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AYER'S have been used in my family APILLS for over thirty years. We find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pills used in our neighborhood, and never fail to give perfect satisfaction.—Redmond C. Conly, Row Landing, W. Feliciana Parish, La.

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AYER'S cured me of Dyspepsia after APILLS I had given up all hope of being well again. I was sick for a number of years with this complaint, suffering also from Headache, Dizziness, Loss of Appetite, Indigestion, and Debility, and was unable to work. Ayer's Pills were recommended to me. I took them, and, in one month, was completely cured.—Roland L. Larkin, Harlem, N. Y.

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The Town Site is the finest in the entire West, the drainage is perfect, the purest water can be had in great abundance, the air is bracing, the climate is delightful and there is everything to induce health and make life enjoyable. Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great

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Business Locations.—Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of Mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a county of 12,000 inhabitants. Capitalists should come to Kanopolis, and invest in town lots or erect buildings for rent. Dwelling and business houses are paying 20 to 35 per cent clear on the investment, and town lots are already bound to grow rapidly, because it is backed by a wealthy corporation that has taken hold of the town to make a city of it; hence, lands and lots are donated for churches, schools and colleges, and very liberal and substantial aid in various ways is given to all kinds of mills, shops and factories.

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The Living Church.

SATURDAY, FEB. 19, 1887.

INTO THE SHADOW.

BY F. BURGE GRISWOLD.

Out of the Christmas glory,
And bright Epiphany,
Into the Lenten shadow,
With sadness, enter we.

All the long way before us,
We see the deepening gloom,
Stretching still on, and onward,
Till lost in Jesus' tomb.

Behold the hallowed footprints!
Who treads this weary length,
Must plant his feet within them,
And go from strength to strength.

Not only will it lead him
To Calvary's dark night,
But he shall reach the blessings
Of the glad Easter light.

Washington, D. C., Septuagesima.

NEWS AND NOTES.

THE Archbishop of Canterbury has promised to inaugurate a Lenten Mission in that city by preaching a sermon to Church workers in his cathedral on the 24th of February. The Mission will extend over ten days.

THE executive committee of the Parochial Missions Society, report over \$3,000 subscribed towards the support of a permanent missionary for the society, and applications for Missions are constantly coming to the secretary. Any clergyman who has not yet received a copy of "Parochial Missions" published by the society, can have one upon application to James Pott & Co., N. Y.

A CROWDED meeting was held in Blackburn Town Hall to welcome home the Rev. R. P. Ashe, returned missionary from Uganda, who escaped soon after the murder of Bishop Hannington. A resolution was passed to write to the Foreign Office urging upon the Government the duty of appointing a commission of inquiry into the murder and maltreatment of British subjects by native rulers in Equatorial Africa.

ON Sunday, Jan. 16, the parish church of St. Mary, Islington, was the scene of an event which has not previously occurred there for over-half-a-century—viz., the induction of a new vicar of the parish. The vacancy occurred through the death of the late Prebendary Wilson, and the office was ultimately accepted by the Rev. W. H. Barlow, B.D., formerly of Islington, then of Bristol, subsequently of Oxford, and more recently of Clapham.

AT a meeting on Wednesday afternoon of the leading clerical and lay Church residents of Leeds, the Bishop of Ripon presiding, it was resolved, on the motion of Dr. Gott, the Dean of Worcester, seconded by Mr. J. Ellersham, that a new Church Extension Society be formed for the borough, with a minimum of £5,000 a year. It was also resolved that mission-rooms should be built instead of churches.

BISHOP PEARSON has, it is announced, been suffering from serious illness, and on that ground has felt it to be his duty to withdraw his acceptance of the vicarage of Blackburn. Under these circumstances the Bishop of Manchester has offered the benefice, with the position of coadjutor-bishop, to Bishop F. A. R. Cramer-Roberts, late of Nassau, who is now assisting the Bishop of

Winchester. Bishop Cramer-Roberts has accepted the offer.

GREAT preparations are being made for the reopening of the cathedral church of St. Columb, Derry, Ireland, and the consecration of the new chancel. The sermon on the occasion will be preached by the Lord Primate, and it is expected that nearly all the bishops will be present, and take part in the services during the week. The work is being brought to a happy conclusion through the hearty co-operation of the Bishop, Dean, and Chapter, although not without some opposition on the part of those who desired the old state of things to remain undisturbed.

THE venerable Bishop of Mississippi passed to his rest last Sunday. William Mercer Green was born in Wilmington, N. C., May 2, 1798. In 1821 he was ordered deacon by Bishop Moore of Virginia, who two years later ordained him to the priesthood. He was consecrated Bishop of Mississippi, Feb. 24, 1850. In 1883 Bishop Thompson was consecrated as his assistant, since which time the aged Bishop has resided in Sewanee, undertaking but little active duty, and looking forward serenely to the rest which remaineth.

ARCHDEACON NORRIS has put out a circular respecting the Bristol Bishopric Endowment. It states that during the past year, with the exception of a few contributions from a distance, the Bristol Bishopric Endowment Fund has made little progress. This has been due partly to commercial depression, and partly to a desire that the Bishopric Committee should suspend its efforts until the Church Extension Committee should have completed the task intrusted to it. There are cogent reasons for raising the fund speedily to £30,000. The £20,000 subscribed in 1884 must be raised to £30,000 before midsummer, 1888, to fulfil the condition of the anonymous offer of £10,000.

"SENTINEL," in *The Church of England Temperance Chronicle*, gives us an old story in a new dress. He says that the Bishop of Bedford, speaking at an anniversary meeting of the St. Mark's, Noel-park, branch of the C. E. T. S., mentioned that some time ago one of the East end clergy entertained several working people at his vicarage, and in the course of the evening an album was shown about. The Bishop's portrait was pointed out to one man, the vicar adding that "the Bishop is a great teetotaler." The working man looked at the portrait with a critical eye, and then gravely passed the opinion, "Ah, well! I suppose there's all sorts amongst the reformed!"

SIR CHARLES WARREN presided recently at a lecture by Mr. M. N. Adler, M.A., on "The Temple of Jerusalem." Sir Charles said it had been proved beyond doubt that the ancient writings descriptive of Jerusalem were technically correct. The gates of the temple had all been discovered, and a complete and comprehensive series of aqueducts had been excavated, which lent color to the statement that though water was scarce to those outside the walls when the city was besieged, it was plentiful within. The principal question which yet remained to be settled was the site of Sion, which was at present only open to conjecture.

A CORRESPONDENT of the *English Churchman* calls attention to the following words made use of by Father Hayes, a Roman Catholic priest in Ireland, at a recent mass meeting: "Let every man stand to his guns! Every man and woman can do something. No neutrals! The present English atrocities in Ireland are greater crimes against God, humanity, and civilization than the use of dynamite! We would, if we could, pelt them not only with dynamite, but with the lightnings of heaven and the fires of hell, till every British bull-dog, whelp, and cur would be pulverized and made top-dressing for the soil!" Comment is needless.

The National Church publishes its annual analysis of the London Hospital Sunday collections. Last year the total was £35,505, against £31,692 in 1885. The contribution of the Church last year was £28,205, against £24,239, an increase of £3,966, the total increase having been £3,816, so that the gifts of Churchmen more than account for the overplus. It may be interesting to add that the other contributors of more than £100 were as follows: The Independents, £1,789; Wesleyans, £1,020; Baptists, £1,007; Jews, £916; Presbyterians, £839; Roman Catholics, £575; Unitarians, £231; Quakers, £148. These figures show that if the Dissenters are as strong in London as they claim to be, they are scandalously mean and uncharitable.

BISHOP PERROTT PARKER (the successor of Bishop Hannington) was welcomed at the Freretown Settlement of freed slaves on November 27 with all the demonstration and liveliness of the African nature. Banners and arches had been prepared, and as he sprang ashore he was greeted, we are told, by a shouting, laughing, and happy crowd. Advent Sunday was by an auspicious coincidence his first Sunday in his new diocese. After this he paid a brief visit to Zanzibar, but did not see either the Sultan or Bishop Smythies, the latter being absent on the Continent of Africa. There is no mention at present of his going forward to Uganda. Probably his plans in that direction would have to await the development of Mr. Stanley's itinerary. Mr. Stanley is adopting the Congo route, and the Bishop will probably accompany his expedition as far as Mwangi's country.

A CONTROVERSY is proceeding between the Archbishop of York and the churchwardens of St. Mary's, Beverley, who have abolished all appropriation of seats, and made it a thoroughly "free and open" church. His Grace objects to this proceeding, and informs the churchwardens that it being "by law their duty to assign the seats to the parishioners according to their degree," their notice was quite illegal, and he directs it to be withdrawn, threatening them, in the event of refusal, with legal proceedings. In reply the churchwardens are very plain-spoken. They accept the Archbishop's challenge to have the matter referred to the tribunals, maintaining that they have acted in accordance both with the law and with the views of "a vast majority of the most intelligent and illustrious among the clergy and laity of the Church." They conclude by informing the Archbishop that in their opinion the tone of his communications to them is

"strangely inconsistent" with his "rank and office."

BISHOP GILLESPIE has the following note in his diocesan paper:

St. Matthias' Day, Thursday, Feb. 24, will be the anniversary of the consecration of the first bishop of the diocese. The bishop would find comfort in the use on that day and the Sunday before, of the collect in the form of consecrating a bishop beginning, "Almighty God, giver of all good things," with the change to "thy servant, the bishop of this diocese." In view of some recent utterances on the authority of the episcopate, and the tendency to regard the office with reference only to those functions with which the people are familiar, the suggestion is made, that on the previous Sunday the clergy should preach on the authority of the office and its close relations to the being and advancement of the Church.

Such preaching might do good in some other dioceses. The suggestion is timely.

ON Friday, the 4th inst., the Bishop of Western New York officiated in the chapel of Trinity College, Toronto, in commemoration of the consecration of Bishops White and Provoost. By the request of the Bishop of Toronto, he celebrated the Holy Eucharist, using the American rite, a privilege accorded to him in honor of the American Church without the slightest prompting on his part, and entirely dictated by the delicate and considerate kindness of the Bishop and of the Rev. Provost of Trinity. On the same day, in the hall of the college, which was crowded by a most intelligent representation of the laity of Toronto, and in the presence of the Bishops of Toronto, Algoma and Niagara, he reviewed the history of the Anglican Church from the beginning, and at the period of its great restoration, under Warham, Cranmer and Parker. He dwelt on the great event of 1787, when by consecrating the first American bishops, she began her era of missionary development, and became the mother of Churches in all parts of the earth.

MR. H. M. STANLEY has started for the dark Continent to rescue Emin Bey, who has for three or four years been hemmed in at Wadelai, on the Nile, about fifty miles north-east of Albert Nyanza. The expedition will number about a thousand men, of whom eight only are Englishmen, and the estimated cost is £20,000. The last letters received by Dr. Junker from Emin Pasha were dated July. Emin then still held Wadelai and nine fortified stations on the Nile, from Lado to Wadelai and Faliko to the East, with 1,500 Soudanese soldiers, ten Egyptian, and fifteen black officers, twenty Coptic clerks, and many white women and children. Emin Pasha calculated that his ammunition would fail by the end of last year, but that he could hold out a half a year more if not attacked by the wild tribes. In Uganda the English and French missionaries, Mr. Mackay and Père Lourdel, are kept by Mwangi because they are useful mechanics. Mr. Stanley anticipates some difficulty with Mwangi (the son of Mtesa), who may visit upon the missionaries the fate which he decreed for Hannington. Our own hope and prayer, however, is that Mr. Stanley will not only rescue Emin, but also free the missionaries, and if possible make provision for the protection of the Christian natives who are in daily peril.

CHICAGO.

The North-eastern Deanery of Chicago met in Grace church, Oak Park, the Rev. George B. Pratt, pastor, Tuesday, Feb. 8th. After Evening Prayer there were short addresses by the Rev. W. A. Delafield on "Priest and People," the Rev. Benj. F. Fleetwood on "Church Unity," and the Rev. H. J. Cooke on "Lenten Preparation," the Rev. Dr. Locke closing the services. Wednesday morning at 10 o'clock, after Holy Communion, and an interesting paper by the dean, the Chapter business meeting followed. Accounts of mission appropriations were stated; the "White Cross" Movement considered; and committees appointed, viz., the Rev. Messrs. Henry G. Perry, Charles H. Bixby, and Theo. N. Morrison, D. D., on "Public Noon Meetings during Lent," beginning Ash Wednesday, Feb. 23d; the Rev. Drs. Locke and Morrison on testimonials touching the regretted departure of Bishop McLaren for his health, from the diocese till September; and for like cause, on the dean's absence for six months in Europe, the Rev. Benjamin F. Fleetwood, chairman of committee. Assignments were made for next session. Of diocesan clergy present also were the Rev. Messrs. Morrison, Jr., W. W. Steele, H. C. Kinney, A. Lechner, L. Pardee, J. Rushton, J. S. Smith, J. H. Edwards, R. Hayward, D. F. Smith, L. D. Mansfield, W. V. Averill, T. D. Phillipps, A. Louderback, J. E. Thompson, H. D. Scaiffe, and others. Convocation adjourned till May 10th, to meet in Christ church, Woodlawn Park. At the close of proceedings, an elegant collation to the clergy was served by the ladies of Grace church guild, at Mr. George Sharp's residence.

NEW YORK.

CITY.—The funeral of the Rev. Samuel V. Berry, who died on Monday, Feb. 7, took place at St. Philip's church, West 25th Street, on Wednesday. Mr. Berry was born in New Jersey in 1813, his parents having been at one time slaves but being made free before their son's birth. Having obtained his education in part at the theological seminary, he was ordained priest in 1838, and put in charge of the colored church in Mulberry street, was in 1853, appointed an assistant secretary of the Board of Missions, and in 1865 went to Buffalo, N. Y.; there he remained six years. But for the death of his wife, he would have gone as missionary to Africa, and in 1872, he was sent to North Carolina, where he spent the remainder of his life in building up a church among the freedmen. Two daughters survive him.

The Hospital Saturday and Sunday collections now amount to above \$50,300. This is the largest sum that has ever been received in any one year. Of the collections taken on Sunday the churches of our faith made by far the largest. At the last annual meeting of the Board of Managers of St. Luke's Hospital, they resolved that their patrons and the public generally be asked not to make special designations to that institution. This was a generous thing to do inasmuch as St. Luke's was especially benefited by such designations.

A part of the graveyard of St. Mark's church, which has not been used for a long time has been leased for 21 years at a yearly rental of \$2,036. The property consists of four adjoining pieces on the south side of Twelfth street, east of Second Avenue. The graveyard adjoining the church is probably the oldest in the city, next to that of Trinity, the church having been organized in 1803.

The vaults hold the remains of some of the oldest and most distinguished families in New York.

A number of influential gentlemen met in Ascension rectory, on Thursday evening, Feb. 10, and arranged for a public meeting to be held in Chickering Hall, Feb. 25, in the matter of passing the high license bill now introduced at Albany. The bill makes the license for selling other than malt liquor, \$1,000. The rector of the church, the Rev. Dr. E. W. Donald, presided.

The rector of All Souls' church, the Rev. R. Heber Newton, has been out of health for some time and unable to conduct the services. He has been making a temporary stay in Philadelphia. His ailment is not understood to be serious, though it may be several Sundays before he is able to resume work.

A meeting in the interest of foreign missions was held in Calvary church on Sunday evening, Feb. 6. A short address was made by the rector, the Rev. Dr. Satterlee, who was then followed by the Rev. A. P. H. Holly, son of the Bishop of Haiti, who spoke of the successful missionary work being carried on in that island. The Rev. J. Thompson Cole made an address in behalf of the work in Japan, while Bishop Boone of Shanghai and the secretary, Dr. Langford, gave some account of the work in China, Africa, etc.

PORT CHESTER.—It has been determined upon by the congregation of St. Peter's church, to build a new church edifice. It is to be located on Westchester Avenue, and is to be proceeded with at once. The rector is the Rev. S. W. Young.

WAPPINGERS FALLS.—One of the most united, active and successful parishes in the diocese, not to say in the whole country, is that of Zion church. The church grew out of a Sunday school which was established in a barn by a Christian lady, the wife of Judge Matthew Mesier. This she taught for some years, when services were first begun by Dr. George B. Andrews, in 1833. The following year, the corner-stone of the edifice was laid and in 1836, the church was consecrated. The parish has had but 3 rectors, Dr. Andrews, Dr. H. Y. Satterlee, now rector of Calvary church, New York, and the present rector, the Rev. J. N. Steele. Dr. Satterlee officiated first as lay reader in 1865, the same year became assistant minister, and upon the death of Dr. Andrews, in 1875, was unanimously elected rector of the church. This position he held till chosen to the rectorship of Calvary church, in 1882, thus having been connected with Zion church 17 years. The following year Mr. Steele, an assistant minister in Calvary church, became his successor and is now carrying on the work which from the first has enjoyed uninterrupted success. Within six years it is estimated that the parish has expended some \$35,000 in the matter of buildings. First came an admirable parish building completed in 1882, in which to hold Sunday schools, Bible classes, etc. This building cost some \$12,000. Soon after a few ladies of the parish began to raise money for a rectory, and the parish is now rejoicing in the results of its labors in the completion of an admirable building, costing, land and structure, about \$15,000. In addition to this expenditure the parish has become the chief contributor to a town library building, the structure just over the way from the church being already begun, as it will doubtless be completed within the year. One of the secrets of the success of

this remarkable parish is to be found in its singularly active and united body of lay helpers, who carry on work in as many as 17 departments. The total number of these workers is 159, in addition to many others who in various ways render valuable assistance. The Sunday school, in which many of the workers are employed, has always been a unique feature, the infant school alone numbering over 200 scholars. Most remarkable of all, perhaps, are the Bible classes for men and women conducted by Mr. Irving Grinnell. On the list of the men's Bible class there are 131 names, and last year there was an average attendance of 80, all or nearly all, being upwards of 50 years of age.

It may be added, what is true of so few parishes in this country, that this remarkable parish has never been subjected to any serious disturbance from the beginning, if indeed, to any disturbance at all worth taking account of. It has been as free from class or party feeling as a church well could be, bearing in mind that "the rich and poor meet together; the Lord is the Maker of them all."

PITTSBURGH.

EPISCOPAL VISITATIONS.

MARCH.

2. Eve. All Saints' Mission, Braddock.
5. Eve. St. John's church, Franklin.
6. Christ church, Oil City; eve. Mission at McClintockville.
7. Eve. Christ church, Tidoute.
11. Eve. St. Stephen's chapel, Wilkesburg.
18. St. Peter's church, Pittsburgh; eve. St. Mark's church, Johnstown.
18. Eve. Trinity church, Meyersdale.
20. St. John's church, Dunbar Furnace; eve. Trinity church, New Haven.
21. Eve. St. Bartholomew's Mission, Scottdale.
22. Eve. St. Stephen's church, McKeesport.
25. Eve. Trinity church, Washington.
27. Grace church, Pittsburgh; eve. Christ church, Allegheny.
29. Eve. church of our Saviour, DuBois.
30. Eve. Holy Spirit Mission, Reynoldsville.
31. P. M. St. Mary's church, Red Bank; eve. Holy Communion Mission, Lawsonham.

APRIL.

1. P. M. St. Paul's church, Kittanning.
3. Trinity church, Pittsburgh; eve. St. Andrew's church, Pittsburgh.
4. Eve. St. Stephen's church, Sewickley.
5. Eve. Trinity church, Rochester.
6. Eve. Christ church, New Brighton.
7. Eve. St. Mary's church, Beaver Falls.
8. Good Friday, St. Paul's church, Fairview; eve. St. Luke's church, Georgetown.
9. Easter Even, St. John's church, Pittsburgh.
10. Easter Day, Calvary church, Pittsburgh; eve. Emmanuel church, Allegheny.
11. Eve. St. Paul's church, Monongahela City.
12. Eve. St. John's church, W. Brownsville.
13. Eve. Christ church, Brownsville.
14. Eve. St. Peter's church, Uniontown.
16. Eve. St. Saviour's Mission, Youngsville.
17. Trinity church, Warren; eve. All Saints' Mission, Clarendon.
18. Eve. Mission at Kinzua.
19. Eve. Emmanuel church, Corry.
20. Eve. St. Matthew's Mission, Union City.
21. Eve. Mission at Spartansburg.
22. Eve. Christ church, Townville.
23. P. M. Mission at Blooming Valley.
24. Christ church, Meadville; P. M. Mission at Vallonia; eve. Reconciliation Mission, Woodcock.
30. Eve. Mission of the Holy Innocents, Leeburg.
31. Trinity church, Freeport; P. M. St. John Baptist Mission, Tarentum.

The winter session of the Southern Convocation of this diocese, which was held on the festival of the Conversion of St. Paul was more than usually interesting. The rule of the body has been to meet in the city of Pittsburgh, but it being found difficult to keep the members together for two or three days the plan of shortening the sessions and going to the suburban places was adopted. Some 15 of the clergy gathered in the newly enlarged chapel of the church of the Good Shepherd, Hazlewood, where evening prayer was offered and an able sermon delivered by the Rev. H. B. Ensworth of Brownsville. The next morning the Holy Communion was celebrated, and the Bishop delivered an interesting and forcible charge to the clergy. After the service the Rev. W. Walker of Washington, read a carefully prepared paper on the Beatitudes, followed by several addresses upon the topics suggested. At the business

meeting the Bishop presided and reports were received from the Rev. C. A. Bragdon and other missionaries of the board. An essay was then read by the Rev. T. J. Danner of New Brighton on "How can we best engage the interest and co-operation of the men in our parishes." Evening Prayer concluded the afternoon session. In the evening after a shortened service, a very exhaustive and able paper was read by the Rev. George Hodges of Wilkesburg, followed by a lengthened discussion, which was opened by the Rev. W. R. Mackay of Hazlewood. The arrangements for the convocation which were under the charge of the rector of the parish, were excellent, the entertainment of the clergy all that could be desired, and a most enjoyable and profitable session secured.

The work at Reynoldsville is on a more substantial basis than ever before. A portion of the funds are secured for a lot, which has been selected. Arrangements are being made to supply the church of the Intercessor, Sugar Hill, from Ridgway, which is to have a rector in a few weeks.

At the Bishop's late visitation at St. Cyprian's Mission, (to colored people), under the charge of the Rev. W. H. Wilson, five were presented for Confirmation. Although the annual stipend of \$800, has been withdrawn from the mission by the executive committee of the Diocesan Board of Missions, there is considerable interest manifested. The people have aroused themselves to sustain the missionary, who still remains at his post. During the week before the Confirmation, his residence was besieged by his congregation, (which is composed entirely of poor people), and his larder loaded with provision and his heart cheered not only by the sympathy of his people, but by substantial aid though limited in amount.

On the Feast of the Purification, known at the Church Home, Pittsburgh, as the "Bishop's Day," the Bishop spent the day at the institution. This is not specially in the line of visitations as Confirmation is administered at other times, but more of a pastoral visit. The children have a holiday from school, special services are held, and a general good time is expected. The Bishop was attended by the chaplain, the Rev. Laurens McLure of St. Luke's, the Rev. George Rogers of St. John's, (where the children attend Sunday service), the Rev. C. A. Bragdon, general missionary, and the Rev. Samuel P. Kelly, of the church of the Nativity, Crafton, the former general missionary. The Holy Communion was administered at 10:30 A. M., by the Bishop, followed by an address. In addition to the children and the old ladies of the Home, the directors and a number of friends from the city were present. An elegant dinner was served by the matron, Miss Loomis, followed by a social hour with the inmates. At 2 o'clock Evensong was offered by the Bishop and chaplain, the latter catechizing the children, after which addresses were made by the Rev. Messrs. Rogers, Bragdon and Kelly, and the Bishop. The children then repaired to the school-room and were presented by the Bishop with oranges and other fruit. Everything passed off pleasantly, and the day seemed to be thoroughly enjoyed by all.

In the evening the Bishop accompanied by Messrs. Bragdon and Kelly, proceeded to Irwin, about 20 miles distant, where they were met by the Rev. F. B. Ticknor, who has just taken charge of St. George's Mission at that place. Evening Prayer was said by the mis-

sionary-in-charge and Mr. Bragdon, and a child baptized by Mr. Kelly, who then presented a class of 14 for Confirmation. The Bishop preached and Mr. Ticknor made an address. This mission was established a little over two years ago by the general missionary and in that period, 40 persons have been presented for Confirmation, 52 for Baptism, a lot secured for a chapel and a fund commenced for the erection of the same, which is already sufficiently large to warrant the commencement of the work in the spring.

WISCONSIN.

Mr. James L. Houghteling and Mr. H. V. Donaldson, secretaries of the Brotherhood of St. Andrew, addressed the three Milwaukee chapters at St. Paul's chapel, on a recent evening. By the courtesy of the rector and the chapter of the Brotherhood of St. Paul's church, the All Saints' cathedral and St. John's chapters, with the clergy, attended in a body. After a brief service read by the Rev. Chas. S. Lester, rector of St. Paul's, Mr. Donaldson briefly outlined the work of the brotherhood. Mr. Houghteling, the general secretary, followed with some telling remarks, illustrating his experience in brotherhood work, and the best manner of pushing the same. After the service an informal chat was resumed. The brotherhood is growing rapidly in Milwaukee, and the members are full of enthusiasm.

The Bishop has named the Rev. C. S. Lester and Mr. L. H. Morehouse as the Wisconsin representatives of The American Church Building Fund Commission.

LOUISIANA.

The Western Convocation of this diocese convened on Tuesday, Feb. 1st, at St. James' church, Alexandria. The dean, the Rev. Dr. Dalzell, was not present. The Bishop presided, and was Celebrant in the office of Holy Communion. The Rev. C. C. Kramer of New Iberia was secretary. Among the clergy present were the Rev. J. W. Bleker of Franklin, the Rev. R. H. Prosser of Mansfield, the Rev. R. C. Cleburne of Cheneyville and the rector of the parish, the Rev. H. C. Duncan, M.A. The congregations at the services held were very large, and addresses were delivered by all the clergy present. Bishop Galleher closed the convocation by an eloquent and earnest appeal to the laity to consecrate their lives, their time, influence and means to Christ and His Church.

At a business meeting it was determined that a missionary should be employed to do missionary work in the unoccupied territory of Western Louisiana as is now being done in other portions of the diocese. The Rev. Messrs. Bleker, Prosser and Cleburne were asked to take charge of such unoccupied parishes near their present fields of labor.

The next session of the convocation will be held (D. V.) in St. Mary's church, Franklin, some time after Easter.

DE VALLS.—The Bishop's missionary, the Rev. E. W. Hunter, held morning service and celebrated in the residence of Mrs. W. L. Clark on Sunday, Feb. 6th. The hall and parlors were well filled with people, and quite a number received the Blessed Sacrament. Some years ago the parish church here was burned to the ground, the missionary hopes however, to see a new church erected between Easter and Christmas.

NEW ORLEANS.—The first anniversary of the organization of Grace parish was celebrated by a special service in the church, on Sunday, Feb. 6th.

The rector, the Rev. W. C. McCracken, congratulated the people upon their having erected such a beautiful edifice in such a short time. Portions of old Christ church, the windows, slates etc., have been used in the erection of the new building. The rector preached upon the text: "Gather up the fragments that remain, that nothing be lost."

MASSACHUSETTS.

EPISCOPAL APPOINTMENTS.

- MARCH.
- 3. Evening, Good Shepherd, Dedham.
 - 5. Evening, Incarnation, Lynn.
 - 6. A. M., Grace, Salem; P. M., St. Peter's, Salem.
 - 9. Evening, Trinity, Melrose.
 - 11. Evening, St. John the Evangelist's, Hingham.
 - 13. Boston: A. M., Emmanuel; evening, Messiah.
 - 16. Evening, St. Stephen's, Lynn.
 - 17. Evening, Christ church, Boston.
 - 18. Evening, Trinity, Boston.
 - 20. A. M., Christ church, Waltham; evening, Christ church, Fitchburg.
 - 21. P. M., St. Mark's, Southborough; evening, Trinity, Marlborough.
 - 22. P. M., Groton School Chapel.
 - 27. Somerville: A. M., St. Thomas's; P. M., Emmanuel.
 - 30. Evening, St. Peter's, Cambridge.
 - 31. Evening, St. James', Roxbury.
- APRIL.
- 1. Evening, St. Paul's, Boston.
 - 3. P. M., St. John's, Charlestown; evening, Advent, Boston.
 - 5. Evening, Grace, Medford.
 - 6. Evening, St. John's, Boston Highlands.
 - 7. Evening, Ascension, Waltham.
 - 10. A. M., Mission, Canton; P. M., Mission, Walpole.

The Rev. Joseph M. Turner of Pittsfield, died Jan. 22d after a long illness. At different times he held important educational positions, having been at the head of St. Mary's School, Salt Lake City, Utah, the diocesan school for boys at Reading, Pa., and later, St. Stephen's School, Pittsfield, in addition to ministerial work.

MINNESOTA.

The Rev. Campbell Fair, D. D., is by the appointment of the "Parochial Mission Society" to conduct a mission in St. Paul's parish, Minneapolis, the Rev. Frank R. Millsbaugh, rector. It will be in mid-Lent and last eight days.

MARYLAND.

EPISCOPAL APPOINTMENTS.

- MARCH.
- 2. 5 P. M., Mt. Calvary, Baltimore.
 - 3. 8 P. M., Holy Cross, Baltimore.
 - 6. 11 A. M., Ordination (place to be appointed); 7:30 P. M., Trinity, Baltimore.
 - 13. 11 A. M., Christ church, Georgetown; 7:30 P. M., Holy Cross, Washington.
 - 17. 7:30 P. M., Emmanuel, Baltimore.
 - 18. 7:30 P. M., Messiah, Baltimore.
 - 20. Washington: 11 A. M., Incarnation; 4 P. M., St. John's; 7:30 P. M., St. John's chapel.
 - 23. 7:30 P. M., Ascension, Washington.
 - 25. 5 P. M., St. Paul's, Baltimore.
 - 27. 11 A. M., Catonsville; 8 P. M., St. Michael and All Angel's, Baltimore.
 - 30. 8 P. M., St. Barnabas's, Baltimore.
- APRIL.
- 3. 11 A. M., Trinity, Washington; 4:30 P. M., St. John's, Georgetown; 7:30 P. M., Epiphany, Washington.
 - 5. 7:30 P. M., Christ church, Baltimore.
 - 7. 7:30 P. M., St. Luke's, Baltimore.
 - 10. 11 A. M., Easter Day, Grace, Baltimore; 7:30 P. M., St. Peter's, Baltimore.
 - 17. St. Matthew's parish, Bladensburg.

BALTIMORE.—At St. Mark's church, on the evening of January 19th, the Bishop made an official visitation and administered the rite of Confirmation to a class of 18 persons. St. Mark's is of pure Gothic architecture and built of light stone. It was completed in 1848. Its first vestry was elected Thursday, March 11, 1847. The founder and first rector was the Rev. Malcolm McFarland who remained rector of the church until his death. On Sunday, Dec. 15, 1861, immediately after the benediction, and before the echo of his voice had passed away, he fell within the chancel rail from a stroke of paralysis, from which he expired in a few moments. His remains now lie buried beneath the chancel. St. Mark's has had a peculiar and checkered career, and at times in its history, its work seemed almost ended. For some years past, however, it has taken a bold stand in the front ranks of the Church Militant, and to-day is second to none in

the city, in the earnestness of its work. It is in the midst of a large number of working people, to which class its efforts are more particularly directed. It has lost considerable in a pecuniary sense by reason of the removal of its largest contributors to other and more growing sections of the city; but when the proposed rectory shall have been completed, this difficulty will in a measure be overcome. The Ladies' Aid Society is strenuously at work trying to provide funds for this purpose. The list of rectors comprise many noble and faithful stewards, among them may be mentioned the Rev. Messrs. Fleming James, George H. Kinsolving, Edward L. Kemp, and George F. Plummer, the present incumbent. Mr. Plummer took charge on the sixth Sunday after Trinity, July 20, 1884. His work has been particularly blessed and gratifying, his flock is greatly devoted to him, many of them who are regular attendants going from one to two miles to attend the services. He has an actual Communion list of 400, and all of the services are well attended. The work is supported by voluntary offerings through the weekly envelope system. For several years past the church has been making many improvements, the pews, lectern and chancel furniture all being new. Besides, several handsome memorial windows have been placed in the church, the centre chancel window being a life-size figure of St. Mark, a memorial to Mr. John C. Kneller, its former Sunday school superintendent, and on either side are memorials to Sunday school children, representing Church emblems. The Sunday school is in a flourishing condition and numbers 400 scholars. Some very handsome improvements have just been completed in the Sunday school room, the walls being frescoed with Scriptural designs and texts. All of the improvements here have been made at a considerable outlay and entirely by the efforts of the Sunday school. They have also contributed quite liberally to the church work.

On Wednesday, February 2nd, the Feast of the Purification, there was held in St. Mary's chapel, a children's service and procession of the guilds. At the conclusion of the service, which was entirely choral, each child presented the church with a candle for use during the year, a custom which has been in vogue in this congregation for some years past.

The Rev. William M. Barker entered upon his duties as rector of St. Luke's church, on the Feast of the Purification, Feb. 2nd.

INDIANA.

A meeting of the Northern District Convocation of this diocese was held in St. Thomas' church, Plymouth, the Rev. Dr. Kemp, rector, beginning Tuesday evening, Jan. 25, and continuing until Thursday evening. The following were present: The Bishop; Dean Faude; the Rev. H. L. C. Braddon, treasurer; the Rev. J. Gorton Miller, secretary; the Rev. Messrs. W. T. Kemp, D. D., F. W. Adams, S. Rosevelt, Walter Scott, and W. N. Webbe. The following is a brief synopsis of the occasion: On Tuesday, Evening Prayer at 7:30 P. M.; sermon by the Rev. S. Rosevelt on Matt. viii: 2, 3. On Wednesday, Morning Prayer at 9 A. M., and Holy Communion at 10:30 A. M., the dean being Celebrant; sermon by the Rev. W. Scott, on "The Heavenly Vision," Acts xxvi: 19. In the afternoon a paper read by the Rev. W. N. Webbe on "Lay Readers," followed by an animated discussion in which all the clergy present took part. Evening

Prayer at 7:30 P. M.; sermon by Dean Faude on "Church Membership and some of its Requirements," Acts ix: 6. The Bishop also preached on "The Office of the Sunday School." After the sermons 13 persons were confirmed. On Thursday at 9 A. M., brief devotions were conducted by the dean, and a paper read by the Rev. J. G. Miller, on "The Church's Teachings on Obedience," after which ensued a discussion of the subject. At 10:30 P. M., Morning Prayer and a sermon by the Rev. F. W. Adams, from Rom. viii: 22. At 3 P. M., after brief devotions a paper was read by the Rev. Mr. Braddon on "Mission Work in our District." At 7:30 P. M., a stirring missionary meeting was held, at which addresses were made by the clergy present. The next convocation is to be held at Lima, near the end of April.

CALIFORNIA.

The convocation of Southern California had a very profitable and pleasant meeting in the parish of the church of Our Saviour, San Gabriel, the Rev. A. G. L. Trew, rector, on Tuesday and Wednesday, January 11th and 12th instant. The growth of this great section of the State in population and in wealth has been so rapid that the country almost changes its appearance every few months, towns and cities, and some of them already of good size, occupying the site of former cattle and fruit ranches. The Church has grown with the growth of the country, so that the two self-supporting parishes of two years ago have increased to eight, and ten missions in addition have the service of the Church on every Sunday, or every other Sunday of the month. Within the past year four missions have become self-supporting parishes, and new missions have been begun in a number of places. Altogether the outlook is most cheering, and all that is needed are the men, and perseverance to see, with God's blessing, a still greater increase in the future.

The convocation met on this occasion in the parish of its dean, and the feeling was general among its members that the rector and his family, with his parishioners, did all in their power to make the visitors enjoy themselves, and the meeting a gratifying success. The clergy present were the Rev. Messrs. A. G. L. Trew, dean; John D. H. Browne, secretary; C. S. Kinsley, H. B. Restarick, H. S. Jeffreys, A. Fletcher, F. J. Mynard; C. L. Fitchett, Jas. Simonds, B. W. R. Taylor, with the Rev. Mr. McKenzie of the diocese of Quebec, Canada.

The sessions began with a celebration of the Holy Communion on Tuesday morning, and sermon from the Rev. F. J. Mynard, followed by business meetings morning and afternoon, with a stirring missionary meeting in the evening in the church, Messrs. Mynard, Jeffreys, Linsley, and Browne being the speakers. On Wednesday the last session was held, when the business was concluded, and convocation adjourned to meet at the call of the dean, the place of next meeting to be Los Angeles.

Among the important matters discussed, and measures adopted, was the question of securing buildings, lots, and other property for the use of the Church in places not yet occupied, and a Church extension society was formed, consisting of five of the clergy and four of the laity, to secure and hold such property in trust for the Church. The dean's address was, as usual, eminently practical, and embraced several suggestions which subsequently became incorporated in motions.

MAINE.

AUGUSTA.—The feast of the Purification of St. Mary the Virgin was an occasion of special interest to the Church in Maine, as being the day appointed for the consecration of the new parish church in Augusta. The old wooden church of St. Mark's, consecrated by Bishop Griswold in 1842, though a large and imposing church for its day, has long been inadequate to the needs of the parish, and an unworthy representative of the Catholic religion in so important a political and social centre as the capital of the State. More than 12 years ago the then rector, the Rev. Samuel Upjohn, began to work for the new church in the face of great opposition and many discouragements. Great credit is due him for his prudence, energy, and tact, and equally to his successor, the Rev. Walker Gwynne, who has raised the money, and carried the work to completion. On the 4th Sunday after the Epiphany, the present rector, the Rev. Walker Gwynne, preached the last sermon in the old church from the text: "Things new and old," Matthew, xiii: 52.

The subscription list for the new church was begun just three years ago, and before Easter, 1885, more than \$25,000 had been pledged. Mr. R. M. Upjohn of New York was selected as the architect, and work was begun on August 12th, 1885. The building is the handsomest in the State of its size. It is built of grey granite ashlar laid in irregular courses, and consists of choir, nave, aisles, west chapel, sacristy, and organ room, together with porch in the tower. The pillars supporting the clerestory are of red polished granite from Somes's Sound, Mt. Desert, and caps of Nova Scotia sand-stone. The floor of the choir and sanctuary is laid in tiles. The floor elsewhere is of hard pine oiled; pews, wainscoting and massive doors, etc., of quartered oak. The windows are all of stained glass. Two very handsome pictured windows, memorials, are already in place and several others are in process of construction. The frescoing is done in distemper and is very handsome. The old organ has been rebuilt and very much improved, a water motor being also added. The whole work has been under the supervision of the junior warden of the parish, W. S. Choate, Esq., who has given it the most thorough and painstaking attention in every detail. The style of the church is early English Gothic. The whole cost when the new memorial windows are in place, will be about \$35,000 exclusive of the price of lot, 212-160, which was purchased some years ago. The dimensions are as follows: Extreme length from east to west, 110 feet; extreme breadth at organ chamber and choir room, 69 feet; depth of choir and chancel, 30 feet; length of nave, 59 feet; breadth of nave and aisles, 48 feet; chapel 48x18 feet; height of spire above floor, 92 feet. The acoustic properties of the building are perfect.

Long before the hour for the consecration service the church was filled. A number of prominent Churchmen from other parts of the diocese, and several Dissenting ministers of the city were present. The Bishop and 14 priests, with the large vested choir, preceded by a crucifer with a superb processional cross of burnished brass, marched from the rectory to the church door, where they were met by the vestry. The Hon. James Bridge, the venerable senior warden, who had taken a prominent part in the building of the old church nearly half a century before,

read the request to consecrate. The procession then moved up the nave, the Bishop and choir singing alternately the verses of the 24th Psalm. The Office was well rendered throughout, and a large part of the congregation remained to the Holy Communion. The sermon was preached by the Rev. Mr. Upjohn, rector of St. Luke's church, Germantown, Phila., and former rector of St. Mark's; subject: "The House and the glory which fills it," I. Kings, viii: 11. In the course of the sermon the preacher dwelt upon the three principles of *steadfastness, proportion, and beauty*. He traced them first in the character of Jesus Christ; secondly, in the constitution and worship of the Catholic Church, and thirdly, as seen in Church architecture and building.

A bounteous lunch [was served to the clergy and guests in the parish "Home," and in the evening a delightful reception was given at the residence of Mrs. A. E. Rice.

CONNECTICUT.

NEW HAVEN.—The 196th quarterly convocation of New Haven Co. met in Trinity church, Feb. 1st and 2d; 30 clergy were in attendance. As the convocation is an old one, so the spirit is very hearty. The brotherhood represent, to a remarkable degree, a broad temper in Church views. The key-note was given in the convocation sermon preached by the Rev. R. W. Micou, of Waterbury, on the historic Creed as a centre of Christian unity, surviving nations and religions. The discussion on Church schools and colleges, and on the variations in ritual usage, displayed a pronounced loyalty to the Church's established ways in their larger interpretation.

The clergy were handsomely entertained by the Rev. Dr. Harwood, in Trinity rectory, at lunch and dinner.

The "Guild of the Cross" is an association of laymen which has been in existence for about a year, and has the following objects in view:

I. To encourage and promote a more general observance of the festivals and fasts of the Church, the early celebration of the Holy Communion on each Lord's Day and Holy Day, at an hour not later than 7:30 in summer and 8 in winter; and whenever and wherever practicable, the public rendering of daily Morning and Evening Prayer, as set forth and ordered in the Book of Common Prayer, and the opening of churches at all reasonable hours for private acts of devotion.

II. To use every proper means, with all courtesy and charity, to propagate the Catholic Faith, and to aid every lawful work tending to restore the visible unity of the Church, always asserting her Catholic name and heritage.

III. To disseminate proper and effective literature of the Church.

IV. To cultivate personal holiness in its members and aid in the development of their spiritual and religious life.

A number of prominent Churchmen of New Haven are members of this guild and several of the clergy are associate members. A series of meetings is being carried on, at which addresses are made by different clergymen.

KANSAS.

The Rev. Percy C. Webber is temporarily in the diocese holding Missions in several of the parishes. He has just concluded a very successful Mission at Abilene. The church was filled nightly for more than a week with an interested congregation. The rector of the parish expects to reap a great benefit from his labors. On Thursday, Feb. 3, at 7:30 P. M., he began a ten day's Mission in Grace church, Topeka, and on the evening of Feb. 17, he entered upon a similar work in Trinity church, Atchi-

son. In this latter parish an early Celebration of the Holy Communion was established on the first Sunday of last Advent, and a good average number of communicants is present at each Celebration. The parish has also been the recipient of several beautiful gifts within a few weeks, a very large and beautiful brass receiving alms basin given by a lady in memory of her deceased sister, also a beautiful brass altar desk, presented by a Young Ladies' Society; a very handsome quarto Oxford Bible for the lectern, and an altar service in memory of departed relatives and friends in the parish.

Trinity church, Lawrence, has at length freed its valuable property from debt by the efforts of its members, aided by the Bishop. The church of St. Paul, Leavenworth, is entering upon a new era of prosperity under the faithful leadership of its rector, the Rev. T. C. Tupper, who has only been at his post of duty a few months. The Church in Wichita, too, is enjoying a greater degree of prosperity than ever before. It is stated that the parish not long since sold its rectory, purchased several years ago, for ten times its original cost. The spiritual tone of the parish is progressing also, in keeping with some of the prosperity generally observed in the city. Good reports also come from Abilene, Salina and Topeka, as well as many smaller places. Thus it will be seen that a fertile field awaits the coming of the new Bishop, who will be cordially welcomed, and whose earnest labors for God and His Church will be crowned with abundant success.

OHIO.

The Bishop of the diocese has published his approval for use in his jurisdiction of "The notification of changes in the Prayer Book, authorized by action of both houses of the late General Convention, as published by the order of the House of Clerical and Lay Deputies, and certified by the secretary of the same."

St. Paul's parish, Canton, is now in good working condition again, the Rev. Mr. Kemp of Massillon, having been greatly prosperous in his earnest labors here, as is every field that has been fortunate enough to secure his services.

TOLEDO.—Grace church has just added to its repair fund by a sacred concert at which mite barrels were presented, and the audience responded with offerings.

A pleasant social gathering occurred recently in the rooms of Trinity church, the proceeds being for the benefit of St. John's parish.

Dr. Atwill's *Parish Guild*, after a long rest has lately re-appeared, and (as always) abounds with good things. This winter shows several fresh evidences of growth in the parish, *e. g.*, two gifts, one of \$100, one of \$150, for the East Toledo mission, and a move to start a new mission in the heart of the best residence section, about a mile and a-half from Trinity. This new mission is no doubt destined to become the strongest and the central church, leaving the old property of Trinity to remain, like Trinity, New York, to such as are at a distance from the most popular sites for homes.

WESTERN NEW YORK.

AVON.—On Thursday, January 27th, a most successful Sunday school festival was held in connection with this parish, in the public hall, which was hired for the occasion. After a brief and appropriate service and address in the church, the children and teachers, numbering over 100, repaired to the

hall, where supper had been prepared for them by some of the ladies. This was followed by the distribution of prizes to all the scholars who had attended fifty sessions, some 26 in all being thus distinguished. Prizes are distributed three times in the course of the year, at Easter, Trinity and Christmas, and have been found a great improvement upon the indiscriminate giving of presents previously adopted. After the distribution of the prizes, the children were entertained by recitations and some admirably rendered charades, exhibited by a few of the elder scholars and teachers. The rector, the Rev. H. F. Darnell, D. D., has lately received from the Marquis of Salisbury, the English Prime Minister, a cordial and appreciative autograph acknowledgment of his late work, "A Nation's Thanksgiving."

CENTRAL PENNSYLVANIA.

BISHOP RULISON'S APPOINTMENTS.

MARCH.

1. Nativity, Newport.
2. Trinity, Steelton.
3. University, Bethlehem.
13. St. Clement's, Wilkes-Barre; St. John's, Ash ley.
16. St. Paul's, Minersville.
17. Holy Apostles, St. Clair.
18. St. James's, Schuylkill Haven.
27. St. James's, Lancaster; St. John's, Lancaster.
28. All Saint's, Paradise; Grace, Nickel Mines.
29. Christ church, Leacock.
30. St. Paul's, Manheim.

APRIL.

3. Trinity, Pottsville.
5. A. M. Bangor church, Churchtown; P. M. St. Thomas's, Morf into.
10. Easter Day, Nativity, South Bethlehem.
17. St. Stephen's, Wilkes-Barre; Logg chapel, Laurel Run.
18. St. Peter's, Plymouth.
19. St. George's, Nanticoke.
21. St. Andrew's, Allen.

The Epiphany session of the Convocation of Williamsport was held in Trinity church, Williamsport, the Rev. Geo. C. Foley, rector, beginning with Evening Prayer on the festival of the Conversion of St. Paul, Jan. 25th, the sermon being delivered by the Rev. Chas. J. Wood of St. Paul's church, Lock Haven, from St. John i: 9, confuting "Some Recent Objections to Foreign Missions." At the Wednesday morning business meeting, the Rev. Geo. C. Foley was nominated and elected dean of the convocation. Celebration of the Holy Communion followed, the Bishop being Celebrant, and the Rev. Jas. L. Maxwell, of Christ church, Danville, delivering a sermon from St. John xiv: 15. In the afternoon, Dean Foley read an interesting essay on "Sacrifice;" and at the closing service, in the evening, appropriate Epiphany addresses were made by the Rev. Dr. J. H. Hopkins, the Rev. Wm. C. Leverett, and Bishop Howe. A special feature of the public services during the session was the excellent singing of the vested choir of men and boys, under the leadership of the rector.

VERMONT.

At St. Paul's church, Vergennes, the Rev. E. B. Taylor, rector, a surpliced choir of men and boys has been introduced. This parish is setting a good example, with free and open church, weekly Celebrations, and Catholic teaching.

SOUTH DAKOTA.

New chancel furniture has recently been received and placed in order in the chapel connected with St. Mary's School. Stained glass for the two chancel windows has also been received. A gift of \$100 from Bishop and Mrs. Bedell will enable the Rev. Mr. Cleveland to place in the small tower of the chapel a suitable bell. Several new persons have been added to the force of workers. Forty-six boys and girls are now in attendance—all from the Rosebud reservation. This is the largest number in attendance since the school opened in the present new build-

ing. Many more applications are expected; want of funds, however, seems likely to prevent their admission.

NEBRASKA.

NEMAHA CITY.—St. John's church which had been closed for several months during which time services were held in a rented building, was re-opened for services on Sunday, January 23. The building had been moved and practically rebuilt. The old church erected in early days when Nebraska was a territory and included in the missionary jurisdiction of Bishop Talbot, had lately become very dilapidated and unsafe. During the autumn the frame and roof (all that could be utilized) of the old building was moved from the old site, which was very inconveniently located outside of the limits of the town, to a more central and desirable site within the town, placed on a good stone foundation and a new building arose out of the skeleton of the old. It now presents a neat and tasteful appearance, both externally and internally. It is nicely furnished in all respects with the exception of the Bishop's chair and the font. The Prayer Books for the use of the minister, and the Bible, having been in use for over 23 years, are as a matter of course in a very shabby condition. Gifts or memorials in these directions would be very timely and acceptable.

The cost of the work is about \$800. This was all borne by the little congregation themselves, with the exception of \$50 received from the Bishop, who believes in and insists upon the putting in operation the principle that every parish and mission in the diocese shall make a vigorous and self-denying effort to help themselves in advancing their several church interests. In this respect it is to be hoped the zealous and self-denying effort of the members of St. John's will meet with his hearty approval. Were every parish and mission to put forth a similar effort according to their number and means, there would without question be more Church life and progress. Measured by their numbers and means, the Church people of Nemaha City have undoubtedly accomplished a great and commendable work.

The beautiful prayer desk is the gift of "The rector's S. S. class" of Holy Trinity church, Lincoln, Neb., and is very highly valued, not only as a nice piece of furniture, but also on account of the donors.

WESTERN MICHIGAN.

GRAND RAPIDS.—Notwithstanding the inclement weather St. Mark's church was well filled at the Sunday morning service, Jan. 30, and the rector, the Rev. Campbell Fair, D.D., officiated. The vested choir of 35 men and boys, under Prof. Gilmore, rendered the music very attractively, simply and congregationally. The sermon by Dr. Campbell Fair was on the text: "My soul doth magnify the Lord and my Spirit hath rejoiced in God my Saviour." St. Luke ii: 46, 47, and the subject was "The Blessed Virgin Mary."

A temperance society was formed by the members of St. Mark's parish last Wednesday. Those who join sign one of three pledges as follows: Total abstinence, partial abstinence, and restrictive abstinence. The first needs no explanation; the second binds the signer not to treat others or be treated, not to drink before children or in company; the third not to drink openly, but to be guarded for the sake of this influence upon susceptible companions.

FLORIDA.

The former parishioners of Bishop Weed, in the church of the Good Shep-

herd, Summerville, Ga., have presented him with a beautiful episcopal seal and ring. The stone of the ring is a large amethyst, over an inch in length and very deep, exquisitely engraved by Tiffany, with a shield in the centre bearing the coat-of-arms of Florida, surmounted by the key and crozier, above it the mitre; beneath is the motto of Florida, "In Deo Confidemus;" and around the border of the stone is engraved "Edwin Gardner Weed, Episcopus Floridae." The seal is in steel, and the fac-simile of the ring.

ILLINOIS.

On the eve of the feast of the Purification, St. Martha's Guild presented to the chapel of St. Mary's School, Knoxville, handsome red oak prayer desks and seats for the clergy. The chapel is growing in beauty through loving gifts. Messrs. Treat and Foltz have just completed a design for altar and reredos, to be placed in the chapel next year. They are also making plans for the cloister.

CENTRAL NEW YORK.

The parochial Mission at Hayt's Corners, Seneca Co., which the Rev. J. W. Bonham commenced with a "Quiet Hour," Saturday evening, January 22d, was closed on Feb. 1st instant. The Rev. C. W. McNish of Ovid, who has charge of Calvary mission, Hayt's Corners, faithfully prepared for the Mission; and the services were well attended and unusual interest was manifested. The weather was changeable and very unfavorable, but the congregations steadily increased until the house was filled and extra seats were needed. To incite to a more diligent study of God's word, each afternoon the missionary gave a Bible Reading; and before the last of the series the Holy Communion was solemnly celebrated. In view of the interest in the sacred Scriptures awakened by the Bible Readings, the Rev. C. W. McNish will conduct a weekly Bible Reading at the Calvary mission and another in Christ church, Willard.

At the close of the series of Mission sermons, the missionary delivered a lecture on the birth and organization of the Christian Church, and the perpetuation of Christ's apostolic and threefold ministry until the present time, also a lecture on the antiquity of the Anglican Church.

At the Thanksgiving service on the 1st instant, for God's blessing on the Mission, after an appropriate liturgical service and hymns of praise, the Rev. Mr. McNish delivered an interesting and instructive address. He is much cheered by the number who have resolved to be baptized and confirmed, and hopes the Mission will facilitate the erection of a church which is much needed. On the following evening the missionary preached to a large congregation in Christ church, Willard, where he so recently held a Mission with cheering results.

LONG ISLAND.

BROOKLYN.—The trustees of St. George's church, the Rev. Richard H. Harris, rector, have voted to expend \$50,000 in building a new church. The new edifice is to be located on ground owned by the church at the corner of Marcy and Gates Avenues.

Some time ago the ladies of St. Luke's church, established coffee stands at the bridge and ferries; they have been so far successful that a company is to be regularly incorporated, to be known as St. Luke's Coffee Society and Woman's Home. A cheap lodging house for women is to be opened at Washington St., near Concord.

BOOK NOTICES.

PERIL AND ADVENTURE IN CENTRAL AFRICA. Being illustrated letters to the youngsters at home. By the late Bishop Hannington, with illustrations from original sketches by the Bishop, and a biographical memoir. New York: Thomas Whittaker. Pp. 96. Price, 50 cents.

Some of these sketches were given in THE LIVING CHURCH as they appeared in the English papers, and we have had several enquiries for the book. It needs not a word of commendation, and we hope the mere announcement that it can be had in this country will call forth a good many orders. It is handsomely bound and very cheap.

THE DRAGON, IMAGE, AND DEMON, OR THE THREE RELIGIONS OF CHINA, CONFUCIANISM, BUDDHISM, AND TAOISM. Giving an account of the Mythology, Idolatry, and Demonology of the Chinese. By the Rev. Hampden C. DuBose. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co. 1887. Pp. 468. Price, \$2.00.

The long title gives a description of the book, which is well made and handsomely bound and illustrated. The author has been for fourteen years connected with the Presbyterian mission at Soochow. The "Dragon" is the emblem of the State Church; the "Image" stands for the religion of India, the "Demon" for Taoism. The work is descriptive rather than philosophical, and is intended for popular reading.

ST. JOHN'S EVE, AND OTHER STORIES. By Nikola Vasilievitch Gogol. Translated from the Russian by Isabel F. Hapgood. New York: Thomas Y. Crowell & Co. Pp. 380. Price \$1.25.

Within the past decade a literature hitherto almost unknown has been opened to the English-reading people, by the translation of the Russian masters of fiction; Tourgueneff, Tolstoi, and lastly Gogol, have been ably translated into English. This volume takes its title from the shortest of the stories, which are weird and fantastic, depicting usually peasant life with all its superstition. The tales are strong and dramatic, showing the author to be a true artist. The character of the original has evidently been preserved in the translation.

SILENT PETE, OR THE STOWAWAY. By James Ouis. Illustrated. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 192. Price \$1.

A sweet story of two little homeless boys, who with the trustful spirit of childhood "stow" themselves away in a ship bound from New Orleans to New York, in the hope of finding little Peter's aunt in the metropolis. Their fortunes and that of the little boy's most beloved possession, his violin, while on the voyage and adventures in the great city, are touchingly told. The story is particularly sweet and pure, in marked contrast to the Oliver Optic style.

APHORISMS OF THE THREE THREES. By Edward Owings Towne. Chicago: Chas. H. Kerr & Co. 1887. Pp. 38. Price \$1.

From the preface we learn that this book gets its name from the fact that its contents are made up of the utterances of a small club of nine gentlemen who are accustomed to sit in threes at three-legged tables, and to spend an evening in discussing such topics as may suggest themselves, or may be called out by the events of the day. The pith of their discussions, wise or otherwise, is summed up in these "Aphorisms," some of which appear to be merely truisms, while others we think we have met with before in another dress. A collection of smart sayings is apt to be a little tiresome, and here we have one hundred and sixty-two of them. If one wants to see how smart some of our Chicago men are let him look into this little book.

THE CHRISTIAN PLATONISTS OF ALEXANDRIA. By Charles Bigg, D. D., assistant chaplain of Corpus Christi College, etc. Oxford: At the Clarendon Press; New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 304. Price \$1.50.

In giving, as Dr. Bigg does, in these "Bampton Lectures" for 1886, his con-

tribution towards the history of Alexandrine Platonism in the Christian Church, he sketches the conditions out of which it arose in the teaching of Philo and the Gnostics, (Lect. I.) describes its full development in Clement and Origen, (Lect. II-VI.) and measures its reflex action on Pagan philosophy and religion. (Lect. VII.) The larger part of these lectures is devoted to the review of the works of Clement and Origen, which the author treats with fairness and impartiality. One lecture is given to the Reformed Paganism of the Mithra, the Pythagoreans, the Trinitarian Platonists, and the Unitarian Platonists, whose champion was Celsus. In the last lecture we have a review of the later history of Alexandrianism, and an estimate of the permanent value of its contribution to Christian thought, which seems to be rather of a negative than of a positive character. Copious references are made to the original texts of Clement and Origen, and every page of the volume (except fourteen) is burdened by learned notes. A full synopsis of contents (pp. 13-27) enables the student to follow the method of the lecturer, and adds to the sterling value of the book.

The following excellent books suitable for Lent, published by the S. P. C. K., are received from Messrs. E. & J. B. Young & Co., New York:

SOME ASPECTS OF WOMAN'S LIFE. Five Lenten Addresses. By the Rev. Rowland Ellis, M. A. Price, 15 cents.

SOME THOUGHTS FOR HOLY WEEK. Price, 20 cents.

MEDITATIONS FOR PASSION-TIDE. By the Rev. E. B. Penfold. Price, 30 cents.

BRIEF DEVOTIONS FOR PASSION-TIDE IN VII PARTS. Price, 20 cents.

GOOD FRIDAY MEDITATIONS ON THE SEVEN WORDS FROM THE CROSS. By the Rev. J. C. Bellet, M. A. Price, 45 cents.

THE GOSPEL OF SUFFERING. By Mrs. Collin G. Campbell. Price, 30 cents.

The Magazine of Art sustains its uniform excellence. The frontispiece is a reproduction of G. H. Boughton's great picture "The Councilors of Peter the Headstrong." As usual the magazine is decidedly English in tone, the contributions this month with one exception are from the pen of Englishmen. Claude Phillips has an article fully illustrated upon "The Fables of La Fontaine," Lewis Day "An Artist in Design" being a sketch of Walter Crane with six illustrations by that artist. A fine example of wood engraving is the full-page reproduction of Alfred Kapper's "Tattered and Torn" engraved by Frederick Jungling. Both of these artists are young Americans, their work compares favorably with any in the magazine.

The Art Amateur steadily grows in favor and appeals to the varied taste of a large class of readers. The February issue has supplementary designs for Church embroideries with admirable instruction in regard to Church vestments. The classification of subjects is clear. Four series are now publishing in the Amateur, any one of which is well worth the price of subscription: "Portrait Painting in Oils," "Fruit Painting in Oils," "Lessons in China Painting," and "Art Needlework."

The last numbers of The Art Interchange are full of interest and are issued with many supplements; that of Jan. 29, has a charming colored study of birds and branches, suitable for hand-screens, boxes, etc., also the first of a set of three designs for a folding screen. The magazine must be a treasure for the amateur worker who can find in its pages, many attractive decorative novelties. Beautiful designs for china decoration have been published since the year began.

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The Living Church.

Chicago, Saturday, Feb. 19, 1887.

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162 Washington St., Chicago, Ill.

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

THE LIVING CHURCH appreciates the many kind words spoken by the clergy in its behalf, from the chancel and in the parish paper. The following recently appeared in "The Trinity Church Bell," Hannibal, Mo. "Of the many excellent Church papers from which to choose, we have no favorites; but the one we never hesitate to commend to our Western people is the sterling LIVING CHURCH, of Chicago. It is ably edited, fresh and newsy in its varied departments, positive in its teachings, and withal the cheapest religious weekly in America—only one dollar a year. This paper, with the Church Almanac, by the same name—twenty-five cents per year—would furnish the average parishioner with an invaluable fund of instruction concerning the Church, and we trust that both will be liberally taken by our people."

The Church Messenger expresses much disappointment at the result of the first meeting of the Commission on work among colored people. But very little could be expected from a meeting for organization and preliminary survey.

A CITIZEN of Worcester, Mass., has just given a million dollars to found a university there. It is to be under Unitarian control, but not for this reason alone do we regret the misguided liberality. We do not believe in scattering dwarf universities all over the country. We have more colleges now than we can carry on decently. Meantime, there is not a school of high grade in the country where a poor girl can get the half of a college course. Vassar and Wellesley have had more than twice a million, probably, yet they are too expensive for any but the rich. A million dollars is only a beginning, but after that it goes a long way to reduce the expenses. We have Church schools now established, with buildings, apparatus and all paid for, which with the aid of a million of dollars could give a liberal course and provide homes for hundreds of girls, at nominal charge. Would that the millions could find their way where they might do the most good!

THE CHURCH BUILDING FUND.

We have called attention to the energetic effort which Judge Prince is now making to raise the Church Building Fund, and we publish in this issue an appeal which we hope will make a deep impression and bring about good results. Such a Fund is needed. The whole million dollars is needed. There is no enterprise now before the Church, in our opinion, the success of which would be so generally helpful—nothing which would give a greater stimulus to Church work all over the land. Its beneficent influence would penetrate to every corner. Every diocese and missionary field is interested in it. Of course it would benefit the work of the West more than any other, and it is to the West that we wish especially to commend it. The great need of our missionary work, the first need which stands as an obstruction to Church extension, is a Church building. "If we had a church," we hear, over and over again, "we could have services." In every little town throughout the West there are several houses of worship. They are among the first buildings erected by zealous Christian people who take their religion with them into the wilderness. But our people are generally few in numbers, in the new settlements, and they have little or no help from their more favored brethren. So, for years and years there is no rallying point for our communicants. Our services are not known, the community crystallizes around the denominational centres, and many of our people, seeing no hope of having the old Prayer Book services, fall away from their first love and adopt the habits of one society or another with which they are connected by social or business interests. If the town grows, and after a great struggle a church is built by a devoted few, it is too late to gather in the stray sheep, too late to be a prime factor in the religious life of the community. Social barriers are too strong to be broken through, and it takes a long time to make any impression.

The Church Building Fund, if adequately endowed, would change all this. It would be a permanent and powerful force in our pioneer work. It would be as a right hand in every missionary enterprise, reaching out and holding the scattered fragments of Church life all over the growing West, providing the nucleus of organization, the starting point of growth in every promising centre. The experience of the three years past has demonstrated the utility of the plan which is no longer an experiment. Even the small beginning made has proved a blessing, and has disclosed the great need and grand possibilities of such a work.

With less than one tenth of its proposed endowment the Building Fund is doing a good work; and it is a work about which there can be no difference of opinion. It is a work upon which all can unite, for it is in the interest of all. Even to those dioceses and parishes which are not likely to need its aid, it would be a great and welcome relief. It would be the responsible administrator of their gifts, and save the perplexity of considering special appeals to which they cannot in Christian charity, turn a deaf ear. What they give to the fund, they are assured is for lasting benefit, and is not to be expended but to be used again and again. It will go on working for the Church long after they are dead.

While the Building Fund may reasonably hope for many and large benefactions from individuals, it is to the general offerings of Churchmen everywhere that it must look for its great increment. To be reasonably successful this work must be taken up by the whole Church. It must be adopted as an object for which the offerings of the congregation shall be regularly solicited. It is a hopeful and practical work, and it does seem as though this Church might bring it to a grand conclusion. Judge Prince should have the thanks of all Churchmen for the manly way in which he has offered himself for this work. Let us not fail him and the cause which he has espoused. Let it not be said that we talk bravely about millions and show but a pitiful performance of thousands.

PRAYER BOOK REVISION.

NO. VIII. THE EVENING PRAYER.

We have shown in a previous number that the Evening Prayer of the Anglican Church is an aggregation of the ancient Vespers and Compline. The Vespers always includes the Psalms for the day and the *Magnificat*, and these are the essential constituents of it. The Compline on the other hand, contained a number of fixed Psalms with the *Nunc Dimittis*, the Creed and versicles. Both were concluded with collects. Any one can see at a glance, therefore, that our Evening Prayer is made up of these two offices. The result is a service, which, when well rendered, is one of the most effective, and is capable of being made the most popular we have.

Two features were added at the Anglican Reformation to the points specified above, namely, a penitential introduction, properly a preparatory Office, and the order for reading lessons from Holy Scripture in a course. Both these are additions of high importance, and the second, in particular, is a feature which we should not willingly give up. But the proper relation of these addi-

tions to the Office itself must not be lost sight of. To give them a fictitious significance as is so often done by those who have not correctly comprehended the rationale of the Offices as ascertained through their history, leads not only to mistakes in practice, but is liable to produce unfortunate blunders when revision is undertaken.

The sentences of Holy Scripture, Exhortation, Confession, and Absolution, form together an exercise of penitence. This is the view of Wheatly, who wrote previous to 1722 and whose book is still used in our theological schools. Of the sentences he says: "As to the choice of them, the reverend compilers of our liturgy have selected such as are the most plain and the most likely to bring all sorts of sinners to repentance." Likewise he says: "The design of the Exhortation is to apply and set home the preceding sentences, and to direct us how to perform the following confession." Coming to the versicles and responses after the Lord's Prayer, he remarks that, "they are fitly placed here with respect to those sins we lately confessed, for they are part of David's penitential Psalm, who looked on his guilt so long, till the grief, shame, and fear which followed thereupon, had almost sealed up his lips, and made him speechless." The same authority, a little farther on, recognizes the distinction upon which we are insisting, in still more express language: "Having now concluded our penitential Office, we begin the Office of praises; as an introduction to which the priest exhorts us to praise the Lord; the people to show their readiness to join with him, immediately reply: Let the Lord's name be praised." The first division is, then, recognized by Wheatly as a distinct Office. It is, in the nature of things, purely introductory, a preparation of the heart, akin to the special cleansing and trespass offerings of the old dispensation, by which the individual was fitted and prepared to enter upon the proper worship of Almighty God. A further proof that such a distinction exists between the opening division and the rest of the service, appears from the fact that it had no place in the earlier forms. Of course it is not probable that an earnest Christian would ever take the words of praise upon his lips without having first prepared himself by an act of penitence; but it does not follow that it must be a public or a formal act. Still less does it follow that for one who is in a state of grace there must be an act of priestly absolution before each recitation of the divine Office. Some have seemed to urge this in recent discussions. But surely that would be to out-Rome Rome.

It must be granted, however, that

the prefixing of such an Office of penitence to the daily Offices of the Church, while by no means to be insisted upon as essential, is certainly fitting and appropriate. It was felt to be so before the English reform of the Office books. The famous breviary of Cardinal Quignonez, published under Papal sanction in 1535 contains such a preparation. The Prayer Book of 1549 did not adopt this feature. It was first introduced at the beginning of Morning Prayer in 1552, but the Evening Office continued to begin with the Lord's Prayer until 1661.

The phraseology of the Exhortation, Confession, and Declaration of Absolution, has always been felt to be somewhat out of harmony with the directness and simplicity which characterize the language of the Prayer Book generally, and in proportion as the clergy have endeavored to live up to the rule and tradition of the Church and say these Offices daily, the Exhortation in particular has been felt to be a grievous burden. It would appear that, appropriate as the idea of this introduction certainly is, the form in which it was cast was too much affected by those refugees from the continent and their English followers, whose influence upon the English language was as unhappy as their influence upon the theology and the devotion of the English people.

The true office of the liturgical reviser, however, is to take facts as he finds them and not to run after ideals irrespective of practical ends. The effect of sweeping changes and of novelties upon the minds of the worshipping people must always be kept in view, and is perhaps, next to correctness in doctrinal expression, the thing of prime importance. We consider, therefore, that our revisers have done wisely to resist the temptation to insert pretty modifications of ancient forms of Confession and Absolution as substitutes or alternates for those so long in use. It must be remembered that the Confession in this place being said by the people as well as the priest, has been learned by heart by thousands and has become the spontaneous expression of their penitence. Under these circumstances, since there is no other objection to it except its length and a suspicion of defective style, it would be a real loss, and an injury to devotional life to substitute another for it. To allow the omission of the Exhortation, while still permitting it to remain printed in full as a monument of the past, is equally wise for other reasons. It relieves the clergy of a real burden, and yet we can hardly imagine that it can seriously trouble any devout soul.

With regard to the Absolution, what we are about to say may seem

startling to some of our friends, but we believe that careful consideration will show its reasonableness.

It is always unfortunate from a liturgical and we may say from a devotional point of view, to allow alternatives, unless there is a good practical reason. They should never be mere pieces of fancy or left to individual choice. Thus we cannot regard the presence of two forms of absolution as anything else than a liturgical blunder. The fact that the use of the one or the other of these Absolutions has become (most absurdly) the badge of a party, justifies this statement. Would it not be possible then, before the present work comes to an end, if it has not yet reached that point, to eliminate one of the present forms? Of course the question immediately occurs, which shall it be? It has always been a fad of High Churchmen to insist upon the first, while Low Churchmen have adhered with equal tenacity to the last. The objection on the part of the latter to the first form appears to be that the words, "hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins" occur in it. The only objection we know of on the part of High Churchmen to the second form is that it is taken from the Communion Office, and that therefore a peculiar sanctity attaches to it which makes it improper to use it elsewhere. The contention of the Low Churchman certainly would not seem to be worth much, since it is not proposed to expunge the rubric in which the objectionable expression also occurs; but the argument of the other party is really absurd. On the one hand, every scholar recognizes in the second form a true absolution; that is actually done, which in the first is only proclaimed. Then, as to the impropriety of using a form which has a place in the Communion Office, that is an objection which might have some force if it concerned a feature which formed an integral part of that Office, but as applied to a form of absolution, following a confession which might be made at any time, we fail to see anything more in it than a baseless sentiment. As a matter of fact we find in the older rituals the same form of confession used in the Eucharistic Office and in the Daily Office—Compline for instance, and the same form of absolution following. No principle is violated and no real incongruity can be pointed out.

We believe therefore, that it would be a distinct gain to the Prayer Book if there were but one Absolution, and that one the second of the two forms now given—that taken from the Communion Office. On the whole, the Revision has left

this preparatory division of the Office as it stands in the Evening Service, in an improved shape. It has been wise both in what it has and what it has not done. But we believe that the one further omission which we suggest would be a real gain in simplicity and in theological force, and a wholesome contribution to uniformity.

BRIEF MENTION.

Even the London *Times* is occasionally caught in a blunder. It lately predicted that if the government failed in a certain measure they would fall "like the walls of Jericho before the noise of empty pitchers."—A writer in *The Advance* thinks the Apostles' Creed is "an excellent statement of doctrine, but it is certainly capable of improvement." It is not a statement of doctrine, but of fact. Our Congregationalist brother will find an "improvement" in the Catholic Creed, commonly called the Nicene. But perhaps he thinks he could improve it himself. Various sects have been trying to improve it, more than three hundred years.—"Wanted," says a parish paper, "several enthusiastic men and women to take part in Church work." That voices the need of every parish and mission. It is not only men and women that are needed: enthusiasm is more than numbers.—The Lenten season draws near, and the clergy are forming plans of work and special services. Are the laity also looking forward to the "dear feast," and arranging their worldly affairs in subordination to spiritual interests?—Several correspondents have asked: "How would a change in the name of the Church in this country affect the status of Church property?" We do not understand that property would be in any way affected or brought into litigation, any more than when a woman changes her name by marriage.—The Presbyterian Synod of Alabama has adopted resolutions in favor of the union of Northern and Southern Presbyterians.—Five of the seven Scottish bishops use cope and mitre, says a writer in *The Church Eclectic*, and all of the seven use the pastoral staff. The same writer notes a decided leaning to ritual in the services of St. Giles' (Presbyterian) cathedral, yet they have "Communion" but three times a year. Many of the Presbyterian churches are named after saints. One place of worship in Edinburgh has the title of the "Original Secession Church," and there is a synod of "United Original Seceders"!—*The Church Review* (London), speaking of "Sir Percival," which we are publishing as a serial, says: "It is much shorter than its forerunner, 'John Inglesant,' but it bears the same stamp of high moral tone and

spiritual principle. There is the same elegance of diction, the same beauty of character, the same wealth of spiritual life in each. The older book amply repaid its readers; they need not grudge the newer one careful reading, for they will certainly not be disappointed."—Some of our subscribers who are so hypercritical about every little thing, and are never satisfied with the efforts of the publisher to please them, might pause, before dipping their pen in vinegar, to reflect that it costs the publisher from five to ten thousand dollars a year more than subscribers pay, to issue 52 numbers of this paper. But there are some people who would grumble if they got it for nothing!—It is startling, if true, as has been asserted, that there are to-day more heathen in the world than there were in the days of St. Paul. The proportion is not so great but the actual number is greater.—Our native Indian missionary of the Brule Indians, the Rev. Luke Walker, is thus described by a writer in *The Independent*: "He is a remarkable man, quick-witted, a good talker, with an abrupt, commanding manner and a determined will, and his influence is very considerable. He has two chapels and five hundred Church members, including baptized children."—The "Free Baptists" and "Christians" of several Eastern States have taken steps for organic union. This is the way of progress. The denominations might easily be reduced to three or four, without any essential compromise or the sacrifice of a single principle.

TRUE RELIGION.

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

II.—SOME THINGS THAT ARE NOT TRUE RELIGION.

A sorrowful picture our humanity presents in its religious discords. A religion man must have; but not content to take it upon authority, he cannot have it, without touching, if not transforming it by his own devices. Each one seizes upon some one thing which has in it a modicum of truths; makes all he can out of it by his faith and his fancy; and then hugs it to his heart as though he were holding fast the divine whole. And so we see around us, one phase or another, of the forms of the Partialism or the Pharisaism of the day, summed up, perhaps, best as intellectualism, sensationalism, quietism, and formalism, all overlooking the cardinal fact that true religion is both a revelation and a balanced whole.

The gravity of this error can, however, only be fully seen by looking more closely at particular popular substitutes for true religion. Take then first mere Orthodoxy. A correct holding of a true faith, or the sum of fundamental religious facts and principles, is without doubt, of the first importance. No religion can be the true one which has not its underlying body of sound doctrine. Doctrine is the basis of belief, just as belief is the inspiration of practice. An orthodox faith then can neither be too completely nor too tenaciously held.

But here there is both a difficulty and

a danger. Man not only prefers mere intellectual effort, to moral and religious activity; but he also habitually seeks in the former an excuse for neglecting the latter. To dogmatize is a more agreeable pastime than to perform duty, and to contend for doctrine is easier than to subject the whole heart and life to the truth. Hence, too exclusive a contention for orthodoxy, always tends to lower the spiritual life; and a decline of the spiritual life is always attended by obscuration of the truth.

As a sort of correlative to this, turn to the emotionalism of those who, revolting from a mere religion of the intellect, betake themselves to one quite as closely confined to the sensibilities. No one at all well-informed, will deny that the sensibilities have an important place in religion. Religion certainly contemplates moral action in man. But there can be no moral action, except as the will goes out in volition, under the impulse of the moral feelings. Indeed, the fixed order of action in the mind, involves first, knowledge; then, feeling; and lastly volition or action. A true religion cannot disregard this order. Revelation and reason are at one in this. Certainly the former, in setting forth love as the root of grace in God, and the inspiration of all goodness in man, has made that feeling a ground element in religion. The position assigned by St. Paul to faith, hope and charity, is only one of the many ways, in which he recognizes the religious value of the higher sensibilities. Hence the pitiful self-delusion of those who, in the self-satisfaction of their own glacial spirituality, denounce feeling in religion.

But here again the truth has its perils. It is very easy to wrest the feelings from their true place, and to give them a prominence both delusive and dangerous. There are religionists who practically make this their art. They play upon the feelings, and upon even those of the lowest order, sometimes upon those of the merest animal character, as though they were the sole strings in the spirit's harmony. They stimulate them, almost force them, by confusing noise and sympathetic agitation, into the most irrational excitement. The result is, that even if sound religious truth is presented, the mind is rendered incapable of soberly apprehending it. Hence it makes no permanent lodgment in the understanding, and leads to no steadfast purpose in the will. A religion of mere excited feeling, is a religion of unreason. The elements of the religious life which it produces, if it can be called any life at all, are violent extremes, fluctuation, destructive reactions. In the sum of its folly and fanaticism, it is at once, the scoff of the sceptic, and the despair of the saint.

Another less gross, but not less one-sided, substitute for true religion, is more native to certain unexcitable and reflective minds. It attaches almost a sole importance to those truths which bear more especially on the interior nature and its subjective experiences. Let but the inward spirit be absorbed in the thought of divine things, and be in the enjoyment of a purely individual peace and happiness, and it is enough. Now there is beyond doubt, a certain truth and goodness in all this. That certainly can be no true religion which does not concern itself with this hidden life of the soul; which knows nothing of these spiritual experiences, and which does not produce a deep inward peace and delight. Reason says it cannot be, if religion is any proper opposite and

corrective of sin. Revelation not only accords with this, but explicitly teaches the duty and the blessedness of this inward or subjective spiritual life.

And yet this pious subjectivity, when made predominant, is in its way, adverse to true religion. It is another piece of partialism, and is fortunate if it is not productive of spiritual pride and selfishness. Were each person's spiritual well-being the sole end in salvation, it might suffice. But not when the salvation of others has to be taken into account. No one of us liveth or dieth unto himself. We were not designed to be religious Robinson Crusoes, on a spiritual Juan Fernandez. The believer here is a member of a Church Militant, a soldier in the line of battle, not a dreamer in some secluded recess in the barracks. An active and aggressive mission like this must have its law of outward or objective life, its manifest good works, its light shining before men. Whatever is heaven-like within, must strive to produce the heavenly without. True religion must have its outward body of living charity, no less than its inward spirit of contemplative purity and peace.

Practically opposed to this is a religion of reverential forms and mechanical activity; a religion which, whatever it may lay down as its law of personal holiness, really stops short with the careful regulation of worshipful acts and utterances, and with the provision of manifold organic agencies and speculating schemes of benevolence. These are, it is true, necessary external parts of a true religion. It can no more be without its forms and agencies, than without its spirit of devotion and charity. Both work and worship must have their systematic law and regulated outgoing. Liturgies and ritual do for the devotions of the worshipful congregation, what art accomplishes for the fancies, forms and colors of the artist—collect, combine, blend and harmonize, the otherwise abstract, detached, fragmentary and unmeaning, into a significant, transporting and glorified whole. Organic agencies conceived in the divine spirit of co-operative love and self-sacrifice (always however, repellent of the diabolism of charity-craft), are for all holy and beneficent work, what the burning glass is for the scattered rays of the sun, a means of direction, concentration, and power.

But let these outward means become the sole concern and reliance, make them practically the sum of your religion, and its truth is gone. Subordinate or neglect the duties and exercises of the inner life, the study of the Holy Scriptures, fasting, meditations, prayer, confession and the proper spiritual use of the Holy Eucharist, and content yourself with the weekly observance of some fashionably fine service, and a punctilious following of its outward forms and utterances; and like other formalists of old, your reward will be to be seen of men, but not to be approved of the Spirit. Even where the higher sacramental worship of the Church is sustained with the most scrupulous fidelity and the most marked attention to external reverence, beauty, and devotion, the prime essential of true religion will be lacking, if the inward spiritual life of the worshipper is not, by personal endeavor, made to keep fully abreast of the outward form and manifestation. True religion demands both. So, too, with the charities of the Church, when duty is assumed to be fulfilled by liberal giving, to the neglect of personal kindness and effort, or when it is deemed sufficient to have at-

tained the formal ends of religious beneficence, through organized instrumentalities, while at the same time, the sense of individual opportunity, ability, duty and responsibility, has been destroyed, rather than developed. True religion admits of no such substitution. It is equally regardful of both. Its plain law is: "This ought ye to have done, and not to leave the other undone."

PERSONAL MENTION.

The Rev. George S. Bennett has resigned the rectorship of All Saints' church, Dorchester, Boston, Mass., and accepted that of Grace church, Jersey City, N. J., to take effect March 1st.

The Rev. C. E. D. Griffith has by reason of long-continued sickness resigned the charge of Emmanuel church, LaCade, St. Louis Co., Mo., and will rest for a year at San Diego, Cal. All mail for him should be addressed there till further notice.

The address of the Rev. Montgomery H. Throop, Jr., is 76 East 55th St., New York City.

The Rev. B. E. Whipple, formerly rector of St. Mark's church, Port Leyden, N. Y., has accepted a call to St. Paul's church, Paris Hill, N. Y. Post office address, Paris, Oneida Co., N. Y.

TO CORRESPONDENTS.

DECLINED.—"The Name of the Church." REV. G. C. V. E.—It seems almost incredible that anyone in these times should object to a cross upon the Church. Tell your friend that if he visits any considerable town or city, he will hardly be able to see a Protestant meeting-house of any name which has not the cross conspicuously displayed upon it.

OFFICIAL.

The secretary of the diocese of Minnesota desires to say that a copy of the Journal for 1886 and of the constitution and canons of the diocese has been mailed to every clergyman in the diocese. If any have not received the same, a copy will be mailed upon receipt of the proper address and 4 ct. stamp for postage. Journals for 1884 and 1885 can be obtained in the same manner.

ORDINATIONS.

On Septuagesima, the Rev. William T. Elmer, was advanced to the priesthood by Bishop Neely at Presque Isle, Me.

OBITUARY.

STARKEY.—Entered into rest at Mystic River, Conn., Monday morning, Jan. 31st, 1887, the Rev. O. F. Starkey.

JONES.—Entered into rest at her residence, Glenwood Plant, La Fourche, La., Feb. 3rd, 1887, Mary Louisa Kittredge, wife of Geo. W. Jones.

"Blessed are the dead that die in the Lord." FROST.—On Friday, February 11th, at Rutland, Vt., Rufus Frost, father of Mrs. L. H. Goodrich, of this city.

APPEALS.

I ASK aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. F. FLITTON CUTTING, Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to—

REV. WM. S. LANGFORD, D.D., General Secretary.

FACTS.

Within my missionary district, embracing the dioceses of Pittsburg, Ohio, Southern Ohio, Indiana, Michigan, Western Michigan, Chicago, Quincy, Springfield, Missouri, Kansas, Iowa, Nebraska, Minnesota, Wisconsin, and Fond du Lac, there are not less than 9,000 scattered "children of silence. By traveling extensively (about 40,000 miles a year) I, their only missionary, reach 3,000 with the Church's services in silent sign language. God has blessed the work; 351 deaf-mutes and their hearing children having been baptized since its beginning in 1875. In fact, during the two years past, almost every week has witnessed a Baptism. I have 286 silent communicants, and over 30 candidates for Confirmation. Services have been held in 230 parishes from the Atlantic to the Pacific. I have distributed Prayer Books and tracts whose influence has extended beyond the deaf-mute community; drawing the attention of their hearing relatives and friends of the Church.

APPEAL.

To meet the expenses of this greatly needed and steadily growing department of Church work, offerings are asked especially of parishes and individuals within my missionary district; as the other districts support their own work. Offerings, which are really need d at this time, may be sent to me, at 82 Woodland Court, Cleveland, Ohio.

A. W. MANN, General Missionary.

CHURCH BUILDING FUND.

REDLANDS, SAN BERNARDINO CO., CAL. "Let them make Me a Sanctuary that I may dwell among them."—Exod. xxv: 8. Whereas, a most desirable and advantageous building site has been donated by Messrs. Judson & Brown, land owners, for the erection of an Episcopal Church in Redlands, a new and enterprising settlement in San Bernardino Co., Southern California

together with a residence lot (worth \$250), and the liberal subscription of \$300 in cash—subject to the proviso that work be begun within 60 days from Jan. 18, 1887 subscriptions are earnestly solicited for the accomplishment of this purpose. The Episcopal congregation, just newly formed, and weak in numbers and wealth, are compelled to appeal to the sympathies of their more favored brethren, to enable them to take advantage of this munificent offer although they have of necessity accepted it in the faith that sufficient outside aid will be forthcoming to supplement their own earnest endeavors. They trust that those who are interested in the extension of the Church of Christ, to whom this appeal is presented, will give of their bounty to this deserving object, in order that the hands of the weak may be strengthened, and the cause of Christ furthered to the glory of God and the good of His people. Contributions will be gratefully received and acknowledged by the REV. A. FLETCHER, Missionary in Charge, Colton, Cal., or by FRANK HINCKLEY, Esq., San Bernardino, C. A., or by GEO. E. OTIS, Esq., Solicitor etc., San Bernardino, Cal.

AMERICAN CHURCH BUILDING FUND COMMISSION.

ROOM 26, BIBLE HOUSE, NEW YORK, December 30, 1886. At the late General Convention the following resolution was unanimously adopted: "Resolved, That the Board of Missions, composed of both houses of the General Convention, renew the recommendation made in 1880, that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars is secured."

We do not draw your attention to this simply in a formal way, but because we hope that the year 1887 will see this recommendation acted on throughout the whole Church, and we ask your aid in securing that result. The past history of the Building Fund while one of quiet and solid work, has shown the great necessity which exists for such aid to struggling parishes and stations as it alone can afford.

Since 1883, comparatively little has been done to augment the Fund, but with the impetus given to the work at Chicago, the Commission is determined to make a strong effort during the year to come, to bring it up to a figure which will make it a great power for good. Judge Prince, of New Mexico, who originated the idea of the Commission in 1880 and has it specially at heart, has consented to act during 1887, as a special secretary to labor in augmenting the fund. With the new interest enlisted, we have every confidence that a large sum will be obtained during that year. We mention this that you may know that the effort is to be general and emphatic, and that in what you do you will not be working alone.

We are specially anxious that the above recommendation of the General Convention shall be acted on in every parish of the Church. No matter how weak let it send what it can. If, in your own case, you can obtain but a small amount, do not hesitate on that account, but ask the offering, and send on the result. It is the weak parishes and mission stations that are most largely interested in this particular work. We hope to show responses from at least 2,000 parishes within the year. Of course, of these, many will be able to send but little, but with the examples of Japan, China and Africa before us, none at home should be backward.

And we ask especially that you make the offering early. The first three months of the year are usually the best time, and every contribution received early will be an incentive to others. We will publish a list on April 1st, of all those whose contributions are then received, and it will greatly aid us if every offering possible is sent in by that time. Besides, it will save the labor and expense of renewed applications. Cannot you bring this matter immediately to the attention of your people, instead of waiting?

We enclose the report made to the late General Convention. This gives the leading facts necessary to present. It is a most gratifying feature that during the past year more than \$5,000 of loaned money has been returned, so that having done its work once, it has now gone out the second time to aid in church erection. And it will thus continue to do as the years pass.

If you desire information on special points as to our work, it will be gladly furnished on application to the Hon. L. B. Prince, Bible House, New York.

We urge, then, that you do your utmost to enlarge the fund this year, and do it as early as possible. Remember, that when this fund is completed it ends all applications for aid to church erection, and the sooner a large addition produces a good income for gifts to destitute communities, the sooner the Commission can do its entire work effectively.

Let us all labor then to make 1887 the great year in this augmentation. Let the Church finish this matter, that it may turn its attention to other urgent calls.

We beg that you will not throw this aside as an ordinary formal appeal. Do let the recommendation of the General Convention, and the vast importance of the object, have their proper weight and if possible, respond to our request for an early contribution.

Very respectfully,
THOMAS A. STARKEY,
Chairman Executive Committee.
CHARLES HOWARD MALCOM,
Cor. Secretary.

MISCELLANEOUS.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, stoles, embroideries, etc. For estimates, address the Rev. W. H. Moore, 1022 Washington Boulevard.

WANTED.—A Church lady as clerk in store. One who understands and can play Church music, and would be willing to assist in the Church services. Address A. C. W., THE LIVING CHURCH, Chicago.

ORGANIST and choir master, (from English cathedral) 30 years experience as organist, as organizer and trainer of mixed and of male choirs and having highest testimonials from the clergy and from cathedral organists of distinction. Terms accommodating. Address ORGANIST, at this office.

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the REV. F. D. HOSKINS, Warden, Fairbault, Minn.

The Household.

CALENDAR—FEBRUARY, 1887.

- 20. Quinquagesima. Violet.
- 23. ASH WEDNESDAY. Violet.
- 24. ST. MATTHIAS. Red.
- 27. 1st Sunday in Lent. Violet.

FEB. 23.—ASH-WEDNESDAY.—“Lent” is from the Anglo-Saxon “lencten,” spring. Ash-Wednesday was so called from the custom of sprinkling ashes on the heads of penitents on this day, the priest saying: “Remember, O man, that thou art but dust and unto dust shalt thou return.” There are forty days in Lent, not counting the Sundays, which are always feasts. Special acts of fasting and prayer are enjoined during the season, and amusements should be restricted.

FEB. 24.—ST. MATTHIAS. He was not one of the Twelve, but he was the first of the long line of Apostles to be set apart as such after the Ascension of our Lord, and we have the warrant of Holy Scripture for holding him to be an Apostle no less than those chosen before: “And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.”—Acts 1:26.

A HYMN FOR ASH-WEDNESDAY.

BY RICHARD H. G. OSBORNE.

Almighty God! Eternal Lord!
Whose tender mercies all may share,
We sinners come, with one accord,
To seek Thy face in humble prayer.

Conscious of guilt and self-accused,
Of self-distrustful more and more,
The love we have so oft abused
Oh, take not from us, we implore.

O God most holy! God most just!
Each inmost thought Thou canst discern;
Our sins forgive; we are but dust,
And unto dust we must return.

Behold, on each unworthy brow
The symbol of the cross we bear;
By that dear cross, O Lord, do Thou
In love look down, in mercy spare.

Thou dost not wilt that one should die,
Yet our desert is death and shame;
Regard us, Lord, with pitying eye,
Who now invoke Thy holy Name.

Before Thine altar, lowly bent,
Both priest and people weep and say:
Help us to fast with true intent,
And hear and pardon while we pray.

ON the last Sunday of the year, Mr. Jeakes, rector of Hornsey, was addressing his Sunday school. After the address, he said: “Now, boys, I wish you all a happy New Year, and hope you will be better boys this year than you were last.” “Same to you, Sir,” from different parts of the school.

A WRITER in *The Insurance Monitor* translates from a Roman writer of the third century the “Ulpian Tables,” showing the Roman method of calculating the value of life-interests. This, it seems, was substantially that of our insurance companies to-day. The average expectation of life in the Roman empire, especially after middle age, was much less than it is among us.

SAID the Rev. Edward Judson, of New York, at the Chicago Baptist Union: “If the rich and the poor are to meet together, it must be on the poor man’s territory.” In New York, Mr. Judson said, the established churches had caught up their skirts close about them and withdrawn from the incoming foreign peoples. The result was, the lower part of the city had become a social swamp, the miasma from which had poisoned the entire municipality.

ANOTHER very old copy of “The Whole Duty of Man” is reported as in the possession of a reader of THE LIVING CHURCH, a lady ninety years of

age, living in Pennsylvania. Her grandfather, an Englishman who came to Albany about 1720, brought this book with him. It is undoubtedly 200 years old. A piece of the fly leaf, kindly forwarded to the editor, looks as though it might have been of the first edition.

THE late master of Trinity College did not disguise his estimate of Charles Kingsley as professor of modern history, and upon being asked why he resigned the chair, said: “I suppose he did not know any more.” “My dear G.,” he wrote to a dear friend very recently, “will you believe it, I’ve a room in the lodge so damp, that not even my own sermons will keep it dry.” When asked what he thought of the architecture of the Foulbourn Lunatic Asylum, he replied: “I should have supposed that the inmates had secreted it.”

A TOUCHING tale is related by a contemporary as an instance of the good work done by Miss Weston amongst our sailors: “An officer sat by the side of a sailor boy who was dying far away in Hong Kong. ‘Shall I write home to your parents?’ he asked. ‘Please, sir, I’ve no parents.’ ‘Well,’ was the answer, ‘as you have no home, I can’t help you there.’ ‘Stop, sir!’ said the lad. ‘I have a home, and I want you to write to it. My home is the Devonport Sailors’ Rest. There I learnt to love and serve my Saviour, and now I am going to be with Him, and I want Miss Weston to know.’”

M. MUNKACSY, the Hungarian painter, recently in New York to superintend the exhibition of his “Christ before Pilate,” was greatly amused by sundry excursions among the second-hand picture dealers in the back slums. Seeing a terrible daub in one window, the Albany *Sunday Press* tells us, he inquired the price, for the fun of the thing. “That’s a genuine Munkacsy,” replied the Jew proprietor; “it is 500 years old. I sell him for \$250. Just nothing at all.” “Munkacsy!” said his visitor, “why, that can’t be, for Munkacsy is alive still. He is here in this city now.” “What! that fellow!” exclaimed the dealer, scornfully; “why, he’s a fraud! All the great artists here say that.”

As regards, however, the argument drawn from the smallness of numbers, the *Toronto Mail* well says: Much has been said as to the absurdity of one of the smallest Christian bodies in the United States opening its doors to invite all others to come in. A correspondent of the *New York Tribune* asks these critics to extend their view, and to look at the religious statistics of the whole English-speaking people. He gathers the following figures from the reports made by the more prominent religious bodies on the 1st of January last:

Congregationalists	6,750,000
Baptists (all descriptions)	8,195,000
Presbyterians (all descriptions)	10,650,000
Roman Catholics	14,000,000
Methodists (all descriptions)	16,000,000
Episcopalians	21,305,000

A FOND father, blessed with eleven children, and withal a very domestic man, tells this story: “One afternoon, business being very dull, he took the early train out to his happy home, and after a time, slipped up-stairs to help put the children to bed. Being missed soon, his wife went up to see what was going on. Upon opening the nursery door she exclaimed: ‘Why dear, what in the world are you doing?’ ‘Why, wifey,’ said he, ‘I am putting the children to bed, and hearing them say their little prayers.’ ‘Yes,’ said wifey, ‘but

this is one of our neighbor’s children all undressed!’ And he had to redress it and send it home.

WHEN Mr. Sankey was beginning a solo at the Free Assembly Hall, Edinburgh, on his first visit, he raised a modern Jenny Geddes: “I heard,” he says, “a loud scream in the congregation. The voice yelled, ‘Let me out! Let me out! What would John Knox think of you?’ I was surprised at the outburst. Finally a woman struggled through the crowd, reached the aisle, and went out, still screaming that sentence. My solo was well received, and no more protests were made against music that John Knox knew nothing of in his day.”

LADY VERNEY, in *The Nineteenth Century*, describes rural life in Russia, and refers to the little churches scattered throughout the country. They are generally built of wood; the worshippers prostrate themselves and knock their heads two or three times on the ground, and must stand or kneel through the whole service. The roof consists of a number of bulbous-shaped cupolas; four, round the central dome, in the form of a cross, is the completed ideal, with a separate minaret for the Virgin. These are covered with tiles of the brightest blue, green, and red, and gilt metal. The priest is a picturesque figure, with his long unclipped hair, tall felt hat largest at the top, and a flowing robe. A Russian official report says that the churches are now mostly attended by women and children, while the men are spending their last kopeck or getting deeper into debt at the village dram shop.

SIR PERCIVAL

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. STURTHOUSE.

AUTHOR OF “JOHN INGLESANT,” “THE LITTLE SCHOOLMASTER MARK,” ETC.

“I saw a damoisele as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole.”—*Le Morte D’Arthur*, Book XI.

CHAPTER II.—Continued.

PORT ROYAL DES CHAMPS.

About the time that Dr. de Lys came to reside in the little town on the banks of the Thames, one of the most beautiful estates in the neighborhood had been purchased by a Mr. Mainwaring, a man of very large property, the result of several generations of successful commerce, and of considerable political influence. He was a member of parliament, and was supposed to possess very considerable influence, both in his relations with the Premier and with the Chancellor of the Exchequer. He was, moreover, a man of refinement and culture, having been educated at Eton and Oxford, and, enjoying the reputation of wealth that doubled itself every few years, his acquaintance was sought for by all. He had more than one son, and one daughter who already gave promise of exceptional beauty, and of whom he was extremely proud. Mrs. Mainwaring was an invalid, and Dr. de Lys, as a friend, became interested in her case, and was able to give her considerable relief. The families soon became acquainted, and the young people were often together.

In the gardens at Wotton, as her father’s residence was called, and in the meadows on the banks of the Thames, Charles de Lys saw a great deal of this beautiful girl. He always maintained a guarded reserve in speaking of this companionship; but I can well believe,

judging from what we know of her after-life, that Julia Mainwaring’s somewhat *borne* life was struck through with a sudden light—that her nature, essentially a noble one, was startled from amidst the commonplace surroundings of a gay and fashionable life into the perception of an ideal existence of which she had never dreamed. I say a *borne* life, because, though the position her father occupied, and the *entree* into society of every kind, which was open to her, might seem to render such a phrase inappropriate, yet, inheriting no ancestral culture, and deriving little from the members of her family, for her father’s occupations kept him entirely engaged, and her brothers were ordinary young men of no the highest fashion, her acquaintance with Charles de Lys was a liberal education of the loftiest kind. To Charles de Lys himself she became the central figure in the woven tissue of a many-shaded, many-colored existence. Around her his fancy wrought the threads of his intellectual life—his dual intellectual training, the humanism of the classics, the severer, but still strangely mysterious rule of the mathematics, the ecstatic striving after the spiritual life, springing from the intense religious instinct which he had possessed from a child. In this paradise of the soul Julia Mainwaring, moving in her perfect beauty through the flower gardens and by the shining river of her home, was exalted to an ideal loveliness and grace, by the golden halo of pure thought and holy aspiration in which he lived.

At the time that Charles de Lys went to Cambridge, and indeed for many years afterwards, it was necessary that candidates for honors in classics should have obtained honors in mathematics also. Mr. de Lys always considered this to be an admirable rule, and regretted its abolition. He considered that it had been of exceeding value to himself. For the first part of his residence at the university it enforced an almost entire attention to his studies. In those days undergraduate life at Cambridge was a very different thing from what it has since become. Athletic sports were only just beginning to be talked about. The occupations of the idle undergraduate were driving, horse-racing, gambling, and drinking. The relaxation of the reading men, riding and card-playing. Religious life and activity was represented solely by the evangelical revival, and principally in the person of the Rev. Charles Simeon of King’s whose weekly teas were the resort of all religiously-minded candidates for orders. To these meetings, which were open to all gownsmen, Charles de Lys soon found his way. There were many inducements for him to do so. Mr. Simeon had been at Eton, and he had been extremely fond of riding, which was Charles de Lys’ favorite relaxation. Mr. Simeon was besides a remarkable instance of the combination of religion with high breeding. His family in the past had been connected with John Hampden, and in the present generation branches of it had merged in the families of the Welds of Lulworth and of Vaux of Harrowden. Charles de Lys became extremely attached to this remarkable and holy man. He has often described him to me. His courteous and refined manners, and his humorous quaintness won upon all hearts. At the entry of each gownsmen he would advance towards the opening door, with all that suavity and politeness which he possessed in a remarkable degree, and would cordially tender his hand, smiling and

bowing with the accomplished manners of a courtier; and I assure you we deemed it no small honor to have had a hearty shake of the hand, and a kind expression of the looks, from that good old man.

'He was seated in a high chair by the side of the fireplace. Before him were the benches, arranged for the occasion and occupied by his visitors; even the window-recesses were furnished with seats and were filled, for Mr. Simeon had taken the greatest care to make the windows air-tight, and even put them to the test of a lighted candle. "I shall be very willing," he would say, "to catch from you any cold which you may catch from the draft of my windows." In the meantime, two servants would be handing tea; to the company—a part of the entertainment which most of us could have well dispensed with, as it somewhat interfered with the evening's proceedings; but it was provided in kind consideration of our comfort and ease.

'If any stranger was introduced to him at these meetings he would forthwith produce his little pocket memorandum-book, and enter with due ceremony the name of his new acquaintance, taking care to inquire his college, and such other matters as he deemed worthy of being registered. Sometimes, too, he would comment, in his own way, upon the name he was writing, or make some quaint passing remark, which would put us all into a good humor.'

I am sure that there were points upon which Mr. de Lys did not sympathize with Mr. Simeon. It does not seem to me to be of any importance to inquire what these points were. Where a sympathy of nature exists, differences of detail are of little importance. The personal admiration and attachment which Mr. de Lys felt for his teacher were unbounded. 'One of the most striking things that was ever said to me,' he would say, 'was said to me one day by Mr. Simeon on the grass plot before Clare Hall.

'You may suppose that I am opposed to those who earnestly advocate extremes, and that I am in favor of a golden mean. You are mistaken. I go far beyond them; I am for all extremes. The truth does not lie in the middle, or in one extreme, but in both extremes. I am for all extremes—for Paul and for John, for Calvin and for Arminius. "Well, well, Paul," should I say, "I see that thou art beside thyself, go to Aristotle and learn the golden mean." I formerly read Aristotle, and liked him much. I have since read Paul, and caught somewhat of his strange notions, oscillating (not vacillating) from pole to pole. Sometimes I am a high Calvinist, sometimes a low Arminian, so that if extremes will please you I am your man; only remember it is not one extreme that we are to go to, but both extremes. We shall both be ready, in the estimation of the world, to go to Bedlam together.'

When Charles de Lys returned to his home he found his relation to Julia Mainwaring to be in the most favorable condition. Mr. Mainwaring was extremely attached to him, and indeed the fascination of his character and manner was such that none could resist it. He appeared to desire nothing more than that Charles should marry his daughter, but he was very averse to his taking orders. His desire was that Charles, after distinguishing himself at the university, should go into Parliament. There would be no difficulty in finding him a seat—it was before the passing of the first Reform Bill. With

the wealth and influence which he would command, with the fascination of his own manners, the fluency of his speech, and the charms of his wife, there seemed to Mr. Mainwaring's fancy no limit to his probable success. Mr. Mainwaring was honestly and profoundly attached to his only daughter. He was intensely proud of her, and he had quite sufficient culture to appreciate the highest kind of man, and to desire that she should gain such a man for a husband. If Charles de Lys took orders all this prospect would be changed. It was not only that the highest possible success attainable in the Church would be very different from the success upon which he had set his heart, but he had sufficient insight into character to perceive that his daughter was not suited to be a clergyman's wife.

Mr. Mainwaring did not say much at first to his intended son-in-law, but in his second and third year he spoke to him several times very seriously on the subject, setting before him how bright his future might become, and how ruinous both to his own interests and to those of his wife persistence in taking orders would prove. Charles's father also spoke to him more than once, and it was plain that his wishes were entirely in accordance with those of Mr. Mainwaring.

Charles de Lys went in for the mathematical examination at the end of the year, and came out a wrangler some places higher than was expected. During the vacation he had another very serious conversation upon the old subject, and returned to Cambridge for the classical examination in the Easter term. He was exceedingly disturbed and troubled in mind. Apart from the pressure that was put upon him to induce him to give up his intention of taking orders, in resisting which he knew that he should have no support from his father, he felt a growing conviction that Julia was not suited for the life of even a dignified clergyman's wife. He could perceive that her father's judgment on this point was a correct one, that the qualities and aspirations which would make her the excellent and even exemplary wife of a nobleman or statesman, were not such as would make her happy in the narrower walk he proposed to lead her in. His perception of this fact increased every day.

The all-important examination was fast approaching—the examination upon which so much depended, and towards which so many years of patient labor and of enthralling study and imagination had tended, and it may be thought that his mind must have been distracted and completely paralyzed by such discord of emotion; but Charles de Lys possessed a spell which allays the troubles of the mind, which clears the intellect and enables it, freed from distracting perplexity, to concentrate itself upon the duty of the hour, in the certain confidence that the future will be guided by an unerring Intelligence. Religion is a spell for all necessities of life, but in no necessity is it more beneficent or powerful than in that of mental effort and concentration. Once again, in this supreme moment of his life, the old training of Port-Royal did him yeoman's service.

At no period of his life, not even in this crisis, was religion dissociated from education. He frequented Mr. Simeon's Friday evenings with the greatest regularity, and sought every opportunity of conversing with him, and seeking his advice.

One sunny afternoon, just before Hall, walking upon the grass plot in front of King's, he found the opportunity of opening his heart and his circumstances to his aged friend. Mr. Simeon had the warm and eager manners of a foreigner, which qualified him so perfectly to comfort and to guide.

'My young friend,' he said, 'this is no strange thing that has happened to you. I remember the time when I was quite surprised when a Fellow of my own college ventured to walk with me for a quarter of an hour on this grass plot, so much was I a man wondered at.

'Many years ago, when I was an object of much contempt and derision in this university, I strolled forth one day, buffeted, and afflicted, with my little Testament in my hand. I prayed earnestly to my God that He would comfort me with some cordial from His Word, and that, on opening the Book, I might find some text which should sustain me. It was not for direction that I was looking, for I am no friend to such superstitions as the "Sortes Virgilianæ," but only for support. I thought I would turn to the Epistles, where I should most easily find some precious promise; but my book was upside down, so, without intending it, I opened on the Gospels. The first text that caught my eye was this: "They found a man of Cyrene, Simon by name: him they compelled to bear His cross." You know that Simon is the same name as Simeon. What a word of instruction was here—what a blessed hint for my encouragement! To have the cross laid upon me, that I might bear it after Jesus. What a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honoring with a participation in His sufferings. Things are strangely altered since those days. At the beginning of this term 120 freshmen were introduced to me.

'Let us think how it lies with you. The first alternative is to give up your sacred call and adopt a life such as they follow who have never had such a call. I do not think that we need speak much of this: but the other choice is, perhaps, more difficult to decide. Say that you marry this girl whom you love, and, against the wishes of her father and of her family, perhaps her own, take orders, are you prepared for what will follow? I know my own needs. I entreat you and all my friends, when they feel themselves especially near to God, to remember one who has so much need of help. If I know anything of the human heart you will require all the help from her who will always be at your elbow, whose wishes you will be bound to consult, if your own spiritual welfare and the interests of your Master's kingdom are promoted. I advise you to think most seriously of these things.'

(To be continued.)

QUINQUAGESIMA.

BY E. O. P.

To-day's collect is strictly of English birth, being produced in 1549 by the appointed reviewers of the old service-books. Its members however, are all written in God's own Book, and are gathered chiefly from the Epistle for this day.

Already is the Church wooing her children by the first notes of her loving call, to come apart from the world awhile to deepen their devotions, accept some privations—following in the steps of the dear Master Who all His life carried the cross for our sakes, and Who for our sakes died upon it. It is through knowing how easily vain glory gets

possession of the best who shall at any time attempt special service, and in view of those degrees of self-sacrifice which belong to the coming season, but perhaps are at other times unusual with most of her children, that our Mother now gives the Apostle's warning as to the utter worthlessness of all doings without charity. Again, knowing how rare is this divine and apostolic charity, the dear Mother puts before us in this collect, that it, which alone can make prayer, alms-giving, fasting, or any other devotion acceptable, were vainly sought for in ourselves but is God's gift, and that the giving of this treasure is a special work of the third Person of the Blessed Trinity. Nor are we to seek to receive it in stinted measure. He will "pour" it into our hearts. The question some have raised as to whether the love our collect mentions is that of God for man, or that which man is to have for God, need not be any trouble to us if we remember that whatever love is in any human heart must first have lain in the sacred Heart of our blessed Lord.

It may be that some would fain love their dear Lord more than now they are loving Him, but their hearts are filled with other loves and bear intolerable burdens; they know God should have the first place in their lives and their affections, and that their hearts need cleansing, but they have eyes as yet sealed to that light of the cross which alone shall empty and purify their hearts and lives.

Perhaps many a soul to-day, (and surely none among us will say "we see!") is like the blind beggar by the way to Jericho. A tread of coming feet, the whirr of moving garments, a sense of the passing multitude, and a murmur of voices betraying some object of common interest. Yet what matters it all to him who has not sight? This time it does matter, for "Jesus of Nazareth passeth by!" The crowd is nothing, rebukes to him are nothing, he cares not who bids him "hold his peace," he has heard of this blessed Jesus, and knows that He can make the blind eyes see, and so cries out to Him, and at His command is brought to Him as He stands graciously waiting. Forgetting all merely pauper needs, the blind man but asks to receive his sight, and at the Master's word he does receive it. And shall not any by the wayside who long to love God more and to serve Him better, but who fail to see Him though ever He passeth by—shall not these during the coming forty days be brought to Him? Seeking the Christ Whom we desire to love, in prayer, in the preached Word, or in the sacraments, the blind soul shall indeed receive the blessing of sight.

It may be thy lot, oh sorrowing one, even now in the mortal life, with open eyes to see thy Lord. Through thy inward vision most really, then, shall the angel's words come true, even to thee:

The sight of Him will kindle in thy heart
All tender, reverential thoughts;
Thou wilt be sick with love, and yearn for
Him,
And feel as though thou couldst but pity
Him
That one so sweet should e'er have placed
Himself
At disadvantage such, as to be used
So vilely by a being so vile as thee.

And thou wilt hate and loathe thyself; for
* thou wilt feel that thou hast sinned
As never thou didst feel, and wilt desire
To slink away, and hide thee from His
sight;
And yet wilt have a longing eye to dwell
Within the beauty of His countenance.

A LETTER TO "THE PRIG."

BY A PROPER GANDER.

["The Prig" is the pseudonym of a Roman controversialist, who has written a shrewd paper on the Anglican Church, taking the role of a perplexed Anglican Churchman studying the works of the Venerable Bede. This answer, by one of our correspondents, purports to be from a perplexed Romanist.—ED. L. C.]

I have been interested in your comments on the history of Venerable Bede. The satire is very amusing and well displays the absurdity of pretending that Bede's history can be twisted to support the extreme Protestant ideas of those who are called Low-Church Anglicans. Nothing can be clearer than that in Bede's time the authority of the Pope in England was fully recognized by Bede himself and all those Englishmen who agreed in opinion with him.

I have been induced by your book to read the quaint chronicles of this ancient historian in a translation by Thos. Stapleton, presented by him to King James in order to show his highness "in how many and weighty pointes the pretended reformers of the Church in your Grace's dominions have departed from the patern of that sounde and eatholike faith planted first among Englishmen by holy S. Augustin our apostle and his virtuous company." In making this investigation I find some difficulties which you can undoubtedly clear up as well as you have done those in your little book. For example, take the passage you quote, about King Lucius having sent to Pope Eleutherius asking to be made a Christian. If this be true, it is rather unsatisfactory. It looks as though the popes of those days did not have the same regard for their position as vicars of Christ which we are taught rightfully belongs to them. If the pope thus introduced the Christian religion into Britain, I think he ought to have claimed jurisdiction from that time forward. As we are taught that the see of Peter was from the beginning acknowledged as the head of the Church, there surely would be no bishop rash enough to act without the holy father's direction. Why then did he leave this field untended and ungoverned? Why did he allow other bishops, ordained from France or elsewhere, to convert the Britons and set up a Church there which continued until long after the coming of St. Augustine? If they were sent there at his command, why did he not give them proper instruction about the time of Easter and the form of tonsure in which they professed to follow the custom of their predecessors, the teaching of St. John and the Eastern Church? Why did he not command them to give up their errors on pain of excommunication and lay an interdict upon the land, as the popes did afterwards?

It seems to me, these early popes being so near the time of St. Peter, the prince and chief of Apostles, ought to have known his mind and supported his authority. I hardly see how Gregory or Hildebrand could have understood St. Peter's position better than Clement or Eleutherius. However, I forgot our doctrine of development; of course that is the explanation of this matter.

When that Pelagian heresy arose, I am disgusted with the British bishops for sending to France for St. Germanus and Lupus to oppose the error. (Bk. 1, ch. 17.) They ought to have sent directly to the Holy See and received such infallible declarations of doctrine

as would completely crush the heretics. Instead of this, they do not even mention the Pope; it is as though they thought he had no business to meddle with them. They ask the Gallican bishops to come and help them in a friendly way, and when they have effected this object they retire to their own sees. Surely the Pope ought to have disciplined the whole lot of them for not acknowledging his authority. It was of no use for them to plead their distance from Rome as an excuse. If Lucius could send all the way to Rome for christening in A. D. 156, if British bishops could attend the council of Arles in 314 and that of Sardica in 347, they certainly might have sent at this period, A. D. 429, to the Pope of Rome asking him to send legates to compose their strife. The fact that they did nothing of the kind makes me fear they were not good Catholics.

Here is the problem that troubles me—if these and other bishops in Britain and Scotland were ordained by the Pope or by his authority, how did they dare to differ from him? If they were not so ordained, why did he acknowledge them as bishops at all? In the latter case they would seem to be like those now called bishops in the Anglican Establishment whom we cannot acknowledge because they do not derive their orders from the holy see. But Augustine seems to have acknowledged the orders of the seven British bishops who met him in council, not asking them to be re-ordained, but only to observe Easter, and practice Baptism according to the custom of the Roman Church, and to receive him for their archbishop; to which conditions they did not assent, with that unaccountable obstinacy and independence which is characteristic of Britons. (Bk. 2, ch. 2). Then, too, Laurence, the second Archbishop of Canterbury, addressed the Scotch bishops in terms acknowledging their episcopal authority. (Bk. 2, ch. 4). Worse still, Pope Honorius and Pope John addressed letters in regard to the keeping of Easter to the Scotch bishops. The epistle of the latter began thus: "To our dearest beloved and the most virtuous prelates, Thomian, Columban, Chroman, Dinan and Bathan, bishops," (Bk. 2, ch. 19). Now, if these bishops in the 7th century were ordained by the Pope's authority, why did he not subject them to his will? But if they were not, why did he recognize them as bishops? I am loth to confess it, but there seems to have been too much independence in the early British Church as shown by Bede's history. The answer of Dunod to Augustine: "We are bound to serve the Church of God, and the Bishop of Rome, and every godly Christian as far as helping them in offices of love and charity; this service we are ready to pay; but more than this I do not know to be due to him or any other. We have a primate of our own who is to oversee us under God, and to keep us in the way of spiritual life,"—this sounds too much like the Anglican bishops of the present day, and gives too much ground for their pretence that the early Church in that country before the mission of Augustine was entirely free from the control of the see of Peter.

In looking at the doctrines expressed in Bede's history, I am very much astonished to find such important omissions that he hardly seems to accord with the "Catholic" faith as we receive it. He does not even mention the fact of adoration being rendered to the Blessed Virgin Mary, nor any belief in her immaculate conception or her assumption to heavenly glory. There is

no suggestion of calling upon her to plead with her Son, according as we are taught by Liguori: "Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call upon her name, than we should be if we called on the name of Jesus Christ our Saviour." "At the command of the Virgin all things obey, even God." It is pitiful to think that Bede had no idea of this. None of the holy men, whom he describes, use any such words of prayer as our Roman ritual puts into the mouths of the dying: "Mary, Mother of grace, Mother of mercy, do thou protect me from the foe, and receive me in the hour of death." He only speaks of our Lady in terms such as the Anglican Prayer Book might use. (Bk. 2, ch. 4.)

Added to this is the strange fact that Bede seems to know nothing about "Invocation of Saints." The Christians of those days did indeed believe that the saints departed intercede with God in behalf of their friends on earth and bring blessings by their prayers. (Bk. 1, ch. 20. Bk. 4, ch. 14); but though they said masses in memory of saints, and were thankful for their aid, they never seemed to pray to them nor invoke their prayers, directing their petitions to God alone, through the Lord Jesus Christ. I could find nothing in Bede like those prayers we use to the saints, such as, "Benign Joseph, our guide, protect us and the holy Church." Another serious omission in Bede is the subject of indulgences and the remission of purgatorial pains through penance and good works. The priests of that time supposed that absolution was to be given to those who did penance for their sins. (Bk. 4, ch. 25), but did not know what a hold they might have upon the consciences and pockets of men by teaching them to buy off years of purgatorial suffering by such gifts and works as they might choose to demand. Indeed there is no mention of habitual confession to a priest. It seems to be only used upon occasions (such as in the above reference) when sinners could not otherwise quiet their consciences. Trials, pains, and sickness were believed to have effect in purging sin during this life (Bk. 4, ch. 9 and 29).

The sacrament of Extreme Unction does not appear to be in use; for when Cædmon was dying (Bk. 4, 24) he received only the Holy Eucharist. The same was the case at the death of Owen (Bk. 4, ch. 3), who "fortified his departing with the receiving of the Body and Blood of our Lord." This also indicates the custom of administering the sacrament in both kinds, which is strange, not being according to our "Catholic" usage.

These observations make me fear that the Church in Bede's day did not hold all the same truth that we have now, and did not differ greatly from the High Church Anglicans of the present day, except in recognizing the authority of the Pope. However, I am pained to observe that Bede himself says nothing which shows a belief in the Pope's infallibility.

When we come to the subject of miracles and relics, I do indeed find much comfort in Bede. There are such numerous stories of wondrous healing and signs wrought by holy men, that I am helped in accepting those modern miracles and visions which I have found it pretty hard to swallow. Then, too, the devotion to relics is such that I can be assured of the antiquity of this practice. It is sometimes a little difficult for me to reconcile the existence of so

many relics of saints in the continental churches with the fact that each had only one body; but I try in this to be a faithful follower of the Pope, trusting that he would not lead us into error, though there are said to be two entire bodies of St. Bartholomew in Benevento and Rome, certified by Papal bulls, besides numerous parts of his body elsewhere.

If you can clear up these difficulties and show that the Church of England before Augustine was not independent of the Pope, and can also prove that the Roman Church in Bede's time held the same doctrine as we are taught now, you will furnish a strong argument against the pretense of the Anglicans that theirs is not a new Church made at the Reformation, but only a restoration of the condition of the ancient British Church.

LETTERS TO THE EDITOR.

THE HINMAN CASE.

To the Editor of *The Living Church*:

In your issue of this date in announcing the reversal of the judgment in Hinman against Hare by the Court of Appeals, you say: "The statement is made that the judges of the Court of Appeals were unanimous in the judgment given."

We do not know by whom the statement was made; but it is entirely incorrect. The Court held the cause under advisement for ten months, and a decision was then made by a divided Court. Two opinions were written, one for affirmation of the judgment, by Judge Danforth and concurred in by Judge Finch; the other for reversal, by Judge Earle, is concurred in only by Judge Ruger of Syracuse. Two other judges, one of whom was not present when the cause was argued, concur in the result to reverse but give no reasons and do not concur in the reasons given by Judge Earle. In the opinion written by Judge Earle there is no criticism of the general law of the case in the Court below nor any dissent from the result on the facts in testimony; but the reasons for reversal are based on several technical exceptions to the admission or rejection of questions asked two or three witnesses—some half dozen in number. It is obvious that this is very far from being a reversal by the unanimous judgment of the Court of Appeals.

We may add that the case has again been put on the calendar at Circuit and noticed for trial by Mr. Hinman.

ARNOUX, RITCH & WOODFORD,
Attorneys for Mr. Hinman.

Jan. 29th, 1887.

THE FILIOQUE.

To the Editor of *The Living Church*:

In your last issue, "J. R. N." of Port Dover, Ont., argues in favor of omitting the "Filioque" on the ground that the third General Council held at Ephesus, finally confirmed the Nicene Creed and prohibited further additions. He says: "It is very much to be regretted that the Church of England did not at the Reformation preserve the Creed in its integrity, not that the 'Filioque' is unscriptural, but disregard for the prohibition of a council was and is highly reprehensible."

Now I have little doubt but that most of your readers see the superficial character of such reasoning; but many men are obliged to receive their views on this matter second-hand, because they have no time for historical investigation. It is with reference to such persons that I venture to ask "J. R. N." if he is indeed willing to go back to that form of the Nicene Creed confirmed at Ephesus. If so, he must reject all that

was inserted by the second General Council at Constantinople and finally confirmed with further alterations by the fourth General Council at Chalcedon in 451 A. D. His Creed will in such case, omit all which follows the words "in the Holy Ghost" and will close with the ancient anathema against those who assert that the Son of God is a creature. "QUIBUS."

MEDITATIONS ON THE COLLECTS.

To the Editor of *The Living Church*.

Permit me to express my appreciation of the lovely meditations by "E. O. P." now in course of publication in *THE LIVING CHURCH*. They seem to me very thoughtful productions, and though quiet and unobtrusive in style, are especially noticeable for their depth of sacramental feeling and teaching. I hope these meditations will continue throughout the year, and will be generally and carefully read and studied, though I suppose such papers are not of the most popular kind, and do not attract and suit the tastes of the larger number of readers. But they must be appreciated by those who hold to sacramental life, as well as lead others to the knowledge and acceptance of it, and they must appeal to and touch the hearts of the weary, sorrowful and suffering, as they seem to speak directly to such from one who has been personally tried in the crucible of affliction.

I wish to congratulate you heartily upon the good work you are doing in giving so valuable a paper as *THE LIVING CHURCH* for a sum within the means of the poorest of the Church's children. It is a benevolent work as regards them, and likewise a missionary work as regards all within and without the Church. W.

FILIOQUE AND CHRISTIAN UNITY.

To the Editor of *The Living Church*.

In your last paper Feb. 5, there is a short letter from "J. R. N." in answer to "W. S. M." which is good. I would like to say to "W. S. M." if he will look at the Creed and the Litany in the languages from which they are taken, he will find different prepositions which convey quite different meanings. While we are talking so much about Christian unity, and praying for it and working for it, why should we not begin at home and take away all cause of separation, which exists within our own body? We should first take the mote out of our own eye, and then we can see clearly to take the beam out of our brother's eye. Having placed ourselves on strictly primitive and Catholic grounds we may ask others to do the same thing. J. J. V.

Fayetteville, Ark.

OPINIONS OF THE PRESS.

The *Methodist Review*.

CHURCH UNION.—We like honest and outspoken frankness, and we prefer an antagonist who fights under his own colors to one of a doubtful complexion. The High Churchmen tell us what they mean, and we know where to find them. They too, as well as their less elevated brethren, are very solicitous for Christian unity, but they tell us very plainly that we can have it only by coming to them. That is honest, and though we do not propose to accept their terms, yet we are glad that they speak out without concealment. Dr. Brooks, who represents the Broad Church element of the Protestant Episcopal Church in this country as Dean Stanley represented the same element in the Church of England, would recognize the Christian bodies outside of his own as *quasi* ecclesiastical, by virtue of the character of their individual constituents, who are confessed to be the stuff out of which *THE CHURCH* is built up, but are now in a chaotic or unorganized condition. Such bodies, say they, answer to the first part of their own Church's designation of the "visible Church of Christ," to wit, that it is "a congregation of faithful (believing) men," but the further designation that the sacraments are *duly* administered among them could not be conceded, and so they are not really and truly churches. The "sects," therefore, even in the estimation of Broad Church liberality, are only non-ecclesiastical companies, composed of elements out of which churches might be constituted, but still lacking as to some of the essential conditions of Church life. In the

discussion of the proposition to change the name of their Church by expunging the words "Protestant Episcopal," and substituting something else, Dr. Brooks indicated some particulars as to which he dissented from the views of his brethren the High Churchmen; but he failed to state, with even a moderate degree of definiteness, what are his own views, or how far he would go toward recognizing anything as properly Churchly in any of the outlying religious bodies. He spoke bravely against the proposed change of name, but took care not to commit himself to any recognition of any of the sects as churches.

The *Church Record*.

LEAFLETS IN SUNDAY SCHOOL.—The children do not respect the leaflet as they would a text book. And comparison is constantly made in the child's mind between the secular and the Sunday school to the disadvantage of the latter by the comparison of the books carried to school, and the scrap carried to Church. School is recognized as a place for work, and the Sunday school as a place to "go to," of which the result is pic-nics, Christmas trees, et hoc genus omne. We never will command for Christian instruction in the minds of either children or parents, the respect that secular education possesses until we treat the question with more dignity, and by set instruction books with references which require the scholars to cultivate a knowledge of the whole book, and "Search the Scriptures" from end to end. This can never be done by the leaflet system. Thorough knowledge of the Bible and Prayer Book which the need of the age demands, and the intelligence of our people makes possible, can never be so obtained. On the contrary, the dignity of Christian education is being lessened, and, whatever our professions, the practical issue of the present mode, is a belief that we do not count instruction in things spiritual as of as much importance as cultivation of brain power. Whatever the apparent present advantage, be, the loss through the leaflet system, in our judgment, more than counter balances it.

The *Churchman*.

SENSITIVENESS.—How many idiosyncrasies of temperament, as they are called, really have their root in one or other of the cardinal sins, and only need to be stripped of the respectable name under which they now masquerade to be as heartily despised as they deserve. A sermon which we heard not long since was devoted to this unmasking of foibles, and among others drew attention to what goes by the name of "sensitiveness." This was traced back to pride, and the assertion made that self-love, egotism, was really the cause of most of that over-sensitiveness which is commonly attributed solely to delicacy of organization. What a revelation the suggestion is. If a man is filled with a Christian spirit, is thinking of others, working for others from morning till night, he will have no time wherein to morbidly count up the slights, fancied or otherwise, which his neighbor has put upon him. Half the quarrels in the world, the jealousies and misunderstandings, which make life hard, which mar, alas, the unity of the Christian Church so grievously, are the fruit of this same inordinate self-love. If anything of the Christ-spirit of self-renunciation were within us, these things were impossible in our lives. The plea of "sensitiveness" may excuse and cover up selfishness in the eyes of men, but such evasions serve not to deceive God. Forget yourself, and you will soon forget to inquire whether the world treats you with all consideration due; you will have too much of the Master's work on your hands to be "sensitive."

The *Lutheran*.

EMOTIONAL RELIGION.—What is the result of such practices and such theories? That no true Christian character is built up in the Churches. Emotions fade quickly away, hypocrisy or self-deceit soon take their place, or disgust and despair descend like a chilling fog and bring about infidelity or insanity. Self-deceit does not break the force of temptation; hence the fall of those who are prominent Church members into all sorts of unexpected sin. Disgust and despair thin out the converts almost as fast as they are gathered; hence the slow increase in actual membership of churches which have "enjoyed great

and precious revivals." Both of these results make men of the world distrust a religion that does not make its converts more truthful or honest, does not effect their life at home, in society, or in business.

The need of our times is not more excitement about Christianity and religion, but more careful and abundant instruction concerning it, illustrated by object lessons in the life of those who confess Jesus Christ to be their Lord. A true, godly life is a sermon more powerful in its effect than any revivalist's harangue, even if flavored with poor grammar, slang, coarse imagery and profane travesty of sacred things. It may not draw so large a crowd, but it will persuade more to seek its source and accept its Lord.

The *Advance*.

HUNGER FOR SOULS.—This is what all ministers need—hunger for souls; and more and more and still more hunger for souls. Many things are high indispensable. Every minister who desires to be successful in the work of the Master ought to aim at a better knowledge of the Bible. He ought to aim at a more reverent and systematic use of the Bible in his preaching and talking with men. He ought to store his mind as full as possible of the most helpful facts of history, literature and science. He ought to become an adept in handling audiences and in influencing communities for their good. But nothing can take the place of this hunger for souls. If one finds, on a careful self-examination, that he has no hunger for souls, he may well question whether he has been called of God to preach the unsearchable riches of Him Who died for souls.

The *Church Press*.

"THE WORKING CLASSES."—The laboring man works his prescribed number of hours and stops. The next day is the same as the day before. Year in and year out, it is much the same. While there is work, he works, gets his pay, spends it, and longs for more. The professional man, on the contrary, works a greater number of hours, works harder, wears out faster, and breaks down sooner. It is not at all uncommon for a lawyer to work sixteen hours a day, twice the time of the laboring man, so-called. A doctor's day is often all night. As to the clergy, even Sunday is by no means a day of rest to them. In view of these facts, who are our working classes?

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

- THE LIVING CHURCH** (in advance) and
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- Atlantic Monthly
- Scribner's Magazine
- Church Magazine
- Youth's Companion (new subs. only)
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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address **THE LIVING CHURCH,**

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An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows: "For thoroughness of equipment, precision of time, attention to the comfort of the passenger there is no road so satisfactory as the Burlington. Run on its line; a station and a time-card tell the hour. It shows everywhere the effect of masterful, practical management."

Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph, St. Paul and Minneapolis,—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R., is so extensively patronized by all classes of travel, not only to the points mentioned, but via its lines to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

A Ghost.

is a myth, but solid reality will be known by those who write to Hallett & Co., Portland, Maine, thereby learning, free, about work that they can do, and live at home, wherever they reside, at a profit of from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not needed. Hallett & Co., will start you. All is new. Delay not. Pay absolutely sure from start. Wealth awaits every worker. Both sexes. All ages.

Minute Hank Buys a Knabe Piano.

Messrs. William Knabe & Co., are in receipt of the following substantial tribute to the merits of their instruments from the celebrated prima donna: "New York, December 20, 1886. Messrs. Wm. Knabe & Co.:

"Gentlemen—The grand piano you furnished me for my concert tour, just ended, has still further convinced me of the superiority of your pianos. They are, indeed, unequalled, and I have determined, therefore, to purchase the above "Grand" for my London residence, and have directed my agent to make the necessary pecuniary arrangements with you. Please make shipment by early steamer to my address, London, England, care of Messrs. Metzler & Co., and believe me, Your sincere friend, MINNIE HARK."

Special Excursion Only \$25 for Round-Trip to the Mardi Gras Festival in New Orleans.

From Feb. 14th to 20th inclusive, the Monon Route (L. N. A. & C. R. Y.) will sell excursion tickets from Chicago to New Orleans and return at the low rate of \$25 to those desiring to attend the Mardi-Gras Festival Feb. 22nd. Tickets will be good returning until March 10th inclusive, choice of route via Cincinnati and passing through the old battle-fields, or via Louisville, and Mammoth Cave. For stop-over privileges, Pullman accommodations, etc., address E. O. McCormick, G.P.A. Monon Route, Adams Express Building, Chicago.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A.H. Dixon, & Son, 305 King Street W., Toronto, Canada.

Brown's Bronchial Troches.

Contains ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "A simple and elegant combination for Coughs, etc."—Dr. G. F. Bigelow, Boston.

Food for Consumptives.

Scott's Emulsion of Cod Liver Oil with Hypophosphites, is a most wonderful food. It not only gives strength and increases the flesh but heals the irritation of the throat and lungs. Palatable as milk and in all wasting diseases, both for adults and children, is a marvellous food and medicine.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 181 Pearl Street, New York.

"Gardening is an employment for which no man is too high or too low." This is the quaint but apt quotation on the beautiful illustrated cover of Vaughan's New Seed Catalogue for 1887. It is one of the richest and most elegant of the season, avoiding entirely the "flashiness" so common in many of these publications. Address with two stamps, J. C. Vaughan, 42 LaSalle St. Chicago.

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

Piso's Cure for Consumption is the best Cough medicine. 25 cents per bottle.

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla. Give it a trial.

Last spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." Mrs. C. L. THOMPSON, West Warren, Mass.

Hood's Sarsaparilla

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

100 Doses One Dollar

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Expands the Chest, promotes respiration, prevents Round Shoulders.

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No harness—simple—unlike all others.

All sizes for Men, Women, Boys and Girls.

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KNICKERBOCKER BRACE CO., Easton,

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HINTS FOR HOUSEWIVES.

APPLE AND TAPIOCA PUDDING.—Peel and core enough nice firm apples to fill, without crowding, a pudding dish. Pour over them a teacupful of cold water, cover closely and steam in the oven until tender. Have ready a cupful of tapioca which should have been soaked for several hours in enough water to cover it. Drain the water from the apples, fill the empty centres with sugar, stick a clove in each and pour the tapioca over and between them. Bake one hour. Eat either with cream and sugar or with a sauce made by rubbing to a cream two tablespoonsful of butter with one cupful of powdered sugar. Flavor with a little lemon juice.

A PRETTY stand may be made of a wooden bowl, a nice size, not too large and rather shallow. Take three broom handles and fasten them together so as to form the legs, crossing in the centre. Then in the centre of the bowl, leaving a margin of two or three inches, paint a pretty winter scene. Gild the remaining surface of the stand, legs under bowl and all, and fasten from leg to leg at the top, a little brass chain, letting it hang loosely so as to swing. At the top of each leg, and where the three cross, fasten a bow, of ribbon. Tilt the bowl a trifle so that the back being higher, the painting may show to advantage. Do not tilt it however so much that it will not hold things readily.

ORANGE SHORT CAKE.—One quart of flour, one-half cup of butter, one egg, well beaten, one tablespoonful of sugar, three teaspoonsful of Royal baking powder, milk enough to make a soft dough. The baking powder must be sifted into the flour the first thing. Roll out half an inch thick, bake in round tins in a quick oven, split and butter when done, and fill with the following: Roll, and squeeze the juice into a bowl from three good-sized oranges and one lemon; take off the peel, chop the pulp fine, add it to the juice, stir in one cup of granulated sugar. This is a nice recipe for strawberry or blackberry shortcake.

KNITTED SKIRT FOR CHILD.—It is to be knit in widths, sewed together, and finished at the bottom with a narrow knit trimming.

Cast 135 stitches.

- 1st row. K 2 and purl 1 all way across.
2d row. K 2 and purl 7
3d row. K 6 and purl 3
4th row. K 4 and purl 5
5th row. K 4 and purl 5
6th row. K 6 and purl 3
7th row. K 2 and purl 7
8th row. K 8 and purl 1

This pattern is to be repeated until the skirt is as long as is necessary. It is intended either for a girl or boy. If for a boy, it can be used as a kilt skirt, with a waist.

TO REMOVE INK STAINS.—1. When fresh done and wet, hasten to provide some cold water, and empty cup and a spoon. Pour a little of the water on the stain, not having touched it previously with anything. The water, of course, dilutes the ink and lessens the mark; then ladle it up into the empty cup. Continue pouring the clean water on the stain and lading it up, until there is not the slightest mark left. No matter how great the quantity of ink spilled, patience and perseverance will remove every indication of it. To remove a dry ink stain, dip the part stained into hot milk and gently rub it; repeat until no sign is left. This is an unfailing remedy. 2. Oxalic acid is used for removing ink and rust stains and remnants of mud stains which do not yield to other detergents. It may also be used for destroying the stains of fruits and astringent juices. However, its use is limited to white goods, as it attacks fugitive colors, and even light shades of those reputed to be fast. The best method of applying it is to dissolve it in cold or lukewarm water, to let it remain a moment upon the spot, and then to rub it with the fingers. 3. Coal oil will take out ink stains, even after they have been washed with soap. Pour on the oil and rub the spot in the hands; if it does not remove it by the first application, try more; the second application will remove it entirely. 4. As soon as the accident happens, wet the place with juice of sorrel or lemon, or with vinegar, and the best hard white soap.

DR. JOHN BULL'S Smith's Tonic Syrup

FOR THE CURE OF FEVER and ACUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. USE no other pill.

Price, \$1.00 per Bottle; Six Bottles for \$5.

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By means of the **PILLOW-INHALER**, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well. The **PILLOW-INHALER** is apparently only a pillow, but from liquid medicines that are harmless (tar, carbolic acid, iodine, etc.) it gives off an atmosphere which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes or tubes, as the medicine is contained in concealed reservoirs, and the healing atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each **INHALER**, ready for use. The wonderful and simple power of the **PILLOW-INHALER** is in the long-continued application. You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

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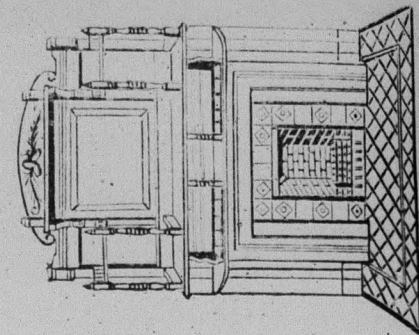
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