deceptive. We appear to place ourselves on the list of Dissent. The M. E. and the R. E. and the P. E. churches they conceive to be but varieties of the "one Church Protestant"—though "working in different ways." The result of this classification is beneficial to them, most injurious to us, and so far as the present writer's observation is concerned, the losses to the Church by the inter-change of "church courtesies" are very great—especially among the uneducated classes. The Church attracts and holds where her Catholic advantages are clearly stated and maintained, but in many localities her strength is being absorbed by fraternal inter-changes. Again, her clergy are subjected to the invidious notoriety while calling themselves Protestant, of closing her pulpit and her Sacraments to all other Protestant churches.

Has not the time yet come to call things by their right names? Is not 200 years of protest enough? Other issues are ahead. Though not so stated at Philadelphia, was not the most serious obstacle which rendered a change of name "inexpedient," the fact that large numbers of our own people do not believe themselves to be Catholics?

This difficulty could be removed in the same way that the ritual difficulty has been settled, by being acted upon by the Church as a body, after preparatory instruction on the part of the Bishop and clergy, during the next three years. In 1871, any change of Ritual was considered absolutely destructive of the faith; in 1881, worthy of consideration, in 1883, expedient. A change of name may be "inexpedient" in 1883, less inexpedient in 1886, expedient in 1889.

Change in ritual had been brought about by persistent and consistent teaching, and the effort on the part of all loyal sons of the Church to get at truth and to remove misapprehension. May we not all and especially the clergy, by the exercise of like faith, coming through experience, remove mountains of difficulty in each parish, and although the time is short, determine with God's help, to make crooked ways straight, and rough places smooth, so as to hasten the advance of the Gospel of peace.

The American people are quick, not only in apprehending and accepting facts, but in grasping a situation and correcting errors. The disintegrating nature of Protestantism, is now freely admitted, and a "coalition of societies" is earnestly advocated in many quarters. Give them facts—for in most instances they are ignorant of ecclesiastical history—what they call "bottom" or fundamental facts and the situation, and they will not be slow in applying the remedy. We have done much under a false name, perhaps we shall do more under one which is the symbol of unity. There is "strong logic in events"—in our recent accessions, gained in recognition of us as a true portion of the Church Catholic, and in the acknowledgement that it is the most hopeful section, as the centre of future efforts towards unity. The vantage ground thus obtained is fully appreciated, and the opportunity should not be neglected. In many parts of the country, and conspicuously in New England, old things are passing away, and there is a religious upheaval which is seeking a basis of unity in something stronger than the Protestant idea of voluntary association. It is to be found in the one Catholic and Apostolic Church. Why do we shrink from the name? "A PROTESTANT EPISCOPAL PRIEST," Eastport.

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TO CORRESPONDENTS. MRS. E. M. R.—"The Sarum Use" received its name from Salisbury, for which diocese it was put forth by St. Osmund in 1067. It is a peculiarly English Ritual, as it was very soon adopted by other dioceses. Many hold that in reviving ancient usages, we should follow Sarum Ritual. "THE OFFERTORY."—Too long.

"LAY BAPTISM."—Thank you for the suggestion. You are doubtless right. The Church has practically (though not formally), recognized lay baptism, by allowing her Bishops and priests to administer the Holy Communion and to Ordination, persons so baptized.

REV. H. B.—The following from The Church Times furnishes to our minds a complete answer to your arguments: "The first argument in favor of lay baptism is from the analogy of the Jewish usage in circumcision, which is not performed by a priest or rabbi, but by a layman. St. Tertullian, writing in the second century, says that laymen are not to baptize without the sanction of the Bishop, nor except in case of necessity, showing that the validity of the rite so conferred was acknowledged then. (De Bapt. xvii). Again, Baptism is not part of the priestly office, as no question exists that it was anciently administered by deacons, and consequently does not stand on the same footing as the Holy Eucharist. Once more, in the dispute between St. Stephen, Pope of Rome, and St. Cyprian, Bishop of Carthage, in the third century, the line taken up by the former, was that the early tradition familiar to him was to admit by imposition of hands, without re-baptism, those baptized by schismatics. This was decided as the rule for all Western Christendom, by the great Council of Arles, in 314, and is argued for very fully by St. Augustine. The English Canon Law on the subject is clear, and is in this respect identical with Roman Canon Law, and the matter has been further decided formally twice in the ecclesiastical courts prior to their destruction here, in Kemp, v. Wickes (1809), and Escott v. Mastin (1841)."

THE SAME STORY.—Accepted.

E. M. E.—Sunday is a feast of the Resurrection, and cannot be a fast day. There are forty days in Lent, exclusive

of Sundays. Our Lord fasted forty days in the wilderness, and the Lenten fast conforms to his example as to the number of days. A decree of one of the early councils forbids fasting on Sundays. There is no "Scriptural warrant" for any particular days, that is, no positive command. The observance of the season is in accordance with the general teaching of Scripture and follows the example of the apostles.

H. H. We cannot answer your question without seeing the article. Several hundred of communications are sent to us every week.

PERSONAL MENTION. The address of the late Wm. Taylor Douglas, is Lake Providence, Louisiana.

The post-office address of the Rev. J. P. Lytton, is changed to 150 S. Spruce street, Nashville, Tenn.

The Rev. Farnell Le Bas Cross enters upon his duties as rector's assistant in St. Luke's parish, Brooklyn, on March 15th.

The address of the Rev. W. N. Hanel, is now Asheville, N. C., he having resigned the charge of the parish at Franklin.

The Rev. John London has accepted a call to St. Peter's church, Butler, Butler county, Penn. Address accordingly after April 1, 1884.

The Rev. H. H. Chase, for nearly 15 years rector of St. Paul's parish, Portsmouth, R. I., has tendered his resignation, to take effect from and after Easter.

The Rev. A. R. Holt, late rector of Christ church, Streator, has taken charge of Trinity church, Petersburg, Ill., to which address he wishes all mail sent.

The post-office address of the Rev. Thomas W. Haskins, and Jubilee college, is no longer "Robin's Nest" but "Jubilee, Peoria Co., Ill." Mail matter addressed to Robin's Nest, will be apt to go to the dead letter office.

The Rev. A. St. John Chambers, D. D., who for the past three years has been rector of the church of the Ascension, Fall River, Mass., has tendered his resignation, to take place May 15, and will go to St. Anne's church, Lowell.

The Rev. Thomas A. Dickinson has resigned the charge of the church of the Ascension, Gloucester City, New Jersey. For the next six or nine months, he will act as vicar of St. Barnabas' church, St. Catherine's diocese of Niagara, Canada, and requests to be so addressed. He will be still canonically attached to the diocese of New Jersey.

APPEALS. TRAJECTS WANTED. DENVER, Colo., February 25, 1884.

To the Editor of The Living Church. I would, through the columns of your paper, ask some of your readers for a Lenten offering. My work here is very largely among people who have come here within the last few years, and every part of the country and who are entirely ignorant of the Church. Much pastoral visiting is necessary and I should like to help my work by distributing tracts on the Church, among these people, in order to bring the Church and its teachings home to them.

I want some of your readers to help by sending me some of THE LIVING CHURCH TRACTS, those which they wish I should send, I am sure bring to them fruits of eternal life. All I can give them is my prayers. The sooner I can get these Tracts the better it will be.

GEO. H. McFELDER, ST. PETER'S CHURCH, BRENHAM, TEXAS.

We have just had a new back church, and have been using it for some time. It is a very nice one, and has cost more than our little parish was able to raise, some \$2,000. We are anxious to finish and furnish it, if possible, before the meeting of our next annual diocesan council, which is to be held here, on the 14th of May next. This is strictly a matter of money, though in an organized diocese. Any one may see this in a glance over the statistics of the diocese, published in our church almanacs with "parish lists." Please help us, in our day of need. Contributions sent to the rector will be thankfully acknowledged in THE LIVING CHURCH.

Rev. L. P. JACKSON, Brenham, Texas.

TO OUR READER AT L. I. I ask you for our Sunday Day's school. We have 25 pupils. They are men of promise. The school is worthy of the confidence of all who love Christ and His Church. It needs help. We will, by God's help, be faithful almoners, and give our gratitude and prayers. Send to the Rev. GEO. B. WHITTELY, or BISHOP WHITTELY, Fairbairn, Minn.

MISSION WORK IN THE MOUNTAINS OF NORTH CAROLINA.

Please read this extract from the last semi-annual report of the Rev. Milner Jones, Missionary, to the dean of our convocation.

"I have baptized 21 white adults, and 1 colored, and 50 infants, 28 persons from the sects, a vast confirmation. Including those heretofore prepared, these are persons awaiting confirmation. My humble efforts have been blessed. I trust, in leading souls to Christ, through the channels in the Church; and a better knowledge of the Church is greatly longed for by the intelligent masses. One fact of this year's mission work is, that if my efforts are to be permanently successful here, these people must be supplied with religious literature. Prayer books, books, picture-books, papers, everything of a religious character can be employed by me with great advantage, and I earnestly beg that all who can, will send me everything of the kind that can be spared. I will add, that the noble work Mr. Jones has been at work for several years is one of great promise. Remarkable results have been accomplished. Hundreds have been drawn to the Church, and scores made members, and many more made somewhat acquainted with her teachings and are seeking light. The field seems ripe for an abundant harvest in this mountain country where the Church has heretofore been almost entirely unknown, and where sectarian has held almost undisputed sway for one hundred years. But this work is imminent danger of being badly crippled, if not in a measure abandoned for lack of means to support our missionary, who has labored at his own expense until his means are gone, and a large family now demands his support. He gets a very small stipend from the diocese and diocesan funds, probably \$20, and about \$40 from the Convocation. He needs at least \$800 more for this year. Our people here are generally unable to do anything more for this work than they are doing. I mean the order members. Those who have recently come to us, have not yet been trained to give. There can hardly be a more urgent need than this, or a more worthy object. Send donations to the Rt. Rev. T. B. Lyman, D. D., Raleigh, N. C., by whose permission I write. Send books, etc., to the Rev. Milner Jones, Tryon City, N. C. For particulars address—

THE REV. E. A. OSBORNE, Shufordville, N. C.

ACKNOWLEDGEMENTS.

The Bishop of Indiana begs the privilege of returning his grateful acknowledgments for the prompt and generous response to his appeal, in behalf of flood sufferers in his diocese. He believes sufficient has been received to meet the demands upon him.

The rector of St. Peter's church, Brenham, Texas, hereby acknowledges, with sincere gratitude, the following contributions in aid of St. Peter's church, in response to his circular appeal, during the month of February last: Rev. John Francis Gilmore, John Morgan Hill, D. D., \$5; Rev. George Emlen Hare, D. D., J. D., \$1; cash, \$1. L. P. RICKER.

LIVING CHURCH MISSISSIPPI FUND.

Previously acknowledged \$252.35. Rev. Dr. E. C. ... 1.00. Rev. Dr. ... 2.25. Butte, Montana ... 50. Mrs. A. Russell ... 1.00. A Churchman ... 1.00. St. Matthew's, Houma, La. ... 5.00. A widow's mite ... 50. Office of St. David's, Austin, Texas, through the Rev. F. B. Lee, rector ... 50.00. Three subscribers ... 75. E. Wilcoxson ... 2.00. Christ church, Coxsackie ... 5.00. G. E. L. Co. ... 1.00. Four subscribers ... 4.00. An old friend ... 1.00. Mrs. Melis ... 4.00. C. L. ... 4.00. An old subscriber ... 1.00. Mrs. M. E. Wright ... 1.00. Mrs. S. E. Colburn ... 1.00. H. M. P. ... 50. J. S. Minor ... 25.00. Rev. Dr. ... 50. Anon. ... 50. Dr. J. H. Tucker ... 1.00. Mrs. B. Moffat ... 1.00. Rev. Tarkweather ... 1.00. Two subscribers ... 50. Total ... \$404.85.

OBITUARY.

VAN WINKLE.—Entered into Paradise, March 1, at the residence of her grandfather, Katharine Stanford, aged 5 years, only child of Matilda Cantine and the Rev. E. H. Van Winkle.

MAYHEW.—Slain while "defending his trust," near Batoplas, Mexico, on the 2nd of February, in the 23rd year of his age, Charles Henry Mayhew, B. S., of Swanee, Tenn.; only son of Geo. A. and the late Mary A. H. Mayhew, of Newark, New Jersey.

"Blessed are those servants, whom the Lord, when He cometh shall find watching."

MISCELLANEOUS.

"L'Ventur," a monthly. The only French Episcopal paper yearly subscription \$1. The fourth year began October 15th, 1883. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2039 Sanson St., Philadelphia, Pa.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Eliza Whiteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.

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BOOK NOTICES.

ENERGY IN NATURE. By Wm. Lant Carpenter. B. A. B. Sc. New York: Cassell & Co.; Chicago: Janssen, McClurg & Co. Price \$1.25.

Mr. Lant Carpenter is the son of Dr. Carpenter, one of the best known scientific men of the day. In the autumn of 1881 he delivered a series of lectures in some Lancashire towns, under the auspices of the Gilchrist educational fund. The lectures were written in plain, unscientific language, and proved so acceptable that they have been gathered into the form of the book before us. In the words of the author the lectures were the result of an effort to expound in popular, yet accurate language, the meaning and consequences of that important principle known as the "Conservation of Energy."

The work is brief, direct, unumbered with abstruse, technical terms, amply illustrated, and for its size and compass is decidedly the best book on this subject for the layman, that we know of. The conclusions are summed up in four principles: 1. That where one form of energy is excited or exists, many others are also set in action; hence, probably, all are modes of motion. 2. That any one can be transformed, either directly or by intermediate steps into any other. 3. That none of them can be produced but by some other as anterior. 4. That they act uniformly, i. e., according to fixed laws.

The closing pages of this small but suggestive book contain a few simple statements, which, if they had their proper weight, must check the strife of tongues over the conflict, which, in some quarters, is supposed to exist, between religion and science. Words like the following are good reading for both the unscientific theologian and the untheological scientist: "To the question, why does a stone fall to the ground? the majority of educated persons would reply, because of the law of gravitation, or because of the earth's attraction, and would consider that they had given a proper explanation of the phenomenon. A little thought, however, will show that this is clearly no explanation at all, but simply an assertion that the stone falls in accordance with the law of gravitation. Moreover, this law is simply the general expression of the fact that all stones fall towards the earth, or of the still more general fact that all material bodies in the universe tend to fall towards each other, but the law has no coercive power inherent in itself. Again, so far as pure science is concerned, no law can be anything more than an expression of the fact of the orderly uniformity of the phenomena of the universe; it expresses the relation of the forces, but gives no clue as to their cause."

The whole question is admirably summed up in the words of Sir W. Grove, another great light in science, quoted by our author, "Causation is the Will, Creation, the Act of God."

ERIC THE GREAT. By Col. C. B. Brackenbury. New York: G. P. Putnam's Sons. Price \$1.00.

We have expressed before our admiration for the series of the Messrs. Putnam's, so happily named "The New Plutarch." This is the eleventh of these biographical compends, and is fully equal to its predecessors. In the short compass of less than three hundred pages the author has put the whole story of the great Prussian King. His avowed purpose is to give the salient points of the life of the King, and so we have very little, if any mention of his private, personal life or friendships. Voltaire and his sojourn at the capital are barely alluded to. The story loses nothing, however, in Col. Brackenbury's hands, of its accuracy or geographic character. Excellent judgment and historical acumen have been exercised to make the book just what it claims to be, a life of the King, rather than of Frederick, the man. The best part of the book to our mind is the earlier chapters, which give Frederick's ancestors and the rise of the Hohenzollerns.

I. THE PARISH CHOR SERVICES. Pp. 452. II. THE PARISH CHOR ANTHEMS. Pp. 468. Royal octavo, cloth, red edges. Edited by the Rev. Chas. L. Hutchins, (editor of "The Church Hymnal," etc.). Published by the editor, Medford, Mass., 1884.

The industrious and valuable services of Mr. Hutchins to the American Church, in the department of sacred music, are so widely known and appreciated, that all choir-masters, and such of the clergy as take active interest in the musical part of Divine worship, will rejoice at the issue of these two volumes; each of which forms "Volume first" of a series that Mr. Hutchins, no doubt, contemplates in the two orders.

In both volumes, the Modern School of English Church Musicians is freely represented; and, in only a less degree, the earlier writers as well, in those compositions that remain as favorites to the present day. To attempt any enumeration of authors, were needless, where near all the acknowledged masters in sacred harmony and-song, are to be found in their best-known work. Among other of our American composers, from whom the editor has drawn, we may mention, J. Sebastian, B. Hodges, Dr. H. S. Cutler, J. H. Hopkins, J. C. Warren, S. B. Whitney, Dr. S. P. Tuckerman (an American, although an Oxford man), and that melodious, devout, and pure composer, Walter B. Gilbert, Mus. Bac., Ozon., who many years ago adopted the United States for his home, and has ever since been organist of

Trinity chapel, in Trinity parish, New York, and some of whose works are so popular and un fading, in his native country, as Farrant's "Lord, for Thy Tender Mercies' Sake." From Gonoud, who is unique in his religious manner, tender and magnificent, we have a few contributions.

Mr. Hutchins has had these volumes handsomely bound, and the paper is heavy and strong. The musical typography, and the texts are clear, and readable for the organist. Each book is fully indexed, and every piece contained in them, can be ordered separately in any quantity. Thus, the contents will form a *thesaurus* for the parish clergy to lay by them, out of which to make selections, according to season or occasion, and to recommend to their choir-masters, in the fullest confidence, that whatever is found therein is worthy of being sung to the praise and glory of God, and is in its art-spirit in unity with the genius of the Church's Divine service.

WHAT TO DO, by Mrs. A. K. Dunning. Philadelphia: The American Sunday School Union. Pp. 218.

This book is one a series of three in each of which no doubt the same effort is made to promote what is thought to be the religious instruction of the pupils in a private school. It is to be lamented that children are ever subjected to such processes of spiritual training. One cannot help sympathizing with the rebellious girls in the school who stood out against every influence, and declined to be religious in any such manner.

PALLISER'S USEFUL DETAILS. By Palliser. Bridgeport, Conn.: Palliser & Co. Price \$3.00. "Palliser's Useful Details" consists of forty plates—size of each 20x25 inches. Each plate is engraved and printed as a facsimile of original Drawings, without reduction. They are so plain that every mechanic and apprentice can readily understand them. They embrace a variety of constructional working Drawings for all classes of work—exterior and interior pertaining to the erection of buildings of every description. The designs shown are a free adaptation of the so-called Queen Anne and other new and popular styles.

The *Church Electric* for March has the following articles: Nicene Creed and Filioque, (concluded.) By Rev. Dr. Richey; The Feast of Transfiguration in Church Calendars, by Rev. Dr. Eggar; Natural Law in the Spiritual World, (Drummond), *Church Quarterly Review*; Amusements and the Christian Life, *Literary Churchman*; The Two Advents—From Sermons by the Rev. Henry Dalton; The Book Annexed and the Athanasian Creed—*Church Quarterly Review*; Sir Percival Heywood vs. Bishop of Manchester—*Church Times*; Memoir of John Skinner, Dean of Aberdeen—*Church Times*; Science and Scripture—*Church Times*; Miscellany; Correspondence; Church Work; Literary Notes; Summaries; Poetry.

The proposition made by *The Current*, the very popular and high-class Chicago literary journal, to divide \$1,000 among writers of short stories, according to merit (nothing to be paid for the prestige of a name), has met with a most extraordinary response. The offer closed March 1, and has given abundant demonstration of remarkable versatility and power on the part of a great number of hitherto unknown writers, while the fact is noteworthy that no one section of the country has contributed work superior to that of any other. A list of the accepted stories will appear in *The Current* by or before May 1.

The *American Church Review* for February has the following articles: I. Hugh Davey Evans, LL.D. with portrait, by the Rev. Hall Harrison, M. A.; II. The Final Reason for Accepting the Catholic Faith, by the Rev. John Andrews Harris, D.D.; III. The Sources and Scope of the Law of the Church, by Christopher Stuart Patterson, M. A., Esq.; IV. Apologetics—Its Proper Attitude at the present time, by the Rev. Prof. J. McBride Sterrett, M. A.; V. A Lost Liturgical Enrichment, by the Rev. Benjamin Franklin, D.D.; VI. The Primitive Liturgies, by the Rev. N. Barrows, M. A.; VII. Recent Literature.

The *Dorcas Magazine* is a novel enterprise just entering upon what we trust is a useful and prosperous career. It is devoted principally to instructions for knitting and crochet work. It gives also valuable information upon other domestic and decorative arts. Published at 872 Broadway, New York. Price \$1.00 a year.

The sermon delivered in Trinity church, Haverstraw, on the thirtieth anniversary of the parish, the fourth Sunday after the Epiphany, February 3, 1884, by the rector, the Rev. A. T. Ashton, has been printed under the title of "God's Glory Our Aim."

Mr. WHITTAKER has printed in neat pamphlet form the Historical Sketch of the Church, by the Bishop of Iowa, which appeared in this year's "Protestant Episcopal Almanac."

The Messrs. Harpers have published the new book of the Queen of England in the Franklin Square Library, thus placing it within the reach of all. The price is only 15 cents.

The eminent Bible scholar, the Rev. Dr. Phillip Schaff, is to contribute to the April number of *The North American Review* an article on the Development of Religious Liberty.

Reform in Church Finance, by the Rev. W. C. Langdon, D. D., has been reprinted from *The American Church Review*, by Messrs. E. & J. B. Young & Co., New York.

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FAITH CURES.

The editor of the *Kentucky Church Chronicle* thus answers a correspondent who defends "Faith-cure" establishments. The correspondent claims to be an "Episcopalian."

We have little hope of instructing one as to the meaning of Holy Scripture, who announces in advance that she "will take no man's *ipse dixit* as to what the Bible teaches; however, we would suggest that while the Bible is filled with promises to answer prayer, to have our prayers answered is a very different thing from having our wishes gratified; that faith in prayer is a very different thing from prayer in faith; that the precept in *James 1: 5*, is not to found a "Faith-Cure," but to "call for the elders of the Church;" that, however plain *James 1: 5*, is to our correspondent, the Apostolic Church interpreted it differently; witness, *I Timothy, 5: 17; Philemon 2: 25-26; II Corinthians 12: 1, 8; Acts, 13: 3; II Timothy, 1: 20*. Certainly St. Paul would not have endured ill health, or recommended wine as a remedy to Timothy, or left Trophimus at Miletum when he sorely needed helpers, or suffered Epaphroditus to linger through a long sickness; nor would the useful Dorcas have been given over to death, if it had only been necessary to pray over the sick and raise them up.

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Calendar—March, 1884.

- 16. Third Sunday in Lent. Violet.
23. Fourth Sunday (Mid-Lent) in Lent. Rose or Violet.
25. Annunciation Blessed Virgin Mary. White.
30. Fifth (Passion) Sunday in Lent. Violet.

A SKETCH OF ARCHBISHOP DE DOMINIS.

BY THE REV. FREDERICK W. TAYLOR.

The readers of those too-often neglected English Classics, Fuller's Works and Walton's Lives, must have had their memories refreshed by your note about De Dominis and by the correspondence it elicited. Enough has been said to justify a somewhat more extended notice of a man who must have made no small commotion in the Church of England for a few years, while he was acting the part of an Anti-Papist. His story is given at large in Book X. Vol. III., of quaint old Fuller's Church History, who dresses up his life as if it were a salad, with much cayenne pepper and very little oil. Marcus Antonius De Dominis was Archbishop of Spalato in Dalmatia, a see subject to the jurisdiction of the Patriarch of Venice, I believe. He had been for 14 years in possession of his see, when, in 1616, he went over into England, and made his submission to the Church of England. Fuller says that "conscience in show, and covetousness in deed, caused his coming thither." He pretended to have discovered innumerable errors in the Church of Rome—and doubtless there was no difficulty in the way of his making such a discovery—the only suspicious looking thing was that he should have made the discovery. In truth, however, he had a grudge against Pope Paul, who had ordered him to pay a yearly pension of 500 crowns out of the revenues of his bishopric, to a certain Andrentius, a suffragan bishop. De Dominis refused to do this, and took exceptions to the judgment of His Holiness. However, the Rota, or court of Rome, sustained the papal decision, whereupon De Dominis left Italy and passed through Germany into the Low Countries. "Here," says Taylor, "he stayed awhile, and tampered for preferment: till finding the roof of their church too low for his lofty thoughts, and their Presbyterian government uncomplying with his archiepiscopal spirit, he left the Netherlands and came over into England." Fuller's account of the reception tendered De Dominis by the English is very amusing, and the shrewd and witty historian justly censures his own countrymen for their credulous admiration of "this old archbishop, now a new convert," whom he calls "a most crafty broker in matters of religion, till at last he deceived himself." But then we must remember that Fuller had all the advantage of post facto knowledge about De Dominis which enabled him to relate the doings of all parties with much wit and sarcasm. James I., at this time upon the throne, received the recreant Archbishop with open arms, and as soon as possible found a rich preferment for him in the Deanery of Windsor, which was, and still is (to quote Fuller's phrase), "one of the genteel and entrest dignities of the land." Besides this post of honor, he held the Mastership of the Savoy Hospital, together with the goodly living of West-Hisley in Berkshire, a "peculiar" belonging to Windsor. He learned enough English, remarks Fuller, to enable him to "read himself into" his livings, by the public reading of the 39 Articles. Fuller tells some hard stories concerning his covetousness, how he oppressed his Savoy tenants and troubled them in regard to their leases. Yet at the same time he could preach a most eloquent and effective charity sermon. It is related of him that at one time he was earnestly moving the Chapter of Windsor to contribute liberally to a certain fund, when one of the prebendaries answered, "Qui suadet, sua det."—"Let him who persuades others give something of his own"—but the Latin pun is lost in the translation. When he left Spalato, he had taken care to make over his archbishopric to his nephew, whom by some means he got placed in it, with the condition that the said nephew should pay him an annual pension out of it; "But the great knave pays me nothing," De Dominis complained to his friend, the Archbishop of Armagh.

De Dominis had written a book upon the papal errors and kindred topics, before he left Italy, but had not published it for fear of the Inquisition. While in England, however, he completed, corrected and published his De Republica Ecclesiastica, in three folio volumes, and "his works," says Fuller, gave ample testimony of his sufficiency. Indeed, he had a controversial head, with a strong and clear style, nor doth a hair hang at the nib of his pen to blur his writings with obscurity; but first understanding himself, he could make others understand him. From the accounts we find, and the scattered notices of him in writers of this period, we are led to infer that De Dominis was not remarkable for a high tone of personal piety or spiritual mindedness. Indeed, it was his disagreeable, supercilious disposition, causing him to jeer and flout any one whom he disliked, that led to his betrayal, the discovery of his hypocrisy, his banishment from England, and his miserable end. He had the misfortune to vent one of his sarcasms upon Gondemar, the Spanish Ambassador, telling him that "three turns at Tyburn was the only way to cure his fistula." The crafty Spaniard dissembled his anger, but laid a plot to discover De Dominis'

knavery. By his machinations there came to De Dominis an offer of pardon for all his past actions against Rome, and the information that upon his return, the Pope Gregory XV. would bestow upon him the bishopric of Salerno in Naples, worth 12,000 crowns a year. A cardinal's hat was also dangled before his eyes. The temptation was irresistible. De Dominis recanted his former opinions, secretly subscribed and committed to the Spanish Ambassador his recantation and submission to the see of Rome, and affectionately thanked the Pope for his favor. Gondemar at once showed all the documents to King James, and thus convinced him of the real character of De Dominis. Just at this time, however, the Archbishop of York, Toby Matthew, "who died yearly in report," says Fuller, was again falsely reported as certainly deceased. York was far preferable to Salerno, and so De Dominis became an importunate suitor for the archbishopric of York. He was repulsed by King James and flatly refused. With that he requested His Majesty to grant him leave to quit the Kingdom and return to Italy. His plea for returning was that he saw his way clearly to forwarding the unity of Christendom! King James must have exploded his wrath and disgust in many a Latin epigram when he read this plea. The King took some revenge, however, before he got rid of his guest, for he twice had him "visited" by a commission empowered to ask him certain questions, and finally a commission was issued out in 1622 under the Great Seal to the Archbishop of Canterbury, with several Bishops and Privy Councillors, before whom De Dominis was cited to appear, to answer for his change of religion, and for leaving held correspondence by letter with the Pope, without the knowledge and consent of the King's Majesty. He made "rather a shuffling excuse than a just defence," and was finally demanded to depart the kingdom, at his own peril, within twenty days, and never to return again. It was not long after leaving England before De Dominis found that he was being put off by the Roman authorities, and that there was no present prospect of their promises to him being fulfilled. So he rashly journeyed to Rome without any written promise of security. The Pope, Gregory XV., had been an old friend and chamber-fellow of De Dominis, and he gave him a pension out of his own purse. But when Gregory died, "There arose a new Pope, who never knew Spalato with the least knowledge of approbation," says Fuller, viz: Urban VIII. Urban stopped the pension, which action opened De Dominis' mouth, and so he was soon lodged in the Inquisition on the charge of heresy. "Such a crooked stick," Fuller remarks, "which had bowed all ways, was adjudged unfit to make a beam or rafter, either in Papist or Protestant Church. And now, what would not make timber to build, must make fuel to burn; to which end he came at last. However, De Dominis died in the Inquisition before the time when he was to have been burned, and so only his excommunicated corpse was put to public shame and burned in the field of Flora, at Rome.

He was of a comely personage, tall stature, gray beard, grave countenance, fair language, fluent expression; somewhat corpulent in body, and of an imperious and domineering spirit." His writings against Roman error were far more valuable than his example, and it cannot be denied that in that one respect he did some good, as even Fuller grants; and Bishop Cosin, who gives a very favorable account of De Dominis, and who evidently believed in his sincerity, gives several quotations from Spalato's De Republica Ecclesiastica, in his History of Transubstantiation. Indeed, De Dominis was too well learned and clear sighted a man to endeavor to refute his truly Catholic and Anti-Romish theses in his published works, and when he left England he protested that the Church of England was truly orthodox in all fundamentals. It was on account of his affirming this same opinion at Rome that he was arrested and imprisoned at St. Angelo. It is quite likely, however, that Fuller's judgment about him is nearest the correct one. "In a word; he had too much wit and learning to be a cordial Papist, and too little religion and honesty to be a sincere Protestant."

It is not to be forgotten that De Dominis acquired considerable celebrity in the philosophical and scientific world by his explanation of the phenomena of the rainbow, in his book entitled, De Radiis Visus et Lucis.

THE KALIF OMAR AND THE ALEXANDRIAN LIBRARY.

That distinguished Egyptologist, Professor G. Ebert, referring in a recent work of his, to the Conquest, A. D. 640, of Alexandria by the Arabs, tells us that, "Amroo, the Mahomedan general, treated the conquered with much consideration. The story has often been repeated that he caused the four thousand baths of Alexandria to be heated during six months by burning the books in the library in obedience to the order of the Khalif Omar, who declared that 'if they contradicted the Koran they were mischievous, and if they agreed with it they were useless'—but this is an invention of a later period. The great public libraries had been dispersed, and the most valuable of the books had certainly been carried to Constantinople, a long time before Alexandria fell into the hands of the Arabs." The story

to which reference is here made rests mainly upon the authority of the Jacobite patriarch, Abul Faragius, who was born in 1226 and died 1286. His narrative therefore must have been written at least six hundred years after the alleged incident. Another author who flourished sixty-four years before Abul Faragius—the accomplished Abdel Latiff—is said to have briefly mentioned the same story. These are the earliest authorities for it. It is therefore eminently wanting in contemporary attestation. There is, besides, no allusion to it by Gibbon, whose account of the rise and progress of Mahomedanism is well known as a striking portions of his great history, and who writes in the kindest way about Abul Faragius. But Gibbon gives us another story, as little creditable to the Christians of Alexandria as the Jacobite patriarch's account of the burning of the books was to the Mahomedan conquerors. In the course of the bitter contest between the Pagan and the Christian portions of the population of Alexandria, in the latter part of the fourth century, the celebrated temple of Serapis was demolished. This took place in carrying out the rescript of the Emperor Theodosius for the destruction of idols in the Egyptian capital, a rescript procured by Theopolis, at the time Archbishop of Alexandria, and justly described by Gibbon as, "the perpetual enemy of peace and virtue; a bold, bad man, whose hands were alternately polluted with gold and blood." The library which was within the precincts of the temple was then, A. D. 389, scattered or destroyed, if we may trust the account, which there seems no reason to question here, of the historian of the Decline and Fall. His words are, "The valuable library of Alexandria was pillaged or destroyed; and near twenty years afterwards, the appearance of empty shelves excited the regret and indignation of every spectator whose mind was not totally darkened by religious prejudice. The compositions of ancient genius, so many of which have irretrievably perished, might surely have been excepted from the wreck of idolatry, for the amusement and instruction of succeeding ages; and the zeal or the avarice of the Archbishop might have been satiated with the rich spoils which were the reward of his victory."

Books had a sad fate in the Egyptian city. The great library gathered by the Ptolemies was, if not totally destroyed, at least in large part consumed when Caesar set fire to the royal fleet in the harbor of Alexandria—the flames from the burning vessels having communicated to the main land, where, among other buildings either wholly or partially burned, that containing the library suffered. Four hundred thousand books are said to have perished. The library which was destroyed in 389 may have contained the books—200,000 volumes—which, by order of Marc Anthony, were transferred from Pergamos as a gift to Cleopatra, "the foundation of the new library of Alexandria." T. C. Y. Philadelphia.

CHURCH OPINION.

Church Times. SIMPLICITY IN RELIGION.—When people talk about the "simplicity" of Christian ordinances, they should explain how they know that those ordinances were intended to be simple. The greatest of all the Apostles was unquestionably a Pharisee, and not ashamed of it. There is also much reason to believe that the great company of priests who believed were mostly of the same school. The first disciples delighted, as the Master Himself delighted, in the Holy City, and in the Temple and its services. Not one word is there to show that this feeling was the subject of censure or reproof; and, as a matter of fact, the last glimpse that we catch of Jerusalem before her last agony is that of a place which contained many myriads of Christians, all zealous for the Law. Though St. Paul strenuously resisted the perverted patriotism that would have had every heathen become a Jewish proselyte before he was admitted to Holy Baptism, the Apostle never deprecated the most scrupulous observance of the law by those who were born under it. The truth is that the Church for some years was a purely Jewish institution, and so took over into her system the Temple and its ceremonies. Unquestionably, she over-ruled those who thought that the Gentiles must pass through the Temple into the Church; but a more preposterous idea could not be conceived than that while she insisted upon an orderly, stately, solemn, and punctilious worship at her head-quarters, she allowed everywhere else a worship that was slovenly, disorderly, or irreverent.

We hope that we shall not be misunderstood. We admit to the fullest extent that a noble architecture, a splendid ritual, and a wealthy clergy, do not in themselves constitute vital Christianity. It is only too possible to be like Laodicea, rich, increased in goods, and apparently having need of nothing; and yet to be wretched, and miserable, and poor, and blind, and naked. On the other hand, it is an amazing blunder to assume that to make decent provision for the worship of God and for the maintenance of His ministers, is of itself a proof of a corrupt following of the Apostles.

Churchman. THE CHURCH AND THE BIBLE.—The Church Catholic has received the sacred writings, and has always held to two dog-

mas; first, that in all matters of faith and morals, they are Divinely inspired throughout, and secondly, that the Church is in faith and morals the one infallible expounder of their inspired text. The Anglican rulings, not less than the councils of Trent and the Vatican, are that the drift of the spiritual and ethical teachings of Scripture was the guarantee of inspiration. The Christian Church to-day stands in a position of authority as to the general consent concerning this drift. It furnishes to men the basis of belief. Its historical sections are agreed as to what is intended by moral conduct. The great lines of truth and duty are firmly maintained while there is substantial freedom in all matters of scholarly research and investigation.

Princ. Churchman. FASTING COMMUNION.—It is to a devout Churchman a most blessed and much enjoyed privilege to attend a celebration of the Holy Eucharist before any other indulgence or duty of the day is begun. But in the argument used for the exclusive practice, as the one only really reverent and "Catholic" habit, there would seem to be more made of the preparation of the mouth and stomach than of the spiritual faculty; as though the material receiving of the consecrated Bread and Wine into one's material organization were the chief thing to prepare for; and that the great irreverence to be avoided were the contamination of the Elements in our stomach by contact with common food previously received there.

Southern Churchman. MORE HIGH CHURCH THAN HIGH CHURCHMEN.—God has promised to be only with ministers of Apostolic Succession.

CHURCH WORK.

LOUISIANA. BISHOP GALLEHER'S SPRING APPOINTMENTS. MARCH. St. Mark's, Shreveport, 18. Memorial church, Mansfield, 20. Trinity, Natchitoches, 21. St. James, Alexandria, 22. St. Mary, Pineville, 23. Trinity, Cheneyville, 24. St. M. St. Olive, Algiers, 25. St. George's, New Orleans, night, St. Phillips, New Orleans. APRIL. St. A. M. Calvary church, P. M. St. Paul's, New Orleans; P. M. St. Anna's, New Orleans; P. M. Annunciation, 26. A. M. Christ's church, P. M. Trinity chapel, 27. A. M. Trinity church, New Orleans; P. M. St. John's, 28. Annual Council convenes in Trinity church, New Orleans. New Orleans, a New Departure in Mission Work.—Bishop Galleher has taken into his own hands the city mission work, Trinity church having turned over to him Trinity chapel, situated in the most populous district of the city. The Rev. A. Gordon Bakewell, recently of Bayou Sara, has been placed in charge. It is intended to establish industrial schools, reading rooms, and other agencies for Church work in connection with the mission.

WISCONSIN. Milwaukee, Ordination.—On Sunday last in the Cathedral, the Bishop admitted to the Diaconate Mr. David G. Laserson, formerly a Congregationalist minister. Mr. Laserson was called from England by the Congregational Missionary Society, and fortunately fell into the way of Churchly teaching.

MAINE. Portland, Meeting of the Board of Missions.—The quarterly meeting of the Board of Missions of the diocese met on Tuesday evening, March 4th, in St. Paul's church, Portland. There were present the Bishop of the diocese, the Rev. A. W. Little, rector of the parish, Canon Sills, Canon Washburn, the Rev. Messrs. Small, Gwynne, Holbrook, Pratt, Hill and Richardson, of the diocese, and the Rev. Dr. Harris, of Detroit. After evening prayer had been said the Rev. Walker Gwynne, of Augusta, read a paper upon "The efficacy of prayer in relation to the laws of nature." The writer showed that answer to prayer is possible, first, because as far as we know natural law is not necessarily unchangeable; secondly, because the human will can and does daily interfere with the laws of nature. Then from revelation it is certain that God has commanded men to pray, and has promised to answer prayer. But we are not to dictate our will to Him irrespective of His will. Lastly, we must pray in faith, in penitence and in humility. His paper was listened to with interest by clergy and people.

Wednesday morning the Bishop of the diocese delivered a practical address upon the duties of the clergy and laity, after which he celebrated the Holy Communion, assisted by the rector of St. Paul's parish. The business of the board was then held, and reports from the various mission stations listened to, showing good and steady progress in the different places. In the afternoon a clerical conference was held, at which an exegesis upon St. Luke, iv. 14, by the Rev. Mr. Washburn of Lewiston, was read and discussed quite generally by the clergy present.

At 7.30 P. M. a general missionary service was held in the church. After a shortened form of evening prayer with special intercessions for the work of Christian missions, addresses were made by the Bishop, the Rev. Mr. Richardson of Waterville, the Rev. Mr. Hill of Exeter, and the Rev. Dr. Harris. The speeches were earnest, practical and inspiring.

The next meeting of the Board will be in June at the Cathedral.

ALBANY. Albany, Death of Orlando Meads, LL. D.—That admirable diocesan paper, Our Mission Work, has an extended obituary notice of this veteran Churchman, and a beautiful little memorial poem, both from the pen of the Bishop. First, by the inheritance of birth, and then by the intelligence of careful study, a member of the Church, he was from very early life officially connected with the old parish of St. Peter's, as clerk and vestrymen and warden; and, for years, had represented the Church in many ways. The old New York diocese counted him as one of its foremost laymen in diocesan and general councils, and, with the organization of the new diocese, which bears the name of the city of his birth, he took, by universal recognition, the prominent positions in its councils and active work. With the exception of the primary convention, to which he was elected, he was a member of, and present in every convention of the diocese since its erection. In the General Convention he represented, first New York and then Albany for so many years that he was the

senior lay delegate in the last Convention held in Philadelphia, in October, 1883, and the diocese of Albany from the first, hastened without a dissenting voice, to put him in every place of honor and importance which a layman could fill, and found itself honored everywhere and served with an ability equalled only by his faithfulness.

The Bishop says of him: "To his Bishop, who writes this faint and feeble tribute of reverent affection, he was as a strong right hand. Seventeen years of almost daily intercourse and intimacy, personal and official, made him dearer and more important every day. The pain of his loss is too intense to put in words, and too sacred to be laid bare to casual eyes. But it is a poor comfort to bear witness to the entire consecration of the rare and varied powers of his mind and soul to the Master's service." "And he my friend, the last to enter in, With whom I took sweet counsel here, Tender and true, without a peer, Wise, fearless, faithful, gone his crown to win: Grant him, dear Lord, this added sense of peace: That life's long loneliness finds rest. In thought of him, among the blest, And hope of meeting him, where sorrows cease."

WESTERN TEXAS. San Antonio, Ordination.—At the cathedral of St. Mark, on the morning of the first Sunday in Lent, the Rev. F. B. Ticknor, Deacon, was advanced to the Priesthood by the Missionary Bishop of the Jurisdiction.

CONNECTICUT. Hartford.—Out of seven parish churches in Hartford, six have weekly celebrations during Lent, the seventh has three during the season. Nearly all the celebrations are early. The other services on Sunday and through the week are frequent. It was but a few years ago when a weekly celebration (in the city proper) was unknown, save in one parish, and that a late one. Only eight years ago the writer had to walk two miles and out of town, to find the full Church service conducted in the Church's way. We think the rule which applies to Hartford today will, in its degree, apply to the rest of the diocese, to-wit: Advancing; or, if you like better, Reforming!

New London.—The Rev. W. B. Buckingham, Rector of St. James' parish, New London, has a Prayer Book used by Bishop Seabury as early as 1782, with the prayer for the president in the original manuscript, pasted over the prayer for the king. Archdeacon Hallam, a former rector, used to show an old parish record, in which the entries of baptisms and the purchases and prices of cord wood were most innocently and incomprehensibly mingled. On the inside of the front cover was pasted the original list of subscribers, (and amounts) desiring the establishment of worship after the manner of the Church of England in those days. It is a rather singular as well as pleasing coincidence, that Dr. Seabury, the first Bishop of America, and Dr. Hallam the first Archdeacon (nominal) in America, should have been laid to rest in the chancel of the same church, both having been rectors of the parish. In this parish we believe there is a weekly celebration during Lent. This is an institution of the present rectorship, and if this is not the first attempt, it is nearly so. We well remember the first early Easter celebration in this parish, at which there was "a good Sunday congregation" at 7 o'clock, and one person admitted being well repaid by "seeing the sun rise through the beautiful east window."

NORTHERN TEXAS. Denison.—The Bishop visited St. Luke's parish on Sexagesima Sunday, preaching two eloquent sermons and confirming three persons, making 13 since the Rev. F. N. Atkin became rector last July. The city is growing rapidly, and the Church is striving to keep abreast with the spirit of progress. St. Luke's Sunday school is in a very thriving condition, through the energetic and faithful labors of the Superintendent, Mr. E. H. Lingo. The constant prayer is for more like him. He labors in season and out of season. The congregation hope to get a peal of bells for the Church this year, and are working to that end. The daily Lenten services are well attended.

MINNESOTA. Northern Convocation.—The Post-Lent meeting of this Convocation will be held in Christ church, Crookston, April 19, 20 and 21. The Bishop and clergy of the diocese and of Northern Dakota are respectfully invited to be present and participate in the discussions; also the laity of the two dioceses. Those intending to be present will please notify the Rev. S. Currie, Rector at Crookston, at their earliest convenience, that provision may be made for their entertainment.

PITTSBURGH. Rochester.—On Tuesday evening, February 26th, over one hundred of the parishioners of Trinity church surprised their Rector, the Rev. John London. They met at the residence of Mr. Mellor and formed in line, their hands and arms full of the good things of this life, and proceeded to the parsonage. The tables fairly groined with sugar, tea, coffee, fruits, ham, flour and other good things too numerous to mention. They enjoyed themselves to their heart's content, and at 10 o'clock took leave, carrying with them the blessings and good wishes of their rector and wife. This parish is rapidly growing in numbers and good works.

MICHIGAN. Detroit.—The committee appointed by the Bishop under the resolution of the Sunday School Institute, to consider the planting of new Sunday schools in this city, is hard at work and has three new localities under advisement.

Detroit, Emmanuel Church.—The Rev. M. C. Dotten has been granted a leave by his parish on account of impaired health, and has gone South for two months. The Rev. Paul Ziegler is supplying the church in the interim.

Detroit, Holy Trinity Church.—The Rev. G. Mott Williams has resigned the rectorship of the church of the Messiah, Hamtramck, the eastern suburb of Detroit, to take effect at Easter, and will then assume personal control of Holy Trinity church, Fourteenth avenue and Howard street, which has, by the way, the only surplised choir in the diocese. This church which has never before been recognized by the ecclesiastical authority of the diocese, was founded by the late Rev. W. R. Tillinghast, whose tragic death by accidental shooting at the hands of one of his choristers, many will remember. His successors were the Rev. E. B. Taylor, now of Philadelphia, and the Rev. R. M. Edwards, of the diocese of Fredericton, now resident in this city, and holding the services of the Church according to the advanced type in the parlors of his residence, 746 Fort street, not far from Holy Trinity church.

This new organization is called St. Alban's church, and has a corporate existence but cannot secure recognition from the diocese, nor Episcopal visitation, on the ground that Holy Trinity church, now open under the Bishop's authority, is sufficient for the needs of the neighborhood.

The property called Holy Trinity church was held by Mrs. W. R. Tillinghast, but is now controlled by the new rector for the Church. The services have been much moderated as to ritual, but no Church principle has been sacrificed, and special care will be taken to present a reverent, churchly service. There is a Celebration every Sunday and on Holy Days and Thursdays.

Teumseh.—The Bishop notices of his visitation at this place, where the Rev. Josiah Phelps is rector, that three-fourths of the congregation remained to the Celebration of the Holy Eucharist.

Detroit, Quiet Day.—On the day preceding Ash Wednesday the Bishop conducted a Retreat for the clergy at the Episcopal residence, preceded by a Celebration of the Holy Communion at St. Paul's church.

There were present, Bishop Bissell of Vermont, and fourteen clergy. Bishop Harris delivered three admirable conferences on the Responsibilities, the Temptations and the Aims of the Christian Ministry. Bishop Bissell added words of counsel.

Detroit St. Paul's Church.—Mr. Edgar Lewis has placed in this church an elegant window of English manufacture in memory of his wife, Marie Whipple Lewis. The coloring is subdued and chaste. There are three subjects, the Annunciation, the Visitation, and the Adoration of the Magi. It disarms criticism.

Miss Smiley is conducting reading in St. Paul's church—the attendance crowded them out of the chapel, and they are now held in the church.

LONG ISLAND.

Brooklyn, E. D. Grace Church.—The Bishop led this parish, of which the Rev. Edwin Coan is rector, on the first Sunday in Lent, and confirmed twenty-two persons, making, with a previous Confirmation, thirty-one during the first year of the present rectorship. The attendance at the Holy Communion was perhaps the largest ever known in the parish, and the occasion was one of great encouragement. There is a marked and healthy advance all along the line. The congregations, the revenues and the services are all steadily improving. The music, under the charge of Mr. C. V. H. Coan, the rector's son, is hearty, reverent and churchly.

QUINCY.

Rock Island.—Trinity parish and the community in general are afflicted in the sudden death of Mrs. Bergh, niece and adopted daughter of Mr. Porter Skinner, to whose generous aid the church in Rock Island owes so much. A week before her death the infant son of the young mother was borne from her arms to the cemetery. The funeral was attended by a large congregation of sympathizing friends. Mrs. Bergh was a graduate of St. Mary's School, Knoxville, and the rector assisted in the sad office of her burial. The parish is just entering on a new era of work and growth, under the loving and efficient pastorate of the Rev. R. F. Sweet, late of Freeport. For a long time the parish has languished in the absence of a settled pastor. Repairs on the rectory are in progress and the church needs considerable expenditure in the way of furnishing and decoration. The elements of vigorous and aggressive Church life are at hand, and those who know the record of the devoted pastor feel assured that his labors will be blessed by large increase and usefulness.

VIRGINIA.

Petersburg.—On March 2, the Bishop visited St. Stephen's (colored) church. The edifice was crowded to its utmost capacity, many white people occupying seats among the congregation.

The services were very impressive, and the faithful effective work of the pastor—Rev. G. B. Cooke, was evidenced in the large class he presented for Confirmation. The Bishop delivered a brief, instructive sermon, explanatory of the Confirmation services of the Church, and the authority and object thereof. He then confirmed a class of thirty persons—13 males and 17 females—nearly all of them adults, and then impressively and earnestly addressed them on the solemn nature of the vows they had taken, and the character of the lives they are expected to lead, so that no discredit may be brought upon themselves as Christians, or upon the Church.

The singing at St. Stephen's church is excellent. The whole congregation unite with the choir in singing the chants and hymns, and the church is filled with the volumes of music. The responses are prompt and distinct, and show that the people not only thoroughly understand the service, but take deep interest in it.

SPRINGFIELD.

Alton.—The Bishop of the diocese visited St. Paul's parish on the second Sunday in Lent. He celebrated the Holy Communion at an early hour, and at the regular morning service preached (to the largest congregation assembled here for years) from the subject of the Gospel for the day, afterwards administering the rite of Confirmation to 22 candidates, this being the largest and probably the most influential class presented by a rector of this parish, as many are prominent heads of families. The weather was bright overhead, but melting snow and slush deterred many pedestrians from attending, also diminishing the class for Confirmation.

Notwithstanding this, it was the most cheering day the parishioners at Alton have seen for years, and fully realizes the bright prospects foreshadowed in THE LIVING CHURCH some few months ago, when the Rev. F. M. S. Taylor accepted the call to this parish.

The sermon and address to the candidates were unusually impressive. The music suitable to the season of Lent was varied only by a chaste rendering of the ever beautiful "Angels ever bright and fair" (Handel)—by Miss Jessie Topping.

The Bishop and Archdeacon Taylor visited Edwardsville for evening service and Confirmation, this being a mission attended from Alton twice each month, where results thus far appear almost miraculous.

Bishop Seymour's Appeal.—Thrice within fifteen months the few Church people in Metropolis, on the Ohio River have provided a temporary chapel and equipped it neatly and tastefully for services, and twice has it been swept away. On the first occasion the disaster was caused by fire and gunpowder. The upper room which was furnished with chancel and melodeon and necessary fixtures

was over a store where a quantity of gunpowder was kept for sale. A fire broke out and the building was blown to atoms.

The little flock took courage and secured another room and fitted it up with suitable furniture and were congratulating themselves on the possession of a new spiritual home, when the late flood came and swept everything away. Not a vestige remains. The people too, have in some cases now lost their private means.

Surely our brethren in the Faith, few in number and weak in resources in Metropolis, deserve our sympathy in the form of substantial help in this their hour of need.

I earnestly beg all who have the ability and heart to aid those who have, while they could, so nobly helped themselves, to send me contributions towards replacing the chapel at Metropolis.

GEORGE F. SEYMOUR, Bishop of Springfield.

FLORIDA.

Fort George.—On the first Sunday after Epiphany, the Bishop sent a newly ordained deacon to hold services in St. George's church until the arrival of the Rev. C. S. Rand. On the third Sunday after Epiphany, the news of Mr. Rand's loss was received with the greatest sadness throughout the Mission. On the following Sunday morning the Bishop (assisted by the deacon in charge,) celebrated the Holy Communion. In the afternoon a memorial service was held, the Litany and Office for the Dead were said, followed by an address by the deacon. An offering was taken for a brass memorial cross; this week the stained glass windows are being put in, the altar window containing a picture of St. George and the Dragon. This island is one of the loveliest places in Florida; indeed, it requires a visit to it to form a faint idea of its beauty.

NEW JERSEY.

Woodbridge, The Lab. G. C. Home.—On Friday, February 20th, one of the most inclement days of the season, there was laid away by loving hands and sorrowing hearts, in God's acre, in Trinity parish, all that was mortal of the remains of Mr. Geo. C. Hance, one of the truest and most loyal sons of the Church in the region of New Jersey.

Laid away "looking for the general resurrection in the last day, and the life of the world to come." There were present in their robes on that lamentable occasion the Bishop of the diocese, the Rt. Rev. Dr. Scarborough, the Dean of the General Theological Seminary, New York, Dr. Hoffman, Dr. Shackelford, Dr. Richey, Dr. Langford, Dr. Franklin, and the Rev. Messrs. Post, Thompson, Miller, Boardman, Butterworth, Rodman, McAllister, Arrowsmith and Earle, besides a large number of prominent laymen of the diocese. The Rev. Mr. Thompson, rector of the parish, said the opening sentences; the Rev. Dr. Shackelford read the lesson; Dean Hoffman said prayers. At the grave Dr. Richey read the sentences; the Bishop said the committal, and the Rev. Mr. C. M. Rodman closed the service, the Bishop giving the blessing of peace. After the burial the congregation returned to the church, where addresses were made by the Bishop, the Rev. Dr. Shackelford, Dr. Franklin, and the Rev. Messrs. Thompson, Butterworth and Earle. Two prominent laymen, Messrs. Hays and Hicks, of the northern diocese, also made addresses. "And so He giveth His beloved sleep. May his soul rest in peace, and light eternal shine upon him, for he was a good man and full of the Holy Ghost."

Hackensack, Christ Church.—On Quadragesima Sunday, Dean W. W. Holley preached on "Judas Iscariot, the Traitor," the first of a course of sermons, to be given Sunday mornings during Lent, morals drawn from the "Actors in the Passion of Christ." The second, "St. Peter the Penitent Apostle," to be followed by "Caiphas the High Priest," "Herod the King," "Pilate the Roman Governor," and on the last Sunday, "The groups around the Cross on Good Friday."

Services are held week day afternoons during Lent and twice a week morning and evenings. Early Communion every Sunday. An offertory of over \$400 was taken in church towards a fund that is being raised to build a house for the Bishop.

ILLINOIS.

Evanston.—On the evening of the first Sunday in Lent, Bishop McLaren visited St. Mark's parish, and administered the sacred rite of Confirmation to a class of seven persons, of whom two were adults. The large congregation manifested deep interest in the solemn services. The cheerful effect of the recent renovation and enlargement of the church edifice, the brilliance of its new lights, the rich tones of the organ, and the excellence of the singing, combined to make the service a most delightful one. Special interest was lent to the occasion, by the presentation to the parish, and the blessing by the Bishop, of an elegant new Service-Book and a polished brass book-rest for the Altar, both of which were the gifts of Mr. and Mrs. George C. Wilcox. The Bishop preached a more than ordinarily interesting and eloquent sermon on "Motives and Methods in Church Work." St. Mark's is fast perfecting its appointments for a most fitting and reverent rendering of the holy Offices of the Church. Quite recently a new Bible for the lectern, of the elegant standard Oxford print, was presented by Mr. T. C. Moore, and was duly blessed and offered by the rector. The new pipe organ is now in place, and on the above occasion was brought into full use for the first time. Churchmen will rejoice in these signs of new life and substantial progress in this growing and attractive suburb of the great metropolis of the West.

SOUTHERN OHIO.

Urbana, Church of the Epiphany.—The Bishop of this diocese made his annual visitation to this parish on the first Sunday in Lent, and preached to crowded congregations both morning and evening. The Holy Communion was celebrated in the morning. In the afternoon the Bishop catechised and addressed the children of the Sunday school. At the evening service, the rector, the Rev. Edward M. McGuffey, administered the Sacrament of Holy Baptism to six adults, and presented to the Bishop a Confirmation class of fourteen.

The Bishop publicly congratulated the church and its rector upon the marked evidences of prosperity and growth, and expressed his hearty appreciation of the beauty of the church improvements.

This Confirmation class makes forty-two added to the Communion roll in the last two years. During the present rectorship of three years lacking three months, the communicant list of this parish has sprung from fifteen to seventy, and the church risen from a mission station to the dignity of a

vigorous, self-sustaining and thriving parish. The visitation offering was devoted to diocesan missions, and was the largest ever taken for any purpose in the history of the parish.

CENTRAL NEW YORK.

Romulus.—From a private letter, we learn that the mission at this place, under the energetic rector of St. Andrew's church, at Dey's Landing, who has charge of two other parishes, is in a flourishing condition, and a good class for Confirmation is preparing for the anticipated visit of Bishop Huntington. The new church is to be called St. Stephen's. Since the corner stone was laid in November last, enough money has been raised to put up the frame, siding and roof. This will exhaust all the funds already secured, "but," says one who is deeply interested in this field, "I am confident that He Who has begun such a work in Romulus, will not suffer it to fail." Happy are they who, knowing this great need, have the will and the means to help on to completion this temple for the worship of God, where it is so much needed for a congregation already secured and anxiously waiting for it.

NEW HAMPSHIRE.

Claremont.—Trinity church has of late years made many improvements in its house of worship. About two years ago it underwent material alterations, under the supervision of its rector, the Rev. C. S. Hale—incurring an outlay of some two or three thousand dollars for a new organ, and for remodeling its interior arrangements, by changing the organ's location—removing it from the south to the north side of the chancel—to the place originally occupied by the robing-room. A new and very expensive pulpit, a memorial offering of Geo. L. Balcom, Esq., is placed at the head of the broad aisle. On the right and left sides of the chancel in front of the altar, stalls have been placed furnishing some twenty-four convenient sittings for the men-and-boy choir, which was organized soon after these improvements were made, and now arrangements are in progress for surplicing this choir. It is also understood that there is already, or will soon be in this diocese, five or six surpliced choirs in other parishes, and that a "union meeting" of all of them is talked of, to take place in Concord sometime in May next.

Further improvements, we are happy in being allowed to add, of still greater magnitude are in store at no distant day. The rectory buildings, standing on the parish's lot it is contemplated, are to be removed to the north-east corner of said lot, and fitted up for the sexton's residence, and on its present site a new rectory is to be erected, at a cost of about \$8,000. This sum is now in hand, it being the bequest for that purpose of the lately deceased Mrs. Evans of Boston, a life-long intimate friend of the Stevens family, for whose beneficent labors in this parish, in early times it has been largely indebted.

And still further improvements are contemplated; viz., the erection in the near future of a much needed chapel for the accommodation of the Sunday-school and week-day services.

The committee who have in charge the location of the Diocesan School for Girls are to meet in Concord, we understand, on the 25th inst., and that liberal offers to donate land and buildings for said school have been made by the citizens of Concord, Boscawen and other towns.

Concord.—On Sexagesima Sunday the parish was favored with a sermon in the morning by the beloved Bishop, who took occasion to speak in high terms of commendation of the choir's performance of its duty as leaders of the congregation in the hymnal service.

Waste Sewing Silk. We are informed that every good silk factory has more or less remnants, odd lengths and sizes, which are laid aside and called "waste" silk. It is generally much sought after by families living near the factory, because sold below cost. For 30 cents one can get as much silk as is contained in 1000 100 yard spools. The Brunner & Arrowsmith Co., 238 Market Street, Philadelphia, have sent us a sample package and will mail a similar one to any of our subscribers, on receipt of 30 cents in stamps or P. O. note.

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