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VIA DOLOROSA.

BY BRAD COURTLAND.

"Ecce Homo!" said the Roman prelate
Pilate, stern and loud;
Answered back with fierce revillings
All the rabble Jewish crowd;
Came then from the grand Prætorium
With head thorn-crowned and bowed
The Royal victim stately, and
Behold; a pallid cloud
Shadowed via Dolorosa, as the Roman
Prelate proud
Washed his hands before the rabble,
And in trumpet tones and loud
Said the ban on every Jewish child
And parent in the crowd.

The Royal victim, bending underneath
His weight of woe,
Climbed the via Dolorosa, eighteen
Hundred years ago,
Left behind the glorious city bathed
In richest Syrian glow,
While the branching limes and olives
Swaying gently to and fro
Kissed the heated brow of Him whose
Faltering steps and slow
Climbed up via Dolorosa fainting
"Neath that weight of woe
Jeered by the Jewish rabble, eighteen
Hundred years ago.

Let us veil our Christian faces, we the
Christians of to-day!
"Crucify Him, Crucify Him," did the
Jewish rabble say!
Does no other human rabble catch
The note from far away,
As it comes down through the ages
Of the dimming centuries gray,
Lo! the warm Egyptian lilies blooming
Now as blossomed for aye;
And the mellow Syrian sunset gathering
Jewels from the day!
Hear again the wandering echoes,
"Crucify Him," do they say.

Floating down the tide of ages comes
Again the muffled strain—
"Crucify Him, Crucify Him!" on our
Children be the strain."
Drooped the gorgeous Syrian lilies,
Nestling in the golden grain—
On the via Dolorosa did the Kingly
Victim drain
All that bitter cup of anguish;
Still the solemn, sad refrain
Is sent back through all the ages,
"He is crucified again."

NEWS AND NOTES.

THE most populous diocese in the world is that of Calcutta, which contains no less than 100,000,000 people, with an area of 400,000 square miles. Madras comes next with 31,000,000. The Missionary Bishop of Victoria (China) has 90,000,000 in his jurisdiction, and he of Mid China, 100,000,000.

THE Bishop of Salisbury resigned his See at Lady day, so that Mr. Gladstone has to nominate a new ruler for the important diocese of Sarum. There is a general expectation that Canon Liddon will be recommended to the Queen as Dr. Moberly's successor; his appointment would be an admirable one, and very popular.

THERE is some talk of an Irish-American brigade being formed to assist the Mahdi. It is to be hoped that the idea may be carried out. It will rid this country of some most troublesome citizens, and the English troops will have a foe against whom they can fight with a clearer conscience, than against the so-called "rebels" of the Soudan who, after all, are only defending themselves against a galling and unnecessary foreign interference.

THE English Bishops have been issuing special prayers for use during the Egyptian campaign. Dr. Magee of Peterborough, has shown a rather unusual but thoroughly Christian spirit, in the letter to the clergy accompanying his directions. After recommending the use of "the provision for special intercession which is made for us by our Church," he goes on to say:

I cannot refrain from adding the expression of my hope that in the hearts of those who may join in this supplication, there may be a thought for the sufferings of the sick and wounded and mourners amongst those who, though contending against us, are still our fellow-creatures and the children of our common God and Father.

ARCHDEACON FARRAR is now preaching the Bampton Lectures, and his series will of course be re-published in this country where it will doubtless have a ready sale. In the first lecture delivered on March 1, to an immense congregation, he announced that the object of his course would be an examination of the exegesis of the Bible from the earliest period down to the present time, a subject which manifestly affords ample scope for the display of his peculiar style of oratory, but it will be surprising if he is not involved in some exciting controversy before he has finished. In such an event I hope the florid Archdeacon may get off better than he did at the hands of Dr. Pusey, who fairly smashed and pulverized him on every point in the theological dispute which took place between them about "Eternal Punishment."

The Church Times wickedly remarks, speaking of the present series: "It is a great comfort upon such occasions to read that soothing clause in Canon Bampton's will which says, 'that the same person shall never preach the Divinity Lecture sermons twice.'"

AMERICAN postal reform marches surely, but slowly. There has been so much lost time to catch up that it has latterly seemed as if it were going at express speed; and yet the busiest city in this country is still behind less important ones in the old world. In Paris the blow post is being steadily developed. A month ago a service was established connecting the different offices in Paris with the departure of the country mails, so that you could despatch your telegram actually at the last minute to be received by the guard of the mail train going north or south or east, and by him have it posted in the *poste-ambulante*. This merely established communication between steam and the pneumatic tube. But now a great French engineer proposes to eliminate steam as being too slow for correspondence. By his process a packet of a certain weight and shape can be sent a distance of more than 300 miles in less than an hour. If this scheme be adopted, the railway monopolies would seriously suffer, but the whole people would be gainers.

CHURCHMEN everywhere will learn with sorrow of the death of Dr. Christopher Wordsworth, who but a few weeks ago resigned the see of Lincoln. As a writer, a theologian, and an administrator, he occupied the foremost rank, while his Churchmanship was of a very decided character. He was, as far as I know, the only Bishop in England, who conformed to the Privy Council definition, and always wore a cope in officiating in his cathedral. Dr. Wordsworth was born in 1807, and educated at Cambridge. In 1844 he became a Canon of Westminster, and in 1869, Bishop of Lincoln. He took a prominent part in the "Old Catholic" Congress held at Cologne in 1872, and was always a friend to the important movement there systematized. His chief works are his edition of the Greek Testament with Notes, *The Holy Year* or *Original Hymns*, *Lectures on Inspiration*, *Theophilus Anglicanus*, *Memoirs of William Wordsworth*, *Greece*, and his celebrated *Commentary*. His brother, Charles, who is his elder by a year, is Bishop of St. Andrew's.

THERE is a little item in the foreign telegrams which the Macaulay of the next generation will work up into his description of the all-pervading power and influence of the Church of Rome. That Church is taking active measures, it seems, for co-operating with the Italian Government on the Red Sea. Not only have the Congregation of the Propaganda and the different orders sent out missionaries, but the Italian General has been supplied by one of the orders with a map of Abyssinia and a part of the Red Sea coast on which the distances are marked, and the roads, by-ways, wooded lands, deserts, and places where water is to be found, carefully indicated. This map was made from measurements and observations taken on the spot for the use of the order, which has a number of affiliated members, natives of the Soudan, resident there, and consequently well acquainted with the language, manners and customs of the country. This co-operation between the spiritual and temporal governments is the more remarkable when one remembers that the former pretends to be a prisoner in the power of the latter. Through the body's prison bars Dante's soul possessed the sun and stars; the Pope from his prison in the Vatican takes measurements and observations of every quarter of the globe.

THE American way of selecting a Primate is ridiculous enough, but it looks perfectly reasonable and just when compared with the Irish way. The Archbishop of Armagh bears the title of "Primate of All Ireland." When the Church was disestablished, the General Synod set to work to legislate on the subject of election to the Primacy. Here is the curious result. The Synod of Armagh elects an *ad interim* Bishop, who shall be consecrated as "Bishop of Armagh." He is to hold that title, however, only temporarily and contingently. In fact, he is suspended in mid-air; a Bishop not *in partibus*, but, as it were in *nubibus*, till the Bishops shall have met and elected a Primate. Then, if not himself elected to the Primacy, he descends on the See that may be vacated by the Bishop elected to Armagh. Until the Primate is chosen, every diocese in Ireland will be breathless with expectation or terror; and the diocese that may be, eventually, provided with a Bishop, not in any wise of its own choosing, no matter how fortunate it may be in being saved from the material inconveniences and spiritual disturbances of a diocesan election, or how happy in the gift which it receives from Armagh, will, probably, not offer a particularly cordial welcome to its new Bishop.

REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

XVI.

"If I might leave one bequest to the rising generation of clergy, * * it would be, 'in addition to the study of Holy Scripture, which they too studied night and day, Study the Fathers.'—Dr. Pusey.

St. Irenæus (A. D. 120 to 202) had been a disciple of St. Polycarp. Leaving the East he accompanied Pothinus, a companion and equal of St. Polycarp, on a mission to Gaul, and settled in the city of Lyons. Pothinus was a Bishop, ordained by St. John or by one whom St. John had ordained—which is of interest to us, as it is generally supposed that the old British Church derived its Orders, in part at least, from this source; and at all events a successor of Pothinus in the See of Lyons was one of the consecrators of Augustine, the first Archbishop of Canterbury.

After the martyrdom of Pothinus in the dreadful Lyons persecution of A. D. 177, Irenæus who was the leading Presbyter of the Gallic Church, was made Bishop of Lyons, and seems to have exercised a sort of Primacy over the Churches of Gaul. * * Himself a Bishop, and the pupil of a Bishop whom St. John had loved and ordained, he was certainly in a position to know the polity of the Early Church. Let us hear him.

He says: "The tradition of the Apostles is manifest throughout the whole world; and we are in a position to reckon up those who were, by the Apostles, ordained Bishops in the Churches, and the Succession of those men to our own time. If the Apostles had known hidden mysteries, they would have delivered them, especially to those to whom they were also committing the Churches themselves. For they were desirous that those men should be very perfect and blameless in all things, whom also they were leaving behind as their Successors, delivering up their own place of government (magisterium) to these men."

He speaks also of "those to whom the Apostles did commit the Churches;" * and again: "The Bishops to whom the Apostles did commit the Churches." * In one place he calls Bishops "Presbyters," but he distinguishes them from ordinary Presbyters, just as we would to-day, by describing them as Presbyters who have the Apostolic or Episcopal Succession. These are his words: "Obey the Presbyters who are in the Church, those who, as I have shown, possess the SUCCESSION FROM THE APOSTLES, those who, together with the Succession of the Episcopate have received the certain gift of truth, according to the good pleasure of the Fathers. But [it behooves us] to hold in suspicion others who depart from the primitive Succession and assemble themselves together in any place whatsoever, either as heretics of perverse minds or as schismatics." *

Our next witness is Polycrates, whose testimony is thus summed up by Dr. Cuijts: "Polycrates, Bishop of Ephesus, writing A. D. 196, says that at that time he himself had been sixty-five years a Christian. He was therefore born about thirty years after the death of St. John, and was contemporary with Simeon of Jerusalem, Ignatius, Polycarp and others, disciples of the Apostles. He, writing about the time of keeping Easter, appeals to the tradition of former Bishops and martyrs. * * Among others, he mentions Polycarp, Bishop of Smyrna and Martyr; Thraseas, Bishop of Eumonia and Martyr; Sagaris, Bishop of Laodicea and Martyr; seven Bishops of his own kindred, and great multitudes of Bishops who had assembled with him to consult about the Easter question."

Clement, a Presbyter of Alexandria, during the Episcopate of Demetrius, (about A. D. 190) likens the Orders of Bishop, Priest, and Deacon to the ranks of the blessed

1 viz: Eutherus, thirty-first Bishop of Lyons, who with Virgilius, Bishop of Arles, ordained Augustine.
2 Euz. v. 23.
3 Adv. Haeres. iii. ch. 3, § 1.
4 Ill. Ch. 4, § 1.
5 V. Ch. 20, § 1.
6 Iv. 28, § 2. The whole passage is too long to quote, but is valuable as showing the good Bishop's holy horror of breaking the Fellowship of the Apostles. After comparing heretics to Nadab and Abihu (Lev. x. 1 and 2), he likens Dissenters or such as "schism" others against the Church of God, to Korah, Dathan, and Abiram (Num. xvi. 1-35); whereas to schismatics, of those who cleave apart and separate the unity of the Church, he likens them to Jeroboam (I Kings xiv. 10). Irenæus also gives what he calls the "Successions of the Bishops" in the Church at Rome, choosing this "very ancient and universally known Church," because "it would be very tedious in such a volume as this to reckon up the Successions of all the Churches." The list is as follows: "The blessed Apostle [St. Peter and Paul] committed into the hands of Linus the Office of the Episcopate. Of this Linus St. Paul makes mention in his Epistle to Timothy [I Tim. iv. 21]; to him succeeded Anacletus; and after him in the third place from the Apostles (observe the plural). Pothineus knew nothing of St. Peter's having any exclusive right in Rome; Clement was allotted the Bishopric. This man as he had seen the blessed Apostles, and had been conversant with them, might be said to have the preaching of the Apostles still echoing in his ears, and their traditions before his eyes. Nor was he alone in this; for there were many still remaining who had received instructions from the Apostles." (And here I must put in a word to thoughtful readers. Is it possible that these early Bishops and others who had been taught by the Apostles would have maintained Episcopacy, unless the Apostles had so taught them?—*Ed. B. and J.*) To this Clement succeeded Evaristus; and so he gives the names down to Eleutherus, who says he "does now in the twelfth place from the Apostles hold the inheritance of the Episcopate."
7 Turning Points in Gen. Ch. Hist. pp. 121.

Angels. He also says there are many rules some of which relate to Presbyters, others to Bishops, and others to Deacons. * He alludes to St. John's ordaining Bishops in various cities of Asia; * and he calls Bishop Clement of Rome, "an Apostle."

Tertullian a Presbyter of the Church in Carthage (born A. D. 135, died A. D. 217), uses these words: "The Chief or Highest Priest who is the BISHOP, has the right of giving Baptism, and after him the Presbyters and deacons, but not without the Bishop's authority." * Speaking of the Churches in the regions where St. John labored, he says: "The Order of the Bishops, when traced up to its original, will be found to have John for its author." * The heretics in his day he boldly challenges in these words: "Let them produce the original of their Churches, let them show the Order of their BISHOPS, that by their Succession deduced from the beginning, we may see whether their first Bishop, had any of the APOSTLES or Apostolic men, who did likewise persevere with the Apostles, for his Ordainer and Predecessor! For thus the Apostolic Churches derive their Succession; as the Church of Smyrna from Polycarp, whom John the Apostle placed there; the Church of Rome from Clement, who was in like manner * * ordained by Peter; and so the other Churches can produce those constituted in the Bishoprics by the Apostles." * He also calls a Bishop's seat "the Apostolic Chair."

The profound and versatile Origen, in the beginning of the third century, * also bears witness to the divine authority of Episcopacy. In one of his Lectures he asks: "If Jesus Christ, the Son of God, be subject to Joseph and Mary, shall not I be subject to the Bishop who is ordained of God to be my Father? Shall I not be subject to the Presbyter who by divine appointment is set over me?" * Speaking of the duties common to all people, he adds: "Besides these general debts, there is a debt peculiar to Deacons, another to Presbyters, and another to Bishops, which is the greatest of all, and exacted by the Saviour of the whole Church, who will severely punish the non-payment of it." *

Time would fail me were I to attempt to set before you the testimony of Firmilian, the Bishop of Caesarea, A. D. 233; of St. Cyprian, Bishop of Carthage, A. D. 248, that Saint, Scholar, Apostle and Martyr, who, if not the first, was at least, the deepest and clearest expounder of the philosophy of the Episcopate, as the unifying principle of the Church, and as being itself an UNITY * in which all Bishops throughout the world do equally participate; * and of St. Ambrose, St. Jerome, * and St. Augustine, and especially the testimony of Eusebius * who by order of the Emperor had all the records of the Church and State put at his disposal for the great task of writing a history of the first three centuries of the Church.

Such in brief is the early Patristic evidence for the Catholic Episcopate. There is nothing to off-set it. It cannot be gainsaid nor denied.

I cannot leave this branch of my subject without reiterating the maxim quoted above: "Study the Fathers." Study them for the intrinsic value of their writings, and for their unimpeachable witness to the facts of primitive Catholicity.

The Christian Church, though at the start she contained "not many wise men

8 Pedagogy Ch. xii.
9 Quis Div. Salv. Ch. 42.
10 Tertullian, by the way, like all the Early Fathers, knew nothing of the Bishops of Rome being appointed to higher or different offices than the rest of the Bishops.
11 De Praescr. Laico. c. 32.
12 He was born A. D. 186.
13 Quoted in Bowden's 5th Letter.
14 Quoted by v. 12, p. 122.
15 Episcopatus unus est, cuius a Singulis in Solidum pars tenetur.—De Unit. Eccl.
16 St. Cyprian writing to Cornelius, the Bishop of Rome, says: "This is an ought to be our chief care and study, that we maintain a unity which was delivered by our Lord, and His Apostles to us their Successors."
17 Although St. Jerome again and again asserts the universality and apostolical authority of Episcopacy, yet after reading it with care, I can find nothing in it which can be used against Episcopacy. He was writing to rebuke a certain person who undertook to rank a Deacon above a Presbyter. His whole argument amounts merely to this, that in the New Testament (as we have seen) the terms Bishop and Presbyter are used interchangeably, and that the Apostles sometimes call themselves Presbyters, which of course proves nothing, as they also call themselves Deacons. He asserts that the elevation of one Presbyter above another was a "remedy against schism," but he tells us elsewhere that it was done by the authority of the Apostles, and . . . A. D. 57. He does not say, as some Presbyterians claim, that in Alexandria the Presbyter ordains one of their number to be their Bishop, but only that they nominate him ("Nominant")—quite a different thing. Finally it is in this very letter which Presbyterians quote certain passages from, that St. Jerome lays down the real distinction between a Bishop and a Presbyter in a way which neither Presbyterians nor Roman Catholics can endure: "What doth a Bishop do, which a Presbyter may not do, ORDINATION EXCEPTED?" Then he proceeds: "Wherever there is a Bishop, whether at Rome or at Alexandria (which was a very insignificant diocese), whether at Constantinople or Rhegium, whether at Alexandria or Tania, he is of the same validity, and of the same Priesthood. Neither the power of wealth nor the weakness of poverty can make a Bishop more exalted or more depressed; but they are ALL SUCCESSORS OF THE APOSTLES. * * * That which Aaron and his sons, and the Levites were, in the Temple, that let the Bishops and Presbyters and Deacons claim to be in the Church." Surely if our Presbyterian brethren can find any "crumbs of comfort" in the Epistle of St. Jerome to Evaristus, they are most welcome to them. Such as they be, they are the largest crumbs of the sort that fall from the Patriotic board.
18 Eusebius, the historian of the early Church, who lived in the latter part of the third and early part of the fourth centuries, derives the Bishops of all Churches from the Apostles. He gives exact and authentic catalogues of the Bishops who presided in all the principal cities of the Roman Empire, from the Apostles down to his own time.—*Quis.*

after the flesh," * though she was "unto the Greeks foolishness," * nevertheless soon made herself felt in the world, not only as a religious, but as an intellectual power. Then were laid the foundations of the first institutions of Christian education. The Catechetical School of Alexandria—founded by St. Mark and adorned by Athenagoras, Pantænus, Clement, Origen,—the Cathedral Schools of Antioch and Edessa with others, became strong centres of religion and learning, and were the parents of the parish and public school, the germ of the Christian college, university, and theological seminary. Then began that long procession of Christian scholars—men of saintly lives; who added to their virtue, knowledge. Then shone forth the Churchly piety of an Ignatius; the Scriptural and Theological devotion of an Irenæus; the chaste, philosophical acumen of a Justin Martyr; the cogent and fervid logic of a Tertullian; the prodigious and inexhaustible and unparalleled learning of an Origen; the unconquerable, enthusiastic, triumphant Faith of an Athanasius; the pious, practical, and beneficent ecclesiasticism of a Cyprian and an Ambrose; the stern, towering, indefatigable talent of a Jerome; the supreme, universal, immortal, excellence of an Augustine; and the hallowed genius and consecrated eloquence of a Chrysostom. And thence onward to our own times, the natural succession—of Catholic Scholars runs side by side with that other and diviner succession—to which they have ever paid the homage of consentient and overwhelming testimony—the "Apostolic Succession" of Bishops in the Church of God.

21 I. Cor. i. 26.
22 I. Cor. i. 23.

ST. BERNARD'S PASSION HYMN.

BY CAROLINE F. LITTLE.

Great learning, indomitable zeal, wonderful executive ability, and other like characteristics, we always associate with Bernard de Clairvaux. In our appreciation of these noble qualities we are apt to overlook the other side of his nature. His gentleness, his love for humanity, and his devout, unworldly spirit, are all somewhat overshadowed by his reputation for power and influence.

St. Bernard was born at Fontaines, in the year 1091. His saintly mother, the lady Aletta, directed the early education of her six sons and one daughter, bringing them up to honor and respect their religion. Much of her time was spent in caring for the sick and needy, and in ministering to the clergy of every rank. She had always intended Bernard for the Church, and daily prayed that he might be led to choose the life of a recluse. When she died, her last words were: "By Thy Cross and Passion, Good Lord, deliver us;" and her last motion, the sign of the cross. After her death, Bernard decided to fulfill her wishes, and become a monk. He had already been educated with great care at the Cathedral school, and had acquired great proficiency in the Latin language. He joined a monastery of rigorous law, at Clairvaux, and adopted for himself a severely ascetic life. After two years had elapsed, he was sent with twelve companions to establish a new Convent, which in time became the renowned Abbey of Clairvaux. It was most difficult to build the house, and clear and drain the uncultivated lands around it, but the monks sang at their work, and labored diligently under their faithful leader. In time, St. Bernard became the Great, the "Doctor Mellifluus," the preacher of the Crusades, the arbiter of peace, the defender of the Faith, the counselor and adviser of all.

But it is not of this we would speak, but of his spiritual life, and of that love for his Master, which alone enabled him to write those rare hymns which are so prized by the Church.

St. Bernard loved to meditate upon the Passion of our Blessed Lord, and in a sermon, after alluding to His sufferings, he says: "In these contemplations I find relief from sadness, moderation in success, and safety in the royal highway of this life. This is the reason why I have always these things in my mouth, as you know, and always in my heart, as God knoweth; and my most sublime philosophy is to know Jesus Christ and Him Crucified." He deemed no study more profitable than that of the Holy Scriptures, for said he, "It is better to go to the Fountain than to the stream."

In speaking of St. Bernard, Gerson says, "He had those two wings which carry the soul upward towards God, simplicity and holiness." Thus we see that he who could preach with such power and thrilling eloquence that the listeners beat their breasts and wept aloud, was yet before his Maker, humble as a child.

Stern as was his asceticism, he was not insensible to the beauties of nature; and he

declares that he has learned more from her works, than he ever has from mere books.

His great Passion Hymn, or rather series of hymns, consists of nearly four hundred lines, and is divided into seven parts.

It is interesting to compare the original with a literal rendering, and with the more free versions which are in use in our Hymnals.

Salve, caput eructatum, Totum spinis coronatum, Conquassatum, vulneratum, Arundine, sic verbatum, Facie spatia illita.

Salve, cuius dulcis vultus, Immutatus et incultus, Immutavit suum florem, Totus versus in pallorem, Quem coeli tremat curia.

Mrs. Charles gives a literal translation: "Hail, Thou Head! so bruised and wounded, With the crown of thorns surrounded, Smitten with the mocking reed, Wounds which may not cease to bleed, Trickling faint and slow."

Hail! from whose most blessed brow None can wipe the blood-drops now; All the flower of life has fled, Mortal paleness there instead; Thou, before Whose presence dread Angels trembling bow."

Dr. Alexander's version which is very familiar, is not confined to the original text: "O sacred Head, now wounded With grief and shame bowed down, Now scornfully surrounded With thorns, Thine only crown. O sacred Head, what glory, What bliss till now was Thine! Yet, tho' despised and gory, I joy to call Thee mine."

There is a very beautiful translation in Hymns Ancient and Modern, which is more poetic, though not as literal as that by Mrs. Charles.

O sacred Head, surrounded By crown of piercing thorn! O bleeding Head, so wounded, Reviled, and put to scorn! Death's pallid hue comes o'er Thee The glow of life decays, Yet angel hosts adore Thee, And tremble as they gaze."

The portion of the hymn devoted to the contemplation of "The Sacred Feet" which trod the Via Dolorosa, is replete with beautiful thoughts.

"Wounded feet, with nails pierced through; Fix'd till death those bonds undo, Tenderly I thus embrace, Gazing, trembling, on Thy face, On Thy love so endless."

Fix, Oh, fix, each crimson wound, And those nail prints so profound, In my heart engrave them full, That I may grow like Thee wholly, Jesus, Saviour sweet!

Pitying God, to Thee I cry: Guilty at Thy feet I lie, Oh, be merciful to me, Nor bid me unworthy, flee From Thy Sacred Feet!

Prostrate, see, Thy Cross I grasp, And Thy pierced feet I clasp; Gracious Jesus, spurn me not; On me, with compassion fraught Let Thy glances fall."

The Hymn addressed to "The Sacred Heart of Christ," has not met with as many translations as that to "The Divine Head," although there is much to admire in it.

O Hail, Thou Heart of Highest King! A grateful soul to Thee I bring, Thee to embrace doth me delight, And yet, it saddens me, this sight, Inspire me, that I speak aright, O didst that love then conquer Thee, And that sharp grief, didst Thou too see? When, emptied of Thy precious blood, Thou mad'st a way for us to God, And saved us thus from death's dark flood.

O Thou sweet Heart, so much beloved, O make my soul, by earth beguiled, And ever hardened by vain care, A pious soul and full of prayer, And may cold sin be never there, Not only of my heart of sin, But also of my life within, May Thy pure love become a part, Then wholly will my timid heart, Through Thy loved wounds, from self depart.

St. Bernard died at the age of sixty-two, his frame worn out by excessive fasting and work.

His last words were addressed to the monks who knelt weeping around him: "Oh, my sons! my paternal tenderness would keep me with you. But Jesus Christ calls me, and I burn with desire to be united to Him."

Thus the world-renowned Abbot died as he had lived, trusting his future to the Founder of that Faith, which he had so valiantly defended.

Passiontide, 1885.

THE POWER OF SUFFERING.

BY THE BISHOP OF TREURO

If we try to think what part of our Lord's Life it is that has influenced us, and influenced the future of His Church, the most, we shall find that it is not so much what He did, as what He suffered.

From the pierced Side came the Blood and Water, for the healing of Humanity. When He was well and strong, in the human sense, He healed the sick and worked miracles; but the power of His Life was in His suffering and dying.

One new thought which Christianity has brought into the world is this: the strange power that there is in suffering.

It almost seems as if the members of Christ's Body are to do yet more through their suffering, than through all their energizing; as if—we would say it reverently—through the wounds of the members, as well as of the Head, Life is to flow out!

In some ways we can easily understand the use of Suffering: (1) to remind us of sin; (2) to discipline us; (3) to manifest the power of the Holy Ghost in supporting us; (4) to unite us more closely to Christ; (5) to develop our sympathy and love; (6) to train us for helping others.

But it appears as if it were yet more than this. St. Paul speaks as if he felt that he had to "fill up" his part of something that still had to be supplied, in "the afflictions of Christ!" (Col. 1:24.) It seems as if, in some mysterious way, the great work that Christ had to accomplish, with all its mysterious influence on worlds unknown to us, as if all the benefits of Christ's "full, perfect, and sufficient Sacrifice" could not be received by His Church, till the wounds in our hands were so made, that healing could flow forth from them!

How wonderful it is, as years roll on, to watch the results of the prayer offered in faith, without feeling, by some one too weak in body and in soul to do more than say: "O God, remember the Covenant which Thou hast made, through Jesus Christ my Lord! I pray in the Name of Thy Son Jesus Christ."

The force of those hours when we are too exhausted to work, too dark and lifeless to realize anything! O the power of such times, not only on our own life, and on the education of the holy Angels, but in fulfilling His Work! The idea seems too great for us to grasp.

What hinders us in grasping it is this thought: "Yes, but Jesus Christ was without sin and I am full of sin. How can I know that I am linked with Christ, in this suffering? Perhaps I am not bearing my cross—i. e., the daily cross in little things—in a right way?" Satan says: "If you were pure and holy, then you might perhaps feel that you were helping in the great work; but how can you feel this, when you are so sinful, sinking beneath your cross?"

There is deep teaching for us in that story recorded by St. John, where we read of Christ washing His disciples' feet. They could not bear to see Christ humbled; it perplexed them. But He answered: "What I do, thou knowest not now, but thou shalt know hereafter." And now, we see that the most glorious part of His work on earth was His humiliation!

And in like manner, there is a something in the humiliations which we receive, from the assaults of Satan, from the hard and unloving world, and from our lower self rising up again and again, and even conquering us—there is a something in all this, which humbly borne, in darkness and in weariness, simply clinging to our Lord, may be working out untold blessings for mankind.

But, be that as it may, we are never so near to our Lord, as when He seems far away; when we are perplexed; when the old passages of the Bible have no meaning for us; when the old prayer brings no comfort; when our only language is the cry of Gethsemane: "O my Father, if it be possible, let this cup pass from me;" or the cry from out of the darkness of Calvary: "My God, my God, why hast Thou forsaken me?"

O dear people, drink in—during this Holy Week—drink in strength for any dark days that may be coming. Try to grasp new thoughts; write down this Holy Week thoughts that may come back to you when no human presence can help. Learn, so as never yet you have learned, how weakness and exhaustion—aye, even defeat—bring us nearer to Him Who, for our sake, came to be "despised and rejected of men," the "Man of Sorrows;" and from whose Sufferings and Death flows out the Stream of Life in which our souls are healed.

AMONG all the deadly sorrows of His most bitter Passion, this, even this, seemeth to be the greatest of all, and that which did most affect Him, even the grief of the slender reckoning most men have it in, as if He had done or suffered nothing at all for them. For lo! of all the sharp pains He complained not, but of this He complaineth; of no regard; that which grieveth Him most, that which most He moaneth is this. As if He said, "All that I suffer, I suffer willingly, if this I may find at your hands, regard." And indeed the pain of the body is but the body of pain; the very soul of sorrow and pain is the soul's sorrow and pain. By Thine unknown sorrows and sufferings, have mercy upon us, and save us.—Bishop Andrewes.

We can often effect more by looking up to heaven than by going down under water.

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

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THE Chicago Pottery will exhibit an elegant array of their artistic wares, at O'Brien's art gallery, Wabash Ave., from April 22 to 4th. Easter designs a specialty.

MINNEAPOLIS, MINNESOTA.—In reply to inquiries regarding the realty market, Mr. J. C. Wolcott and Wolcott, said: "There is a decided improvement in the general feeling; owners usually hold firm for their price, and in some cases they have advanced prices. Would-be purchasers, who have been waiting for months to purchase property at greatly reduced rates, are still unobtainable and are liable to wait. The inquiry for property is increasing, and sales are being made. Last week a party called on Monday, and bought two lots for \$200 to \$250 each. There have been several sales recently in Washington Park and Meeker Island, Land & Power Co's additions. Within the past four or five weeks we have sold to B. P. Sprague \$10,000 worth of Prospect Park property. Mr. S. is to build houses there, during 1885, aggregating over \$40,000 in value. There will be a good class of residences for sale at \$6,000 each. To another, \$20,000 of this property has been sold; to another, \$12,500; and several other smaller sales of \$500 to \$5,000 each. We have also sold in Meeker Island, Land & Power Co's addition, \$28,000 worth to Mr. Powers. We have been negotiating with a manufacturer of machinery for some time, and will employ 350 to 400 men, with a view of their locating on the railway track in this addition. They have recently advised that they want to locate their factory here. We are having many inquiries for business property, a large proportion of them being from Eastern parties seeking good investments here. There is also a good deal of inquiry for farms, and we confidently look for a brisk trade this season in Minneapolis property, and farms and wild lands in Minnesota and Dakota."—Mississippi Valley Lumberman.

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BILIOUSNESS is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sick headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may follow. By promptly taking Hood's Sarsaparilla, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

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Be Warned

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Bright's Disease

is prevented. Ayer's Sarsaparilla also prevents inflammation of the kidneys, and other disorders of these organs. Mrs. Jas. W. Weld, Forest Hill st., Jamaica Plain, Mass., writes: "I have had a complication of diseases, but my greatest trouble has been with my kidneys. Four bottles of Ayer's Sarsaparilla made me feel like a new person; as well and strong as ever." W. M. McDonald, 46 Summer st., Boston, Mass., had been troubled for years with Kidney Complaint. By the use of Ayer's Sarsaparilla, he not only

Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

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my appetite and digestion improved, and my health has been perfectly restored." Sold by all Druggists. Price \$1; Six bottles, \$5. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

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The Household.

CALENDAR—MARCH, 1885.

29. SIXTH S. (Palm) IN LENT. Violet.
30. Monday before Easter.
31. Tuesday before Easter.

THE CHILD'S GOOD FRIDAY HYMN.

Lord, with sobs we gather, now,
For the thorns that wound Thy brow,
Let no shameful word we say,
In our work or in our play,
Wound Thy heart that bleeds to-day.

Closer still we draw to Thee,
Now each cruel nail we see.
Lord, we weep, Thy pangs to view,
Let no cruel act we do
Pierce Thee, Jesus, through and through.

Hark, they mock Thy bitter pain,
Hark, Thou blestest them again.
Teach us, Lord, the lesson well,
In our hearts' most secret cell,
Let no thought of vengeance dwell.

To Thy mother, dearest Lord,
Now Thou turn'st with tender word,
Christ, be with us every one,
That each filial act be done
For the sake of Mary's Son.

"It is finished!" Jesus, when
We shall see Thy face again,
On that face no pain shall dwell,
While our lips with rapture tell:
"Jesus, we have loved Thee well!"
—Orphanage Record.

SEVEN BOYS AND THEIR GUILD.

BY FRANCIS SPALDING.

CHAPTER XIII. CONTINUED.

Stanley went out for his walk, feeling a sense of independence that he had not known before. Presently he met Donald. "How are the chickens getting on, Donald?" he said; "I am going to learn stenography and write for papa, so that I can have some money of my own for the Guild."

"Are you?" answered Donald, not quite so enthusiastically as Stanley could have wished, for Donald could not quite understand why Stanley should want to earn money when he seemed to have all he wanted already. But Donald, and Stanley, and all the rest of the boys, had a great deal to learn before they would begin to understand what the wants and needs of their natures really were.

And, as it was almost Christmas again, there was enough to fill their minds without vague speculations upon whys and wherefores. They were buying what gifts were wanted, trimming greens for the church decorations, practicing carols, and the other usual preparations for the festive season, made the time one of joyful anticipation. The carols were particularly attractive, at least the boys thought so; but that may have been because they were beginning to take a more intelligent view of what belongs to the different seasons of the Christian year.

If I should describe the Christmas time in Oakland, in the year of which I am speaking, I am afraid it would be so nearly like a dozen other Christmas times that no one would care to hear about it. But there were some things which made it a little different to the boys. They had never been taught so earnestly before, and they really began to understand what Miss Grahame was eager to have them learn.

In the Church services, and in the general teaching of the Sunday school, they heard, as they had often heard before, the story of Christ's coming to save the world. What Miss Grahame wanted to instill into their minds was what they were very far from realizing—the fact that Christ came to save each one of them. That Christ "is the true Light which lighteth every man that cometh into the world," she made the central thought of all her teaching during the Christmas-tide, and, when the usual petition came for a story, she tried in that, as well, to show the boys that it was not somebody else, or some other company of persons, but themselves who had a real, every day, special interest in the teaching to which they were listening. On the Sunday after Christmas, when lessons had been perfectly recited and satisfactorily explained, she told them the story of

THE HOLLY BRANCH.

"Count Maurice was a man who cared neither for prince nor vassal; for public opinion nor private censure. His castle, in one of the German forests, was the resort of the wildest spirits among the nobility of his native country, and of Italian desperadoes from the lands of the sunny South. At the time of which

we are speaking, he was about thirty years old, tall and powerful in stature, with rich brown hair and a heavy brown beard around his face. Looking at him from a distance, perhaps from the lower part of his long hall, as he sat among his friends on the dais at the upper end, you would have said he was great and stern; but, when one went nearer, there was something about his mouth that took away the thought of any deep fear. He was a wild, careless man; yet he was generous and very brave.

It was Christmas Eve, and the count's mother had tried to bring about her reckless son some influence of the holy season. Across one end of the hall wreaths of green, twined by her maidens, hung, and fresh branches lay in the deep casements of the windows. The dainties with which the table was loaded, were of a more festive character than usual, and the lady herself had laid aside the sombre robes she habitually wore, being clad in soft rich velvet with antique lace. The fires sparkled and crackled in the great chimneys; goblet and steel reflected the glow; the green boughs gave a forest warmth, and among the wreaths depending above the festive board, one beautiful branch of holly, with glossy leaves and bright red berries, shone out prominent among all.

Count Maurice raised his wine-glass, and bade his guests drink, calling upon a slight dark youth for a song of the sunny south. As he was about to comply, an unbidden guest entered the hall; a minstrel in the plain garb of a Brother of Mercy.

"What do you here?" exclaimed two or three voices, while swords were half drawn from their scabbards.

"Peace!" said Count Maurice. "All are welcome in my hall."

"Right, my son," said the gracious lady mother; "thrice welcome at the holy Christmas tide."

The minstrel gladly came, as he was bidden, to partake of the good cheer, and as gladly responded to the request for a song. One ballad followed another, the knights did not tire, and the minstrel seemed to know no weariness. But, in their drinking and merrymaking, it did not at first appear that each song grew more serious in its character. None but the lady mother noticed the change to a minor strain and she signed approval to the singer. Then the dark youth, who had at first been bidden to sing, sat with a slight frown gathering on his brow. It grew deeper and deeper, until an angry light flashed from his eyes. Raising his own voice above that of the minstrel, in a wild song, he praised the mirth and feasting and the joys of their careless life, extolling the freedom of their noble host; praising him as if he were a god, and singing:

'Let us crown with the holly that fearless brow,
And each honoring knee to our leader bow.'

He reached out his hand for the holly branch; but the minstrel was before him and raising his own voice, the full power of which he had not yet put forth, he replied:

'When the holly spray that brow shall crown,
Darkly shall vengeance on thee frown.
Repent, repent of your evil ways;
Deserve to wear immortal bays.'

'Go prate your warnings in the ears of other men,' cried the youth, 'the lord of this castle brooks them not. Cast him out, my lord, and you, my merry guests.'

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

PALM SUNDAY.

The last week of Lent has ever been observed by Christians as a time of special solemnity; and from the awfully important events which occurred in the last week of our Lord's life, which it represents to us, it has been called, from primitive times, the Great Week and the Holy Week. During this period there was, as early as the days of St. Chrysostom, a general cessation of business among the Christian part of the people: fasting was observed with greater strictness than in the other weeks of Lent, and special acts of mercy and charity were engaged in by all, the Emperors (when they had become Christians) setting an official example by ceremonies of which our Royal Maundy is a relic.

The first day of the Holy Week is called Indulgence Sunday in the Lectionary of St. Jerome, and in many other later writers. This name has been explained by a custom of the Christian Emperors, who used to set prisoners free and close all courts of law during Holy Week. But it seems to have been in use before this practice originated, which was not earlier than the end of the

fourth century. It has also been supposed to be connected with the reconciliation of penitents. In the Sacramentary of St. Gregory there is the phrase, "Per Quem nobis indulgentia largitur," in the proper preface for this day, and "ut indulgentiam percipere mereamur," in the Collect for Tuesday: from which it may be inferred that the name Indulgence Sunday (and Indulgence Week) originally pointed to our Lord's work of redemption, and His great love in going forward willingly on this day to meet His sufferings. The day is also called Hosanna Sunday in some parts of Europe and the East.

But a far more common name is that by which it is familiarly known to us, that of Palm Sunday. It is called Dominica in ramis palmarum in the Sacramentary of St. Gregory, and Dominica in ramis olivarum in that of St. Ambrose, and in the former there is a plain reference to the ceremony of branch-bearing as one then in use, as well as to the act of the Jews which originally gave the name to the Sunday. The words are in the Benediction of the people: "May Almighty God grant unto you, that as ye present yourselves before Him with branches of palms and of other trees, so after your departure from this life ye may attain to appear before Him with the fruit of good works and the palm of victory." In the Ambrosian rite it is not so clear that the ceremony was then in use; but St. Chrysostom mentions the shaking of the palm-branches as one of the customs of the day in one of his sermons for the Great Week.

In the ancient English Church the Benediction of the Palms took place before the beginning of the Holy Communion. First an Acolyte read Exod. xv. 27—xvi. 10, the narrative of Israel's encamping by the twelve wells and threescore and ten palm-trees of Elim. Then a Deacon read John xiii. 12—19, the account of our Lord's triumphal entry. After this the palm, yew or willow branches being laid upon the Altar, the Priest (vested in a red silk cope) pronounced an exorcism and a blessing over them, which were followed by four Collects. A procession then passed round the Church, singing Anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in some places by decking the church with willow-branches on Palm Sunday; and almost everywhere by the country people bearing them in their hands as they walk out in the afternoon.

On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord. In the Lectionary of St. Jerome, and in the ancient Missals of the Church of England, St. Matthew's narrative, or "The Passion according to St. Matthew," was fixed for the Gospel on Palm Sunday, that of St. Mark on Tuesday, that of St. Luke on Wednesday, and that of St. John on Good Friday. Until 1661 the 26th and 27th chapters of St. Matthew were still read for the Gospel on Palm Sunday, and the 18th and 19th of St. John on Good Friday; but a marginal note in Sancroft's writing is appended to both these days in the Durham Book, directing the first chapter to be left out in each case, because it is appointed to be read in the Second Lesson.

The distinguishing characteristic of this day in the last week of our Lord's life is not represented in any of the Scriptures for the day, which are altogether occupied with our Lord's Passion. This arises from the change made in 1549, when the service for the Benediction of the Palms was set aside (in which this characteristic of the day was fully commemorated), and only the Ancient Mass of the day (which was commemorative of the Passion) retained. This oversight is to be regretted, as there is clearly a connection between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God's commands to the Jews was, "Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees and willows of the brook; and ye shall rejoice before the Lord your God seven days" [Lev. xxiv. 40]. And in the Revelation St. John writes, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands" [Rev. vii. 9]; the token of victory through suffering.

MAUNDY THURSDAY.

The fifth day of Holy Week was honored by the Institution of the Holy Eucharist, and the names by which it has been known have almost always been derived from this distinguishing feature of the day. As early as the time of St. Augustine it is called Dies Cene Domini; and in later times Natalis Eucharisticus, or Natalis Calicis. The English name of Maundy Thursday also points to the same holy event, being a vernacular corruption of Dies Mandati; the day when our Lord commanded His disciples to love one another as He had loved them, to wash one another's feet in token of that love, and above all to "Do This,"—that is, to celebrate the Holy Eucharist after the pattern which He had shewn them,—as the sacramental bond of the Love which He had commanded. The day has also been called Feria mysteriorum, Lavipedium, and megale pantas. In the Durham Book, Cosin added a second title to the present one, writing it "Thursday before Easter,

commonly called Mandie Thursday." The older English name was Shere-Thursday.

Our Lord's act of humility in washing the feet of His disciples took a strong and lasting hold upon the mind and affection of the Church; and the terms in which He commanded them to follow His example not unnaturally led to a belief that the usage was in some manner and degree binding upon their successors. In later ages, however, the Church of England has considered the commandment to follow our Lord's example in that particular as one which is not of a perpetual obligation; while "Do this in remembrance of Me," is one the unceasing obligation of which has never been doubted.

Our Lord did, in fact, take a local and temporary custom, and use it as a practical exponent of His extreme humility, according to His words, "I am among you as He that serveth," intensified as they are by St. Peter's remonstrance, "Thou shalt never wash my feet." At His hands the act had doubtless a sacramental efficacy, such as followed every touch of His holy Person when it came in contact with those who had faith to receive His blessing. But the command with which He accompanied the act related to the humility and love symbolized by it, and did not entail a repetition of it by the Apostles or the Church of later ages, under circumstances in which the customs of a country or of a period had ceased to recognize the literal act as a necessity of social life. As a symbolical usage the Church has however always, in some parts of the world, retained the custom of washing the feet of the poor on Maundy Thursday, Sovereigns, Bishops, and Clergy thus making their obligation to follow their Saviour in humility and love for His poor. It was continued by our English Sovereigns until the latter part of the seventeenth century and by the Archbishops of York on their behalf until the middle of the last century. The ceremony formed part of a service, which is still represented (though in an altered form) by the "Royal Maundy" office, and was connected with special acts of almsgiving on the part of the Sovereign, which are likewise retained.

In the ancient offices of the Church of England there were several special observances of this day. First (after the hour of Nones) came the reconciliation of penitents, a custom handed down from primitive days. The Holy Communion was celebrated at the same time with Vespers, and there was a special reservation, the rubric being, "Ponatur a subdiacono tres hostie ad consecrandum: quarum due reserventur in crastinum, una ad percipiendum a sacerdote: reliqua ut ponatur cum cruce in sepulchro." In the evening the altars were washed with wine and water, and the Maundy ceremonies performed, two clergy of the highest rank present washing the feet of all in the choir, and of each other. The rubric in the Salisbury Missal regulating these ceremonies begins, "Post prandium convenienter clerici ad ecclesiam, ad altaria abluenda; et ad mandatum faciendum; et ad completorium dicendum." While the pedilavium was going on, the Psalms Deus miseratur, Ecce quam bonum, Miserere, Beati immaculati, and Audite hac, omnes gentes, were sung; the Antiphon to Deus miseratur being "Mandatum novum do vobis: ut diligatis invicem," from the first word of which the ceremony took its name. At its conclusion a sermon was preached, and then a "loving cup" (called "caritatis potum" in the rubric) was passed round to all who had taken part in its performance. The whole ended with this collect,— "Adesto quesumus, Domine, officio servitutis nostrae; et quia Tu pedes lavare dignatus es Tuis discipulis; ne despicias opera manuum Tuarum, quae nobis retinenda mandasti: sicut exteriora hic abluuntur inquinamenta corporum; sic a Te omnium nostrorum interiora munderuntur peccata, quod Ipse prestare digneris Qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus. Per." A vestige of this ceremony is still retained in the Chapel Royal, the Bishop who acts as Almoner, and his assistants, being girded with long linen towels during the distribution of the Alms.

Maundy Thursday is also the day on which the Chrism or anointing oil has been consecrated from time immemorial, and in all parts of the Church throughout the world. In the Eastern Church the Holy Sacrament to be reserved for the sick in the ensuing year is also consecrated on this day, the one element being saturated with the other, divided into small morsels, and carefully dried; after which it is preserved in a receptacle at the back of the Altar.

GOOD FRIDAY.

This day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most holy passion. It is impossible that the anniversary of our Lord's sufferings could ever have passed (by as a common day in those times when the memory of them was yet so recent, and when a daily fellowship in them [Phil. iij. 10; Col. i. 24] was so continually before the eyes of Christians in the martyrdoms of His faithful servants. It is spoken of under the name of the Paschal Day in very early Christian writings, but in later ages it was chiefly known by the names Paraskeve, Dies Parasceves, the Day of Preparation, or Dies Dominice Passionis, the Day of our Lord's Passion. In early English times it was known as

Long Friday, but its present beautiful appellation is the one by which it has now been popularly known for many centuries.

Very soon after midnight our Blessed Lord was betrayed and apprehended; and about day-dawn He was taken before the judicial High Priest Annas, the ceremonial High Priest Caiaphas, and the Sanhedrim or great Council of the Jews [Matt. xxvi. 64; Mark xv. 62; Luke xxii. 70], where He was accused of blasphemy. After that He was sent bound to Pilate, before whom He was charged with treason; and by Pilate sent to Herod as belonging to his jurisdiction. Having been mocked and insulted by Herod, the holy Jesus was sent back by him to the Roman governor, declared innocent of all crime against the state, yet scourged, to please the Jews, and for the same reason sentenced to be crucified [Matt. xxvii. 3; 25; Mark xv. 1, 14; Luke xxiii. 1, 21; John xvii. 28; xix. 6]. Then He was insulted with the purple robe, and the reed sceptre, and a corona radiata made of thorns; was buffeted and spit upon; and afterwards led forth from the Prætorium by the Via Dolorosa to Calvary.

At the third hour [9 A. M. "Tierce"] our Lord, having borne His cross, or a portion of it, until His exhausted Body had fainted under the burden, was nailed to it upon Mount Calvary without Jerusalem, the two thieves being crucified on either side with the intention of adding shame to His sufferings. From the Cross He spoke His last words. As they fastened His limbs upon it He cried, "Father, forgive them; for they know not what they do" [Luke xxiii. 34]; when the penitent thief prayed for His remembrance in His Kingdom, He said, "Verily, I say unto thee, To-day shalt thou be with Me in Paradise" [Luke xxiii. 40]; when He beheld His mother and the beloved disciple standing at the foot of His Cross, He said to the one, "Woman, behold thy son," and to the other, "Behold thy mother" [John xix. 26].

At the sixth hour [Noon, "Sexts"] ensued the darkness, and the earthquake; and during the three hours which followed before the return of light, it is supposed that our Lord's greatest sufferings took place, the veiling of the Father's Presence, the agony of "being made sin for us," and of having "laid upon Him the iniquity of us all." The awful mystery of these three hours was summed up in an ancient Litany, in the words, "By Thine unknown sufferings, Good Lord, deliver us" [Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44].

At the ninth hour [3 P. M. "Nones"] the climax of this awful period was reached when our Lord spoke the words, "Eloi! Eloi! Lama Sabachthani," which are the first words of the twenty-second Psalm [Matt. xxvii. 46; Mark xv. 34]. After this He said "I thirst" [John xix. 28]; and when He had received the vinegar, "It is finished" [Matt. xxvii. 48; Mark xv. 36; Luke xxiii. 46; John xix. 30]; for now He knew that "all things were accomplished" of the Sacrifice for sin, and the sufferings of Him in Whom, sinless, all sinners were then represented before God. Then, crying with a loud voice, as with a willing expiration of that life which no man could take from Him, He laid it down of Himself with the last of His seven words from the Cross, "Father, into Thy hands I commend My Spirit" [Luke xxiii. 46], which are also words uttered by David in the spirit of prophecy in the sixth verse of the thirty-second Psalm.

It must have been shortly after this that the body of our Blessed Lord was taken down from the cross, for the Sabbath began at six o'clock in the evening, and that Sabbath being "an high day," the Jews entreated Pilate that it might be removed from the Cross (to be cast into the pit where the bodies of malefactors were thrown) before the legal beginning of the festival. Thus on the eve of the Sabbath, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus fulfilled, in His Body and Soul, the words of the Compline Psalm, "I will lay Me down in peace, and take My rest: for it is Thou, Lord, only that makes Me to dwell in safety."

With this Passion of our dear Lord in view, it has ever been the object of the Church to make the devotions of Good Friday such as should help Christians to realize the magnitude of the Sacrifice that He offered, of the sins by which it was made necessary, and of the Mercy which moved Him to offer it. "On the Paschal Day," writes Tertullian [de Orat. xviii.], "the strict observance of the fast is general, and as it were public," not restricted to those who professed to lead a life of closer devotion than others; works of charity were permitted, even to the extent of the rich ploughing the land of the poor, but no other labour was engaged in on this holy day. In all Churches the Passion of our Lord, as narrated in the Gospels, has ever formed the central subject of the day's meditation and teaching, while psalm and prophecy have been gathered around it in saddened and penitent tones, the more perfectly to represent before God and man the events of this central Day of the world's history. In the ancient services of the Day one was conspicuous, in which the Clergy and people shewed their veneration for the atoning work of Christ by ceremonies which acquired the popular name of "creeping to the Cross;" in which the image of the Cross was placed in the front of the altar, that they might more thoroughly realize the spirit of penitents "before whose eyes Jesus Christ hath been evidently set forth, crucified among them" [Gal. iii. 1], while they gave Him the lowliest adoration of their bodies. During this ceremony of prostration before the Cross, the Reproaches, followed by the hymns, "Sing, my tongue, the glorious battle," and "The Royal Banners forward go," were sung to their well-known strains. The "Reproaches" are a striking expansion of Micah iii. 3, 4, in which the loving-kindness of the Lord is contrasted with the ingratitude of those whom He came to save, carrying the idea through each step of the Passion.

The Living Church.

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Rev. C. W. LEFFINGWELL, D. D. Editor.

MANY vague and misleading rumors have been freely circulated by some of our contemporaries concerning certain negotiations between our respected friends, the proprietors of *The Churchman*, and ourselves. This matter has been already referred to in this column, and an emphatic denial given to the statement that any change had been made or was in contemplation regarding the ownership, location or editorial control of *THE LIVING CHURCH*. Without conceding any right to other papers to inquire into our private business arrangements, we will now state that the negotiations mentioned have been broken off, and that the proprietors of *The Churchman* have not any control over, or connection with, *THE LIVING CHURCH*. This journal is, and will remain, absolutely and entirely as in the past under our editorial and business management, and ours only.

C. W. LEFFINGWELL,
A. P. SEYMOUR.

BEGINNING with next issue, *THE LIVING CHURCH* will be a sixteen page paper. The pages will, of course, be smaller than the present size, but the sheet will be somewhat larger. The change will, we think, be generally approved.

THE truth cannot be more than either a half-truth or no real truth at all, to the man who has no liking for it. Hence when there is no such affinity in the reader or hearer, the effective presentation of the truth is a matter of difficulty. It will either not be understood, or it will be misunderstood, if it is not even perversely distorted.

THE tendency of human advance in any legitimate line of growth or improvement, is upward, until, from success and self-satisfaction, individuals and societies become inflated, self-indulgent and (luxurious in) the use of the things attained, the progress achieved; after which the drift is only downward to the gradual debasement of the best fruits of that progress.

THE Church, in Lent, calls men to repentance. That is the burden of the Ash-Wednesday Collect. But no one will repent, except under the proper conditions. Those conditions are nothing less than a clear, positive and pressing conviction on the part of the sinful man, that sin is an inexcusable wrong; that he who sins is verily guilty before God; and that God, for all this guiltiness, is graciously disposed to forgive the sins of those who are penitent. But how shall they be brought to this necessary conviction? Certainly not by prophesying smooth things, or by playing with pointless generalities in the pulpit. It can only be effected by a plain preaching of the Word, which disturbs the conscience, arouses the mind to sober reflection, and through the consequent fasting and prayer, secures for the world-clouded soul, the special illumination of the Spirit, bringing to light in it the deep things of God.

For the success of Lent, as a season of spiritual recovery, invigoration and growth, the agencies are three-fold. The

priest is responsible for his part. Fidelity to the truth is required of him. The hearer is held not only under the divine law of duty, but also under the law of the soul's salvation, to hear and receive the Word with meek heart and due reverence. He does well also to keep in mind the solemn fact, that though the minister on the one hand, and the Spirit on the other, may be striving to bring him to repentance and newness of life, he may defeat both and destroy himself. As for the blessed work of the Divine Spirit, there is no ground to fear that it will be withheld, but only that its abundance may serve to enhance the sinner's folly in refusing to turn from his evil ways.

"I SHOW YOU A MYSTERY."

We live and move and have our being in mystery. Birth, growth, thought, action, death—all are mysteries. The unseen reality, the essence of all, is a mystery.

If there is anything that we understand it is matter. The "sure and firm-set earth," with its ponderable elements, its familiar forms, its recurring phases, is an ever present reality in our experience. We handle material elements, work with them, play with them, walk upon them, but we really know nothing about their essential nature. We study their qualities, classify their phenomena, formulate a "science," and complacently contemplate our knowledge of them as though it were a complete mastery. But what is matter? All the philosophers from Thales to Herbert Spencer cannot tell us. It is an impenetrable mystery.

The mechanical forces that act upon matter, are no less mysterious. We do not see force, do not handle it; there is no instrument devised by human ingenuity that can detect the causation by which the antecedent produces the consequent. Yet we know that it is there. Our very idea of force is a mystery. How do we come by it? What proof have we that what we call "effects" are really brought about by efficient causes? Yet we have the intuition of the reality of cause, as irresistible as our conviction of the reality of matter. What is this all-pervading energy that moves the planet and moulds the crystal? It is a mystery. It is not, conceivably, the product of matter. It has none of the properties of matter. It is another, a greater, mystery.

Differing from matter, differing from force, is the mystery of LIFE. Spontaneity belongs not to matter, is not evolved from matter or force. In all the range of human experience, even the lowest forms of life have not been found to be derived from matter and force. Life then is another mystery, more baffling and astounding than all that preceded it. To it the mysteries of matter and force perpetually minister. It dominates all antecedent mysteries and uses them for itself. We know it by its effects, measure it by its movements, but in no other way can we even detect its existence. Life is forever hidden, mysterious, inscrutable.

Above matter and force and the lowest phase of spontaneity, is the mystery of sentient life. Animal life is not a product of plant life. In all experience the former has never been developed from the latter. Sentience is a new and a profounder mystery. All antecedent mysteries, matter, force, vitality, combine to serve the sentient life of the animal. It is a new revelation of mystery, an aggregation of mystery, surpassing all.

But it is not the culmination of mystery. There is, in the universe of God's creation, a mystery transcending this, the mystery of the human soul. It is related to the mystery of matter, of force, of spontaneity, of sentience, and it is superior to all. It uses all for itself, recognizes all as objects of study and use, rises above all in its philosophy of what is beneath and what is above itself. It has consciousness and conscience, knows itself and what is due to itself. It is not an evolution from anything below itself. It is a new creation, a mystery that comprehends, though it cannot explain all other mysteries. The greatest mystery of this world is MAN. In this microcosm all mysteries of this world are comprised. We stand amazed, awe-

struck, at the manifold mystery of our own being.

If in the presence of this great mystery of the soul we stand in awe, what shall be our emotions in the contemplation of the mystery of God? Shall we say that there is no such mystery because we cannot by searching find it out? Then we must say that there is no mystery of matter or life. These are known to us only by their phenomena, by their effects. But the reality of their existence we can no more doubt than we can doubt the reality of our own being. Even so the all-comprehending mystery of the omnipresent Power and Love, of the Infinite Personality—Who is Cause of all causes, Origin of all life, of all finite potencies and personalities is apprehended by the spiritual intuitions of man with a conviction so profound that he could as easily assume that there is no God. The magnitude of the mystery does not affect the reasonableness of its acceptance. If man must admit that he is moving amid an ocean of mystery below, what reason has he to doubt that he is overshadowed by a measureless mystery above?

Standing with uncovered head in the presence of this infinite and awful mystery of God, on the lofty heights of spiritual attainment to which a reverent contemplation of the lower mysteries of our being have led us, we may contemplate a mystery which transcends all others, which overwhelms us with wonder and gratitude. It is the mystery of the Cross. It is the mystery of redeeming love, cradled in the manger of Bethlehem and crucified on Calvary. "The riches of the glory of this mystery" who can estimate? The intellect of man falters and fails before the sublime spectacle of the Son of God dying for the sins of the world, but the great heart of humanity responds to the love of God revealed on Calvary, accepts the mystery of Christ Crucified, and bows in thankful adoration and penitent submission at the foot of the Cross. The Atonement is a reality in the experience of millions of human souls; conquering rebellious pride, convicting of sin, awakening hope, quickening spiritual aspirations, compelling surrender of self, and calling back to life the despairing energies of dying men. From the mystery of the Cross have radiated the influences that have renewed the physical, intellectual, social, moral, and political world. There was darkness over all the land when the completion of the great mystery was announced, but on the Resurrection morn God said, "Let there be light," and when the stone was rolled away the light of God dawned upon a darkened world, nevermore to fail. "Behold, I show you a mystery." It is the mystery of everlasting life revealed in the Cross.

LAY READERS.

"A Lay Reader" asks for information upon the office and duties in which he finds himself engaged, "as to what he may do and what he may not do in a parish, in the absence of a clergyman." Some bishops give explicit instructions to lay readers, by printed circular, and it would perhaps be well if this custom were universal. This office must often be undertaken by those who have no time or means to acquaint themselves with its duties and limitations, and as their services are most often required where there is no clergyman to direct and instruct, some uncertainty and some irregularity is likely to result. The Bishop of Long Island has recently set forth an Office for Admitting Lay Helpers, which it seems to us would serve a good purpose in every diocese, in giving emphasis and solemnity to the bishop's commission of special duty and responsibility to laymen who are minded to engage in Church work beyond the ordinary duties of membership. If this were followed by printed instructions, our lay work would be more systematically conducted, with the assurance of satisfaction and sympathy at headquarters. In the absence of such particular instructions, we can only advise lay readers to govern themselves by the provisions of Canon 9, Title I. of the General Canons, the provisions of which we here briefly summarize:

1. The lay reader must be a communicant and have a written license

from the bishop, but such a license may not be granted to conduct services for a congregation without a minister, which is able and has had reasonable opportunity to secure one. Where a rector is in charge his request and recommendation must be secured. The license must be for a definite time renewable by endorsement of the bishop.

2. Every lay reader is subject to the minister in charge of the parish or congregation as to the conduct of services and as to the sermons he shall read; or where there is no minister in charge, to the bishop.

3. He shall not use the Absolution, nor Benediction (in any dictative form, of course), nor the offices of the Church, except those for burial and visitation, and in these omitting Absolution and Benediction. This should be taken to exclude the "ante-Communion."

4. He shall not deliver sermons of his own composition. This provision is, however, nullified by the permission to deliver addresses, instructions, and exhortations in vacant parishes and missions, if he be specially licensed thereto by the bishop.

5. He shall not assume the dress appropriate to clergymen ministering in the congregation. It is now generally conceded that the stole is the distinguishing mark of the clergyman, and that there is no impropriety in the reader's assuming the surplice which is worn by choir-boys. Most bishops prefer to have their lay-readers clothed in white linen while conducting the services of the Church.

The loyal and intelligent work of lay-readers is greatly needed, in many places, and it is to be hoped that a larger number may offer themselves for this service.

BRIEF MENTION.

Carlyle says of his friend Sterling that during his brief career as a clergyman he was ever striving with all his might "not to be a moonshine shadow of the first Paul." How many Christians are content to be moonshine shadows instead of bright reflections and brilliant reproductions of the saints of early days!

A correspondent of *The Evening Post* has this bit of pleasantry about the controversy over vows. He says: "Last night, after I had read aloud the trenchant letter of Bishop Potter, my wife spoke up: 'How you men complicate matters! That part of the vow which refers to celibacy was altogether superfluous, not to say gratuitous. Any young man conscientiously wedded to poverty is in no danger from our sex, even in leap-year.' I transmit this in the interest of peace."—How true to-day are Archbishop Whately's words: "Men say they are searching for truth in Scripture, when they are really only searching for their own views."—The Duchess of Albany has an ingenious way of disposing of Christmas cards which have served their purpose, by converting them into permanent decoration for the Nottingham Hospital.—*The Interior* closes an eloquent tribute to the character and career of General Gordon, in these words: "What brave hearts sleep in Africa! What grand lives have been sacrificed to her discovery and redemption! And what names of her martyrs that dark land can plead when she stretches forth her hands unto God!"—Mr. James Anthony Froude lately said to a friend: "I have grown tired of the chatter which my last volumes on Carlyle have brought forth, and I thought that, in six months, at any rate, the world would forget the existence of so unlucky a person as the biographer of Carlyle. So I am going to sail around the world, and when I get back I hope to be let severely alone."—The Rev. John Newton said: "Choosing a text is, in me, like a contested election. When I have got a text, I try if it will bite. If not, I throw it away for another."—There is an able and suggestive paper by Principal Fairbairn, in the February *Contemporary*, which asserts that no Church has begotten so much doubt and disbelief as the Church of Rome. "It is but natural," says the Principal, "that the Church which most taxes faith, should most provoke unbelief, but it ought not to follow that the claims that

most challenge criticism are claims that can as little recognize as bear the criticism they challenge."—Canon Tristram gives to the world the results of his travels and investigations on the Fauna and Flora of Palestine: 113 entries under the head mammalia, 348 under aves, 213 under mollusca, etc. This is sufficient to show the scale on which this valuable work is executed.—Over a hundred and fifty thousand dollars were added to the funds of Amherst College last year. The same amount has recently been given or subscribed to the Yale Divinity School. Some of our own institutions have made progress, notably in Chicago and New York, but there is room for more all along the line.—Mr. George Augustus Sala, says a contemporary, made \$2,500 out of his large red nose. A libeler, misled by its appearance, accused Mr. Sala of being a hard drinker. He is an abstemious man, and the truth is that the nose acquired its color and prominence by a surgical operation in Mr. Sala's youth. The court awarded the journalist the sum named as damages, and he went off to France and had a fine trip with the money.—"Yes, brethren," said the parson, who was preaching the funeral sermon, "our deceased brother was cut down in a single night—torn from the arms of his loving wife, who is thus left a desolate widow at the early age of twenty-four years."

"Twenty-two, if you please," sobbed the widow, in the front pew, emerging from her handkerchief in an instant.—Dr. Farrar says, in a recent article, that Dr. Pusey's "What is of Faith as to Everlasting Punishment," was the only answer to his book that seemed to him worthy of a moment's notice.—Young Prince Edward (son of the Prince of Wales) is said to be determined to walk if he can, in the ways of his grandfather. His inclination is to be a sort of Broad Church philanthropist, and he is already seeking to model his life on that ideal.—*Punch* has the following about an orthodox horse: *Bishop*—(about to buy a horse). "Doesn't shy! eh, Mr. Perkins." *Horse-dealer*—"Shy? never! Stop, my Lord, I must be honest with you; I did know him to shy once, but that was at a salvationist army. Nassin! hv!" (*Bishop buys horse at*

husband of Baroness Coutts, was once an under-graduate of St. Stephen's College, Annandale, N. Y. He remembers the college yearly with a prize of fifty dollars in books.

LETTERS TO THE EDITOR.

WEEKLY EUCHARIST.

To the Editor of *The Living Church*:
In the early summer of 1844, I was, with my wife, passing through Ohio "en route" to New York, and, late Saturday, found a quiet resting place for the Sunday at Ash-tabula.

In the morning I procured at the hotel a suitable carriage, and drove a mile or two into the country to a suburban church and was gratified and edified by the service and the congregation. The church was full of plain farming people, neatly and simply clad, in work day apparel. The minister was a large, very fat man, who wore a surplice only. The entire congregation remained to receive the Holy Communion, which was given them every Sunday.

The rector sat in an armchair in the chancel, having no use for the pulpit, and delivered "extempore," a most Catholic and paternal address, to his spiritual children, who came in crowds to participate, until the whole had received.

All this astonished me in Ohio! as I knew the Bishop's antipathy to the surplice, and aversion to frequent Communion.

Dr. Muhlenburg was at this time and for some years later, the head of the college at Flushing, L. I., and so does not ante-date "Father Hall" in the weekly Celebration of the Holy Eucharist.

F. W. BOYD, D.D.

Waukesha, Wis., March 3, 1885.

"THE CONTINUITY OF CHRISTIAN THOUGHT."

To the Editor of *The Living Church*:
The recent publication of a work under the above title, from the pen of the Rev. Dr. Allen, of Massachusetts, prompts me to make a comment and an inquiry. It is claimed on the part of "Broad Churchmen" that this book deduces their principles from the teaching of the Greek Fathers, showing from them, with the assistance of one Schleiermacher, that the Sacramental system and the doctrine of Apostolic Succession are not primitive, and that the authority of the clergy comes from the people; with many other propositions of a similar character.

The refutation of these dangerous novelties must be left to theologians who have

access to the Fathers in the original. In the meanwhile, no one who is familiar with the Greek Liturgies can reasonably suppose that any Greek Father ever intended to deny the Sacramental system of the Church, when it was not questioned even by the Nestorians and the older Arians.

But Dr. Allen is described as Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge. As that school is not one of our "General Institutions," can you exactly explain its status and responsibility? And as Schleiermacher is particularly invoked, can you tell us who Schleiermacher is, and what his belief is? Because, if the Greek Fathers are first distilled into a Lutheran or Zwinglian receptacle, and then drained through a Harvard filter, we may expect startling results.

RICHARD H. THORNTON.
Portland, Oregon, March 2, 1885.

LONG INCUMBENCIES.

To the Editor of The Living Church:
In your number for this week is the letter of a correspondent, concerning long incumbencies in the rectorship of a parish, and some instances are given of terms of duty, extending thus to fifty-two years. The Rev. Richard Mansfield, D.D., however, was rector of the church in Derby, Conn., for the space of seventy-two years, dying in 1820, at the age of ninety-six. (Sprague's Annals, Vol. v., p. 131.) C. F. ROBERTSON,
Bishop of Missouri.
St. Louis, February 27, 1885.

THE OTHER SIDE OF THE QUESTION.

To the Editor of The Living Church:
A layman, in commenting, in a late issue of THE LIVING CHURCH, on vows of "celibacy, poverty and obedience," inveighs against the marriage of young clergymen. The article would have more weight with young clergymen if it were written by one of their number, for they only know intimately the hidden life and early experiences of a clergyman.

Previous to graduation from the seminary, ten years of incessant study are generally necessary to fit the student for the ministry, viz: three in the preparatory course, four in acquiring a liberal education, and three in the theological seminary. During these years, isolated from home influences, the student leads a kind of monastic life. He may be interrupted by pecuniary embarrassment, or loss of health. He may have given up brilliant prospects in life, to accept one of hardship and self-denial; and, while others are building up their fortunes, he is expending his own. He may find age creeping upon him unawares. Yet withal, if within five years after graduation, he marries, his devotion and obedience to the Great Head of the Church are questioned. Now is the work of a single clergyman all?

"He was five and twenty when he first came to astonish the parishioners. Never were so many young ladies seen in our parish church on Sunday before. Innumerable were the calls made by prudent mammas, and innumerable the invitations with which he was assailed," until the more staid are "sickened and enraged to see silly women blown about by every wind, falling in love with the preacher instead of his sermon, and with his sermon instead of the Bible." What is the remedy? The apostle Paul, in his letter to the young evangelist Timothy, tells us, "Let the deacons be the husbands of one wife." The parish of the writer is somewhat similar to that of our Michigan correspondent—larger than the state of Connecticut, with many growing towns, and with but one clergyman of the Church. His predecessor, an unmarried deacon, after a ministry of four months, accomplished but little, and left the country. The present incumbent, a deacon when entering upon this his first charge some three years ago, attributes in great part whatever success he may have had to the co-operation of the companion and help-meet of those years. The marriage state, however, is one not to be entered into unadvisedly; for great is the responsibility of selecting a wife who shall adorn and honor the peculiar position of her husband and pastor. H.
San Luis Valley, Colo., February, 1885.

"THE HIGHER CRITICISM."

To the Editor of The Living Church:
Though we say nothing of the merits or demerits of Mr. Newton's views, one thing should not be forgotten, namely, that he uses language as the rest of the world does not use it. So do all the writers of the "Broad Church" or Christian rationalistic school. They have a habit of digging down below the surface of words and unearthing meanings that no one would suspect them of. They do the same with dogmas and theological propositions, and formularies. It might be impossible to determine whether they are right and the rest of the world wrong, whether they are profound and the majority superficial. But beyond doubt they have this quasi-Swedenborgian habit of giving language an inner meaning which has never yet been revealed to those who are non-elect to the glories of the higher criticism. It is the habit of which Froude speaks when he describes the mental performances of Maurice, who, he says, (though I quote only from memory) will convert "white into black, and black into white," and show that "black is whiter than white, and white is blacker than black," &c., &c.

And this suggests two reflections: first, that no one who has not followed such writers through a large part of their reasoning can possibly understand them; and second, that a large amount of charity in interpreting them should be exercised. Mr. Newton, for example, makes certain statements. They seem to those of the purely orthodox turn of mind, to those who think after the commonplace methods, not only irreverent and rationalistic, but really monstrous. But Mr. Newton has no such meaning. If you would understand him you must put yourself in his place, think after his fashion, follow him in all the subterranean travels of his mind. When that is once done the charity will come of itself. There will be discovered a much larger common standing ground. And there is much of propriety in such methods. We all know that the same words convey different ideas to different minds. We know besides, that language which means a given thing to one generation will mean quite another to the succeeding generation; that what is coarse or forcible at one time will be delicate or at least mild at another. And there is wisdom in going into the history of ideas rather than of forms; in tracing through the long course of the centuries, thoughts that have become hidden in the mask of dogmas, and lost in the wayward drifts of speech.

In reality this must be the ground of tolerance, not that we should look quietly upon flat heresy, but that we should allow for variety of expression, and give credit for orthodox meaning, even where it does not appear in stereotype.

FRANK HALLAM.

THE IRVINGITE VIEW OF DEATH.

To the Editor of The Living Church:
I beg leave to correct an erroneous statement in your issue of March 14th, of the views of the Catholic Apostolic Church regarding death. We do not look for any exemption from death till the coming of the Lord to raise the dead and change the living saints. W. W. ANDREWS,
Wethersfield, Conn.

None never knew such pain before,
Such infinite affliction,
None never felt a grief like His
In that dread Crucifixion.
For us He bears those bitter throes,
For us those agonizing woes,
In oft-renewed affliction.

—Latin Hymn.

PERSONAL MENTION.

The address of the Rev. John W. H. Weibel is Mora via, Cayuga Co., New York.
The Rev. F. S. Jewell, Ph. D., has resigned the rectorship of St. Mark's church, Evanston, Ill., to take effect at the festival of the Ascension.
The Rev. E. C. Johnson has recently entered upon missionary work in Umattila county, Oregon, and should be addressed at Weston, Oregon.
The Rev. L. H. Lightship has become rector of Trinity church, Woodbridge, N. J.
The Rev. R. M. Edwards of Detroit, a priest of the diocese of Fredericton, has accepted the rectorship of St. James's church, Cleveland, Ohio.
The Rev. C. D. Flieger having accepted the rectorship of St. Luke's church, Cleveland, Tenn., should be addressed accordingly.
The Rev. Frank E. Evans having accepted a call to the church of the Holy Cross in North Texas, his address is therefore changed from Bayou Sara, Louisiana, to Paris, Texas.
The Rev. S. Gregory Lines, after an absence of eight months, has returned from England. His address for two weeks will be Binghamton, New York; after that, Riverside, San Bernardino Co., California.

TO CORRESPONDENTS.

No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged unless some time may elapse before their appearance. The editor, cannot, as a rule, reply privately to letters asking for information.
C. R. B.—Another account was already in type when yours reached us. We shall be glad to hear from you at any time.
AMERICAN CATHOLIC.—(1) The symbolism you mention has very ancient authority. (2) The English Prayer Book enjoins the use of "such ornaments of the Church, and of the ministers thereof, as were in this Church in the second year of the reign of King Edward the Sixth." This is the celebrated "Ornaments Rubric," as to the real meaning whereof, many contradictory opinions are held. (3) You will find a full list of Bishop Cox's writings, corrected by himself, in THE LIVING CHURCH ANNUAL FOR 1885, page 103. (4) We do not know.

OBITUARY.

ODELL.—Entered into rest from Needham, Mass., February, 1885. Hannah E. Odell, sister of Rev. Daniel I. Odell.
HOWLAND.—Entered into rest from East Providence, R. I., March 13, 1885. Rosaline Howland, widow of Henry R. Howland.
ROLLIT.—At her father's residence, Minneapolis, Minn., U. S., on the 9th inst., Charlotte Adelaide, fifth daughter of the Rev. Charles Rollit, and sister of the Rev. John Rollit, R. D., of Grenville, Que., Canada.
SHAW.—Entered into rest at Providence, R. I., on the 17th of March, the Rev. Samuel Brenton Shaw, D. D., in his 88th year. May perpetual light shine upon him.

APPEALS.

The building of All Saints' Cathedral, Albany, will be continued in the spring, and the contract includes the memorial pillars—\$250 yet are needed to complete the "Bishop Doane Memorial Pillars." The undersigned renews the appeal to the graduates and former pupils of St. Mary's Hall, Burlington, to send the amount needed for her without delay. Mrs. Maria L. Reed, 71 Bartlett St., Boston, Mass.
MCKEEPORT, PA., February 27, 1885.
In making this appeal to you, I am aware of the fact that you have your own parish to help and sustain, yet I believe, if you will read and consider our position in McKeesport, your heart will enlarge, and your liberality prompt you to help us as far as you can. McKeesport has a population of 15,000 people. Ten years ago a frame church was built, costing \$2,500. The seating capacity is 240. The good people who love the Church dearly, have struggled along for ten years with only half the time and services of a clergyman. Since last October a clergyman has given his whole time and service to them. As a result the congregations are too large for the building, and it is absolutely necessary that a new and larger church be built at once. We have in McKeesport at least 600 "church people." Many of these are from England who find employment in the National Tube Works. They are good, honest and worthy people, who are securing their own homes and are settling here to remain. Not having had a larger church and a minister giving his full time to the work, many of the Church people coming to McKeesport have wandered into the Presbyterian, Baptist and Methodist churches, and some have become negligent and attend no services at all. Every avenue to success is open now. Our Church has become popular among the people. Our own people are united and determined to succeed. But we must have a larger church building and cannot raise sufficient means among our people to begin it. At least we expect an offering of \$1,000 from the members. This sum is quite sure, yet we need more. Therefore this appeal is made to you and to all Church people to come and help us in our endeavor to build a church unto God. Will you not try to give us one dollar and if you can, a little more? Whatever you may give will be entered upon the books and published in our parish paper, a copy of which will be

sent to you. We will need \$10,000 in all. We have a property now worth \$7,000, including present church and lot. All contributions should be sent to the Rev. H. Greenfield Schorr, rector of St. Stephen's church, McKeesport, Pennsylvania, box 154.

PITTSBURGH, February 24, 1885.
I cheerfully endorse the foregoing appeal, being confident of the loyalty and earnestness and devotion of the minister and people of St. Stephen's church. May God send them prosperously in this, their undertaking. CORLAND WHITEHEAD, Bishop of Pittsburgh.

SEABURY DIVINITY SCHOOL.
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The corrected Parochial and Clergy List, will be issued immediately after Easter. All clerical changes since February 1st should be reported at once. Changes previous to that date have been reported. The Supplement will be mailed to each pastor on receipt of the list. Send changes and orders to THE YOUNG CHURCHMAN CO., Milwaukee, Wis., publishers of The Living Church Annual.

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The Florida Improvement and Colonization Society invites correspondence from sensible people who contemplate making permanent or winter homes, and is prepared to offer superior facilities for an examination of its advantages at the least possible expenditure of time and money. There is no longer any doubt as to the entire adaptability and healthfulness of the high rolling lands of Florida. The success of those groups of Northerners who have sought a residence within its borders being emphatic confirmation of its safety and wisdom. We own and offer for sale in quantities to suit buyers, 200,000 acres of selected lands of superior quality in the counties of Alachua, Baker, Bradford, Clay, Duval and Lafayette. A glance at the map will show this group of counties to possess superior advantages of accessibility to markets and competing transportation lines. They are coted with enterprising, growing Northern communities. MacCleary and Glen St. Mary (in Baker Co.) are one hour from Jacksonville on the principal railroad in the State. The lands for miles on each side are high-rolling and wholly free from any stagnant water. There is no malaria and no more annoying insects than anywhere North. The towns are all entirely healthy and from the North. Each supports good schools and churches, but no saloons; the society is exceptionally good. To this class of people we will sell lots for \$25 to \$100 dependent on location and size, to those who will within one year make some improvement. None of our property is entangled with Spanish grants to invite litigation. We have complete abstracts of title, give ample warranty deeds, and offer every possible guarantee of good faith. To settlers, will sell on long time or equitable non-forfeitable contracts (specimen sent on application). Will clear up land, plant with peaches, pears, oranges, quince, grapes, etc., of any staple of the country, and cultivate for a term of years for non-residents on reasonable terms. Will build cottages to order, receiving payable-in-advance tickets in Florida (not in Florida) address the nearest agent of the Society, or write direct to the Land Commissioner, P. O. Box 402, Jacksonville, Florida.

BOOK NOTICES.

THE PRECIOUS PROMISES; Or Light from Beyond. By Cunningham Geikie, D.D. New edition. New York: James Pott & Co. Pp. 294.

Thirty-one short meditations well fitted for readings for a month in Lent, or devotional study at any time. It is written in the clear, concise style that gives value to all of Geikie's writings.

THE STORY OF THE RESURRECTION OF CHRIST TOLD ONCE MORE. With Remarks upon the Character of Christ and the Historical Claims of the Four Gospels. By William H. Furness, D.D. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. Pp. 151. Price, \$1.

The author's aim in the paper on the Resurrection is to prove that the angel reported as seen at the tomb was none other than the risen Lord Himself. He makes some ingenious and some rather fanciful points. In his remarks upon Christ and the Gospels, in the succeeding papers, he denies the Divinity of Christ and argues against all supernatural religion; says Christ never pretended to any preternatural gift, and differed from other men only in degree, not in kind.

MY LADY POKAHONTAS. A True Relation of Virginia. Writ by Annas Todkill, Puritan and Pilgrim. With Notes by John Estlin Cooke. Boston: Houghton, Mifflin & Co. 1885. Pp. 190. Price, \$1.25.

A most interesting, unique, and attractive little book, purporting to be written by a trusty adherent of Capt. John Smith. The narrative is very neatly done, quaint in diction, and pathetic in its description of the love romance of Capt. Smith and Lady Pokahontas.

AMERICAN MEN OF LETTERS. Edgar Allan Poe. By George E. Woodbury. Boston: Houghton, Mifflin & Co. Pp. 350. Price \$1.25.

Mr. Woodbury has aimed to give an unbiased judgment of Poe's life and writings. He has set aside his own opinions and proves his statements from Poe's own words. Viewed from different standpoints the estimates of his character are greatly at variance. To his friends he was charming, to those who differed from him, antagonistic. He possessed attractive and repellent qualities which made for him as many enemies as friends. Mr. Woodbury has done full justice to his genius and the service which American literature owes to him. He thus sums up his estimate of his character: "On the roll of our literature Poe's name is inscribed with the few foremost, and in the world at large his genius is established as valid among all men. Much as he derived nurture from other sources, he was the son of Coleridge by the weird touch in his imagination, by the principles of his analytic criticism, and the speculative bent of his mind. *** In imagination as in action, his was an evil genius, and in its realms of reverie he dwelt alone. *** Solitary as he was, proud and selfish, how could he kindle his works with the vital interest of humanity? Other interests they have, but not the crowning excellence of the works of men. Thus evermore remote from mankind, ran the currents of his life and genius, interminably commingling, until their twin streams, glassing at last the desolation they had so often prophetically imaged, choked and stagnant in mid-way of their course, sank into waste. The pitiful justice of Poe's fate, the dark immortality of his fame, were accomplished."

OUR BODIES, OR HOW WE LIVE. An Elementary Text-Book of Physiology and Hygiene. By Albert F. Blaisdell, M. D. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, 60 cents.

A brief, suggestive, and entertaining text-book, entirely new; written in a crisp and pointed style, from the stand-point of health and simple experiments. It contains a chapter of plain and homely hints on everyday matters of health; an entire chapter devoted to a systematic series of practical experiments, with full explanations, hints and helps; questions on the text; supplementary notes; review topics; blackboard exercises and diagrams; glossary; index; numerous illustrations.

PERSONAL TRAIT'S OF BRITISH AUTHORS. Edited by Edward T. Mason. With Portraits. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50 per volume.

Two volumes of this very interesting and valuable series have appeared. The aim of the editor is to describe and illustrate the personal characteristics of twenty-seven authors who have been chosen as fairly representative of their period. The work has been admirably performed, judging from these two volumes which will be welcomed in every library. The authors here described are Wordsworth, Coleridge, Lamb, Hazlitt, Leigh Hunt, Procter, Byron, Shelley, Moore, Rogers, Keats, Southey, and Landor. The books are very handsomely printed and bound.

FRANK'S Easter Cards are of course appropriate and beautiful; they are all essentially Christian, and deserve to have a very large sale.

EASTER CARDS and books appropriate for the season are already engaging the attention of publishers and purchasers.

Anson D. F. Randolph and Co., New York, issue a dainty tied pamphlet containing the poem "Sometime," by Mrs. May Riley Smith. Price 25 cents. The same publishers give us in similar style, "The Parting of the Clouds," a small, but good, collection of Easter poems. Price 40 cents.

Jansen, McClurg & Co., Chicago, give a pretty setting to the charming verses of Mrs. L. M. Laning Bayley, entitled "At the Foot of the Cross." It is an Easter Eve story, printed in two colors, parchment paper cover, gilt edges. Price 60 cents.

From E. P. Dutton & Co., we have a gem, unique in binding and illustration, "The

Unknown Way," by Bryant. Each page is an etching of verse and illustration. The paper is superb, printed on one side. Price 75 cents.

White, Stokes & Allen, New York, forward the first elaborate Easter Card, "Easter Bells," an original poem by H. H. (Helen Jackson), with colored designs of flowers by Susie B. Skelding; for sale by Jansen, McClurg & Co., Chicago. Price \$1.50.

The Magazine of Art sustains its usual high excellence, particularly in the letter press. The illustrations are sometimes marred by the worn plates from which the engravings are made, markedly so in The Madonna Ansidei. This picture of Raphael's is soon to be in the British Museum, the price to be paid is \$350,000.

MESSRS. ANSON D. F. RANDOLPH & Co., have as usual issued some very tasteful and beautiful little brochures for Easter.

G. P. PUTNAM'S SONS, in No. XXI. of Questions of the Day, publish "A Solution of the Mormon Problem," by John Codman. Price, 25 cents.

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

Packard's Shorthand Reporter and Amanuensis is a live monthly devoted to the Munson system of rapid writing, and edited with cleverness and enterprise. Experts as well as beginners will find it very valuable. Price, \$2 a year. Address S. S. Packard, 805 Broadway, New York.

The Altar Hymnal, Griffith, Farran & Co., West Corner, St. Paul's Churchyard, London, is a collection of hymns and introits for use at the Celebration of the Holy Eucharist. Price 50 cents.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

HINTS FOR HOUSEWIVES.

HAT-STANDS are now ornamented by a scarf of embroidered silk or satin thrown over the marble top.

WHITE lace bed-spreads, over silk or silesia of some delicate shade, with pillow-shams to match, are revived.

BUTTER-SCOTCH.—One cup of brown sugar, one half-cup of water, one teaspoonful of vinegar, piece of butter the size of a walnut. Boil about twenty minutes; flavor if desired.

TO CLEAN PAINT.—For handsome paint, the best method of cleaning is to have a quarter of a pound of fine whiting in a saucer. Dip in a small cloth and rub it on the paint as in rubbing silver. Then wash off with hot suds, and wipe with a dry cloth. Or, use borax in the water, which is the next best method, and sapolio rather than sand.

EVERYONE should look closely to the cellar, and not permit any decaying vegetable or other foul thing to remain there for an hour, as these are the causes of many a disease in the family. Fruit is not so liable to generate poisonous gas, causing disease, but vegetables ought to be stored in an outer cellar. But if put in the house-cellar, see that it is kept clean, well aired, and the sun admitted to it if possible.

POTATO fritters are very nice for supper, and are made in these proportions: three large potatoes and three eggs, two tablespoonful of cream; boil the potatoes and beat them until they are light; beat the eggs very light, and mix them with the potatoes, add salt to your taste, beat the cream in last, mold the potatoes into round balls, sift flour over them, and fry until brown in hot lard; drain them on a napkin before serving.

A PRETTY and not expensive cover for a library table can be made of a square of dark blue, green or maroon felt, large enough to hang over the edge five inches all around. Cut the edges into teeth two inches wide and three inches long, leaving the sides straight, and pointing them at the ends; work a daisy or star with gold-colored silk on the right side of every other scallop, then turn the cloth and work the same pattern on the wrong side of the alternate ones, pinking the edge with a single scallop pinking iron. Turn the reversed teeth upon the right side, fastening them down with the stitch known as crow's foot, done in gold or blue floss in each pinked scallop. Bind the other teeth with silk galloon and sew a chenille or worsted ball upon each.

To oxidize jewelry by an expeditious and durable process, add five grammes of sulphur of potash to a liter of hot water. As soon as the sulphuret is dissolved, dip the silver articles into the mixture; they will be sufficiently oxidized in the course of a few seconds. The mixture must be used as soon as possible, as it loses its oxidizing power by chemical action if left to stand any length of time. The silver articles should then be plunged into fresh water and thoroughly cleaned and dried, then brushed and polished with a wire brush and some pulverized graphite, which makes the color darker. If the articles are ornamented with gold figures, the brush used must be what is called a rouge brush. Silver vases and jewelry oxidized in this manner will prove very handsome and durable.—Chicago Evening Journal.

THE Sailor's Cap is a very pretty little adaptation of these well-known caps, and is suitable for children's wear, or even for young ladies at tennis. It is crocheted in Dorcas Berlin, or Dorcas Germantown, with a large ivory crochet hook.

Make a chain of eight stitches, join, and work ten stitches into the ring in long crochet, then proceed onward in rounds.

Second Round.—Two stitches into every stitch, putting the hook through both loops of the stitch.

Third Round.—Two stitches into every third.

The top consists of fourteen rounds, and requires to be increased with great care, so as to keep it perfectly flat.

After the fourteenth round there should be seventy-four stitches; do one round plain, and begin decreasing for four rounds until there are fifty-seven stitches; then three rounds of short crochet, one round of long crochet,

and two rounds of single crochet, which finish the band of the cap with fifty-seven stitches as you began it. A silk ball or pom-pom is placed in the centre of the crown.

WEIGHTS AND MEASURES.—As many families have no scales for weighing, a table of measures is given which can be used instead. Weighing is always best, but not always convenient. The cup used is the ordinary coffee or kitchen cup, holding half a pint. A set of tin measures, from a gill up to a quart, is very useful in all cooking operations.

One quart of sifted flour is one pound. One pint of granulated sugar is one pound. Two cups of butter packed are one pound. Ten eggs are one pound. Five cupfuls of sifted flour are one pound. A wine-glassful is half a gill. Eight even tablespoonful are a gill. Four even spoonful make a teaspoonful.

A saltspoonful is a good measure of salt for all custards, puddings, blancmanges, etc. One teaspoonful of soda to a quart of flour. Two teaspoonful of soda to one of cream of tartar. The teaspoonful given in all of these receipts is just rounded full, not heaped. Two heaping teaspoonful of baking powder to one quart of flour. One cup of sweet or sour milk as wetting for one quart of flour.

OFFENSIVE breath vanishes with the use of Dr. Sage's Catarrh Remedy. Purify your blood, tone up the system and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

The phenomenal call for Johnston's Fluid Beef shows no sign of abatement. Every family uses it—nutritious, delicious, and invigorating; it is both a luxury, and a necessity in the household.

AYER'S Cherry Pectoral possesses for reaching and powerful healing qualities which its persistent use will demonstrate in any case of colds, coughs, throat and lung troubles, while its soothing and restorative effects, are realized at once.

That Tired Feeling

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

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

Strengthen the System

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

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. W. THOMPSON, Register of Deeds, Lowell, Mass.

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

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To Consumptives.—Many have been happy to give their testimony in favor of the use of "Wilbor's Pure Cod-Liver Oil and Lime." Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP. AMAZINGLY EFFECTIVE, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

MALARIA AND CHILLS AND FEVER CURED BY THE Quaker Chill-Cake!

It will quickly and absolutely cure Malaria and Chills and Fever. It is in the form of a cake, to be eaten just as if it were a cake for refreshment. Contains no quinine, arsenic or harmful drugs. No disagreeable, and perfectly safe.

No special requirements regarding diet or former treatment, and no inconvenience experienced while taking Quaker Chill-Cake is a positive, rapid, and permanent cure. Cases where all other remedies have failed. It is pronounced by those who have used it, the quickest and most efficacious remedy ever known.

The price of the Quaker Chill-Cake is one dollar, and will be sent by mail to any part of the U. S. on receipt of the money.

Further information, circular, and testimony free. Address, GROFF & CO., 1622 Chestnut Street, Philadelphia, Pa.

BUY NORTHERN CROWN SEEDS. Catalog Free. J. A. SELLER, Seed Sower, La Crosse, Wis.



DR. PEIRO has devoted 25 years to the special treatment of Catarrh, Throat, Lung Diseases, founder of the Am. Oxygen Co., for the production of that wonderful remedy, used by Inhalation, so widely known as the OXYGEN TREATMENT. For the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous Prostration, etc. Send stamp for the "Manual," an interesting book of 120 pages. Four Colored Plates. Address DR. PEIRO, 85 Madison St., Chicago, Ill.

The J. B. Watkins Land Mortgage Co., Successor to J. B. WATKINS & CO. INCORPORATED IN 1883. Capital, \$750,000. FARM MORTGAGES. Interest 7% Guaranteed. Payments of Interest Bonds by half-yearly. Prompt as Government Coupons payable at National Bank of Commerce in New York. 10 Years Business Report. The number of mortgages negotiated from May 1874, to May 1884; 8,762. Aggregate amount, \$5,580,850. Total amount of interest earned and paid on the day it matured, \$1,773,800. Number of mortgages matured, 2,091. Aggregate amount, \$1,048,500. Total amount of interest and principal paid at maturity, \$2,822,100. Number of investors in these mortgages 1473; some of them have had 14 years experience with us; each one can testify that all our representations have been fulfilled to the letter. You may not see this advertisement again; therefore, cut it out and send now for information, forms, and testimonials, and have them when needed. Address, J. B. WATKINS L. M. CO., LAWRENCE, KANSAS. Or HENRY DICKINSON, New York Manager, 243 Broadway.

Improved Rubber Target Guns! The latest and best. An entirely new principle. For target practice and hunting. Shoots arrows or bullets. Shoots almost as straight as a rifle. Loads from muzzle. Entire length, 30 inches. Its power and accuracy are surprising. Makes no report and does not alarm the game. Has no recoil. Will carry 100 feet. Thousands of them are in use and never fail to give satisfaction. With every gun is included, five Metallic Pointed Arrows, Two Targets and Globe Sight. Price of gun one dollar (sent to any part of the United States for 25 cents extra). Clubs supplied with guns at a low rate. This is a most excellent target gun, for either amusement or service, and is a cross-bow. The Hon. Maurice Thompson, author of the delightful book, "The Withers of Archery," writes: "I bought one of your target guns and found it to be far superior to any that I have ever tried. I killed a hawk with it at twenty yards, and have shot other small game." Besides the above, hundreds of letters have come from young men and boys in all sections of the country, describing their good success in shooting pigeons, squirrels, gophers, etc., with this gun. This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago.

DOMINOES ABSOLUTELY GIVEN AWAY. Any reader of this issue of THE LIVING CHURCH that will get three parties to join with them in ordering each a set of our improved Noiseless Dominoes and receiving 30 cents, will get their own set free; four sets sent post paid for 30 cents. We want a boy or girl in every school in the UNITED STATES to act as agent. Every scholar is bound to have a set, as they will be all the rage this fall and winter. They sell for 10 cents per set. We will furnish them to any one wishing to act as our agent, post paid, at the low rate of 75 cents per doz. sets. We will take postage stamps in payment if desired. From 3 doz to 12 doz. sets can be sold in any school.

HOW TO DO IT: Order a doz. sets; take one set to the school with you, and at recess get three of your best friends to join with you in a game and then tell them you are the agent, and can supply them each a set for 10 cents a piece. Once started, every child will order. Many teachers are acting as agents. We are manufacturing them in large quantities, which enables us to furnish them at such a low price, and we can fill all orders inside of 48 hours after remittance is received. A single set will be sent post paid, to any address on receipt of 10 cents in postage stamps. Address Prairie City Novelty Co., 69 Dearborn St., Chicago, Ill.

THE OLDEST Medicine IN THE World. It 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, it will never fail. We particularly invite the attention of physicians to its merits. JOHN L. THOMPSON'S SONS & CO., Troy, N. Y.

Andrews Folding Beds. The ONLY PERFECT Bed!! 40 styles, from \$50 up. Plain or Elaborate. A. H. Andrews & Co., 15 Bond St., near Broadway, N. Y.

CANCER A NEW TREATMENT. NO KNIFE. NO PLASTERS. A Positive Cure. DR. W. C. PAYNE, Marshalltown, Iowa.

ART OF PAINTING TAUGHT BY PAUL BROWN, PROFESSOR OF Perspective and Harmony of Color, And Instructor in the Art of Painting in Oil in various departments, Room 50 McCormick Block, Chicago, Ill. A special course can be arranged for by those who wish to become teachers. Enclose stamp for information regarding tuition, questions related to art study and the renting of Paintings for copying.

JAY-EYE-SEE PATENT WIRE CURRY COMB. Best in the world—can't scratch the skin—only comb fit to use on a horse's legs. Try it this spring on your muddy and shedding horses. Ask your dealer for it. Sample by mail, prepaid, 30 cents. MUNCIE NOVELTY CO., Muncie, Indiana.

BARNES' Patent Foot and Steam Power Machinery. Complete outfit for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Moulding Machines, etc. Agents on trial if desired. Descriptive Catalogue and Price List Free. No. 523 W. F. & JOHN BARNES, Rockford, Ill.

FREE SEEDS! THE WESTERN FARM-TRUST, 6 years old, 50 cents a year; sample free. To introduce it to new readers, we will give to all who subscribe by April 25, either of these: 15 pkts choice vegetable seeds, Filderkrest Cabbage, Egyptian Beans, Favorite Tomato, Golden Pepper, etc., or 30 pkts best flower seeds, Pansy, Aster, Verbena, Balsam, Phlox, etc., or 15 pkts Blackberry, or Hansell Raspberry, or 25 Manchester Strawberry Plants, post-free. Lord & Thomas, Advertising Managers of this paper. Will command us. J. H. PEASEMAN, Editor, Answorth, Iowa.

LABOR-SAVING OFFICE DEVICES. FIELDS ADDING AND COUNTING REGISTER. Best postpaid for \$2.00. An Agent wanted in every city.

Long columns of figures rapidly and accurately added without mental effort. Infallible, and readily operated. Recommended by high authorities as a positive corrective to injurious effects of long columns additions. Circulars FREE. CLAUDE SCHLICHT & FIELD, 7 Exchange St., Rochester, N. Y., 87 Lakeside Building, Chicago, Ill. Manufacturers of the celebrated Improved Shannon Letter and Bill Files, Improved Shannon Filing Cabinets, and Shaker's Ledger and Record Indexes. (Mention this paper.)

SEEDS "EVERYTHING FOR THE GARDEN." PLANTS. OUR ILLUSTRATED CATALOGUE FOR 1885, OF full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in seeds and plants, will be mailed on receipt of stamps to cover postage (8 cents). To customers of last season sent free without application. PETER HENDERSON & CO., 35 & 37 CORTLANDT STREET, NEW YORK.

FOR THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

"Behold the handmaid of the Lord."—St. Luke ii. 38. Far from the busy haunts of men, And where the soft wind blows, Amid the hills of Galilee, The sweetest Lily grows. A simple lowly village Maid, Uncared for and unknown— The beauty of her holy life Is seen by God alone. Encircled with a halo bright Of purity and love, She waits the bidding of her God, His message from above. And to her there the Angel speaks Of old, as on this day, "Hail! Mary, favored of the Lord, Blessed art thou alway!" And meekly then she hears the word, The gracious tidings brought, That through her Son, the Son of God, Redemption should be wrought. "Behold the handmaid of the Lord, Who waits to do His will," Asks not, but trusts that what He says In time He will fulfill. Lord, grant me like that Maiden pure To trust, and love, and wait, Like her to do Thy blessed will, Whate'er my earthly state. And when at length life's objects fade, My dearest and my best, Take me with her, and grant me then Thine everlasting rest. —Church Review.

OUR NEW YORK LETTER.

The subject of the third lecture, delivered by the Bishop of Easton, before the General Theological Seminary, was "The Church in the United States, National and Pure." The legitimacy of this Church was proved by the history of its growth. The lecturer showed how colonists, already members of the Church of England, came to this country and remained under Anglican direction through the Bishop of London. Then when this became an independent Republic, the same Church of England in this country became a separate branch of the Church Catholic, got its bishops from the old country, and assumed all the form of a distinct national Church. The identity of the Protestant Episcopal Church with the pre-revolutionary Church was proved by quotations from legal decisions and declarations. The purity of this National Church was then treated of. She was shown to have kept the Faith intelligibly, symmetrically and in its spiritualness; neither adding to it nor subtracting from it. The place of the Word of God in the services and teachings of this old Faith. After discussing certain particular objections, and pointing out the valuelessness of any argument drawn from such evidence, the speaker referred to the bracket in the Apostle's Creed, which he claimed could not be adduced as an evidence of lack of purity, since the other formularies of the Church prove that she is not open to the charge of heresy on this point. The lecture concluded with a sketch of the history of the name "Protestant Episcopal," and a discussion of its appropriateness as a designation of the Branch of the Church Catholic in this country.

The fourth lecture was on "The Church's Duty to her own Children and her own People." As an introduction to the second half of the course, the speaker said, "Proposing in the remainder of these lectures to make practical application of the great principles of ecclesiastical authority, I desire to remind you that we cannot sever the Rights and Powers of a National Church from her Duties and Responsibilities. Neither can we speak of these attributes of the authority that governs, without due regard to the liberties and privileges, the accountability and obligations of those who are governed." The sphere of the activities of the Church, it was shown, are co-extensive with the State. Her numerical inferiority and her failures, are no arguments for ceasing to try to fulfill all her responsibilities. As an example of the rights which the Church has independent of the State, the lecturer discussed the Canon of Marriage and Divorce, and the right of the bishop to institute inquiry into the facts of a case without regard to civil decisions. The rights of her members must be respected by the Church, and while she must not arbitrarily withhold her offices and sacraments, she must, when necessary, enforce proper discipline. The lecture concluded with a discussion of the discipline of the Church as proceeding from the ordinary, and of the need of readjustment of our disciplinary system.

The meeting of the Board of Missions, called for the tenth of this month, was not able to transact business on account of the lack of a quorum. Arrangements were made however, to adjourn from day to day and a circular was issued to ensure a sufficient attendance on the 17th. Accordingly, on last Tuesday, the meeting was held, with sixty-three members present, and the Bishop of Central Pennsylvania in the chair. The plan of re-organization was fully discussed. This plan includes doing away with the present system of having separate committees and officers for the Foreign and the Domestic Missionary work of the Church, and consolidating the whole into one organization, with one General Secretary, one office and one set of accounts. The advan-

tages of this change can hardly be over-estimated. Simplicity of machinery lessens the friction and enables the same amount of power to do more work; and in the present instance, the power will probably be itself increased by the removal of the seeming antagonism between our Domestic and our Foreign Missions. After the discussion a vote by orders was called for. All of the seven Bishops present voted "aye," and there were only six of the members of the board who voted in the negative. One of these, a layman, rose after the vote and said, that the change did not commend itself to his judgment, but that he intended to work just as hard and give just as much in the future, as he had done in the past. It was ordered that the change go into effect on the first of next September. The new system contemplates the appointment of a first-rate man, at a liberal salary; one whose ability and experience will enable him to be at the head of his work, and whose worth and reputation will insure his receiving that attention, when he speaks for the Church's Missions, which the importance of the subject demands. A committee to nominate some one for this office, and report at the meeting in June, was appointed, consisting of the following: The Bishop of Easton, the Rev. Drs. Dyer, Hoffman and Reese, and Messrs. Coffin and Stark.

The cathedral of the Incarnation at Garden City, the gift of the estate of the late A. T. Stewart, to the diocese of Long Island, will be informally opened by a service on the Thursday after Easter. The Tribune says: "The formal consecration of the cathedral cannot be held until the title to the property shall have been conveyed in perpetual trust by the estate to the cathedral corporation, of which the Bishop of Long Island is ex officio the head. Before the corporation will be able to receive the conveyance, certain action must be taken by the diocese in convention assembled. The Diocesan Convention will occur on May 19, and it is expected that shortly after that date, either toward the end of May, or at the latest, early in June, the cathedral will be formally consecrated."

Last Thursday night the Rev. Dr. Charles H. Hall, rector of Holy Trinity church, Brooklyn, delivered a lecture on "Patriotism" to the Twenty-third Regiment, of which he is chaplain, in their armory.

The meeting called by the Church Temperance Society and the Society for the Prevention of Crime, to discuss the proposed new High License Bill, was called to order last Monday night in Grace Hall, by the assistant bishop of the diocese. Many representatives of religious bodies and temperance societies from this city and elsewhere were present. The bill was fully discussed. The plan of charging less for beer licenses than for licenses to sell stronger liquors, called forth some opposition. But the greatest objection made to the bill, was on the clause which forbade selling to persons under sixteen. It was said that this would remove the restriction at the most critical period of a boy's life. The general scope of the bill was approved of.

The Rev. Dr. George Jarvis Geer, rector of St. Timothy's church, died very suddenly of heart disease at his home last Monday afternoon. He had been rector of St. Timothy's for twenty-five years. The funeral services on Thursday were conducted by Bishop Potter, and many of the clergy were present. Mr. Charles Tracy, senior warden of St. George's church, and interested in other work of the Church, died on March 14th.

The Freedom of Worship Bill which I have before noticed, is causing a great deal of discussion. The main objection made to it is that it emanates from a Jesuit society. As to the merits of the bills, for there are three, I believe, I am hardly able to speak; but the point of interest to Churchmen is that an argument, used against them by several persons in the Senate, was that they favored "sectarian" teachings in public institutions, which is contrary to the principles of religious liberty. All this shows a tendency towards a principle, which, if logically carried out, would forbid any man to give any definite religious instruction in any public institution. We may not be very much inclined to set up a Goddess of Reason just now; but the Church has an interest in checking any claim of the State, which would prevent her ministering to her children, wherever they might be. New York, March 23, 1885.

OPINIONS OF THE PRESS.

LYNCH LAW.—The Independent is very severe upon American journalists who excuse Lynch law. It seems that at Audubon, in the state of Iowa, the gaol was lately broken into, and three prisoners charged with assassination put to death. This The Independent calls "murder." We agree to the fullest extent in its energetic denunciation of mob "justice," which might easily become a most terrible scourge; but it is fair to remember that the private citizen renounces his natural right of avenging himself in consideration of an implied contract on the part of the government that it will impartially do justice between man and man. If the State neglects that duty, the agreement is at an end; and if it be true that seven murders had been committed in the county within the last three years, and not one of the assassins had been brought to justice, it is hardly surprising that the people of Aud-

dubon should have grown impatient. The evil—and an enormous evil it is—cannot be cured by making the administration of the law efficient.

CURE NOT PROHIBITION.—The most effectual way to break up the liquor traffic is to get away its customers and starve it out. Here lies the wisdom of creating counter-attractions to the saloon, whether it be the attraction of home, or of a "coffee tavern," or anything else that tends to keep men or boys from the slaughter-houses. But it is certain as gravitation that if any large number of persons in any community are determined to have intoxicants they will somehow manage to get them, even if we pile our prohibitory laws as high as the Brooklyn bridge towers. They will get them either by stealthy evasions of law, or by importing liquors for their own private use, or by some other process.

PAY FOR YOUR PAPER.—We presume that some people think newspaper men are persistent duns. Let a farmer place himself in the same position, and see if he would do the same. Suppose that he raises several thousand bushels of corn and his neighbors come and buy a bushel and say, "I will pay you the amount in a few days." As the farmer doesn't want to be small about the matter, he says, "All right." Another comes in the same way, until the whole of his corn is gone, and not one of the purchasers concerns himself about it, because it is a small amount that he owes the farmer. He does not realize that the farmer has frittered away his large crop of corn, and that its value is due in thousands of little dribbles, and that he is seriously embarrassed in his business because his debtors treat it as a little matter.

THE LENTEN FAST.—The repression of the animal nature in the Lenten fast, by those who observe it truly, is a good thing. It is one way of finding out that one has a soul—that meat and drink are not all there is of life. Men fast as a matter of business. When one is called upon to make a supreme effort of intellect, he or she is very careful to take the burden off the stomach and give to the mind all the energy of the person. One divests himself of everything that will hinder, like a strong runner or swimmer. Why should not one give an equal advantage to his mind and heart in the contemplation of religious truth? A writer in a current magazine speaks of fasting as self-inflicted suffering, under the impression that self-affliction is pleasing to God. That is a false idea of the uses of a fast. Its true use is to lay aside burdens, and plume the soul for a flight to the higher regions of truth.

GOOD FRIDAY.—The passage of a bill now before the New York Legislature, making Good Friday a holiday, would be greatly approved by Churchmen. Its immediate practical result, of course, would be good, inasmuch as it would relieve bank-officers, government officials, and salaried men generally from duty on that day. But on the other hand its observance should come only from the heart. Its theme, its thought, is too solemn to be cast before those who have no care for it, and no appreciation of it. We trust that State law will never make sacred things common and unclean.

THE tendency of man's fancy to connect magnitude of space and time with the real intrinsic magnitude of events is but a delusion. Three hours are but a drop in the ocean of eternity, and a wooden cross but a point in the infinity of space, and yet they were sufficient to complete the great miracle of man's redemption.—W. Sewell.

CHURCH WORK.

NORTHERN NEW JERSEY. HOBOKEN.—St. Paul's Church.—The semi-centennial of this church was celebrated on Sunday, March 15th. There was a large attendance at all the services, and the church was handsomely decorated. An appropriate sermon was preached by the rector, the Rev. Mr. Jenvey, and Bishop Starkey administered Confirmation to thirteen candidates. The church has an interesting history. About a dozen of the old settlers of Hoboken, who had been holding services in the district school house as far back as 1832, effected an organization and purchased a site for a church building at Third and Hudson streets, in 1835. The site and the frame structure afterward erected on it cost \$5,000. This modest edifice served the wants of the congregation for thirty-five years, when the building and site were sold for \$23,000. The present building and site cost \$52,000, and the only debt on the church is \$2,300. There are 125 regular communicants in the church, and 275 children in the Sunday school. Many prominent men in Hoboken and some who have a national reputation have been connected with the church. John Stevens was the first senior warden, and James G. King was the first junior warden. The present rector is the tenth the church has had. Trinity church and the church of the Holy Innocents both sprang from old St. Paul's.

ALBANY.—The Bishop visited this parish, on the evening of March 17, and confirmed a class of 30 persons. This number, with 23 previously added, makes an addition of 53 to the communion roll, as the result of the first years work of the present rector.

YPSILANTI.—Bishop Harris visited St. Luke's parish, on Wednesday evening, March 11, and confirmed a class of 23 persons presented by the rector. Daily service is held during Lent, and the special Thursday evening lectures delivered last year by the Detroit clergy are given this year by the clergy of the Southern Convocation.

EASTON. ELKTON.—Trinity Church.—On the occasion of the Bishop's recent visitation in this parish, a new memorial brass, designed as a memento of the late Rev. Whittingham D. Mitchell, at one time rector of the parish, was placed in the chancel of Trinity church, the tablet being provided by the late Miss Mary L. Staples, at one time a devoted member of the parish, and by the brothers of the deceased, and subject of the memorial. On the morning of the fourth Sunday in Lent, after the reading of the Gospel, the Bishop offered a few appropriate remarks, referring to the pure and gentle qualities that had characterized the departed; and following with the Collect for All Saints' Day. The Holy Communion was celebrated in due order. Seven candidates received the Rite of Confirmation; two others being confirmed in the church of the Good Shepherd, Chesapeake City, in the evening, and representing Augustine parish. The Bishop had also held service in St. Augustine's church, in the same parish, on the afternoon previous.

PENNSYLVANIA. PHILADELPHIA.—General Notes.—It is but a few years since the announcement that the Sheltering Arms, of our branch of the Church in this city, had been established, was received with expressions of marked disapproval. There were not a few who were loud in their condemnation of Bishop Stevens, and those associated with him, for starting such an institution. Time has, however, shown how much true wisdom they then exercised. It has now become one of the leading charities in the city of many hospitals and homes. The good it has already done has more than demonstrated how great the need of it was. Instead of being an encourager of vice and immorality, it has been a savior of life to not a few. Its object "is to care for outcast children, and through them to help their mothers to a better life, honorable in the sight of God and the world." A shelter is provided for the women, where they are taught to work for themselves and others, and, helped by loving sympathy, encouraged to take a new start in life. From November 1, 1883 to January 1885, 94 adults and 160 children were received into the home. Two of the women have married and gone to their own homes; 71 have gone to places where they will earn an honest and respectable living, and have taken their children with them; 12 children have been placed in homes for adoption. So generally have the women submitted to the necessary discipline of the home that only eight have been dismissed during the year, for improper behavior. The physician's report shows that there has been remarkably good health among the inmates, their condition being considered. Of the whole number of deaths (54) 46 were due to hereditary and incurable diseases, leaving only eight to the ordinary infantile complaints. The Bishop of the diocese is President, the Rev. A. J. Miller, 421 South Broad St., Secretary, Mr. Orlando Crease, 1014 Chestnut St., Treasurer. The French church of St. Saviour is doing a noble work in a quiet way. It deals for the most part, with a floating population. The services are attended by foreigners more frequently than ever, the more prominent of whom are Swiss, Belgians and Germans. Roman Catholics are always the most numerous, though the leading denominations are represented in the congregations. While it is a parochial organization, it is pre-eminently a mission church and depends for support upon others than those whom it seeks to evangelize. The rector, the Rev. C. Michel, having been a priest in the Roman Communion, knows how to deal with such of them as are seeking for true light, and in this he has been most successful. Of the 2,889 foreign members inscribed during the last five years 1,873 were Roman Catholics, 85 persons were confirmed during the years 1882-1884, and there are numerous candidates preparing for that rite. In addition to these, eleven priests and monks have been brought into the Church from the Roman Communion through his instrumentality.

On Wednesday evening, March 18, the fifth meeting of the Beneficial Association of the church of the Nativity, was held in the lecture room of the church. A number of new members were elected, and the roll now contains upwards of fifty names. While independent of the Working Men's Guild of the church, it is an outgrowth of it. In addition to the expressed objects of the constitution it was instituted as a "means to further the cause of religion and morality, by bringing a larger number of persons into more direct contact with the Church and Church people." Anyone between the ages of 16 and 55 may become members, the dues are 50 cents a month, the sick benefits, \$4 a week and the funeral benefits \$50. Dr. Corbett delivered on Sunday, March 15, another of his course of special sermons to young men, his topic being the claims of the Sacred Ministry upon young men. As usual the church was crowded to its fullest capacity. From the report of the Parish Association of the church of the Holy Apostles, we glean the following facts: Baptisms, adults 7, infants 62, total 69; confirmed 29; marriages, 10; funerals, 38; communicants, about 500; services on Sunday, 100; other days, 36. In the Sunday school there are 63 officers and teachers and 644 scholars. The total receipts for the year from all sources \$8,429.92. The Rev. B. H. Latrobe has resigned the rectorship of the church of the Redeemer, (Seaman's mission), and has accepted a call to Calvary church, Wilmington, Del., of which he was formerly rector. He enters upon his duties there on May 1st. In St. Mark's church there have, during the past year, been 18 adults and 74 infants baptized; 55 confirmed; 16 marriages; 30 burials. There are about 960 communicants. There were 1,120 services in the church; 196 sermons and lectures. The Holy Communion was celebrated 355 times in the church and 82 times in private. About 2,050 visits were paid. The offerings for the year were \$60,615.32, including \$6,817.50 for mission work. During the last two weeks, the Bishop of the diocese has made the following visitations: Sunday, March 8th, A. M., church of the Good Shepherd, Kensington, 21 persons confirmed; evening, Memorial church of the Holy Comforter, 28, and one in private, total 29; Friday, 13th, evening, church of the Redeemer (Seamans' mission), 10; Sunday, 15th, A. M., church of the Incarnation, 49; evening, church of the Holy Apostles, 37; Wednesday, 18th, evening, St. Timothy's, Roxborough, 24; Friday, 20th, evening, St. Clement's, 79.

At the meeting of the Clerical Brotherhood, on Monday, March 16, the Rev. Benjamin Watson, D. D., in the chair, the following of the clergy discussed "The Rela-

tion of the Bible to Christianity;" The Rev. Messrs. F. Palmer, Dr. Syle, Isaac Gibson, Joel Rudderow, Joseph R. Moore, and Joseph T. Wright.

MINNESOTA. MANKATO.—Convocation.—The Southwestern Convocation which was to have met at Owatonna in October last, and which was indefinitely postponed by reason of the Dean Tanner's sad bereavement, met in St. John's church, on March 10th and 11th. There were present the dean, Rev. G. C. Tanner, of Owatonna, the Rev. Messrs. Lucius Waterman, Professor of Ecclesiastical History at Seabury Divinity School; David G. Gunn, Worthington; T. C. Hudson, Mankato; W. H. Hamilton, Waseca; C. Beaulieu, Le Sueur; Caleb Benham, St. Peter; and J. Wynne Jones, student at Seabury Divinity school. The convocation opened with divine service at 10:30 Tuesday morning. The dean was the Celebrant. The Rev. C. Beaulieu preached an interesting sermon on the nature and efficacy of prayer, from 1 John, v:14, 15.

At 2:30 P. M., the clergy and a few parishioners assembled at the church. The Rev. W. H. Hamilton was appointed secretary, but owing to an engagement which prevented his remaining through the entire session, the Rev. C. Benham was appointed in his stead. The topics discussed were as follows: The Relation between Pastor and People; Christian Culture and Lenten Discipline; Relation of the Church to Christian Thought Outside; Clerical Studies and Church Literature; Shall the Church be Confined to the Centres of Population, or shall it be Carried to the Rural Population? As these topics had not been previously assigned, no special papers were presented except upon the first, on which the Rev. T. C. Hudson presented some very interesting thoughts.

Prof. Waterman also emphasized the question of authority—the importance that the pastor recognize duly the fact of his having a divine commission from God. This would naturally make his message strong and powerful, and win the respect and confidence of his people. The Rev. C. Beaulieu presented some thoughts on Christian Culture, emphasizing the efficacy of the Sacraments. The other topics were discussed quite freely by the clergy present, and all felt well paid for availing themselves of the opportunity to exchange their sentiments on questions of such vital importance. On Tuesday evening, Prof. Waterman preached a good sermon from St. Mark, xi:3—"The Lord hath need of him." The convocation adjourned on Wednesday afternoon. Many thanks are due to the Rev. T. C. Hudson and his parishioners for their pleasant entertainment of the clergy present.

NEBRASKA. OMAHA.—Arrival of the Bishop.—The first service of Bishop Worthington in his diocese, was at the cathedral, on the fourth Sunday in Lent. He was greeted by an overflowing congregation. According to his own desire he said the Litany, at the Litany Desk, from which he proceeded to the altar, where he officiated as gospeller. After the Creed he went to the pulpit and delivered a sermon, in which he referred most touchingly to the work of his predecessor, and that although his own methods might not be exactly the same, they would be successful, if at all, by the blessing of God, and because of the foundation which was already laid. He impressed every one with his earnestness, and will most certainly secure the love and sympathy and help from the people of his diocese, for which he so heartily begged. Immediately after the sermon he was conducted to the throne by the dean, where, after a short prayer, he was seated for the first time. Dean Millsbaugh, after a few words of cordial welcome, asked that all the communicants might remain and in the most sacred of all acts of worship, pray for God's blessing upon the work of the new Bishop. The offertory, a good one, was devoted to his work in Nebraska.

OMAHA.—Memorial Service for Bishop Clarkson.—The three parishes of the city joined, on March 10, in the celebration of the Holy Communion in Trinity cathedral, it being the anniversary of Bishop Clarkson's death. Flowers had been tastefully arranged on the altar and prayer-desk. Dean Millsbaugh was assisted in the service by the Rev. John Williams, of St. Barnabas's and the Rev. James Paterson, of St. Mark's. The two hymns chosen by the late bishop to be sung at his funeral, "O Paradise," and "Jerusalem the Golden," were sung most effectively by the choir, the congregation joining. There was no address; when the dean stopped in the prayer for a moment after the words "All bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear," undoubtedly many a prayer went up. After the service, the flowers were placed on the bishop's grave, which is under the window of the south transept.

NORTH DAKOTA. FARGO.—A fine bell, weighing twenty-six hundred pounds, has just been presented to Getchseman church by James C. Fargo, of New York City, and Charles Fargo, of Chicago. The church is now complete in its appointments. The present rector took charge of the parish four years ago, at which time it was a mission station. It immediately became self-supporting. The rectory has been repaired, the church twice enlarged, and a fine pipe organ procured. A surpliced choir of thirty voices renders superior music; and for three and a half years the Holy Eucharist has been celebrated weekly. The various sects of the city are active and increasing. A mission could be effectively established, and the rector, whose hands are more than full, looks for some earnest assistant to help, and to the Church for means to carry the encouraging work open before us.

WISCONSIN. BELOIT.—St. Paul's church choir of men and boys held an anniversary service before a large congregation on March 17th, and rendered fine music. Addresses were made on the occasion by the Rev. Dr. Conover of Janesville, and by the rector, Rev. F. Royce. WATERTOWN.—The bishop visited St. Paul's church (Rev. D. A. Sanford, rector), on Wednesday, March 18th. Two young men, members of the surpliced choir, were confirmed. After the service in the church, the congregation followed the choir and clergy to the rectory, where a service of benediction was held, short addresses being made by the bishop and rector. The bishop expressed his gratification at the completion of the rectory, without incurring debt, and spoke of his pleasure, whenever he visit

this parish, of meeting the surplused choir, it being one of the first surplused choirs in the State. He hoped that the group of parish buildings would at sometime be completed by a small chapel and school building erected on other vacant lots adjoining the church.

WASHINGTON TERRITORY.

TACOMA—Bishop's House.—On Saturday, the 7th of February, Bishop Paddock's family moved into the newly erected "Bishop's House," at Tacoma, Washington Territory. Bishop Paddock was at Portland, Oregon, at the time. On the 9th, he returned to Tacoma, bringing with him Bishop and Mrs. Sillitoe, of New Westminster, British Columbia, and Bishop and Mrs. Morris of Oregon, and the Rev. Dr. Nevius, and other clergy. They arrived at 6:30, and soon afterward people began to gather for the "Benediction Service of the Episcopal Residence," which Bishop Morris held there that evening. Bishop Sillitoe made an address, and the choir of the church led the singing, for the eighty interested guests. After the delightful service, all remained for a social "house-warming." A missionary convocation commenced the next day, at Tacoma, continuing until Thursday.

TENNESSEE.

CLEVELAND.—The Rev. C. D. Flagler, of the Albany diocese, has accepted a unanimous call to the rectorship of St. Luke's Memorial church. He has entered upon his labors with very flattering prospects. The daily Lenten services are largely attended; also the weekly early Celebrations of the Blessed Sacrament.

FRANKLIN.—In the evening of March 4th, the Bishop preached in St. Paul's church to a very large congregation, some of whom were comrades of his in the late war, and all of whom hold him in great esteem, affection, and admiration. Some of them never go to church except when he is here, but he always brings them out and they remain after service to grasp his hand with warmth and friendship. He certainly has a host of friends and admirers here who always have a warm and hearty welcome for him.

On the morning of the 5th, the rector baptized two adults, and the Bishop gave one of his happy and instructive talks on the subject and nature of Baptism. At night, after sermon by the Bishop, to a literally crowded house the rector presented a class of eight for Confirmation, making 13 in all. It was indeed a most enjoyable and refreshing visitation throughout, and deep and lasting impressions for good have been made at both places, and the rector has great cause to thank God and take courage. St. Paul's, Franklin, is a very old parish (Bishop Otey's first field and organized by him August 25, 1827), once a strong and flourishing one, but by the ravages of war, deaths, and removals and other untoward circumstances, it has been greatly reduced and weakened. However, it is looking up now, and is to begin at once an expenditure of about \$400 in repairs on church and rectory.

SPRING HILL.—The Bishop visited Grace church on March 2nd. He was accompanied by the Rev. W. C. Gray, D. D., and by the Rev. C. M. Gray, rector. At night the Bishop preached one of his characteristic very attentive congregations. The rector baptized one adult, and at his request, his brother, Dr. Gray read a pastoral letter from the bishop, concerning the University of the South, and gave a good talk and stirring appeal in behalf of the University, the practical result of which was an offering of \$20. The next day, March 3d, a reception was given the Bishop at "Beehcroft," a most admirable school for girls, by that estimable and efficient head, Mrs. H. B. Estes. At night the Bishop delivered a deeply interesting sermon and administered Confirmation to a class of five persons.

INDIANA.

CANNELTON.—March 8th, the third Sunday in Lent, was the anniversary of the taking charge of St. Luke's parish by the Rev. E. G. Hunter. At morning service he delivered a sermon from the text, "So teach us to number our days that we may apply our hearts unto wisdom," and in his concluding remarks reviewed the work of the past year. He has held 320 services and delivered 170 sermons and addresses. There have been 21 Baptisms, 10 Confirmations, and 6 burials. The Sunday School has an average attendance of sixty children and seven teachers. Mr. Hunter is much beloved by his people, and it is earnestly hoped the parish may long be blessed by his ministrations. It is rare to find a man more faithful and energetic.

SPRINGFIELD.

CHESTER.—On March 6th, 7th and 8th the Bishop made his third visit to St. Mark's parish since the present rector came to the field (i. e. in the past 18 months). In this time, there has been built a very comfortable and commodious rectory. The old church has been re-seated, the chancel improved and entirely re-furnished, in rich and beautiful designs executed in hard wood. There have been three classes prepared and presented for Confirmation. The class at this visitation was entirely of boys (6) and girls (2). In the first year of the present rector, there were nearly 700 Communion made; being the largest number ever recorded in the parish. There seems to be a very good spirit abroad in this old parish. The people are growing, as is evidenced in the large number who attend the daily services and in increased offertory, and more frequent Communion, and active work done in the Sunday school, and parish guild.

SOUTHERN OHIO.

THE BISHOP'S ILLNESS.—The Bishop has sent a letter to the Standing Committee, under date, Philadelphia, March 11, of which the following is an extract:

"It is with very deep pain and sorrow, that I am again compelled to place the diocese in the hands of the Standing Committee. I have been quite suddenly and most unexpectedly prostrated in body and mind. I hoped that a few weeks' rest at Gambler would revive me; but I grew worse and found it necessary to seek the advice of Dr. S. W. Mitchell of this city. After a thorough examination of my case, he this morning directed me to say to my Standing Committee, that he ordered me to cease all mental work and retire from all official care for at least six months. . . . I therefore request the Standing Committee to act as the Ecclesiastical Authority of the diocese, and to take such measures as they may deem necessary for its welfare."

Bishops Penick, Dudley and Peterkin have kindly offered their services to make the visitation of the parishes and missionary stations. Confirmations will of necessity have to be held on week days, as the Bishops named have their own engagements on Sundays. The time of the visitation of each parish or station will be put as near as may

be to the time fixed by Bishop Jaggard. Rectors will please notify the committee at once if they have any special wishes in this matter.

After conference with the Secretary of the Missionary Committee, the ecclesiastical authority remind the rectors of parishes and also the missionaries of missionary stations of the necessity of taking up the visitation collection for diocesan missions, and as the visitations are not to be on Sunday, they request that an offering on a Sunday also be taken up for the same object about the time appointed for the visit.

All communications may be addressed to the Rev. E. L. Norton, Secretary, Episcopal Rooms, Cincinnati, or to the President of the Standing Committee.

NEW JERSEY.

BURLINGTON—St. Mary's Church.—The Bishop visited this church, on Mid-Lent Sunday evening, March 15, and confirmed a class of forty-three persons, fifteen of whom were recently baptized by the rector, the Rev. Dr. George Morgan Hills.

NEW YORK.

NEW YORK—The City Mission.—The fifty-third annual report of the City Mission Society, which was organized in 1831 to do mission work in the public institutions and city prisons, and which also maintains a department of St. Barnabas at Nos. 304 and 306 Mulberry street, and the Bethlehem German Mission in Ninth Avenue, between Eighty-second and Eighty-third streets, has just been issued. Bishop Horatio Potter is president of the mission and signs the report of the executive committee. During the last financial year 2,781 religious services were held by the missionaries of the mission, which were attended by 117,866 persons. The number of visits to families in distress was 1,283, and to persons for relief and religious instruction, 64,140. Books were drawn from the libraries of the mission on Blackwell's Island, 51,661 times, and 10,171 magazines and papers were distributed in the institutions. The result of the mission work was that 4,047 persons received the Holy Communion, 367 were baptized, and 59 were confirmed. The General Fresh Air Fund enabled the superintendent to send many persons and families to the seaside and into the country for health and rest. The report of the treasurer, John H. Boynton, shows that the receipts during the year were \$41,203.45, which, with a balance of \$1,178.15 from the preceding year, made the available funds \$42,381.60. The disbursements were \$40,711.30 leaving a balance in the treasury on October 21, 1884, of \$1,670.30. The assets of the society in real estate, furniture, etc., are \$68,750. The Executive Committee issues an urgent appeal to the churches for more workers and more money to continue the work, and the superintendent says that the first and most urgent need is a well-educated German clergyman who can devote his whole time to his countrymen who swarm in the public institutions, and who are crying out for friendly words from German lips.

NEW YORK.—Emmanuel Chapel for Jews.—On Wednesday evening, March 11th, Assistant Bishop Potter made a visitation of Emmanuel chapel, belonging to the Church Society for Promoting Christianity amongst the Jews, and confirmed a class of six Christian Jews presented by the Rev. J. Chamberlain, minister in charge. Three of the candidates had reached years of discretion under the Christian training of the Society School for Hebrew children in care of Miss M. J. Ellis, and the remainder were adults. Mr. M. Lerman, Lay Missionary, was in attendance. The chapel was filled with pupils of the Society School, and friends of the work. Several of the city clergy were present. On Sunday evening following, the newly confirmed were addressed at the chapel by the Rev. Dr. Thomas Gallaudet.

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