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SATURDAY, MARCH 16, 1889.

NEWS AND NOTES.

THE announcement of the consecration of the Rev. C. C. Grafton as Bishop of Fond du Lac may be looked for soon, as a majority of Standing Committees and Bishops have given their consent. We congratulate the diocese that its patient waiting is to be rewarded, and predict for it renewed life under its godly and self-denying Bishop.

THE Duke of Newcastle, whose recent visit to Chicago is a very pleasant memory, was married on Feb. 20th, to Miss Kathleen Florence May Candy. The wedding was solemnized at All Saints' church, Margaret St., by the Bishop of Lincoln. The marriage ceremony was followed by a choral celebration of the Holy Eucharist.

THE enthronement of the Bishop of Chester was to take place at the cathedral on Shrove Tuesday, March 5, at 2 o'clock in the afternoon. At a meeting of the clergy of the Leeds Deanery, a resolution was passed recording Dr. Jayne's "untiring devotion to the best needs of the Church in Leeds," and wishing him "God speed" in the high position to which he had been called.

ANENT the trial of the Bishop of Lincoln, this story is told: A Nonconformist was scoffing at the impending trial. "What a miserable state of things to be subject to a bench of bishops," quoth he. "But is there no authority over you?" asked the parson. "Only a Board," said the dissenter. "H'm! a Board. Well, what's a board but a bench without any legs to stand upon?" (Nonconformist nonplussed.)

It is well known in the diocese of Durham (says *Truth*) that Bishop Lightfoot has always made it a rule to spend his Episcopal income (£7,000 a year) on Church and educational work, and not a shilling has gone into his own pocket. The Bishop is now building, entirely at his own expense, a large church in a poor and densely-populated part of Sunderland. His recovery is earnestly hoped for by all classes and sects.

JAPAN has just been celebrating with great rejoicings the granting of a constitution by the Mikado, by which legislative functions will be exercised by a Parliament consisting of a House of Peers, partly hereditary and partly elective, and a House of Commons consisting of three hundred members. Amongst other concessions, liberty of religion is granted, and Christian missions will thus be placed upon a secure basis. It was even reported a short time since that a discussion had taken place whether it would not be advisable to proclaim Christianity as the official religion of Japan.

THE Bishop-elect of Chester preached his farewell sermon as vicar of Leeds on Septuagesima Sunday night. Leeds parish church was crowded in every part, and hundreds of persons were unable to obtain admittance. The words, "Finally, brethren, farewell," (II Cor. xiii: 11), formed an appropriate text for the occasion. At the conclusion of the sermon there was a slight departure from customary use, this being an interchange of greeting between priest and people, suggested by Dr. Jayne as a not unfitting close to his short but

very happy ministry at this church. "The Lord be with you" said the preacher, and the congregation, rising, responded, "And with thy spirit."

"THE historic chair in which the Archbishops of Canterbury are enthroned at the Metropolitan cathedral (says the London correspondent of the *Manchester Guardian*) is known as St. Augustine's chair, but the chair in which the Primate sat at Lambeth at the Trial is almost as ancient, for it belonged to the Abbot of Reculver, who was consecrated Archbishop of Canterbury A.D. 689. It is interesting to note that whilst the summary in the State trial of the Bishop of St. Davids occupies 40 columns, they have in the archives at Lambeth a full history of the case in all its varied proceedings, which, in manuscript, occupies 3,000 pages, and which, I believe, the Primate has most carefully studied."

THE following lines are from Neale's "Sequences, Hymns, etc.," edition 1886, p. 131. They are striking in view of the trial of the Bishop of Lincoln. Why should Neale have selected Lincoln? It seems prophetic.

Again shall long processions sweep through Lincoln's minster pile;
Again shall banner, cross, and cope, gleam thro' the incensed aisle;
And the faithful dead shall claim their part in the Church's thankful prayer,
And the daily Sacrifice to God be duly offered there;
And Tierce, and Nones, and Matins shall have each their holy lay;
And the Angelus at Compline shall sweetly close the day.
England of Saints! the peace will dawn—but not without the fight;
So, come the contest when it may—and God defend the right!

"THE Church at large will learn with profound thankfulness," says *The Church Times* "that the proposal of the Archbishop of Dublin to grant episcopal orders to the so called Spanish reform movement has been condemned by the Irish bishops, who met on Wednesday in Dublin to consider this matter. We hope that Lord Plunket will not seek to resuscitate so wild a scheme. But apart from the inherent folly of the proposal to provide a bishop for these so-called reformers, it is interesting to learn from the Madrid correspondent of the *Daily News* that there is absolutely nothing but amazement expressed amongst the few Protestant sects which have established themselves in that country, that such a step should have been contemplated in connection with the movement at the head of which is Signor Cabrera. That movement is altogether insignificant in numbers, and moreover is of such a doubtful color that it would be little short of disastrous to allow the Archbishop of Dublin to commit the Anglican Communion to such an expression of sympathy as he contemplated."

WE are pleased to hear that Chicago is to have a Church Club. It has long been felt that this great centre of Church life should have its headquarters where may be found the Bishop's office, where the Archdeacon could concentrate his missionary work, to which the clergy could resort, and where clergy and laity could meet for social and business purposes. The diocesan organizations would then have a convenient place to plan and carry on their

work. This subject has engaged the attention of the Archdeacon for some time, and his practical judgment discerns that this need could be met by the formation of a Church Club such as exists in New York and Boston. The advantages of such an organization have been fully demonstrated in other cities. It is fully time that the Churchmen of Chicago should wake up to the fact that their duties to the Church have a wider field of responsibility than that enclosed by the parochial fence. Intense parochialism has been the main hindrance to Church extension and Church life in this great metropolis. We welcome the dawn of the day of better things.

THE "suppressed" edition of *The Church Almanac* appears to have been a great success. The story is too good to be suppressed. When several thousand of the almanacs had been printed and sent out, the proprietor discovered that the editor had inserted some directions for making altar linen, and suggestions for a reverent celebration of the Holy Communion. Thereupon, the edition was recalled, or as much of it as could be. Then the question arose what to do. The offensive parts were cut out of a portion of the issue, but the first batch of the mutilated edition was promptly returned with a request for the missing portion. Finally, a slip was pasted in, disclaiming, on the part of the proprietor, all responsibility for any doings of the naughty editor, and the almanac was sent forth. In the meantime, a certain bishop, not of the troublesome belt, but next door to it, having received one of the first copies, thereupon writes a letter to *The Churchman*, severely reflecting on the suggestions which the almanac had published. Some 3,000 copies of the paper, we are informed, had been printed, when the head of the firm stopped the press, and suppressed the bishop's letter, but not before a large number of papers had gone on their travels westward. But this is not all of this tale of a tub (to a whale). Another bishop has received the unexpurgated almanac, and relying upon its loyalty and traditional "safe" position, he distributes his package to his trusting clergy. Alas! only to find that he has been deceived, that he has been unwillingly placing in their hands suggestions as to a reverent rendering of divine service. He thinks it is an insult to the Church, a "fond invention" that there should be suggestions of a reverent way of celebrating the Holy Mysteries, and he denounces the disloyalty and extremism which would hint to the clergy of proprieties in which they should have been instructed at the seminary. Hereafter, it would be well to have separate editions of *The Church Almanac* and *The Churchman* for the different dioceses, so that the wind may be tempered to the shorn lambs.

AT a meeting of the Archbishops and Bishops of the Church of Ireland, the following resolutions were passed:

1. That in reply to the memorials presented to us by the Reformed Episcopal Churches of Spain and Portugal, a message be sent to the following effect: "That we, the Archbishops and Bishops of the Church of Ireland, continue to watch with unabated interest the efforts in which memorialists are engaged, and cordially appreciate their

desire for that further Episcopal organization without which their work of Church reform must remain incomplete. But, while willing to aid them so far as we legitimately can in securing the object which they have in view, we cannot shut our eyes to the wide difference of opinion which exists among the members of the Anglican Communion generally, and even among ourselves, concerning many questions, some of principle, to which the prayer of memorialists has given rise; and, more particularly, as to how far a compliance by the Irish Episcopate with that prayer would be in accord with the resolutions of the Lambeth Conference, to which body this matter was formally submitted at our instance. Nor can we ignore the doubts entertained by some as to whether the consecration by us of a bishop for a foreign Church, and the use for such a purpose of a service differing from that prescribed in our own ordinal, are within our competence. Under these circumstances we are compelled, in the interests of unity and peace throughout our own Church and the Anglican Communion at large, to inform memorialists that we cannot see our way to comply with their prayer. But, while so saying, we would express our hope that they may, before long, succeed in obtaining the aid for which they seek, from some source where the difficulties which embarrass us do not exist; and sincerely do we trust that they may secure hereby even a larger measure of sympathy and support than, in the event of our compliance, they might have reason to expect."

2. The Archbishop of Dublin having intimated to us his intention of shortly visiting Spain and Portugal, we hereby request him to convey to memorialists the message contained in the foregoing resolution.

CHICAGO.

WOODLAWN PARK.—During the past week a very beautiful memorial cross of solid brass, decorated with the *Agnus Dei*, and passion vine and flowers, has been placed upon the altar of Christ church. It is the gift of Mr. and Mrs. S. V. Cornish, in loving memory of their only son, James Monroe Cornish, a bright and greatly beloved lad, of nearly 14 years, who was killed on Jan. 31st, by accidental shooting during a target practice, with young friends, in his own home. The handsome cross adds another to the many valuable memorials in Christ church, and is a fitting memorial of one who was, indeed, "the child of God and an inheritor of the Kingdom of Heaven."

Upon the base is inscribed:
In memoriam. James Monroe Cornish. Born March 22, 1875. Died Jan. 31, 1889.

NEW YORK.

CITY.—The first of the special lectures of the "Bishop Paddock Lecture-ship" for 1888-9, was delivered by the Rev. Dr. E. H. Jewett, rector of Trinity church, Norwich, Ct., in the new chapel of the General Theological Seminary, on Thursday evening, March 7th. The general subject is "Diabology," and the first lecture was introductory. The lectures will be delivered on the successive Thursday evenings in Lent, the subject for March 14th being "Moral Probation." The other subjects are "Satanic Personality," "Parsee and Hebrew Teachings Compared," "Christ's Teaching with regard to Evil and the Evil One," and "The Sixth Petition in the Lord's Prayer."

Of the volumes of English literature presented to the seminary by the Rev. C. W. Morrill, some 300 have recently been placed in the reading room. They include the British Poets, the works of

Charles Lamb, Matthew Arnold, Grote, Taine, Emerson, etc. The books can be taken by the students to their rooms by having them charged at the library desk. The books are understood to have cost, including those in the library, about \$800. This reading room at the north-east corner of Ninth Ave. and 21st St., is as light and airy as could be desired. The pictures of many bishops, English and American, adorn the walls, and the large oak table is abundantly supplied with American and foreign reviews. The room is also supplied with the Church papers, including, of course, THE LIVING CHURCH.

On Friday morning, March 8th, the Bishop addressed the students of Columbia College on "The Question of Sovereignty."

PITTSBURGH.

At an adjourned meeting of the laymen of Pittsburgh, mention of which was made in our last issue, the name decided upon for the association was The Laymen's Missionary League of Pittsburgh, its object being the establishment and maintenance of mission Sunday Schools, Bible classes, and divine services where they may be had, and for the general furtherance of Church and charitable works in the cities of Pittsburgh and Allegheny, under the direct supervision of the Bishop. The membership is to be classified as follows: Lay evangelists, lay readers, Bible readers, physicians, superintendents of Sunday Schools, teachers, visitors, and active and contributing helpers. The officers elected were Mr. George C. Burgwin, president; J. D. Slemmons, secretary; and Wm. W. McCandless, treasurer. The work projected is the establishment of a mission at Temperanceville, and one at Beltzhoover.

The Rev. Laurens McClure, formerly rector of St. Luke's, becomes assistant at Calvary in Lent.

The general missionary has recently visited Maytown, a prosperous and vigorous settlement, and held the first service ever held in the place. A large and interested congregation was in attendance, and 10 children were presented for Holy Baptism. In the evening, under the care of Mr. Arthur Locke, who had made arrangement for both services, the missionary proceeded to Westmoreland City, where there was a goodly gathering, and five children were baptized.

On the 28th ult., the primary meeting of the American Church Sunday School Association for Pittsburg and vicinity, was held in Trinity church, Pittsburg, the Rev. Samuel Maxwell, rector. There was a fair gathering of the clergy and representative Sunday school people, and the Association promises to be an improvement on its short-lived, quasi-local, predecessor. The Holy Communion was administered at 10 A. M., and a spirited meeting followed. An organization was effected by the adoption of a simple and easily-worked constitution, and the following executive committee were elected: The Rev. Messrs. George Hodges, John Wightman, John Graham, and W. N. Webbe, with Messrs. R. C. Cornelius and Thomas Garland, and the Misses Hoag and Jackson. A luncheon was served after this business meeting, and in the afternoon a modern primary lesson was taught successfully by the Rev. George Hodges, and a discussion followed. The question box was presided over by the Rev. John Graham. Addresses were made at this session by the Rev. Wm. White Wilson, and

Dr. J. White, and at the general evening session which was largely attended, by the Rev. R. R. Swope, D. D., of Wheeling, W. Va.

The new vested choir of Emmanuel, Allegheny, has been inducted by the Bishop, assisted by the rector and several of the clergy. The Bishop delivered an address appropriate to the occasion. The choristers then advanced to the rail of the sanctuary and were presented each with a Prayer Book and hymnal, in the Name of the Father and of the Son and of the Holy Ghost. Then taking their places in the stalls, the 122nd Psalm was sung: "I was glad when they said unto me: let us go unto the house of the Lord." After the benediction, the choir sung a recessional.

On Ash Wednesday the Bishop confirmed a class of nine at St. George's, Irwin, presented by the general missionary. The new edifice of St. George's is rapidly approaching completion, and will be ready for occupancy soon after Easter. President E. H. McCullough, of the Westmoreland Coal Co., will furnish the chancel as a memorial of his father.

The Rev. Mr. Shrimpton leaves Ridgeway to accept work in the diocese of Albany, and the Rev. Robt. W. Granger, of Steubenville, Ohio, accepts a call to the new parish at Shady Side, the church of the Ascension, and takes charge May 1st.

Lent, as usual, brings out unique plans for Church work, to add to parish interest, and, if by any means, to catch men. The Rev. Wm. Heakes, of Wilkinsburg, has introduced, not for Lent alone, a series of lectures on various interesting topics, before his Boys' Guild, on Thursday evenings, to which all the members of the parish are invited. The Rev. W. R. Mackay has announced a series of popular lectures for Friday evenings, under the auspices of the Order of the King's Sons of St. Peter's church, Pittsburg.

PENNSYLVANIA.

Quinquagesima Sunday marked the 29th anniversary of the rectorship of the Rev. Samuel E. Appleton, D. D., at the church of the Mediator, and the 17th of the Rev. John A. Goodfellow, at the church of the Good Shepherd, Philadelphia; the latter has been a most arduous laborer, and has, after severe toil, removed the debt from his church and lot, leaving a nucleus for a new church which is badly needed, as the present structure is of frame, and by no means adequate to the needs of the large congregation composed of work people.

Courses of earnest Lenten preaching have been arranged in a number of the city churches, and the best and most popular preachers have consented to take part in them. The Rev. Stewart Stone, rector of the Memorial church of Holy Comforter, preaches on Friday evenings on "The Cross of Christ;" his assistant, the Rev. Ed. Ritchie, on Wednesday evenings, on "The Soul's Life." The pulpit on the Sunday evenings will be occupied by the Rev. Duncan Convers, S. S. J. E., the Rev. Isaac L. Nicholson, D. D., Bishop Whittaker, the Rev. Theo. S. Rumney, D. D., the Rev. Arthur Conger, and the Rev. Thos. F. Davies, D. D. The Rev. Dr. Herman G. Batterson, rector of the church of the Annunciation, is to have Bishops Coleman, Scarborough, Whittaker, Adams, and Bishop-elect Knight, to preach for him on the Sunday evenings. At the Free church of St. Jude, the preachers on the six Thursday

evenings, beginning March 14th, will be the Bishop of New Jersey, the Rev. James S. Stone, D. D., the Rev. Wm. H. Graff, of Williamsport, the former rector, the Rev. S. D. McConnell, D. D., the Rev. Wm. F. Nichols, D. D., and the rector, the Rev. John R. Moses. At St. George's, West Philadelphia, the Rev. Loring W. Batten, rector, there are weekly Celebrations, and special sermons on Sunday evenings by the Rev. Messrs. G. J. Burton, C. W. Duane, S. E. Snively, M. D., and the Rev. A. J. P. McClure.

In Germantown, the rectors have, according to custom, arranged for a series of united services in the different churches.

The Quiet Day for the clergy, held at St. Luke's church, Germantown, was largely attended by the clergy of the diocese. The services were conducted by the Rev. Pelham Williams, D. D.

St. Alban's church, Roxborough, was re-opened on Sexagesima Sunday, after having been thoroughly renovated. A new tin roof replaces the old one, the interior walls have been re-colored, the aisles and chancels re-carpeted, and the woodwork re-grained. The rector, the Rev. C. S. Lyons, preached in the morning, and the Rev. J. DeWolfe Perry, D. D., president of the Germantown Convocation, in the evening.

The new parish building for St. Paul's church, Chestnut Hill, is nearly completed. It is 33 by 47 feet, and is built of local stone. A *porte cochere* with a low, pointed, arch, connects it with the church. Two guild rooms, one for the women's, the other for the men's, guild, together with toilet rooms and a hall, occupy the first floor. From a vestibule the second floor is reached by an easy flight of stairs in an octagonal turreted tower; an octagonal belfry, which springs from the front gable, rises to the height of 60 feet. The architects, Messrs. Cope and Stewardson, have arranged an admirable system of ventilation by which each room and the church is connected with a ventilating shaft, 46 feet high, which constantly changes the air of both buildings, keeping it pure.

MILWAUKEE.

Slight changes have been made in the programme for the consecration of Dr. Knight, as announced last week. The service will be held at All Saints' cathedral, Milwaukee, at 11:20 A. M., on Tuesday, March 26th. The hour is changed, to accommodate persons coming in on morning trains. The consecrator will be the Bishop of Chicago, with the Bishops of Iowa and Quincy as his assessors. The Bishop of Springfield is designated as preacher. The Bishop-elect will be presented by the Assistant-Bishops of Central Pennsylvania and Minnesota. His attending presbyters will be the Rev. E. P. Wright, D. D. and the Rev. T. M. Riley, S. T. D., both of the diocese of Milwaukee. It is hoped that other bishops than those named will be present, among them the Lord Bishop of Niagara. All clergy present will be assigned places in the procession, and are requested to provide themselves with surplice and white stole. The clergy, seminarians, and choristers, will gather in the cathedral hall immediately west of the cathedral church. The Rev. S. T. Smythe is appointed master of ceremonies. Tickets of admission to seats in the church will be issued to the parochial clergy of the diocese for distribution to the laity, in order that the limited seating capacity may be utilized for those most entitled to at-

tend. Ticket holders must be in their seats before the processional, for thereafter the doors will be thrown open to the public. The service will be choral throughout. Following the service, a lunch will be served for the clergy.

RIVER FALLS.—The work at Trinity church has again taken an onward step owing to the prospect of Mr. T. Cory-Thomas, who is in charge, being ordered deacon by Bishop Knight the day following his consecration, March 27th. A beautiful set of hand-worked Lenten altar hangings, lectern hangings, book-markers, etc., has been presented to Trinity church, by Mrs. J. W. Bradshaw. It was only lately that this church also received a handsome silver, gold-lined, chalice and paten, the gift of friends in the East. It is acknowledged by many, that the altar, when finished, will be one of the finest in this part of the country. Lenten services are held every Friday afternoon.

NEW JERSEY.

The regular convocation of the Archdeaconry of Burlington was held at St. Stephen's church, Beverly, on Tuesday, February 26th. The Bishop, 23 clergymen, and a number of lay delegates were present. Morning Prayer having been said by the rector at 9 o'clock, was followed at 10:30 by celebration of the Holy Eucharist. The sermon was preached by the Rev. Mr. Underhill from St. Luke xvii: 17-18. At the conclusion of the service, the convocation organized for business, when the minutes of last meeting and the usual reports were read. An adjournment was made at 1 o'clock to the rectory, where a lunch had been kindly provided by the ladies of the parish. On re-assembling at 2:30 an admirable essay was read by the Rev. Mr. Harrod on "The Community Life; a chapter in the History of Missions in America," followed by remarks on the subject by the Bishop and several of the clergy. In the evening at 7:45 a missionary service was held, at which interesting addresses on the foreign and home mission work of the Church were made by the Rev. Mr. Locke, of the Chinese Mission, and Roland Evans, Esq., of Philadelphia. The next convocation will be held at Christ church, Riverton, the time to be hereafter designated. The Rev. Dr. Watson was appointed as the preacher, with the Rev. Mr. Wells, alternate; essayist, the Rev. G. H. Hills, and the Rev. Mr. Knauff, alternate.

METUCHEN.—On Ash Wednesday evening Bishop Scarborough visited St. Luke's church for Holy Confirmation. A large number of worshippers attended the service and witnessed the laying-on of hands. The Bishop delivered an able sermon from St. Mark x: 21, taking as his theme the "one thing lacking." There were 13 candidates presented for Confirmation. The Bishop's fatherly address from the altar will be remembered for many days to come by all who heard its earnest words.

On the 19th ult. the Archdeaconry of New Brunswick met in this parish. There were present the Bishop, 30 other clergy, and 12 lay delegates. During the afternoon session a masterly paper upon the assigned subject of "Asceticism," was read by the Rev. H. H. Oberly of Christ church, Elizabeth. It called forth a number of thoughtful responses *pro* and *con*.

Bishop Scarborough will visit this parish again on Trinity Sunday, he having appointed St. Luke's church as the place of ordination.

KANSAS.

The Rev. P. C. Webber has been appointed Dean of North-eastern Kansas by the Bishop. He has general supervision of all missions and parishes in North-eastern Kansas, consisting of the north-east quarter of the State. He also remains rector of the church of St. John, of Leavenworth.

LOGAN.—March 4th, Bishop Thomas confirmed 43 persons, presented by the Rev. Percy C. Webber. The class, the largest ever confirmed in Kansas, was about evenly divided among the sexes, and chiefly adults. It was the result of three and a half days' work by Mr. Webber, who in that time gave Logan its first knowledge of the Church and her services. It is a village of not more than 500 inhabitants, and previous to March 4th, had but two confirmed people. The parish will be called the Transfiguration. Two lay readers have been licensed, and daily services through Lent will be maintained by them. A Sunday school has been established and now numbers 69. The work will be for the present under the general oversight of Mr. Webber, although each visit will call for a round trip of 600 miles.

CENTRAL PENNSYLVANIA.

READING.—A. P. Greim, lately of Chist parish, is now located at Tomkin's Cove, N. Y., where he has charge of the House of the Good Shepherd, a Church home for orphans, and assists the rector of the region in his parochial work and in conducting services at the three churches which are located in the parish. Mr. Greim is pursuing a course of study under the direction of the Rev. Mr. Gay, and intends eventually to enter the General Theological Seminary. Mr. Greim is much missed in Christ cathedral, this city, where he has been an earnest worker, being one of the choristers, and president and founder of the Boy's Friendly Society, which in about two years has increased from 5 to 68 members, and is now a great influence for good. He was also one of the workers at St. Luke's Mission, Hampden.

LEBANON.—The memorial chapel erected by Mr. Robert H. Coleman, of which Messrs. Hewitt of Philadelphia were the architects, has been provided with chancel furniture which is quite in keeping and altogether tasteful and appropriate. All the pieces are in oak, which, when fitly designed, never fails to give satisfaction. The altar is carved in three panels with buttresses between. In each of the panels is a monogram, and above the text: "This do in remembrance of Me." The three-panelled pulpit is also carved in a similar way and shows like taste in the design. In harmony with the rest are the stall and desk, the lectern, the clergy and choir stalls, and the credence table. The oak chancel-rail is supported by four polished brass standards. In all this work, which though Churchly, is as simple as the material is solid, the Messrs. J. & B. Lamb of New York have subordinated everything to the architecture and general arrangement of the church.

IOWA.

COUNCIL BLUFFS.—On Quinquagesima the Bishop consecrated All Saints' church, which with the valuable lot on which it stands, has been given to the diocese by Mrs. Sarah C. Key of this place. The Rev. Mr. Reedy, whose ordination to the diaconate is reported in another column, ministers to this congregation. There is a third organization in Council Bluffs which has se-

cured an eligible lot on which the final payment will be made this summer.

In the various departments of Griswold College there are now 200 teachers and pupils. St. Katharine's Hall for girls, and Kemper Hall for boys, are full to overflowing, while the industrial department, recently established and thoroughly equipped in Wolfe Hall as an adjunct to the academic and scientific courses of the college, is meeting unexpected support and success.

On Ash Wednesday the Bishop confirmed two at St. John's, Clinton, and 20 at Grace church, Lyons. The latter were presented by the Rev. R. B. Whipple, minister in charge. This church was closed for nearly a year, and reopened four months ago. It is now in a very flourishing condition. A choir of boys has been in training, and will soon make its first appearance in the chancel.

Bishop Perry's pastoral on the observance of the centenary of Washington's Inauguration has been re-printed by the National Committee in New York, and circulated throughout the land.

LONG ISLAND.

THE BISHOP'S ANNUAL VISITATION.

- MARCH.**
- 24. Brooklyn, E. D.: A. M., Ascension church; P. M., Grace church.
 - 27. Ev'g, Emmanuel church, Brooklyn.
 - 28. Ev'g, Calvary church, Brooklyn, E. D.
 - 29. Ev'g, church of Our Saviour, Brooklyn.
 - 31. Brooklyn—A. M., St. Bartholomew's church; P. M., church of the Redeemer.

- APRIL.**
- 3. Ev'g, St. Barnabas' church, Brooklyn.
 - 5. Ev'g, Grace chapel, Brooklyn.
 - 7. Brooklyn—A. M., church of the Messiah; P. M., St. Peter's church.
 - 10. Ev'g, St. Augustine's chapel, Brooklyn.
 - 12. Ev'g, St. Thomas' chapel, Brooklyn.
 - 14. A. M., Grace church, Brooklyn Heights; P. M., Holy Trinity, Brooklyn.
 - 15. Ev'g, St. Mark's church, Brooklyn, E. D.
 - 16. Ev'g, St. Luke's church, Brooklyn.
 - 17. Ev'g, St. Mary's church, Brooklyn.
 - 18. Ev'g, church of the Good Shepherd, Brooklyn.
 - 19. Brooklyn—P. M., Good Friday, Christ church, ev'g, St. Ann's church.
 - 21. A. M., Easter Day, the cathedral; ev'g, St. John's church, Brooklyn.
 - 28. Astoria—A. M., church of the Redeemer; P. M., St. George's.

- MAY.**
- 1. Ev'g, Christ chapel, Red Hook, Brooklyn.
 - 2. Ev'g, All Saints' church, Brooklyn.
 - 3. Ev'g, church of the Atonement, Brooklyn.
 - 5. A. M., St. James' church, Brooklyn; P. M., Christ church, Brooklyn, E. D.
 - 8. Ev'g, St. Andrew's chapel, Brooklyn.
 - 9. Ev'g, St. Stephen's church, Brooklyn.
 - 10. Ev'g, St. Clement's church, Brooklyn.
 - 12. Brooklyn—A. M., church of the Reformation; ev'g, St. Paul's church.
 - 15. Ev'g, Trinity church, East New York.
 - 16. Ev'g, St. George's church, Brooklyn.
 - 17. Ev'g, St. Mark's church, Brooklyn.
 - 19. The cathedral.
 - 21. Diocesan Convention, cathedral.
 - 26. A. M., St. George's, Flushing.
 - 30. A. M., Ascension Day, St. Paul's church, Flatbush; P. M., chapel, Church Charity Foundation.

- JUNE.**
- 2. A. M., St. John's church, Fort Hamilton; P. M., Christ church, Bay Ridge; ev'g, church of the Holy Spirit, Bath Beach.

BROOKLYN.—The Rev. Dr. Charles H. Hall, rector of Holy Trinity, has been voted by the vestry a five months' vacation for the coming summer and fall, in which to go abroad. Dr. Hall, who has previously visited Europe, will take his family and, perhaps, include Egypt in his rather extended tour. His pulpit will be supplied in the meantime by his assistant, the Rev. Mr. McGuffey.

The 37th anniversary of the Church Charity Foundation was held in Holy Trinity church on Sunday evening, March 3d, Dr. Hall and his assistant conducting the preliminary services. After alluding to the absence of the Bishop, who was on a visit to a distant portion of the island, Dr. Hall introduced the Rev. Mr. Brewster rector of Grace church, who read the annual report. The Home for the Aged sheltered 45 inmates, and 25 were waiting admission. An addition to the Home was drawing near completion, which would give increased accommodations, in-

cluding an infirmary for the care of the sick inmates, and also suitable quarters for the chaplain. The Orphan House sheltered and cared for 44 girls and 50 boys, while an unusual number of children had reached the age necessary for withdrawal; 26 children had left and 23 been added. In rescuing boys and girls from vicious surroundings, the institution was doing an excellent work which could not be estimated by statistics. Several children were at work in the printing department, which was expected to play an important part in industrial education. The whole number of patients treated during the year had been 186, of whom 30 were paying, and 156 beneficiaries. The Rev. Mr. Hyde, chaplain of the entire Foundation, had continued his faithful labors, and had earned the love and confidence of all whom he had served, and merited the grateful appreciation of the Board of Managers. Last year the Board made an appeal for funds with which to erect a Sister's House, which might serve as a central home and a place for training candidates, and were happy to report that Mr. Geo. R. Jarvis had crowned his benefactions with an offer of \$10,000 for this specific object. The death of Mr. Henry E. Pierpont was alluded to as a personal loss. He was a public-spirited citizen and a loyal and devoted Churchman, and, as a manager, had served with faithfulness, wisdom, and devotion from 1857 until his death, in 1888. A tribute of remembrance was also paid to the Rev. Edwin Cean, late rector of Grace church, E. D., who had been a faithful member until his death last December. The Rev. Dr. C. C. Tiffany, rector of Zion church, New York, followed with a sermon from St. John ii: 10, in which, towards the close, he spoke of the excellent work being done by the Church Charity Foundation. The charitable institutions in our large cities were doing the work of Christ, and, in his opinion, showed that this age was equal to any other in setting forth Christian principles.

MISSOURI.

The chapters of St. Andrew's Brotherhood in St. Louis, had a re-union in Grace church, St. Louis, on Thursday night, the 28th. It was an exceedingly stormy night, but the brotherhood was well represented, and quite a large congregation of outsiders attended. The Rev. Drs. Harris, Ingraham, Robert, Green, Davis, and Edwards, were present in the chancel. A brief service was followed by short, earnest, and appropriate addresses from Drs. Harris and Davis, and from some of the young men of the brotherhood. These were interspersed with ringing hymns. After the services, an hour was spent in business matters, and all left feeling that there was, body and soul, and spirit, in the brotherhood of St. Louis.

A session of the Hannibal Convocation was recently held in Grace church, Brookfield, the Rev. E. W. Flower, rector. After Evening Prayer on Thursday, Feb. 14th, a sermon was preached by the Rev. Dr. Wainwright, rector of St. Paul's College and parish, Palmyra. The topic was "The Scriptural Doctrine of Marriage and Divorce," and most ably and exhaustively did the doctor present the divine law concerning this important matter. On Friday morning there was Holy Communion with a goodly attendance. The rector officiated as celebrant. After this service, the Dean, the Rev. John Davis, read a paper on "The Prophetic Office

in the Holy Ministry." It was a carefully prepared paper, thoughtfully expressed, and timely in its suggestions. The subject was then discussed by the Rev. Messrs. Hatch, Canfield, and Flower, with closing remarks by the Dean. Friday afternoon an interesting meeting was held in the church to present and discuss the claims of the "Woman's Auxiliary to the Board of Missions." The opening address was by the Rev. W. A. Hatch, and discussion lively and pointed was participated in by the clergy and others. No little interest was aroused among the ladies present, and it is confidently hoped that "the wills of the faithful" women of the parish have been "stirred up to bring forth the fruit of good works" to help the missions of the Church. Later in the evening, there was held a rousing missionary meeting at which addresses were made by the Rev. Mr. Hatch, on Diocesan Missions, and the Rev. Mr. Canfield, on Foreign Missions. The domestic field had been assigned to the Rev. Mr. Harding, of Macon, who was unable to be present.

KANSAS CITY.—The Rev. Cameron Mann, rector of Grace church, makes the following report for the year from Jan. 1, 1888, to Jan. 1, 1889: Sunday services, 162; week-day services, 140; public celebrations of Holy Communion, 82, private, 2; infant Baptisms, 21, adult, 6; Confirmations, 18; marriages, 24; burials, 13; communicants, Jan. 1st, 1888, 402; Jan. 1st, 1889, 438.

The inability of the purchasers of the old church property to pay for it resulted in its coming back upon the parish, and without the large sum of money relied upon from that quarter, it was unable to push the work of building. Still, the present aspect of affairs is not discouraging. The old church has been enlarged at a moderate expense, greatly improving its appearance and making its seating capacity quite adequate to present needs. At a cost of some \$11,000, the foundations have been completed for the new group of buildings. The indebtedness upon the new ground has been brought down to a sum considerably less than the pledged subscriptions, which are perfectly good to meet it with. The selling value of the present rectory is decidedly enhanced by the certainty of a cable line which will pass very near it, and by the building in the immediate vicinity, of some very elegant residences. To be practically out of debt; to have a church which, while modest, is sufficient for all imperative uses; to own these pieces of property, worth considerably over \$120,000; to see the congregation steadily increasing; to know that diocesan obligations are fully and promptly met—surely this is a state of affairs pleasant and hopeful. The Easter offerings will be devoted to the erection of the much-needed parish house.

CENTRAL NEW YORK.

CORTLAND.—A Mission, conducted by the Rev. Dr. Bradley, of St. Luke's church, Brooklyn, was held in Grace church, Feb. 18-27 inclusive. The Bishop was present at the opening service, and welcomed and introduced the missionary. The Bishop defined the movement as warranted by abundant precedents and in accord with the liberty which the Church has always allowed in her methods to evangelize the world. The Mission services were well attended throughout; the percentage of men being noticeable especially at the evening services. The interest steadily increased. Prejudices of life-

long duration seemed to vanish before the clear light of God's Truth, as faithfully revealed by the missionary. Sectarians who had never entered the church, were attracted to the services, and were convinced of the sweet reasonableness of Holy Church, and surprised at her firm adherence to Christ and the Bible. The real character of sin, the blessedness of the Atonement, the history and claims of the Church, the value of Sacraments, the devotional use of the Bible, were presented with such power and unction, that marvelous results have already appeared. The spiritual life of the parish is wonderfully strengthened. Life-long Church people have declared their debt to the Mission for awakened consciences and deeper convictions. Strangers have told of their new views of the Church, and their delight to know her heavenly ways. It is too soon to know of all the seed that has been "sown in good ground," but enough is known to insure permanent results. The community and parish will not forget the Mission, nor cease to thank God for sending so consecrated and faithful a prophet among them.

FLORIDA.

TALLAHASSEE.—On Jan. 1st., daily Morning Prayer was established in St. John's church, at 9 o'clock. For a long time the custom of this parish has been to have the celebration of the Holy Communion on every day for which Collect, Epistle, and Gospel are provided. During Lent, the Celebrations will be twice each week, and afternoon service daily. The rector of St. John's, the Rev. Dr. Carter, has also charge of St. Michael's and All Angels, the church for the colored people.

NEW HAMPSHIRE.

PORTSMOUTH.—The Bishop visited this parish on Saturday, March 21, for the purpose of administering the rite of Confirmation on the day following; Sunday, 14 candidates were presented by the rector, the Rev. Henry E. Hovey, at St. John's church, and four at Christ church. At both services which were largely attended and deeply interesting, the Bishop preached. On Saturday afternoon a handsome reception was given the Bishop at the rectory, which for several hours was thronged by parishioners and other invited guests, all of whom enjoyed alike the opportunity to meet the Bishop and to share in the graceful hospitalities of the occasion.

SPRINGFIELD.

JERSEYVILLE.—On Wednesday, the 27th ult., the church of the Holy Cross, was consecrated by Bishop Seymour. The parish has been under the ministrations of Archdeacon Taylor of Alton, for the past year, and although having service only one night in the week, with early Celebrations when possible the next morning, has developed so much life that the indebtedness long resting upon the people, has been fully liquidated, (the last payment of \$750 being made about two months ago), and 29 persons have been confirmed within the year, among them some of the most prominent of the bankers, physicians, and merchants, of the city. The consecration services were most interesting, those present of the clergy, beside the beloved Bishop, being the Rev. Dean Frost, the Rev. Messrs. Joseph Wright and W. H. Tomlins, and Archdeacon Taylor of Alton. The sermon, preached by the Rev. Mr. Tomlins, was an able one, admirably suited to the occasion. In the evening the holy rite of Confirmation was administered to a large class after one of the Bishop's

eloquent and powerful sermons. At this service was used for the first time, the elegant brass lectern, a memorial of the late Edward P. Bagley, presented to the church by his loving parents. It is one of the best, made by Geissler, of New York, and lends additional beauty to the lovely church. Both the Bishop and Archdeacon Taylor referred to it feelingly during the service. The day was one which will not soon be forgotten by the good people of Jerseyville, who were very happy in receiving the congratulations of their friends upon their prosperity.

DELAWARE.

Thursday, Feb. 28th, was observed by the clergy of the diocese as a Quiet Day. By request of the Bishop, the Rev. A. G. Mortimer delivered the meditations and addresses. There were two celebrations of the Holy Communion in St. John's church. Only three or four clergymen were absent; three of them from illness. The clergy of Wilmington have arranged a series of united Lenten services to be held on Thursday evenings. On Tuesday afternoons, a course of special sermons will be preached by various clergymen from abroad, at St. Andrew's church.

Nearly all the vacant parishes and mission stations in the diocese are now filled, and in a number of parishes there are many signs of progress. Trinity church and Calvary church, Wilmington, have recently purchased eligible rec'ories, and Immanuel church, on the outskirts of the city, will soon begin the erection of a handsome one. At Laurel also, one is in course of erection.

LOUISIANA.

The Baton Rouge Convocation met in the church of the Ascension, Donaldsonville, the Rev. Dr. B. A. Brown, rector, on Feb. 26th, 27th, and 28th. It opened on Tuesday evening with Evening Prayer and sermon preached by the Rev. U. B. Bowden, on "The impossibility of having a perfectly holy Church on earth." The day following, there was a Eucharistic Celebration at 7:30 A. M., at which the Rev. W. T. Douglas was celebrant. Morning Prayer and sermon followed at 11 A. M., the Rev. A. S. Clark preaching on "The necessity of outward as well as inward religion." At 4 P. M., a special service with Litany and conference on "The Proper Age for Confirmation," was held. All the clergy present seemed to agree in urging an earlier age for the reception of this rite than is now common in the Church. At 7 P. M., Evening Prayer was read and addresses made by the Rev. Dr. W. K. Douglas, the Rev. Messrs. A. S. Clark and W. T. Douglas. Convocation closed Thursday, Feb. 28th, with a Eucharistic Celebration at 7:30 A. M. The visiting priests were most hospitably entertained by Mr. and Mrs. Hanson, Dr. and Mrs. McGalliard, and Mr. and Mrs. Kline. The occasion was a joyful one for the clergy, and, it is hoped, will prove profitable to the laity. The congregation assembled at the different meetings of the convocation seemed much interested.

NEW ORLEANS.—The Rt. Rev. J. N. Galleher reached this city on Saturday, March 2d, from his European tour. He had a most delightful trip in company with some old and very dear friends. While in Rome he administered Holy Confirmation to some of the American population in St. Paul's church. On Monday, March 4th, in this city, he formally opened, with prayer, the Howard Library, a most beautiful and cost-

ly building well stocked with books, a gift to the city by Miss Anna Howard, a devoted Churchwoman and a member of St. Paul's church, this city.

MORGAN CITY.—A large congregation met in Trinity chapel on Sunday, Feb. 24th, when the Rev. H. A. Grantham officiated, and preached an excellent sermon. The Bishop J. P. B. Wilmer Guild will hold a meeting at an early date to secure a sum sufficient for the services of a resident priest.

PATTERSON.—On Sunday, Feb. 24th, at 4 P. M., Holy Trinity church was again opened for service. The Rev. Mr. Grantham officiated. The congregation is very anxious to secure the regular services of Mr. Grantham, in connection with the parish at Morgan City, so that they may have a resident rector.

ALBANY.

EPISCOPAL VISITATIONS.

MARCH.

25. P. M., the cathedral.

APRIL.

2. Afternoon, St. John's, Stillwater; evening, St. Luke's, Mechanicville.
3. A. M., St. James', Fort Edward; P. M., Zion, Sandy Hill; ev'g, Messiah, Glens Falls.
4. A. M., St. James's, Lake George; P. M., Holy Cross, Warrensburgh.
8. Afternoon, Holy Cross, Fort Plain; P. M., St. George's, Schenectady.
9. A. M., Christ church, Schenectady; P. M., Zion, Fonda; ev'g, St. John's, Johnstown.
10. A. M., Christ church, Gloversville; P. M., Good Shepherd, Canajoharie; ev'g, St. Ann's, Amsterdam.
11. A. M., Christ church, Herkimer; P. M., Grace, Mohawk; ev'g, St. Augustine's, Ilion.
12. A. M., Memorial, Middleville; P. M., St. Alban's, Frankfort; ev'g, Emmanuel, Little Falls.
13. A. M., St. John's, Richfield Springs.
14. Albany—A. M., St. Peter's; P. M., St. Paul's.
15. P. M., Christ church, Hudson.
16. P. M., Holy Innocents', Albany.
17. P. M., Trinity, Albany.
18. P. M., Grace, Albany.
22. P. M., Trinity, West Troy.
23. Afternoon, Trinity, Sharon Springs; evening, Grace, Cherry Valley.
25. A. M., St. Paul's, Kinderhook; afternoon, St. Luke's, Chatham; ev'g, St. Mark's, Philmont.
28. Troy—A. M., St. Paul's; afternoon, Holy Cross; ev'g, St. John's.

The list will be continued in two parts: a, covering in May and June the Susquehanna and Troy Convocations; b, the Convocation of Ogdensburg in June and July.

MASSACHUSETTS.

The clergy of Massachusetts will long remember with feelings of pleasure Tuesday, March 5th. In conformity with a pre-arranged programme, the clergy of the diocese assembled in St. Paul's, Boston, at high noon, to welcome the Bishop back to his diocese, after an eight months' sojourn in Europe. The Holy Communion, the Bishop being celebrant, was received by all the clergy present. At the close of the Eucharistic office, the Bishop and clergy to the number of 85, repaired to the Hotel Thorndyke, where an excellent repast was served. Then followed an address of welcome to the Bishop, by the Rev. W. J. Harris, D. D., the chairman of the committee, in which was conveyed the loyal and loving sentiments of every clergyman in the diocese. The Bishop, who was received by every man rising to his feet, replied in a most happy strain, his words of advice, counsel, and love, finding an echo in the hearts of his clergy. He expressed his humble thanks to Almighty God, that he and his family had been graciously protected throughout the whole of his absence; and he felt that he had come back to his beloved work a stronger, healthier, man, and he intended to buckle on the harness at once. Other speakers were called upon to add to the joy of the occasion, prominent amongst whom were the Rev. Chas. C. Grafton, Bishop elect of Fond du Lac, the Rev. Phillips Brooks, D. D., the Rev. Frederick Palmer, the Rev. Thos. Fales, the Rev. John W. Suter, and the general missionary of the diocese; after which the brethren received the Bishop's benediction, and returned, to their

parishes. Such an occasion shows the intense feeling of unanimity which exists in this great diocese.

BOSTON.—The new side altar in the church of the Advent was dedicated to St. Joseph on Feb. 16h. The service began with a solemn procession from the choir room. The sanctuary choir boys were vested in cottas and red cassocks, headed by the cross bearer, and preceded by the thurifer, the officiating priest, the Rev. Fr. Frisby, vested in white silk cope, and attended by two acolytes. The altar was solemnly blessed and dedicated, together with the ornaments thereof. The crucifix is a beautiful specimen of metal work. The sanctuary lamp is copied from an original one in St. Mark's, Venice. The altar is of solid oak quartered and highly polished. The chapel is hung round with curtains of a dull gold color, which add greatly to the beauty of the place. When the altar had been solemnly censed, the officiant was divested of the cope, and clothed with the chasuble, and proceeded with the Celebration, which was choral. The completion of this chapel lends an additional charm to the already beautiful church.

KENTUCKY.

The series of instructions and sermons given by Father Betts in St. John's church, Lexington, were remarkably well attended by interested listeners. This series closed with a sermon on Thursday night on the State of the Blessed Dead. A noticeable feature was the conversation classes after the night sermons, at which all were encouraged to ask oral or written questions concerning the Church, her services, doctrine, and ritual, which were answered by the preacher. The new organ which was built by the well-known manufacturers, Henry Pilcher's Sons, of Louisville, is located in a chamber over the robing-room and shows two fronts, one toward the chancel and one toward the right transept. The keyboard and action are extended, placing the organist in a position on a level and in the midst of the choir. The casing is of quartered oak highly finished in oil, and the design thoroughly artistic and Churchly. Considering the very moderate cost, the volume of the organ and the variety of effect obtainable is surprisingly great. The instrument contains all of the modern mechanical accessories, such as composition pedals, couplers, swell, etc. The bellows is operated by a hydraulic motor, working automatically, which furnishes an even and ample supply of wind at all times.

There were 10 Confirmations by the Bishop at the church of Our Merciful Saviour, Louisville, on Quinquagesima Sunday, a good return of the late Mission.

The Lexington Convocation will convene at Ashland, on April 24th. The new church at Ashland will be completed by Easter. Five stained glass windows have been donated; the chancel window will be a memorial.

The missionary society of St. John's, Versailles, organized on the 1st., have subscribed \$75 for general mission work.

INDIANA.

The Church Worker says: The Retreat began on Tuesday evening, Feb. 19th, and continued through Wednesday and Thursday, with celebration of Holy Communion each day. About 25 of the clergy were in attendance. The Bishop of Chicago conducted it, and made it most instructive and helpful to the clergy. The Bishop of Indiana is under

great obligations to the Bishop of Chicago for these precious days, and the clergy testified their appreciation by a most touching and thankful address to the Bishop for his kindness in coming. The clergy went from this Retreat blessed and strengthened for their work. It was a pity every clergyman in the diocese could not have been present.

Friday, Feb. 22d, was provided as a Quiet Day for the Churchwomen of Indianapolis, about 50 of whom accepted the invitation of the Bishop to be present at Grace cathedral. The Bishop celebrated Holy Communion at 10 A. M., and then Father Betts, of Grace church, Louisville, conducted the instructions, meditations, and devotions, and they were of a most helpful character. The day closed at 4 P. M., with Evening Prayer and the benediction of the Bishop of the diocese.

MINNESOTA.

MINNEAPOLIS.—On Sexagesima Sunday, Bishop Gilbert visited St. John's Mission where he preached an excellent sermon and confirmed a class partly from this mission and partly from St. Matthew's Mission in another portion of the city. A largely attended Sunday school service was held in the same place on the next Sunday, Quinquagesima. All the classes of the Sunday school took part in the services, some reciting the Commandments, others the Lord's Prayer, the Creed, the 100th Psalm, the Epistle for the day, etc. Addresses were made by the Rev. Messrs. W. W. Fowler and F. R. Millspaugh. The service was brought to a close by the Rev. W. B. Guion, city missionary. Bishop Gilbert is intending to visit Holy Innocents' chapel, another of the city missions, in a short time. A class is awaiting Confirmation in that mission. Great interest has been aroused in missionary work throughout the city. The clergy and laity work together for the good of the Church and seek to increase the Church interests as the city grows larger and stronger.

ST. PAUL.—Just ten months ago the Rev. Samuel Mills took charge of the missions of the Church in this city and suburbs. During that period he has made 1 020 pastoral visits, baptized 34 infants and adults, brought 23 persons to Confirmation, and has performed the marriage service 3 times and the burial service 10 times. All this work was done outside of the older parishes, in a new and widely scattered field. Four missions have been organized and incorporated as parishes, where services are regularly held every Sunday. Two church buildings have also been begun and completed under Mr. Mills' administration, and to a large extent under his personal supervision. The board of city missions, consisting of the bishops, clergy, and lay delegates from city parishes and missions, have unanimously requested Mr. Mills to continue in charge of the work so well begun and carried on. The mission parishes are located on Dayton's Bluff, on Mississippi Street extension, at St. Anthony Park and St. Paul Park. It is proposed to provide Mr. Mills with an assistant and open new missions during the year.

Sunday, Feb. 17th, Bishop Gilbert confirmed a class of 14 in St. Peter's new church. This handsome stone edifice was opened and set apart for divine worship early in January by the city missionary, the Rev. Sam'l Mills, assisted by the Rev. J. Wright, and the Rev. Edwin Johnston. The Assistant

Bishop was too ill at the time to be present, but sent his blessing.

The Rev. John H. White, late of Joliet, Ill., was inducted into the rectorship of St. John's the Evangelist, Sunday, March 3rd, and a reception in his honor, on the following Monday, was tendered him.

The Rev. Charles D. Andrews, rector of Christ church, is still unable to perform any clerical duties, owing to a recent severe illness.

Many Churchmen in St. Paul would like to know upon what grounds the Standing Committee of this diocese are withholding their consent to the consecration of the Rev. Father Grafton to Fond du Lac. The majority of dioceses have ratified the election, why not help to make Fond du Lac's selection unanimous?

TEXAS.

BRENHAM.—The Bishop made his official visitation to St. Peter's parish on Quinquagesima Sunday. The weather being fine, there was a good congregation at both services. At 11 A. M. the Bishop preached the sermon, and celebrated the Eucharist, at which there were an unusual number of communicants. At 5 P. M., Evensong having been said, the sermon was preached by the Bishop, and after the offertory, the rector presented one candidate for Confirmation. The parish has had many hindrances in its growth, but it seems that the prayers of those faithful souls who are longing after the prosperity of the Holy Catholic Church, are now being heard, and it is hoped that it may continue to abound more and more in love and good works. Efforts are being made to defray the church debt, and about half of it will be paid off within a few days. It is the longing wish of the rector that the fruits of a self-denying Lent will be seen next Easter in defraying a large amount of the debt.

RICHMOND.—A mother and daughter, aged 93 and 70, respectively, were confirmed on Feb. 14th, by Bishop Gregg.

OHIO.

VISITATIONS.

Bishop Knickerbocker has undertaken the following work for this diocese:

MARCH.

- 24. St. Paul's, A. M.; All Saints', P. M.; St. Mary's, evening.
- 25. St. Paul's, Collamer, evening.
- 26. St. James', Palmyra, evening.
- 27. St. Peter's, Ashtabula, evening.
- 28. Good Shepherd, Cleveland, evening.
- 29. St. Mark's, Cleveland, evening.

APRIL.

- 7. Sandusky and Venice.
- 8. Christ church, Huron, evening.
- 9. St. Andrew's, Elyria, evening.
- 10. St. Paul's, Akron, evening.
- 11. Grace church, Cleveland, evening.
- 12. Trinity, Cleveland, evening.
- 28. Christ church, Warren.
- 29. Our Saviour, Salem, evening.
- 30. Alliance, evening.

MAY.

- 1. St. Paul's, Canton, evening.
- 2. St. Stephen's, East Liverpool, evening.
- 3. St. John's, Cuyahoga Falls, evening.
- 12. Trinity, Tiffin, A. M.; Postoria, P. M.
- 13. Grace, Defiance, evening.
- 14. St. Paul's, Toledo, evening.
- 15. Calvary, Toledo, evening.
- 16. Grace church, Clyde, evening.
- 17. St. Luke's, Milan, P. M.; St. Paul's, Norwalk, evening.

Bishop Coleman, of Delaware, will visit Trinity and Grace, Toledo, on May 12th, third Sunday after Easter, and will make other visitations if desired, from May 8th to 14th, both inclusive. Application to be made to the Rev. Dr. Atwill, Toledo, president of the Standing Committee.

NEBRASKA.

The Convocations of the North and South Platte met in All Saints' church, Omaha, Tuesday, Wednesday, and Thursday of the last week in February. The Bishop, all the city clergy except Canon Paterson, and 19 others, were present, besides visiting clergy and several divinity students. After full choral service at 7:30 Tuesday evening the programme arranged by the Bishop was literally carried out: Missionary

addresses by the Rev. A. A. Morrison on "The responsibility of every ordained person for missionary work beyond his cure;" the Rev. John Hewitt on "The obligation of the diocese to the general missionary work of the Church;" and by the Rev. R. F. H. Gairdiner on "The results hitherto accomplished in the field of the world, an assurance of the final triumph of the Kingdom of our Lord." The interest of the hearers increased as these discussions went on.

Wednesday, after the celebration of the Holy Communion and Litany, a paper was read by the Rev. Francis Moore on "The necessity and the best methods of the devotional study of the Holy Scriptures," and the subject was spoken to by the Rev. M. F. Carey. A paper was read by the Rev. J. Nelson Jones for the Rev. Oliver J. Booth who was detained at home: "What can be done in our parishes to cause a better observance of the Church's Feasts and Fasts?" A handsome lunch was spread in the choir-room and rectory dining-room, by the ladies of the parish. At 2 P. M., a paper was read by the Rev. A. G. E. Jenner on "Women helpers in the Church. How can their work be made most effective?" The paper was carefully prepared and the subject was spoken to by the Rev. J. Nelson Jones. The rector of Council Bluffs added his own late experience, in being recalled to his parish, just resigned, by the energy of two women, who in 36 hours lifted the incubus of debt of \$8 000, which the vestry had not felt able to touch. Many of the clergy were inclined to give such noble helpers the largest liberty in Church affairs. The Bishop spoke of the growing organizations of women that are inciting to good works and devoted lives. A paper, "The Free Church system in theory and practical results," read by the Rev. J. W. Gilman and spoken to by the Rev. Robert Scott, was sure to excite much discussion, but after one speech it was cut short by a call to the business meeting of the convocation. It was moved by Mr. Pearson that a committee of five be appointed by the chair to report to the next council upon the division of the diocese, and the Rev. Messrs. Pearson, Gilman, Hewitt, and Jenner, and Dean Garduer, were so appointed. This motion was made at the Bishop's request, and indicates his earnest desire that action shall be taken this year, resulting in a missionary diocese of Western Nebraska. At 8 P. M., a paper was read by the Rev. W. T. Whitmarsh, "Written and unwritten Rubrics to be observed in the conduct of divine service, (a) the Rubric of Reverence, (b) the Rubric of Common Sense, (c) the Rubric of Consistency." The appointed speaker, the Rev. G. W. Flowers, being absent, the Bishop appointed the Rev. Dr. Doherty to speak to the question, which he did with his accustomed felicity, showing himself to be a progressive Churchman in the best sense. There was no discussion, as the hour was late. The last paper, "How can the order of Lay Readers be made more effective in doing the Church's work?" was by the Rev. John Williams, the Rev. Wm. O. Pearson, speaker.

Thursday, at 7:30 A. M., there was an early Celebration by the Rev. John Hewitt; at 9, Bishop Perry of Iowa, who had been invited to conduct a "Quiet Day" for the clergy, administered Holy Communion to 30, Bishop Worthington assisting. He then addressed the clergy very plainly and forcibly, as a brother and friend, on the dignity and responsibility of the priest-

hood, showing the three parts of the office to be prayer, praise, and work. After a brief recess, he gave an hour to the topic, "The Danger of Unreality in our Work," giving rules to help in the priestly life. After luncheon at the rectory, the Bishop took up "The Pastoral Commission," giving very practical warnings and suggestions as to the successful administration of this function of the priesthood. The close came all too soon. His words of counsel would have been listened to with profit for another hour, at which time many of the clergy had to leave for their parishes.

BISHOP DUNLOP'S LAST VISITATION.

Bishop Dunlop's friends will be interested in some account of the last six months of his life. For five of these months, his condition was such that he should have given himself up to rest and care; but he took no real rest, he worked up to the last Sunday but one of his life.

While in attendance on the Missionary Council at Philadelphia, in October, 1887, he took cold during the damp weather; this was accompanied with a difficulty in breathing which never wholly left him. He reached home on the 8th of November, and though weak and sick remained only till the end of the month, and then set out on a visitation of Southern New Mexico. He filled his first appointment at Deming, and was there prevailed on by friends to return home, as he was utterly unfit for work. From this time, he was in the hands of physicians. They found him suffering from a complication of troubles. A heart trouble of many years' standing was greatly developed by pleurisy, which ran into consumption. Towards the end of January, 1889, the Bishop thought himself better, and against the earnest entreaties of his family, once more, and for the last time, set off on a visitation. His great anxiety was to finish his visitation to Southern New Mexico, and then to rest and prepare himself for a visitation that he had planned into Arizona. He left home on the 26th of January. At Socorro on the 27th, services afternoon and evening. On the 28th, he reached Mesilla. Here, and at Las Cruces, he remained till Feb. 1st; he preached Sunday morning, Jan. 29th, at Las Cruces, and celebrated the Holy Communion in the afternoon at Mesilla. On the Wednesday following, he reached Deming. On Friday, Feb. 3, he arrived in Silver City; was not well enough to make any calls at Deming or here. He preached on Sunday morning at Silver City, and in the evening at Ft. Bayard, nine miles distant. Having completed his visitation in Southern New Mexico, he returned, spending a day with the Rev. Mr. Sharp at Albuquerque, and reached home at East Las Vegas for the last time on Feb. 8. The doctors urged him to cease wholly from work; instead, he preached once each Sunday, though so weak that at the Friday Lenten services, he talked sitting in his chair. He baptized several children; the last infant he baptized was his own first grand-child. On Sunday, March 4, was his last service, with the celebration of the Holy Communion. None who were present can forget his pale face, and voice almost gone; his sermon on prayer; his tender manner and tone. He died at Las Cruces, March 13, 1889, and lies buried under the chancel of the church that he built at East Las Vegas.

The Living Church.

Chicago, Saturday, March 16, 1889.

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162 Washington St., Chicago, Ill.

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

A CONTEMPORARY does not approve of clergy or parishes using the Church papers for obtaining information leading to engagements. There is another side to the question, which ought to be considered. In the present state of parochial independence of the bishop, he has very few cures to which he may nominate an incumbent. The whole responsibility of filling vacant places and of providing work for every clergyman ought to be with the bishop, aided perhaps by his Standing Committee. But it is not so. Parishes and clergy, in the main, have to find out each other; and what more simple, direct, and proper way than by a few lines, not mentioning names, in a Church paper? Even bishops need not be ashamed to make known their wants, and call for men in this way.

THE archiepiscopal court before which the Bishop of Lincoln has been summoned, is a relic of mediævalism, a Roman corruption which the rabid Protestants of England are seeking to revive. They are furious against the Pope in Rome while they are doing their best to set up a pope in Canterbury. They would make every bishop in England liable to be tried and condemned by an archbishop as sole judge, jury, and executioner, without appeal except to civil courts. Bishop King, like a good Catholic, protests against this relic of popery and demands his rights as a bishop to be tried by his peers. The mediæval invention of an archbishop's court has been chiefly honored in its breach, and since the Reformation only one case has come under this jurisdiction. That was the case of Bishop Watson of St. David's, in the reign of William III. He was tried for simony by Archbishop Tenison. Appeals were taken through all the courts to the House of Lords, the Archbishop's judgment was sustained, and the guilty Bishop was deprived and excommunicated. Unless Bishop King can overthrow that precedent, the Protestants may get their pope, and one of these days they may know by experience how the frogs felt when they got the

king they prayed for. It will be too late then to cry: "No popery!"

THE addition to our Union of four new States, in one act, is an event unprecedented in our history. By the signature of the President, the bill to admit the two Dakotas, Montana, and Washington, is made effective, and these great realms emerge from the obscurity of the western wilderness, clothed with all the rights, dignities, and powers of self-government, under the constitution which binds all in one, and in fidelity to which, under God, the American people are sure to take the foremost place among the nations of the earth. This increment of our national units is not only the largest that has ever been made at one time; it is equal to the entire gain, in this respect, of the last 27 years. During this period we have admitted (1863) West Virginia, but this was by the division of a State, and did not incorporate any new material. In 1864 Nevada was made a State, but its development, based upon a fluctuating mining interest, has hardly justified the expectations which influenced its admission. Nebraska became a State in 1867, and Colorado in 1876. The last two may be counted as the sum of the substantial gain and extension of the States during more than a quarter of a century. Meantime, foundations have been laid for other vast empires which will in due time claim recognition and have their stars placed in the galaxy of the American Republic. It is fitting that the year which marks the centennial of Washington's inauguration should be signalized by such a climax. To God give the praise for a united people and a growing power among the nations! May this power be subject to His law in every exercise at home and abroad. "Let the people praise Thee, O God, yea, let all the people praise Thee!"

A LONDON journal, commenting on the admission of four new States to the Union, says that neither Americans nor foreigners can fail to see that the centre of national power is moving westward, and that every extension must be in this direction. The Mississippi valley must become the garden of the world, and for this country will hold the balance of political power. As it is in the State, so it will be in the Church. "Pocket dioceses" will yet be respected, missionary jurisdictions will become powerful dioceses, money will flow out to the four points of the compass, and the "troublesome belt" will extend its girdle of charity around those who spoke not kindly of its day of small things, when perhaps its impulsive errors were more noted than its zeal and devotion for the ark of God,

"SPECIAL PROVIDENCE."

Mr. Lilly, in his paper, "The Foundation of Ethics," February issue of *The Forum*, comments on the decadence of the moral sense in the community, under the influence of Mr. Spencer's evolutionary theory, in which there is no place for a personal God, no basis for morality but the doctrine of relativity. Everywhere, he says, he discerns tokens of the lowering of the ethical standard. The same is true of the theistic idea. While the greater number, perhaps, have not altogether abandoned the faith of their fathers, have not been able to eradicate the instinct of a great First Cause, they have been so far influenced by the prevalent theory of the self-development of matter and the physical basis of psychology, as to think of God only as a personification of force and law, as a sort of motive power in the mechanism of which we are a part.

To think of God in this way is to degrade Him. It denies to morality its absolute and eternal sanction, it destroys the only possible basis of religion, which consists in a personal union with God, and makes the "Our Father" of the Lord's Prayer a meaningless absurdity. Running after this "wisdom of the world," many have lost their sense of the ever-present love and care which marks the fall of the sparrow, and have come to worship a God afar off. They have gone back to the heathen conception of deities seated on Olympus, "regardless of mankind." It is this, or worse than this, to which the doctrine of the mechanical development of life and morals tends. There is no place for God in the scheme, except as an initial force; and even as to that, the disciples of Mr. Spencer call themselves agnostics.

Do Christian people realize the issue presented by this dominant materialism? It is not worthy of the name of philosophy. There is no middle ground between the Catholic truth of a personal, loving, Father, and the dreary agnosticism which claims to know that we cannot know anything about, nor have any personal relation with, the supernatural. Either we must believe in a God who loves us, and cares for us, and does all things well for us, or we must believe that we are insignificant units in the vast total of a mechanism which has made and takes care of itself. Which belief is more reasonable? Which faith is more consistent with our rational intuitions and with the environment in which we find ourselves? We are ourselves conscious of personality, of the capacity and exercise of love. We care for our own works and for those whom we love. We "suspend the laws of nature," in a degree, and perform "miracles,"

in a certain sense, to further our plans.

Whence comes our own supernatural power? Is it evolved from the natural? Is it a sublimation of matter? Is it a culmination of monkey? If we are superior to the laws of the natural world, utilize them, suspend them, defy them, in the interest of our own work, shall we suppose that He Who originated and administers those laws is not competent to modify and direct their operation for the benefit of those for whom all these terrestrial things were made? Has He given us the power to give good gifts to our children, while He is impotent to control the least elements of the mechanism in His hand, for the good of His own children? We dishonor God by such a thought; we discredit our own intelligence; we deny the facts of common experience, and depose God from the throne of the universe.

It is just this debasing of the theistic idea which has developed such a wide-spread skepticism concerning special providence. Even many who still cling in some sort to prayer, as a subjective exercise, have no faith in it as a means of obtaining from the Heavenly Father any needful blessing. Under the domination of these materialistic conceptions, they cannot see that the love of God is as far reaching as His law, and that law is not iron necessity, but only the instrument of love. The discoveries of science command our wonder and gratitude, but if with a wider knowledge of the correlation of forces the world is losing the sense of a loving Personality, present and acting in the operation of every law, science has given its children a stone when they asked for bread.

There are doubtless devout minds that are troubled on this point, though having no conscious bias towards materialism. Considering the insignificance of human affairs in comparison with the universe in which uniformity of law is essential, they cannot conceive of the possibility of exception or variation in behalf of any individual or creature that God has made. At the same time, however, they themselves are making exceptions to this uniformity, and they owe many of the blessings of life, even the continuance of life, to the suspension of natural law which has been brought about by human instrumentality. May there not be unseen as well as visible agencies, angelic as well as human powers, that do, with limitation, direct or divert the operation of natural law, for our good? Is the uniformity of law so broken as to make discord in the universe, when the lightning is diverted from its natural course and silently conducted to the ground! It is a baseless

assumption to hold that the uniformity of God's law is endangered by its wise adjustment to contingencies. Without such power of adjustment it could not be administered under its governing element of love, in a world where the contingency of man's free-will is a controlling element.

The apparent insignificance of human interests should have no influence upon our estimate of this question. Man was made in the image of God, and humanity has been crowned with glory and honor by the Incarnation and Ascension of our Blessed Lord. In union with God, humanity is forever exalted to the throne of the universe. Principalities and powers, all laws, forces, and facts, of the universe are in a sense subservient to his interest and welfare. The magnitude of his being and the issues of his immortality are not measured by the diameter of the planet on which he begins to live, nor limited to the little results which he may achieve upon this bank and shoal of time.

The writer of this was once discussing the subject of special providence with a young man of more than ordinary intelligence, one night during a voyage across the Atlantic. An officer of the ship was pacing the deck near by, and he paused to listen as the young man stated his objections to the faith which has comforted and sustained so many Christian souls. Engaging in the conversation, he told the following story: A sailing vessel of which he was the mate, many years ago, was caught by a storm with an extensive coral reef to leeward. All efforts to beat to windward were unavailing. The ship could carry little canvas in the terrific gale, and being hove-to she was drifting helpless upon the breakers. Humanly speaking, there was no hope. The captain called the crew to prayer, for he was a godly man, and waited calmly for the will of God to be done. Hours passed and the thunder of the storm abated. When the day dawned they found themselves in the open sea. They had passed the reef, they were saved! Retracing their course in favorable weather, they found a passage, not marked upon the chart, through which they must have drifted. "You cannot make me believe it was chance," said the old seaman, "that guided us through the unknown channel that night. It was a special providence that controlled the currents of wind and wave so that we drifted to the only spot for a hundred miles where a ship's keel could pass the reef." Experiences similar to this are common. It would be hard to find a prayerful man who, in the course of a long life, has not been preserved or great-

ly blessed by the special providence of God.

The answer to this is easy, to the skeptical mind: What of those cases in which the prayers of the righteous are unanswered? Perhaps, that night, another ship was wrecked upon that reef, and men were drowned with unavailing prayers upon their lips. To reply to this we must know all the past and all the future, which God only knows. All that we can say is, that if a life, or a blessing upon a life, will serve as an instrument of the gracious purposes of God, He will preserve the one and bestow the other. It is absurd to suppose that the Giver of life, the Maker of all that sustains life, cannot control the forces that minister to life for the highest good of every creature that He has made. It is unreasonable to suppose that what we call death is defeat of God's plan. It may be, it must be, in some cases, the sure and speedy accomplishment of His purpose. Disaster and distress are not the signs that God has forsaken us; they are, rather, the signs of a special calling to be conformed to the image of our Suffering Lord.

GOOD WORDS.

FROM BRITISH COLUMBIA: "A better Church organ one could not desire. It is as sound as sensible, and I have the greatest confidence in the judgment of those responsible for the stand it has taken in the defence and maintenance of what I consider our proper Anglican *media via*."

FROM MASSACHUSETTS: "You are doing good for our Holy Mother. You are gradually, but surely, finding your way into our households and you come to stay. All loyal Churchmen should support you, and they will when they come to know you, for you stand so boldly forth for 'the Faith once delivered.'"

FROM NEW BRUNSWICK: "THE LIVING CHURCH seems to be the only Church paper one can depend upon in the United States."

FROM NEW YORK: "I cannot understand how any one can make it necessary for you to send a bill, when the amount for the paper is so very small."

FROM NEW HAMPSHIRE: "I cannot get along comfortably without THE LIVING CHURCH."

FROM MASSACHUSETTS: "I value the paper very highly as my means of information about the whole Church. I rejoice in her advances and I consider your journal a most efficient help forward."

FROM LOUISIANA: "THE LIVING CHURCH is such a welcome visitor to me that, without it, I should feel lost. I look for it every week and when it comes it is like a dear friend."

FROM ALABAMA: "I do not wish to lose a single number as I esteem it more highly than any paper I take. I am more than pleased with its manly course, its unswerving fidelity to truth, and the courage and vim with which error is attacked, come whence it may. Success to THE LIVING CHURCH!"

FROM KANSAS CITY: "Keep up your Catholic work, which only truth will bring to light the brotherhood of man, and may God bless your efforts,"

FROM MICHIGAN: "Your paper is becoming more and more a necessity, and you are to be especially commended for your fearless attitude in defence of Father Grafton. You certainly have the sympathy and support of all Catholic Churchmen."

FROM MISSOURI: "I hope to swell the number of subscribers in my parish to 40, very soon. Feeling that the paper makes good staunch Churchmanship, I shall be most happy in increasing the circulation by all in my power."

FROM WESTERN NEW YORK: "As you know, I have been taking THE LIVING CHURCH for six or seven years and I could not possibly get along without it. It is refreshing to find one Church paper that has the courage to stand up for Catholic truth and practices. As long as the paper is in existence you may count on me as a steady and admiring subscriber."

FROM NEWARK: "Please find \$2.00 enclosed to pay for this year's and next year's subscription for the best Church paper this side of the Atlantic."

FROM NEW YORK: "We are very much pleased with the paper, and with the manner in which it is conducted. Its staunch old-fashioned Churchmanship in these days of broadened no-belief and unbelief, is refreshing. May its circulation increase many-fold!"

FROM CONNECTICUT: "My subscription to THE LIVING CHURCH expires with this week's issue. I had determined to discontinue it, but I find that I would miss the paper with its news and helpful articles, so, at some sacrifice, I send the requisite \$1.00 for another year."

FROM SOUTH CAROLINA: "I take the opportunity to express my admiration for your most excellent Church work. Would that THE LIVING CHURCH might find its way into every family!"

FROM NEW YORK: "May your Catholic doctrine and fearless declaration of the truth be, to all who read your loving and living pages, a help to eternal life."

FROM MASSACHUSETTS: "Many thanks for your editorials on the conduct of certain Standing Committees," also for your frank dealing with A. C. M. S."

FROM TEXAS: "Your paper interests me greatly, I look for it with great pleasure every week. The candid way in which you express the doctrines of the Church can never be too highly commended by Catholics."

FROM ONTARIO: "I thank you very much for the uncompromising character of your articles in respect to Unity and its restoration. People are coming back to the Church as they begin to understand something of the Incarnation and the Catholic Church as the outcome."

FROM ALBANY: "I have been on your list for some years, and THE LIVING CHURCH has come to be one of my best friends, whose hebdomadal visits I always welcome with gratification and pleasure."

FROM NEW YORK: "I am delighted to notice that a majority of the Standing Committees have consented to the Rev. C. C. Grafton's election, and beg to thank you for your conservative and consistent course, in the matter of the Church generally."

FROM NORTH CAROLINA: "Your paper I admire very much. Our senior warden says that it is nothing but a Romish paper. I gave him your articles on Romanism, to which he never replied."

FROM ARKANSAS: "We have had your paper for a long time and consider

it a great educational force for the spread of Catholic truth, as well as a much-needed champion of the persecuted."

FROM CONNECTICUT: "Your paper is a welcome weekly visitor, and we feel that no other Church paper could take its place."

FROM BALTIMORE: "I do not like to miss one copy of the best Church paper in the U. S."

FROM ONTARIO: "I wish you every success in your publication. Although I have seen and read a good many Church papers, for a good parish paper, I say, give me THE LIVING CHURCH, and I would not dispense with it from my study for a good deal."

WHY HYMNS ARE SO SELDOM GOOD.

FROM The London Spectator.

The lady principal of Cheltenham College has just published a very interesting little collection of hymns which she calls "The School Hymnal (supplementary to Church hymns,)" and she has certainly managed to find some hundred hymns not only very suitable for the use of scholars, but, in general at least, of a kind to stir the mind that reads them, to something more than sympathy—to the sort of sympathy that prompts to eager utterance. For this is, we take it, one of the reasons of the great failure which has so often been noticed in hymns, that either the hymn is lifeless and does not prompt to utterance at all, but rather to criticism or argument, as a great number of the eighteenth century hymns did, or else that they strive for utterance with grotesque and abrupt violence that seeks to attract attention by its strange turns of expression. In either case alike, such compositions are entirely unfit to lift the minds of a mixed group into one and the same attitude of religious feeling—the heavy pedantic hymns because they naturally set us either criticising or arguing, and the grotesque hymns because they repel and set the teeth on edge, instead of thrilling the heart to speech. How could any one read such a verse as:

All-seeing God, 'tis thine to know
The springs whence wrong opinions flow;
To judge from principles within,
When frailty errs and when we sin,

without being irritated by the almost ineffable flatness of the remark into shutting one's lips firmly instead of opening them? And who, again, could read such a verse as the following:

We sing the glorious conquest
Before Damascus' gate,
When Saul, the Church's spoiler
Came breathing threats and hate;
The ravening wolf rushed forward
Full early to the prey,
But, lo! the Shepherd met him,
And bound him fast to-day,

without being thrown into an angrily protesting mood, and being compelled to deny inwardly that Saul either was in any sense whatever a mere ravening wolf, or that he was bound fast before Damascus' gate, either "to-day," whatever that may mean, or on the day on which he approached Damascus? These spasmodic attempts to move to emotion, by figures of speech which are expressly invented to arrest attention, are almost more fatal to the effectiveness of hymns than even the dullness with which in the last century the Almighty's attributes used to be enlarged upon in addressing him. Even in the otherwise beautiful hymn, "Nearer, my God, to Thee," there is a violence of this kind, which spoils it for every thoughtful heart, in the stanza which

Matthew Arnold used to cite as illustrative of the failures of our hymnology,

Then with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise,

where the idea of [using stony griefs as building material for an altar, is altogether incongruous and painful. When griefs are "stony" they are more or less undevout; stony grief is not the kind of grief which is likely to raise any altar to God, for it is the sort of grief which shuts itself up in the heart and has not yet learned the secret of resignation. Indeed, it is obvious that the author of this hymn made her griefs "stony" in this passage, only that she might build an altar of them, and thereby jarred ninety-nine out of every hundred amongst those who sing this otherwise beautiful hymn. The great virtue of a hymn is to impel to the utterance of religious feeling, and to soothe by that utterance. Anything that excites criticism, anything that offends the judgment, anything that jars the taste, anything that startles the reverence of the heart, spoils a hymn; and by some one of these methods most hymn-writers contrive to mar their work, either by being so loud and exclamatory that they give the soul a shock, or so didactic that they set us against them, or so intense as to seem pretentious, or so artificial and elaborate as to obscure the object of worship instead of revealing it, or so conventional as to versify the merest torpor.

To our minds, there is no hymn in the language to compare with Cardinal Newman's "Lead, kindly light," a hymn which you cannot even read without an exultation of feeling that makes the heart yearn for the fuller utterance of music and fellowship, so simple that it takes a film off the mind even of the least self-conscious, so humble that it humiliates while it exalts, or exalts by humiliating, and so pathetic that it enlarges even the narrowest heart. But, of course, it is rarely indeed than any hymn comes within measurable distance of that singularly moving and exquisite poem, and we must not put our standard too high if we are to have a hymn-book at all. But what you must have in a true hymn is devoutness, movement, simplicity, and ease; for without the first the hymn cannot be religious, without the second it cannot lift a great number of different natures into the same mood, without the third it is sure to excite some sort of self-conscious reaction, and without the last there will be a jolt and a sense of discomfort which is fatal to true worship. A great many hymns are not really devout, and amongst them some which, though more for their music than their words, are favorites in the Church. We should count, for instance "Jerusalem the Golden" as essentially an undevout hymn—one, indeed, which is too ostentatiously ornate to be devout, which borrows the pageant of the Apocalypse without borrowing its spirit of worship. A great many more fail from want of any real movement, like almost all the exclamatory hymns. As a rule, when you find a great many "Oh's" in a hymn, you may feel sure it has no movement of the mind or heart in it, and makes up for the want of it by noisy ejaculation. For example:

Oh for the pearly gates of heaven,
Oh for the golden floor,
Oh for the sun of righteousness
That setteth nevermore!

Oh for a heart that never sins,
Oh for a soul washed white,
Oh for a voice to praise our King,
Nor weary day and night!

That is the sort of hymn which, instead of moving the heart and taking it out of itself, ejaculates fruitless wishes till the mind shrinks from the succession of vain cries. But perhaps the greatest fault, of modern hymns at least, is their want of simplicity. That is where many of Keble's beautiful poems fail as hymns, and many of Bishop Heber's too—the former rather from the number of the different touches and the want of breadth and singleness of purpose, the latter from a too great love for color and splendor of effect. And even where there is simplicity without ease, the hymn fails of its effect by the shock which it causes to the mind, such a shock as extempore prayer in the hands of a preacher who loves to startle, often produces, though in the case of the hymns the source of the shock may originate in inadequate fact or poetical feeling, and not in any desire to startle. For instance, one of the most popular of modern hymn-writers—one of whom Miss Beale in this little selection has wisely made liberal use, Miss Havergal—sometimes times fails in ease though she is perfectly devout, quick in movement, and perfectly simple, for instance, in the hymn called "Now and Afterwards." The first two verses run sweetly and smoothly enough, but then comes a clash:

Now, the sowing and the weeping,
Working hard and waiting long;
Afterwards, the golden reaping,
Harvest-home, and grateful song.

Now, the pruning, sharp, unsparring,
Scattered blossom, bleeding shoot!
Afterwards, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint, gropings in the sea;
Afterwards, the pearly guerdon
That shall make the diver free.

The subsequent verses run free again, but this third verse spoils the hymn. One perceives at once the embarrassment; "briny burden," as expressing the weight of sea under which the diver seeks the pearl, is a clumsy phrase, since the burden is none the worse for being salt; while "the pearly guerdon" weighs as heavily on the mind of the worshippers as the "briny burden" must have done upon the diver. The hymn fails by want of ease in that verse. Compare that with the perfect ease as well as the perfect simplicity of a short hymn by the same writer which Miss Beale has also selected:

In the way that He shall choose
He will teach us;
Not a lesson we shall lose,
All shall reach us.

Strange and difficult indeed
We may find it;
But the blessing that we need
Is behind it.

All the lessons He shall send
Are the sweetest,
And this training in the end
Is completest.

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152 Washington St., Chicago, Ill.

PERSONAL MENTION.

The address of the Rev. John W. Williams is changed from the church of the Holy Innocents, Hoboken, N. J., to St. John's chapel, 46 Varick St., New York City.

The Rev. A. A. Morrison has received and accepted a call to the church of the Holy Trinity, Schuyler, Neb., and should be addressed accordingly.

The Rev. G. Ernest Magill's address is 61 Church Street, New York, N. Y.

The Rev. Thomas E. Pattison has accepted a call to the rectorship of All Saints' church, Baltimore, and expects to enter upon his duties the fourth Sunday in Lent. Address 1612 W. Lexington St.

ORDINATIONS.

On Quinquagesima, at a special ordination held at St. Paul's, Council Bluffs, Iowa, Bishop Perry admitted to the diaconate, Mr. James J. Hamilton Reedy. The candidate was presented by the Rev. Thomas J. Mackay, rector of the parish. The Bishop preached the sermon, and the Rev. M. F. Sorenson of the diocese of Colorado was present.

TO CORRESPONDENTS.

MRS. S. G. A.—Is not the Calendar at the head of "The Household" page sufficient? Please explain. "AGNES EARLE."—We do not pay for such contributions.

GASPARD.—1. Doctor of Humane Letters. 2. We will forward your suggestion to the publisher. 3. The object of the Federate (not Federal) Council of New York is to foster and promote such Church interests in the State as are common to the five dioceses. Illinois organized under the same Canon of General Convention some years ago.

E. B. L.—1. We do not find in the Sarum or Roman missal a day dedicated to St. Gilbert of Sempringham. 2. The Gilbertines, named for the founder, was an order of English institution of the 12th century. Its rule was mainly derived from that of the Canons regular of St. Augustine. It shared the fate of others under Henry VIII.

W. A. B.—We think that the Rev. Vernon Hutton holds a living in the Church of England.

C. W. G.—There are stories illustrative of the catechism and Ten Commandments, in the "Bishop Doane List" of Sunday school books. Miss Yonge has also published similar books. Write to a Church bookseller.

J. T.—1. "The Lives of the Fathers," by Farrar, is a very interesting book, as anything by that author is sure to be, but we should be slow to rely upon its ideas. 2. The so-called "New Theology" among the Congregationalists has taken its main development from the Andover discussions on probation after death. A book by Dr. Munger and Smith's, "Old Faith and New" are, we think, its exponents. 3. You seem to have answered your own question so fully that other answer may be superfluous, but we would say that we can see no objection, but on the other hand nothing but what is commendable, in honestly earning money that the results of work and self-denial may be offered to God. That is, or should be the principle of sales. We would not condemn any legitimate way of earning money for the support of the Church.

OBITUARY.

Low—Entered into rest, March 1st, at the residence of her son-in-law, Hon. J. W. Harris, Jr., in Cartersville, Ga., the wife of James H. Low, of New Orleans, La. The funeral service was conducted by Bishop Beckwith.

LONGWORTH.—Entered into rest at Clearwater, Minn., on Purification Day, Octavius Longworth, in the 84th year of his age.

For 33 years he has sustained the services of the Church, first in his own house until he built the church, and then in that church almost up to the day of his decease. Very few Sundays have passed through all these years that the neighbors for miles around have not gathered either at his house or the church to unite with him in worship and to listen to his devout readings of choice sermons. Would that we had more such earnest, devoted, loyal, working laymen in the waste places of the West. Then the scattered sheep would be kept in the fold until proper shepherds could be supplied. Bishop Gilbert thus writes to his widow: "I hold your husband in the highest esteem. I shall always consider it a great privilege to have known him. His unswerving integrity, his unflinching devotion to duty, his love and loyalty to the Church, his years of patient service to God—all these qualities drew me to him. Such an example is so rare in this age that we esteem it the more highly. To such an one there is waiting a great reward in the Church Triumphant. So long as the history of this diocese is preserved, the name of Octavius Longworth will be revered and held in high honor. Would God there were more men like him! I pray the All Merciful and Loving Father to comfort and sustain you in this hour of your sorrow.

A little while and we shall follow,
A little while and the shadows
Shall flee away.
And each true-hearted servant
Shall shine as does the day!

May we be found as our friend was found with our lamps trimmed and burning."

ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks: For Pere Vilatte's Old Catholic Mission, Rev. H. M. Kirkby, \$5.
For "A." C. C. Miller, 50 cents.

APPEALS.

CHRIST CHURCH, Rugby, Tenn., needs most sorely help from the Holy Catholic Church. She desires a priest, yet is unable to support one, without aid. On October 3rd last, when the Bishop of Tennessee consecrated the church, 45 persons received the Holy Communion. On Dec. 12th, there were 30 who communicated. For the last five months the parish has been worked by a lay reader. There is no other regular place of worship in the neighborhood. Of her slender means the church has paid out over \$25 to missionary work this year, showing that her congregation are willing and anxious to help the Universal Church.

All who enjoy the benefits of a resident priest, please think of this poor struggling people, and send what contributions they can spare, to the RT. REV. CHAS. T. QUINTARD, D. D., LL. D., Sewanee, Tenn., or FRED'K C. FISHER, lay reader, Rugby, Tenn.

APPEAL FOR ONTONAGON.

We are on Lake Superior between Marquette and Duluth. Repair on our church is imperative. We can not do all that is required, without assistance. We hold a bazaar after Easter, and solicit saleable needlework, and fancy articles of any description. Send by mail, or by American Express, to MRS. E. H. HARDENBERGH, St. Agnes' Guild, Ontonagon, Michigan.

AN APPEAL IN BEHALF OF THE CHURCH IN DECATUR, ALABAMA.

The church building at Decatur, Ala., has been destroyed by fire. The losses, occasioned by yellow fever last summer, have made it impossible for the Church people to re-build without help from abroad. I hope that the clergy of the diocese will use all efforts to help the good people of Decatur. I cannot but hope that the churches in other dioceses will give their aid. Remittances may be sent to the REV. J. C. JONES, Decatur, Ala.
RICHARD H. WILMER.

MISCELLANEOUS.

WANTED.—Unmarried priest, deacon, or advanced student, energetic and a good Churchman, for growing town near Philadelphia. Parochial work a specialty. Address Q. R. C., 237 N. 3rd St., Philadelphia.

A CLERGYMAN'S wife who has an income of her own, but wishes to identify herself with a good Church work, seeks a situation as matron or teacher in a girls' school at the South. The very highest recommendations from Church people of wealth and influence will be given. Address MRS. BADGER, care THE LIVING CHURCH.

A LADY desires the position of matron. Thoroughly capable and efficient. Best of references. Apply in first instance, to REV. HENRY E. S. SOMERVILLE, 434 Third St., Manistee, Mich.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Less than given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

An active energetic priest desires a call to parish or as assistant priest in large parish. Musical, Catholic. Address "AMERICANUS," care THE LIVING CHURCH.

WANTED.—Church literature of all kinds, papers, magazines, books, hymnals, etc., for distributing among the twenty thousand people that live in the woodlands of Pierce County and who are under the spiritual care of the REV. T. CORY-THOMAS, of Trinity Mission, River Falls, Pierce Co., Wis.

We are considering the advisability of publishing a paper to disseminate information in England and America concerning the work of self-supporting missions by Churchmen in Japan. To test its probable popularity we invite any who wish to receive specimen copies of the first number to address a postal card asking for the same to the REV. HENRY SCOTT JEFFERYS, M. A., Tokyo, Japan care of the REV. A. LLOYD, M. A.

ILLINOIS TRAINING SCHOOL FOR NURSES
The Spring term of the Illinois Training School for Nurses is now open for applicants. Those desiring to enter will send names at once to SUPERINTENDENT, Cook County Hospital, Chicago, Ill.

UNLEAVENED BREAD FOR THE HOLY COMMUNION.

(PURE FLOUR AND WATER.)
Warranted to keep fresh in any climate for several months. Put up in wooden boxes. 100 sheets, 6 1/2 x 3 inches, \$1.50; 50 sheets, 8) cts., post paid. Used in many Episcopal churches. Address, MRS. MARG WOLF, widow, 2708 Geyer Ave. St. Louis, Mo.

TO HOUSEKEEPERS!

Twelve numbers of *The Kitchen*, (subscription price \$2), a magazine devoted to Scientific Cookery, Economical Housekeeping, and Practical Home-making, and the domestic department of which is edited by Mrs. Emma P. Ewing, can be had with a year's subscription to THE LIVING CHURCH for \$2. Address all orders to THE LIVING CHURCH 152 Washington St., Chicago.

The monthly magazine, *Church Work*, edited by Mrs. Twigg, one dollar a year, will be furnished to new subscribers ordering with THE LIVING CHURCH, for \$1.75.

A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln" contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and THE LIVING CHURCH, provided he does not now take the *Review*. Subscriptions price for the two, \$5.50. Send orders to THE LIVING CHURCH, 152 Washington St., Chicago.

The Household.

CALENDAR—MARCH, 1889.

16. EMBER DAY.
 17. 2d Sunday in Lent. Violet.
 24. 3d Sunday in Lent. Violet. (White at Evensong.)
 25. ANNUNCIATION B. V. M. White.
 31. 4th Sunday (Mid-Lent) in Lent. Violet.

PSALM LXXIII: 25.

BY M. E. BRANCHAMP.

I cannot live without Thee!
 O Jesus, Friend Divine!
 I long to feel Thy Presence
 Within this heart of mine,
 Thou nearest and Thou dearest Friend,
 Without Thee earth were gloom,
 And life were but the dreary way
 To an unlighted tomb.

I cannot live without Thee!
 No earthly joy or love
 Can fill the heart that yearneth
 For Thee, all things above.
 In Thee alone, my heart exults,
 My Love, my Joy, my All!
 While Thou art mine, no bliss can blind,
 No terrors can appal.

I cannot live without Thee!
 O Shepherd of my soul!
 To guide me and to guard me
 And all my ways control,
 Poor, homeless, wanderer I should be
 Without the unseen Guide,
 By whom my path in life is marked,
 My every want supplied.

I cannot live without Thee!
 Thou art my breath of life;
 My strength in every hardship,
 My aid in every strife.
 Uncheered by Thee life's loneliness
 Would be too hard to bear,
 And heaven would be no heaven to me,
 If Thou should'st not be there!

Skaneateles, December, 1888.

ENGLAND bought over 600,000 barrels of American apples last year.

Teacher: "Now, children, I will give you three words—Boys, Bees, and Bears; and I want you to compose a sentence which will include all three words." *Small Boy*: "I have it." Teacher: "John McCarthy, you may give us your sentence." *John McCarthy*: "Boys bees bare whin: they goes in swimmin'."

"SING a Song of Sixpence." You all know this rhyme; but have you ever read what it is meant for? The four-and-twenty black-birds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is day-dawn, when the birds begin to sing, and surely such a sight is fit for a king. The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey, with which she regales herself, is the moonlight. The industrious maid, who is in the garden at work before the king—the sun—has risen, is day-dawn, and the clothes she hangs out are the clouds, while the bird who so tragically ends the song by "nipping off her nose," is the hour of sunset. So we have the whole day, if not in a nutshell, in a pie.

The *Journal de Bruxelles* says that "the way of the Congo is the only one possible for penetrating into the heart of Africa, and even to the sources of the Nile. The Nile, the Soudan, the Eastern Coast, and the Zambesi, are all closed. The way of the Congo alone

remains open, and wherever the blue flag with the gold star waves, peace and tranquillity reign. While Germany, England, and Italy, do not know, in spite of their power, how to live at peace with the Africans, the independent Congo State has succeeded in extending more and more its pacific conquests, and in imposing respect even upon the Arabs. When the Congo railway is constructed, which will be in two years, two months will suffice to go from Antwerp to the Stanley Falls, and the Congo State will have a formidable and prodigious rise. Our countrymen seem at last to render justice to their king, whose prudence, judgment, and indomitable perseverance, have created, within ten years, a marvellous State. England has spent milliards in India, France has done as much in Tong-king and Madagascar, and the Netherlands in Batavia. The Congo has not cost the Belgians a penny, and their king invites them to aid him in colonizing this State, which will bring in to them millions without their having disbursed a penny. The English have just now spent, through the British East African Company, 25,000,000 francs, which are lost, on the Eastern Coast. Belgium has spent nothing on the Congo, which cost more than 30,000,000 francs to her king, who offers it to her for nothing. Could we not do something to second our sovereign? If every Belgian gave annually 50 cents, a yearly revenue of 3 000 000 francs would be created, which is all that is wanted to work a marvellous colony, which is already an outlet for our industry, and which will become an India for our people if they wish it. Missionaries are among the most perfect instruments to civilize the Congo. They must be sent to it in great numbers."

AN ENCOURAGING INCIDENT.

There was a small parish—one of the weakest in the diocese—having only twenty-two communicants, having the services of a minister during only part of the time, and that by reason of aid from the missionary treasury. One would have said: "Surely this church, if any, may be excused from doing anything outside its own borders." But this parish had in it one earnest woman who really longed to do something for the extending of Christ's Kingdom. She wrote to me, saying: "I want to ask your advice: would it be right for us to do some missionary work? I wish we could, but ought not all our efforts first to be devoted to making ourselves self-supporting?" I replied that I did not believe that any church could cripple itself by engaging heartily in missionary work; that the awakening of missionary zeal could scarcely fail of arousing those generous impulses which would provide for the parish needs better than before.

Then there came the practical question: How should one woman, with no money, and with little physical strength, set to work? I suggested that she begin with her Sunday school class and make it the centre of work, widening the circle as fast as she could. This class was first to be made as much interested as possible in the special missionary work decided upon; they were then to solicit subscriptions of five cents a week from every communicant and adherent and friend of the Church. This money was to be invested as fast as collected in material—chiefly muslin and flannel—and sewed up into garments by the children and their mothers and friends, as they should

gradually become interested. The plan succeeded. When the work was done, the value of the box—listen, O Societies, who think you can do nothing—the value of that box was \$70 35. The secretary wrote that eventually almost every lady in the parish did something for the box, and nearly every man and child; and that all was done so gladly, so cordially, and with such loving interest in the work. And she adds, "You were right in saying that in helping others we would benefit ourselves; we are now more anxious to become self-supporting than we ever were before." The next thing I heard from that parish was that they were building for themselves a church!—*Report of Ohio Branch of Woman's Auxiliary.*

LITTLE CHILDREN.

Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon choked with the bitter tears of loss?

It is impossible wholly to answer such questions of the tortured heart, but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been the parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles; and then—to give it back to God at His call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household still, to be counted always as one of the children whom God hath given us.

Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection and to have this treasure in heaven.

A little newspaper waif some years ago gave expression thus to the question of these grieving hearts:

Ah, little child with flowers in hand,
 Upon our earthly border land,
 Lying in white dreams wonderful!
 Men deem it strange that thou shouldst
 cross

Into a world so sorrowful,
 To make it harder with thy loss.

And then the poet, seeing that it was Christ's purpose that this

Bud and lovely hint of angelhood,
 Growing upon life's fairest tree,
 should become a human soul and share in the blessed benefits of His death, adds,

Fly home and make all heaven glad
 To see the welcome in His face,
 And rest thee, for that smile is sad,
 Upon His breast a little space,
 Before the angel children greet
 Thee, comforted with looks most sweet,
 And wonder at the earthly year,
 The mystery of pain and tear,
 That lit thy deep and radiant eyes
 With meanings new to Paradise.

It is but a dreamer's picture, but it has comforted a little the sad hearts of those who strove to reach beyond the veil. It has in it the true thought of the omnipresent love of Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."—*The Advance.*

FASTING.

From *The (Omaha) Parish Register.*

Fasting, in modern times and among those who pride themselves on the name of Protestant, is a discredited exercise of godly living. The very meaning of the word is changed to justify Protestant disloyalty to the precepts of Holy Scripture, while maintaining an external reverence for Holy Scripture itself. Fasting, in the Holy Scripture, means abstention from food and drink. In these modern times, when we wish to excuse ourselves from a difficult or an unpleasant Christian exercise, we say that "to fast means to abstain from sin." To abstain from sin is certainly better than to abstain from food; but it is the folly of easy self-deceit to say or think that to abstain from sin is to fast, either in the honest Saxon, or in the Scriptural sense of the word.

When Moses fasted, when Elijah and David fasted, when the Ninevites fasted, when our Lord and His Apostles fasted, they abstained, doubtless, from sin also, but their fasting was abstinence from food. To excuse ourselves from the duty of honest fasting, as a religious exercise, by explaining away the meaning of the Scriptural term, or by railing at "formal fasting," is to do violence to Holy Scripture, and to discredit the life of the holy men of old and even of our Blessed Lord Himself.

If it be asked what use there can be in fasting, the ready answer can be given at once: If patriarchs, and prophets, and apostles, and saintly men in all ages, fasted, and profited by fasting, what right have Christians of very moderate attainments, in this easy age, to ask: What good can fasting do? The example of their Lord and His saints ought to be enough for Christians without going beyond. But if we be inquired of further: What good can fasting do? we reply: Self-restraint as to any appetite whatever imparts strength of will to him who exercises it. The self-indulgent man or woman can never be a strong, faithful, Christian. The man or woman who has trained himself or herself to say no, in the matter of any lawful appetite, receives by the act strength to say no, to impulses of unlawful appetite. Even physical strength and manly courage can be forwarded by self-restraint in eating and drinking. "He who striveth for the mastery is temperate in all things." The Christian who has not yet trained himself to fast has not yet learned the first elements of religious self-restraint. Fasting is a means, not an end. It is not holiness in itself, but a means by which a holy self-restraint can be obtained.

If it cannot be engaged in quietly, cheerfully, without moroseness, without boasting, or talking about it, it had better be let alone. But when engaged in far beyond the point of felt self-restraint, it is, when accompanied with a cheerful religious spirit, productive of high Christian character.

The following are examples of special rules which persons might make for themselves for the keeping of Lent. No one should think of trying to keep them all, but each person is recommended to mark for himself such as he feels moved to undertake in the discipline of self and in devotion to God:

1. To rise . . . earlier every morning, and give that time to some religious exercise.

2. To say daily the 51st Psalm, with special reference to your chief sin or temptation.

3. To walk to church for a morning service daily (or . . . days a week) meditating on holy things by the way.

4. To be regular in attending a stated course of week-day lectures or instructions.

5. To write down the results of self-examination each week.

6. To spend half an hour . . . times every week in private devotions in the church.

7. To save . . . hours per week, either by earlier rising, or by taking them from amusements or pleasure, and devote them to one of the following objects: (1) making garments for the poor; (2) needlework, to sell in aid of Church missions; (3) parish work, under the direction of your parish priest.

8. To double (or otherwise increase) your usual alms in church.

9. To observe the Wednesdays in the same manner as you keep Fridays at other times.

10. To select some article of food or drink, or some habit, from which to abstain.

11. To abstain from ordinary amusements (especially such as sometimes lead to temptation), and from all visits of pleasure in the evening.

12. To get some book of instruction on Church doctrine, or of Church history, and read it steadily through.

13. To make a study of one of the Gospels, or some other book of Holy Scripture, with the help of a commentary.

14. To abstain from reading novels.

SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

VIII.

THE SISTERHOOD OF ST. JOHN THE EVANGELIST, LONG ISLAND,

Was founded by the Right Rev. A. N. Littlejohn, D. D., LL. D., Bishop of Long Island. The first members of the Order were set apart by him, in St. Mary's church, Brooklyn, Feb. 11, 1872.

The objects of its institution are threefold: 1st. To minister to the poor, the sick, and the ignorant; 2nd. To educate and train the young; 3rd. To help in missionary, parochial, and any needed work. By its constitution, it is subject to the canonical authorities of the Church. The Bishop of the diocese is *ex officio* Visitor.

There are three classes, namely, Sisters, Probationers, and Associates. The first-named class is again divided into two sections; the one living and working together in Community, the other consisting of those who engage in work outside of Community, each in the locality which is her peculiar field of duty.

As a rule, a candidate for membership is not admissible under twenty-three years of age, nor over forty. She must be a communicant of the Anglican Church in one of its national branches; must be free from all binding claims of a social nature; and of course, must be possessed of the necessary qualifications for her holy vocation.

With the approval of the Superior, an opportunity of testing her fitness for the calling is afforded to any one desiring it; and for that purpose, residence in Community for a limited period is permitted. If she should then desire to take a further step, she is admissible as a Probationer, in which capacity she must remain for at least one year, and ordinarily for two years, (possibly longer), during which she receives instruction in the duties of her position

and lives in conformity to the rules of the Order. The appointed probation having been satisfactorily passed, the Probationer, if she so desire, is admitted in due form as a Sister. As a rule, admission to the highest grade is supposed to involve life service in the Sisterhood; notwithstanding which, for reasons which commend themselves to the Visitor, a Sister may be dispensed of her obligations to the Community.

The financial arrangements are such as are usual in these institutions. All remuneration for services rendered goes into the common fund.

The habit of the Sisters consists of a black dress and cape, with a deep linen collar falling over the shoulder and breast. A cross of ivory depends from the neck by a long chain. Indoors, a starched linen cap, with sides extended, is worn; and out of doors, a black hood in the form of a veil, falling down over the shoulders and back.

Since its foundation, the Sisterhood has exercised its beneficent functions in hospitals, prisons, alms-houses, and other charitable institutions. It has prosecuted its mission among the sick, the poor, and the unfortunate; and has engaged in educational, missionary, and parochial work; in some cases not confining its ministrations to the diocese to which it canonically belongs.

Its present principal work is in Brooklyn, at St. John's Hospital, the Orphanage, the Home for the Aged on the Church Charity Foundation, and at St. Catherine's School for Young Ladies; but it has also a Seaside Home at Ocean Beach, N. J.

Associates may live at home, devoting only a portion of their time to the objects of the Sisterhood. They can render most useful and acceptable service, by collecting alms; by procuring work and clothing for the needy; by ministering to the sick; by aiding in work of a missionary character; by teaching in Church and Sunday schools; by helping the clergy in looking up and preparing candidates for Holy Baptism and Confirmation; by enlisting the interest of others, especially in the matter of attendance at church and Sunday school; and by assisting in the temporal support of the Sisterhood. They are specially remembered in the devotions of the Sisterhood; and it is a sacred duty with them constantly to offer up prayers for its prosperity.

The present chaplain is the Ven. Archdeacon Stevens, D. C. L.

THE COMMUNITY OF THE HOLY NAME

Was founded in Boston, Mass., in 1884, by the Rev. G. J. Prescott, its object being "the promotion of the better service of God, by increase of holy living, and devotion to good works on the part of its members." Early in the present year it was transferred to Texas, and belongs to that diocese.

It is a very young and small Community, and, in its constitution and rules, does not differ much from the larger Sisterhoods of the country. In one respect, however, it differs from many others, in that it leaves auricular confession where the Anglican Communion, in all her branches, leaves it; not making it obligatory upon the members. The aim of the Sisters is "the cultivation of personal holiness, through meditation, worship, and communion with God; and the constant service of Christ, by serving, in Him and for Him, the poor, the sick, the ignorant, the sinful, and the sorrowing." The Community consists of three classes: Sisters, Novices, and Postulants; and is governed by its chapter,

which is composed of the Sister Superior and the Professed Sisters.

On becoming a Professed Sister, the member devotes herself for life to the service of God, making her profession before the bishop of the diocese, and taking the three usual vows of poverty, chastity, and obedience.

Postulants and Novices, when able to do so, are expected to contribute \$250 annually towards the expenses of the Community. The income of a Professed Sister becomes part of the Community Fund.

The Community has its own Book of Offices; but the members are at liberty to use other litanies, etc., besides those which it contains.

The work of the Sisters lies now entirely in the charge of nursing in the Railway Hospital at Tyler.

Their habit resembles very much that of St. Mary's Sisterhood, being black, with rather wide sleeves and girdle; cloak and veil for outside wear, and white cap for the house.

The Bishop of the diocese is Visitor of the Community, and the Rev. C. H. B. Turner, acting chaplain.

THE COMMUNITY OF ST. JOSEPH OF NAZARETH.

This Community of which the Rev. Arthur Ritchie, rector of the church of St. Ignatius, New York, is chaplain, and the Rev. Mother Elizabeth ("Faitoute" in the world, name of happy omen) is Superior, was established less than two years ago, and has charge of a very beautiful work on 22nd St., in the above city; that, namely of "St. Martha's Home," being a Home and School for Poor and Friendless Girls. The well-known zeal and ability of those who are chiefly interested in this institution, affords a happy augury of the future that awaits it.

I have now brought my task to a conclusion; and little more remains for me than to thank the numerous correspondents whose services I have called into requisition, for their kind co-operation.

It will be impossible, I think, for any one to read these continuous narratives without hearty gratitude, not only to the noble and faithful women who, in such numbers, have given their services to the Church, but also and chiefly to Him Who graciously put the desire into their hearts, and enabled them to bring it to good effect. But while we should hope and pray that it may please Him to increase their numbers an hundred-fold, it is worth while, I think, for us of the clergy to ask ourselves, whether it is not our duty to make known to our flocks more generally and more fully the high privilege that is within the reach of faithful Christian people, men as well as women, of listening for and then obeying the call to a higher and more spiritual life than others who, however earnest, yet living entirely in the world and amid the distractions of earthly ties and obligations, can possibly attain to. For no one, surely, with the words of our Blessed Lord and of His holy Apostle, St. Paul, before him, will venture to doubt that such a life of entire and exclusive devotion to spiritual things is within the reach of some at least; and that when, to such, the call is made unmistakably: "Come, take up thy cross, and follow Me," it becomes their duty, as it is their unspeakable privilege, instantly and unreservedly to comply with the blessed summons of the Master, asking, in loving humility: "Lord! what wilt Thou have me to do?" saying in a spirit of entire and absolute self-surrender;

"Lord! I will follow Thee, whithersoever Thou goest!"

Winter Park, Orange Co., Fla., Epiphany tide, 1889.

THE END.

LETTERS TO THE EDITOR.

A QUESTION ANSWERED.

To the Editor of *The Living Church*:

One of your correspondents asked about an edition of the New Testament with grammatical notes. There are editions of separate books for the use of beginners published by Macmillan & Co., N. Y. Of these I especially recommend the edition of the Acts by T. E. Page. An edition of most of St. Paul's Epistles with notes by J. R. Boise, was published last year, I think by D. Appleton & Co., N. Y.

H. M. CLARKE.

CONSENT OF COMMITTEES AND BISHOPS.
To the Editor of *The Living Church*:

I desire to add this suggestion to those of Dr. Winslow relative to the amendment of Canon 15 in regard to the consent of Bishops and Standing Committees to the election of a bishop: viz, that in case of non-consent they be required to state the reasons thereto moving them.

As to the mental and physical qualifications of the bishop-elect for the particular field for which he is chosen, the convention of the diocese electing him may reasonably be supposed to be the best judge. Being most nearly interested, they may be fairly presumed to have considered this question carefully and thoroughly.

There remains the question: "Is the bishop-elect justly liable to evil report either for error in doctrine or for viciousness of life?" If so, he is not only disqualified for consecration as a bishop but unfit to exercise the office of a priest, and the facts brought out by his election should be judicially proceeded on.

As the canon stands, a mere omission of consent may strike his reputation with a blight which he is powerless to remove, because he can hold no one responsible. The authors of this injury have done—nothing. They have simply omitted to do. An opportunity for a stab in the dark is thus afforded, which is dangerous to all concerned. It is a temptation to the irresponsible gratification of personal pique or party prejudice which we have no right to put in the way of Standing Committees, or of bishops, lest even they fall at this stone of stumbling. Z

"MR. FINNEY'S TURNIP."

To the Editor of *The Living Church*:

In your issue of Feb. 9th, is an interesting little poem entitled "Mr. Finney's Turnip," said to be by the poet Longfellow.

Now I am rather sorry to spoil this pleasant little episode in Mr. Longfellow's history, but I must tell what I know about it. I am so old-fashioned as to keep a scrap-book. Among other articles therein treasured some years ago was this poem. A lady friend of mine, seeing it, said that she would find out from "headquarters" if it was a fact that Mr. L. ever composed such a "touching" piece. She wrote to Mr. L., enclosing a copy, and, in answer, learned that he did not claim the honor of being the composer of "Mr. Finney's Turnip."

R. HEBER MURPHY.

I HAVE sought for happiness everywhere, and have found it nowhere, except in a little corner with a little book, —*Thomas a Kempis*.

BOOK NOTICES.

QUICK COOKING. A book of Culinary Heresies for the Busy Wives and Mothers of the Land. By one of the Heretics. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.00.

Quick Cooking declares "that there is no waste in the kitchen so much to be deplored as *waste of time*." Unlike any other cook-book, its leading principle is to economize both labor and time, while it secures to its disciples, a wide choice of appetizing dishes.

BUSINESS. By James Platt. Authorized American Edition. Reprinted from the seventy-fifth English edition. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, 75 cents.

The book has quite a look of business, in its canvas binding, and from the way it has sold in England it cannot fail to be a good investment for the young men and women of our country. Its aim is to set forth the guiding principles of a successful career, and these seem to be wisely chosen and happily treated.

SUNDAY SCHOOL STORIES on the Golden Texts of the International Lessons of 1889. By Edward E. Hale. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co. Price, \$1.00.

These stories illustrate in a pleasant way many truths of Holy Scripture, and are well written. Like the International Lessons, which they are intended to accompany, they ignore the sacramental teaching of the Church, and cannot be recommended as the best reading for our Sunday school libraries.

REBEL RHYMES and Other Poems. By Elizabeth Hereford. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.

There are two or three poems in this volume, in which the writer's deep interest in her subject seems to have awakened chords of poetic thought and feeling far beyond her wont. That on "The Death of Stonewall Jackson" and another "In Memory of Mrs. General Cabell," North as well as South cannot fail to appreciate. We deprecate, however, the perpetuation of sectional feeling by the use of such a title, as this little volume bears.

SPIRIT AND LIFE. Thoughts for To-day. By Amory H. Bradford, D. D. New York: Fords, Howard, & Hurlburt; Chicago: S. A. Maxwell & Co. Price, \$1.00.

One feels the grasp of a vigorous as well as a devout mind while perusing these pages. Practical as well as dogmatic themes are discussed with marked ability. There is a refreshing sense of reading a page in which the writer does his own thinking. The style is plain, with no attempt at undue ornamentation, and yet the interest is fully sustained. The sermons revolve around two centres, that of the Incarnation and that of the Spirit's influence upon men.

A HEALTHY BODY. A Text-book on Anatomy, Physiology, Hygiene, Alcohol, and Narcotics, for use in intermediate grades in public and private schools. By Charles M. Stowell, M. D., professor of histology and microscopy, University of Michigan. Fully illustrated, with original sketches by the author. Chicago: John C. Buckbee & Co. 12mo, cloth, 220 pages. Price for examination or introduction, 50 cents, expressage prepaid. Liberal exchange rates.

This work is characterized by the following important features: 1. The simple and clear way of putting a scientific truth. 2. The large number of illustrations. 3. The laws of healthful living. 4. The effects of alcohol on the organs and tissues.

FIRST HARVESTS. An Episode in the Life of Mrs. Levison Gower. A Satire without a Moral. By F. J. Stimson. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.25.

The author has not quite told the truth when he has called this "a satire without a moral." The satire comes in through the social life which is here depicted. The moral is not pointed out but is there nevertheless, perhaps all the more impressive from not being pointed out. The gay round of empty characters and empty conversations leave their due impression upon the reader, and where there is discernment enough to catch the lesson, it is plain enough, and the writer's aim is reached.

As Mr. Stimson says, *society* is bent upon getting rid of the two bugbears of discontent and ennui, and here we have the motive of this bright sparkling story.

THE HALLOWING OF WORK. Addresses given at Eton, January, 1888. By Francis Paget, D. D. New York: E. P. Dutton & Co.; Chicago: S. A. Maxwell & Co. Price, 75 cents.

It would not be easy to put more valuable instruction either into a more attractive or more compact form. With great simplicity of diction and a deeply religious spirit, the author touches and kindles the minds of both auditors and readers into a purer and holier frame. The little book is a gem both in matter and sentiment.

A COLLECTION OF POEMS. By America's Younger Poets. Volume I. Philadelphia: The Westminster Publishing Co.

As might be expected, this collection of poems comprises specimens of widely varying merit. The disposition which led to the compilation would inevitably lead to the presentation of as many poets as possible. Among a great many that are of a high order, there are some which a strict taste would have excluded. It is pleasing, however, to be able to say that the collection as a whole shows that there is no near danger of the poetic instinct dying out among us.

ESSAYS IN CRITICISM. Second Series. By Matthew Arnold. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

This collection of essays was made by Mr. Arnold himself, and it was the last volume prepared by him. It would be a work of superfluity to point out the many excellent qualities of Mr. Arnold's literary style, or to acknowledge our indebtedness to him in the field of criticism. Of the essays before us, "The Study of Poetry" and "Wordsworth" give the best insight into the author's philosophy, and show his ability to take a broad and comprehensive survey of truth.

THE SECOND BOOK OF SAMUEL. By the Rev. W. G. Blaikie, D. D., LL. D., New College, Edinburgh. (Expositor's Bible.)

This book contains a series of homilies upon the successive events of the life of David as recorded in the Second Book of Samuel, concluding with a chapter in which the course of the history included in the two books which bear the title of this prophet, is brought into unity under four heads, and its general bearing and significance clearly exhibited. The author has mastered the difficult art of giving sufficient unity to an expository discourse, to enable him to drive well home each time some moral or spiritual lesson. For the general reader anxious to acquire fuller insight into the historical portions of Holy Scripture, such a book is of far more value than an ordinary commentary.

THE MAKERS OF VENICE. By Mrs. Oliphant. New York: Macmillan & Co.

Mrs. Oliphant's companion volume to "The Makers of Florence" is a worthy successor to that famous book. The writing of this book on Venice was no easy task. Florence is full of the shadows of the past, Dante, Savonarola, the long line of noble scholars, ecclesiastics, poets, and painters, gave inspiration to the work on that city. The fame of Florence is made by the names which shine forth from the darkness of the Middle Ages. With Venice all is different. The names on the pages of its history are buried in the glory of the city of the Lagoons. Individual name and fame was nothing; to be a Venetian was all. Mrs. Oliphant refers often to Ruskin, and shares with him his reverence for that far-famed city.

THE SOCIAL LAW OF GOD; Sermons on the Ten Commandments. By E. A. Washburn, D. D., late rector of Calvary church, New York. Sixth edition. With a sketch of his life and work. New York: Thomas Whittaker. Pp. 213. Price, \$1.50.

Dr. Washburn's preaching, while it always betokened the mind of a ripe scholar, was markedly free from any of the subtleties of a scholastic theology, and filled with the precepts of Christian duty. There was nothing of mere fancy or sentiment in his teaching to men; he sought to present a reasonable faith that should guide them

into real holiness. Virile, sturdy, unambiguous, no wonder the great preacher had such power over the lives of men. These very sermons ring out the tonic of all his teaching, with whatever melodies of Christian discourse he set forth the charms of a godly life. The heart of a man is God's highest sanctuary below the heavens. There could be few better exercises for a Lenten season than a searching of the heart by the light which these sermons on the Law of God will cast upon the nature of the hidden life.

GOD IN CREATION AND IN WORSHIP. Part I. The Answer of History to Herbert Spencer's Theories of the Evolution of Ecclesiastical Institutions. By a Clergyman. Second edition. New York: Thomas Whittaker. Pp. 120.

In compact form, with every evidence of the erudition needful to the task, and with keenness and good spirit, the author attacks Mr. Herbert Spencer's principal assertions in his "theories, etc." He quietly shows where Mr. Spencer is at fault historically, and where too he has ventured upon false or undue inferences from ever correct historic statements. Rather wearied by the present abundance of this sort of thing, we felt at first indisposed to an examination of the brief and anonymous work before us; but having finished, we lay it down with a conviction that it was well worth the author's while to write down his views upon this subject and then to give them out to the Christian world. Sectionally, the book embraces the following subjects: Christianity not evolved from Ghosts and Hero-Worship, God in Creation and in Worship, Legends about God and Creation, Legends about Satan and Evil Spirits, Deluge Legends, and an examination of the testimony of Tacitus respecting deification, and of that part of Tertullian's Apology in which he asserts the proposition of Tiberius Caesar to the Roman Senate that Jesus of Nazareth should be enrolled among the gods.

LIFE LESSONS FROM THE PRAYER BOOK. By the Rev. H. Y. Satterlee, D. D., rector of Calvary church, New York. New York: James Pott & Co., 1889.

Dr. Satterlee's intention in the production of this little book is a worthy one, as set forth in his preface. No doubt it is very true "that the duties and responsibilities of life will be thrust upon boys and girls beginning to develop into manhood and womanhood, needing lessons that are seldom or never imparted." "Such teaching, if indirect, is too vague, and if direct, too personal in character for the Sunday school." There can be no hesitation in saying that "Life Lessons" well supplies the needed instruction. But does not Dr. Satterlee himself arraign the method commonly in use and certainly altogether too exclusively relied upon? If the Sunday school is not fulfilling the purpose, which should certainly be the training of the boy and girl fitly to meet "the responsibilities of life," what is that but to say, as has been frequently urged, that the education of boys and girls is very unsatisfactory, and altogether too generally turned over to such an incompetent agency. Moreover, we should be inclined very seriously to object to the author's position, that "it will be impossible for the instructor to follow these suggestions unless he realizes his responsibility in the sight of God to those who are placed under his care." That the responsibility has been "thrust upon" the Sunday school teacher, and that it will stay there just so long as such a mistaken idea prevails, we grant. But the Prayer Book certainly gives no warrant for such a transfer and for such shirking of the duty. To the parents first, and in case of their negligence, incompetence, or inability, to the god-fathers and god-mothers, the Church looks that the child's training shall be sufficient in "all other things which a Christian ought to know and believe to his soul's health." There is another point which in a second edition we think might be decidedly improved. Many questions are unanswered, which it would be a great stretch of the imagination to suppose could be correctly answered by a child. For example: What is an open and notorious evil liver? P. 15,

questions 17, 18, 19, 20; p. 39, question 7; and there are quite a number of others. A formidable list of errors on a printed slip at the end suggests carelessness in the proof-reader, and to this list should be added a blunder in the note on p. 85, where "teaches" and "withhold" have the same nominative. We have carefully read Dr. Satterlee's book, and heartily commend it, as having fulfilled its author's quite useful purpose.

THE SUNDAY SCHOOL, Its Origin, Mission, Methods, and Auxiliaries. By H. Clay Trumbull. Philadelphia: John D. Wattles, publisher. 1888.

This is the work of an enthusiastic Sunday school man. Those who are interested in the subject cannot fail to find here all they want and more than they expect. He has laid the Talmuds and Targums under contribution, in which we are gravely told that Abraham went to Bible school when he was three years old, that Jacob as a good boy went to Bible school but Esau played truant. And the author himself finds strong probability that Abraham conducted such a school for his three hundred retainers. The prophets are described as Bible school superintendents. Next come the synagogue schools, where it seems even the Sunday school library, and still worse, the "lesson leaflets" find precedents, and there was—*credat Judæus*—a "Sanhedrin Uniform Lesson Committee, two thousand years or so ago." The catechetical school of Alexandria and the systems of religious training in the early Church are all brought into the same category, as corresponding to the Sunday schools of to-day. The monastic schools of the Middle Ages seem to have been forgotten in this enumeration, though a foot-note gives the names of several monks who were authors of catechisms in the eighth and ninth centuries. On the whole, the author seems to regard the modern Sunday school as the full-blown flower, of which the early methods of religious teaching represented the partly-formed bud, the latest result of a long course of development. To some it might seem rather the melancholy remnant and makeshift which alone the secular spirit of the age has left us, of a once great and effective system, in which it was never dreamed that religion could be separated from the daily process of education. Nevertheless it remains true that the best possible use must be made of what is left. For that end the information and suggestions afforded in the present interesting volume cannot fail to be of great value.

Cassell's Family Magazine for March has for its frontispiece a charming picture of a handsome young girl. The Rev. S. Baring-Gould writes of the "Elixir of Youth." Housekeepers will be interested in "Our New House and its Plinishings," also in the monthly installment of "Our National School of Housewifery." "Our Second Visit to Mars" takes the reader up among the stars, and the fashion letters from London and Paris bring her down again to this terrestrial ball. There are the serials of the New Year still running, and there are short stories and poetry, and a "Gatherer" full of useful information. [Cassell & Co., New York. \$1.50 a year in advance.]

The Church Eclectic for March gives the following: "Dr. Richey's Work on the Parables," the Rev. E. Ransford; "Buddhism and Christianity," Prof. Monier Williams; "Famous Chairs," *Daily Telegraph*; "The Condescension of the Incarnation," the Rev. Aubrey Moore; "The Symbolism Quicunque," by the Rev. J. Anketell; "The Virgin and Child: Address at St. Mary's," "Dean Burgon's Twelve Good Men," *Literary Churchman*; "Reredos in Church of the Incarnation, Washington," the Rev. Johannes Oertel; "The Marriage Service," "Dawson's Science in Bible Lands," *Literary Churchman*; Schism and Unity," Editor; Miscellany; Correspondence; General Notes; Summaries.

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OPINIONS OF THE PRESS

The Churchman.

THE TRIAL OF BISHOP KING.—It is not a pleasant reflection that one of the most honored and beloved of the English bishops is at present under trial before his metropolitan for alleged disobedience to the ritual law of the Church of England; and it is, to say the least, a curious fact that one of the offences charged against the Bishop in question is that he has used certain vestments which have been declared unlawful in face of a rubric which explicitly says that those same ornaments shall be in use in that Church. It is said, we hope with truth, that the more sensible men of both parties in England have been conferring together with a view to bring unseemly legal contests to an end. We trust they may succeed; hardly anything could be more scandalous than such prosecutions as that of the Bishop of Lincoln. It were better, we should say, that any question of vestments should be settled either way than that a chronic contention should be kept up on such a subject. In the American Church there is no law of vestments. A hundred years ago, the men who organized the Church on this side of the Atlantic seem never to have thought of vestments at all. With the example of the slovenly Georgian era before their eyes, it seemed to them to be enough that things should be done decently and in order. To pretend that the personal practices of those good men have the force of law now is to adopt a curious principle of legislation. A custom, to become a law, must be uniform and continuous as well as ancient. But supposing the custom of a century ago to be sufficiently ancient to have legal effect, the only thing about it that has actually been continuous and uniform is, that in the matter of vestments every man should do, at any given time, that which seemed to be right in his own eyes. We do not say that this is a desirable state of the case; we affirm that it is the actual fact of the case. Right or wrong, it is the fact, and some bad temper might occasionally have been spared if that fact had been recognized.

Church Bells:

The eyes of the world, as well as those of the Church, are fixed just now upon Lambeth Palace, and the trial of the good Bishop which was commenced there on Tuesday. It is not too much to say that the sympathy of ninety-nine in every hundred of the educated and sensible people throughout England is with Dr. King. We do not mean to assert, of course, that this proportion of our fellow-countrymen is in sympathy with all Dr. King's beliefs or practices, but that so far as this vexatious, and indeed, ludicrous prosecution of him goes, they would be heartily glad if he triumphed, and his assailants got so badly beaten that there was an end to them for once and all. It is by no means certain that he will triumph. It is a vain thing to prophesy about legal matters; and while a cause is *sub judice* it is neither proper nor permissible to technically comment upon it. But public feeling upon Church affairs is not nowadays what it was, even at the time of Mr. Macknochie's prosecutions; and even if, legally, Dr. King gets worsted, public opinion will not change its attitude towards him and the movement which he represents, and bow its knee before the Church Association. The Church Association, and all that spirit which it represents, is doomed; like Humpty-dumpty, it has toppled off its seat on the wall, and not all the law's horses and men will be able to set it up there again.

The Rock.

Notwithstanding, however, that we are in no condition of alarm about it, we regret this prosecution; firstly, because persuasion is more potent than prosecution. Secondly, because we cannot prosecute all, therefore there must be the most cogent reasons when we do prosecute, and the painful necessity must always give rise to regret. Thirdly, because the time, we believe, has come when continually fewer persons will be found to hold that Roman Catholic doctrines and practices are consistent with the spirit and teaching of our Church of England. The real instinct of the people is against them. The Ritualistic movement has touched its highest measure, and will soon, if not adventitiously, stimulated, begin to de-

scend. Lastly, and above all, there is this to be remembered: that false doctrine is far worse than false ritual, since false ritual is chiefly injurious because symbolical of false doctrine. Now we must frankly confess that we have failed to win a prosecution for doctrine. The case of Shepherd v. Bennett was far the most momentous which has been before the law courts, and there the lawyers had play for technical objections and plausible explanations. There are preachers whose sermons propagate most erroneous views, who, notwithstanding, are practically unassailable. We are therefore driven back to the good old weapon, a preached gospel, as our most powerful resource, our always available one, and ultimately the never-failing one.

The Banner.

If we look back at the instances of ecclesiastical persecution which have occurred within the disastrous lifetime of the Church Association, we shall see that the victory, as we have said, has always been barren. The first was the *cause célèbre* Martin versus Macknochie in which the vicar of St. Alban's, Holborn, was charged with ritualistic practices. It began in May, 1867, and dragged its slow length along until Dec. 1868, when Mr. Macknochie was condemned. He was suspended for three months in 1870, for six weeks in 1874, and for three years in 1881. In the interests of peace and concord he resigned his living in 1882, at the request of Archbishop Tait. Next we had the case of Hibbert versus Purchas, in 1871, which ended in the suspension of Mr. Purchas, a hard working clergyman at Brighton, for a twelvemonth. Then followed the case of Sheppard versus Bennett (of Frome), also in 1871; terminating in 1872 with a judgment for the defendant. There was also the case of Dr. Julius versus the Bishop of Oxford (in 1879), for refusing to prosecute Canon Carter, of Clewer. At first a verdict was given against the bishop, but this was reversed on appeal to the House of Lords in March, 1880. In 1881 the Rev. John de la Bere, vicar of Prestwich, was deprived on the ground of ritualistic irregularities. To complete the dreary record we must note the passing of the Public Worship Regulation Act in 1874, which led to actions against the Rev. C. J. Ridsdale, of Folkestone, the Rev. Arthur Tooth, of Hatcham, and the Rev. T. P. Dale, of St. Vedast's, London, in 1876; the Rev. John Edwards, of Prestbury, in 1877; the Rev. Sidney F. Green, of Miles Platting, and the Rev. R. W. Enraght, of Birmingham, in 1880—1882. Messrs Dale, Green, and Enraght, as our readers will remember, were actually imprisoned. Now, with much that was said and done by the clergymen here named we do not profess to sympathise, our object is simply to point out that the victories of their assailants have turned out empty ones. More or less directly the assaults were aimed at the Catholic doctrines of the Church in the interest of a narrow Puritanism, in the interest and for the purpose of a party which is neither numerous nor influential, but makes up for lack of numbers and influence by a noisy aggressiveness. Yet these doctrines, nevertheless, have surely and rapidly gained ground, and their advance has been facilitated by the very measures intended to stamp them out. When the Church Association comes to discover this very evident fact, its leaders may be induced, perhaps, to discontinue their unwise and uncharitable policy. Persecution never pays; and, to the vast majority of English Churchmen, attempts to stifle religious opinion and spiritual truth by the action of courts and penal statutes will always be offensive.

Canon Farrar says:

A bishop thought it right, no doubt with perfect conscientiousness, to adopt two or three small points of ritual, and he was prosecuted for this. I believe if St. Paul and St. John could have been told that such would have been the subject predominantly occupying the thoughts of a great historic Church, they would have wrung their hands and wept. Was Nero fiddling during the burning of Rome a sadder spectacle than the Church of England plunging into such questions, without enough sense or charity to put an end to them, while scepticism and immorality were rank? Was there no voice to say: "Ye are brethren, why do ye these things?"



An Important Errand

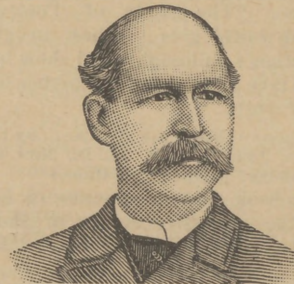
"Now, my child, I have given you a dollar, with which to buy me a bottle of Hood's Sarsaparilla. Be sure to get Hood's. Do not take anything else. You remember it is the medicine which'did mamma so much good a year ago—my favorite spring medicine."

If you have decided to take Hood's Sarsaparilla do not be induced to buy any other. Dealers who claim to have preparations "as good as Hood's Sarsaparilla" by so doing admit that Hood's is the standard, and possesses peculiar merit which they try in vain to reach. Therefore insist upon having Hood's Sarsaparilla, and take no other. It is the best spring medicine and blood purifier.

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THE HUMAN BLOOD

Its Composition and Purpose.

The blood, as it exists in its natural condition in the human system, is a thick, opaque, fluid, varying in color from bright scarlet in the arteries to a dark purple in the veins. There is contained in it small round, fat, living, bodies, called blood disks or corpuscles. These are of two kinds—red and white, of the proportion of one white globule to about three hundred red ones. The corpuscles are thin-like wafers or coins.

The entire quantity of blood existing in the body of an adult is estimated at

ABOUT 18 POUNDS.

It is upon the healthy state of the corpuscles of the blood—especially those which are, or should be, red—that the normal condition of the body is maintained. It is important, first, that the blood should be kept in a perfectly pure and healthy condition, because, as it communicates with all the organs in the body, it must affect them either for good or ill; and second, it is important that the kidneys and liver, those organs which carry off the impurities or refuse, which the blood leaves with them, should be kept in healthy condition. If they are not, the blood again absorbs or takes up its own refuse or impurities and soon becomes permeated with the germs of

DANGEROUS DISEASE.

Even under the most favorable circumstances, the blood becomes impure during the winter season—from various causes. As we do not perspire as freely as in the summer, impurities which should be carried off through the pores of the skin, are retained in the system and absorbed by the blood. Bad ventilation, lack of fresh air, and abundance of carbonic acid gas in our homes, also impoverish and poison the blood. Then, during the winter, the natural tendency is to eat more freely of fat, heat-producing, food, which overtaxes the stomach and has a depressing effect upon the system generally, causing biliousness, sick headache, dyspepsia, and

"THAT TIRED FEELING."

Therefore it is of great importance that in the spring the blood be thoroughly renovated and purified, and the whole system and given strength to withstand the debilitating effect of changing seasons and summer heat.

The popularity which Hood's Sarsaparilla has attained as a spring medicine is simply wonderful. It is recognized everywhere as the standard preparation for this season, and no other article in the market begins to reach the sale which this medicine has gained. Any druggist will confirm this statement. Hood's Sarsaparilla has reached this position of the people's

FAVORITE SPRING MEDICINE.

simply because it does all that is claimed for it. It contains those curative properties which are known to medical science as powerful in removing poisonous impurities from the blood, and by their tonic effect to fully restore the waste tissues and give strength in place of weakness and debility.

Hood's Sarsaparilla acts directly upon the red corpuscles in the blood, both enriching them in themselves and also increasing their number, which during the cold season is apt to diminish. Thus a perfect condition of the blood is brought about, and as it flows to the various organs of the body, it imparts to all

A BENEFICIAL EFFECT.

To sum up the whole matter, Hood's Sarsaparilla stands to-day unequalled as a spring medicine for purifying the blood, curing scrofula, salt rheum, etc., regulating the kidneys and liver, repairing the tissues, strengthening and invigorating the body, as well as checking the progress of acute and chronic disease, and restoring the afflicted parts to a natural, healthy, condition. If you have ever tried Hood's Sarsaparilla for your "spring medicine," do so this season.

Arch grows sticky—common powders have a vulgar glare. Pozzoni's is the only Complexion Powder fit for use.

The whitest, worst-looking hair, resumes its youthful beauty and softness, by using Hall's Vegetable Sicilian Hair Renewer. Try it.

Take Ayer's Sarsaparilla, in the spring of the year, to purify the blood, invigorate the system, excite the liver to action, and restore healthy tone and vigor to the whole physical mechanism. Remember that quality, not quantity, constitutes the value of medicine.

Coughs.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness, and Bronchial Affections. 25c. a box.

The Finest Train in the World!

Via Union and Central Pacific roads. Sixty-four hours from Council Bluffs or Omaha to San Francisco. A Pullman Vestibuled train; steam heat, electric light, bath rooms, barber shop, library and dining car—a palace hotel on wheels—is THE GOLDEN GATE SPECIAL, every Wednesday.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. 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. R. Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Solidity and Strength.

The forty-third annual statement of the Connecticut Mutual Life Insurance Company gives renewed evidence of the strength and reliability of its conservative management. It has nearly \$80,000,000 of gross assets, a legal surplus of \$5,565,079, and has added three-fourths of a million to its net assets, although it paid out during the year nearly a million dollars more than it received from premiums.

"The Canopiletta."—What is it?—Why the New 1889 Cornish Organ. Just completed and now to be obtained from the manufacturers who advertise it specially in another column of this paper. Write to Messrs. Cornish & Co., Washington, N. J., for full particulars. It is a beautiful Organ of special purity of tone and has several novel features.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

NOTES FOR HOUSEKEEPERS.

"Do not insist upon washing your child's face and hands before he goes out to play this cold weather. It is well to remember that wetting the skin just before exposure to the air will chap and roughen it, sometimes making it very sore.

A BREAD poultice made with strong vinegar is recommended as a cure for a corn. Apply on going to bed.

DRY buckwheat flour, applied repeatedly, is said to remove grease spots, and obstinate ones, from carpets and woollen or silk goods.

Be always careful to cover tea, coffee, and any spices, and see that the covers are close. Half the strength of these articles is often wasted by exposure to the air, and consequently the waste is greater in using them.

ALSO keep the cork in the molasses jug. Flies, ants, and various insects do not add to the flavor or appearance of molasses.

CHILDREN sometimes suffer much from earache in cold weather. Try this: Make a small flannel bag, fill with dried hops, wring the bag out of hot vinegar, and lay over the part affected, tying on with a strip of cloth or flannel. If kept hot, it will speedily effect a cure. For children who are subject to earache, it is well to have a flannel nightcap, and see that they always wear a close-fitting cap for outdoors in cold weather, not a wide hat with much trimming and feathers, leaving the ears uncovered. Earache is very distressing, and much of it can be avoided by a few simple precautions.

In hanging pictures, it is a good notion to let the cord pass through both rings, tying the ends together in the middle. This makes it a very simple matter to adjust a picture, without climbing a ladder to do it, saving much time and trouble. The picture can be hung from two hooks, if wished. This is frequently done, to bring the lines of the cord into harmony with those of the walls of the room.

Do not wrap steel knives and forks in woollen cloths. Wrap them in good strong paper and fasten up tightly. Steel is injured by lying in woollen.

THE oftener carpets are shaken, the longer they will wear. The dust that collects under them grinds out the threads, eating them through if left to lie there.

NEW iron should be very gradually heated at first. After it has become inured to the heat it is not so likely to crack.

CURL ostrich feathers by placing a hot iron so that you can hold the feather just above it while curling. Take a bone or silver knife and draw the fibers of the feather between the thumb and dull edge of the knife, taking not more than three fibers at a time, beginning at the point of the feather and curling one-half the other way. Clean white ostrich feathers in warm soapsuds and rinse in water a little blue. To renovate black lace, sponge it with gin, green tea, or alcohol, after brushing it carefully; pull it in shape after clapping it nearly dry with the hands, and lay on brown paper to dry. Do not put it near the fire, as that will give it a rusty look, and avoid ironing it, which flattens and glazes it. Another plan is to sponge the lace with an old black kid glove dipped in a solution of one teaspoonful of borax in a pint of warm water, and then dry as directed above. Gold and silver laces are cleaned with part of a stale loaf of bread, grated fine and mixed with one-quarter of a pound of powder blue. Lay this thickly on the lace and it will soon brighten; then brush off with a piece of flannel and polish gently with a bit of red velvet. Clean fancy work or dress embroideries with spirits of wine applied with a camel's hair brush.

RENOVATE crepe by brushing it free from dust, then sprinkle freely with alcohol and roll over a clean broomstick handle, keeping a layer of newspaper between each fold of crepe, and let it lie until perfectly dry. Color white laces cream or ecru by dipping them into weak coffee or saffron water. Try a piece in the liquid until the right shade is found, using more or less water as is found necessary. Wash white lace in a lather of castile soapsuds, rubbing it gently, and color as directed above; then lay in a towel and squeeze nearly dry, pull in shape and lay on white paper or clean muslin to dry, pulling on the edge carefully. When washing very fine lace, baste it first on a piece of flannel, carefully securing every little point on the edge. Pongee and foulard silks are renovated by washing them in a lather of tepid water and curd soap; handle gently, rinse well in clear tepid water, and nearly dry; then roll up tightly in clean sheets, and do not iron for at least twelve hours. Iron on the wrong side, and keep a cloth between the iron and silk. When benzine fails to remove grease or paint on any material, try turpentine followed by alcohol, and always experiment on a small piece of the goods.

FREE Sample Dr. X. STONE'S BRONCHIAL WAFERS. Low Rates to Preachers and Teachers. Agents Wanted. STONE MEDICINE CO., Quincy, Illinois.

Forty-Third Annual Statement
OF THE
Connecticut Mutual
LIFE INSURANCE CO.,

OF HARTFORD, CONN.

NET ASSETS, January 1, 1888,	\$55,128,568.55	Cost of Bank and Railroad Stocks,	409,341.00
RECEIVED IN 1888,		Cash in Banks,	2,563,772.64
For Premiums,	\$4,436,285.32	Balance due from Agents, secured,	13,208.25
For Interest and Rents, 2,987,190.64			\$55,852,899.97
	7,423,475.96	ADD	
	\$62,552,044.51	Interest due and accrued, \$1,002,204.80	

DISBURSED IN 1888.		Rents accrued,	11,552.29
For claims by death and matured endowments,	\$3,695,752.04	Market value of stocks and bonds over cost,	498,580.80
Surplus returned to policy-holders, 1,160,367.77		Net deferred premiums,	105,431.44
Lapsed and Surrendered Policies, 529,228.52			\$1,607,749.39

GROSS ASSETS, December 31, 1888,	\$57,460,649.20
LIABILITIES:	
Amount required to re-insure all outstanding Policies, net, assuming 4 per cent. interest,	\$50,987,553.00
Additional reserved by Company's Standard, 3 per cent. on Policies issued since April 1, 1882,	350,370.00
All other liabilities,	908,016.61
	52,245,939.61

TOTAL TO POLICY-HOLDERS,	\$5,395,348.33
Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate, and all other Expenses,	664,885.24
TAXES,	294,383.47
PROFIT AND LOSSES,	354,527.60
	6,699,144.64

BALANCE NET ASSETS, Dec. 31, 1888,	\$55,852,899.97
SCHEDULE OF ASSETS.	
Loans upon Real Estate, first lien,	\$31,630,448.80
Loans upon Stocks and Bonds,	391,183.00
Premium Notes on Policies in force,	1,953,501.18
Cost of Real Estate owned by the Co.,	9,045,869.86
Cost of United States and other Bonds,	9,840,575.34

Ratio of expenses of management to receipts in 1888,	8.99 per cent.
Policies in force Dec. 31, 1888,	63,660.
Insuring,	\$151,361,913.00

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-President.
WILLIAM G. ABBOT, Secretary.
D. H. WELLS, Actuary.

JOHN K. STEARNS, General Agent for Illinois,
16-17 Honorel Building, Cor. Dearborn & Adams Sts.,
CHICAGO, ILL.

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GRAPE VINES, FRUIT and ORNAMENTAL TREES

CHOICEST OLD. RAREST NEW.

Among the latter we introduce the **CRAWFORD STRAWBERRY**. **YOU WANT IT!** It combines more good qualities than any other. If you want **PURE TESTED SEED** or anything for **ORCHARD, GARDEN, LAWN or PARK**, send for our **VALUABLE FREE CATALOGUE** containing about 140 pages with hundreds of illustrations. **IT'S A BEAUTY! ORDER DIRECT.** Get the best at honest prices, and save all commissions. Thirty-fifth year; 24 greenhouses, 700 acres.

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SCOTT'S EMULSION
OF **COD LIVER OIL** WITH
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It is used and endorsed by Physicians because it is the best.

- It is Palatable as Milk.
- It is three times as efficacious as plain Cod Liver Oil.
- It is far superior to all other so-called Emulsions.
- It is a perfect Emulsion, does not separate or change.
- It is wonderful as a flesh producer.
- It is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Chronic Cough and Colds.

Sold by all Druggists.
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It is used and endorsed by Physicians because it is the best.

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Its superior excellence proven by millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans.

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THE OLDEST MEDICINE IN THE WORLD. It probably DR. ISAAC THOMPSON'S CELEBRATED EYE WATER. This article is a carefully prepared physician's prescription and has been in constant use for NEARLY A CENTURY, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will NEVER FAIL. We particularly invite the attention of physicians to its merits. John L. Thompson Sons & Co., Troy, N. Y.

RIDGE'S FOOD The MOST RELIABLE FOOD For Infants & Invalids. Sold everywhere. Not a medicine, but a steam-cooked food, suited to the weakest stomach. Pamphlet free. Woolrich & Co., (on every label), Palmer, Mass.

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CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

Manufacture Superior CHURCH, CHIME AND PEAL BELLS

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RADWAY'S READY RELIEF. "The most certain and safe PAIN REMEDY." Is a cure for every pain. Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises. Try it to-night for your Cold; with a sharp dose of Radway's Pills, you will sleep well and be better in the morning. See directions. Sold by Druggists. 50c

Anniversary.

On Monday, March 4, we shall offer twenty car-loads of new and desirable Furniture, recently purchased at 50 cents on the dollar, together with a large quantity of Furniture selected from our immense stock, all of which we have determined to close out during this month. Our entire second floor will be devoted to this sale.

This is the Anniversary of our famous March sale of 1888, which taught us that a low price is the most potent factor in a closing sale. We offer a greater surprise in bargains now than then.

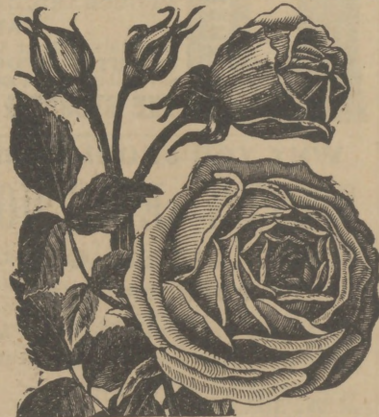
No person wanting Furniture now, or in the near future, can afford to ignore this sale. The sale will include a large line of Draperies and odd pairs of Curtains.

Every article marked in plain figures. Absolutely one price. No goods exchanged or sent on approval from this floor during the sale. A visit will confirm the truth of these statements.

The Tobey Furniture Co.

Wabash Ave. and Washington St.

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For 1889 is the handsomest and most complete Garden Guide ever published. It is really a book of 140 pages, size 9 x 11 inches, contains three colored plates, and illustrations of all that is new, useful and rare in **Vegetables, Flowers, Fruits and Plants**, with plain directions "How to grow them," by

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There is no question but that Maule's Garden Seeds are unsurpassed. Their present popularity in every county in the United States proves it, for I now have customers at more than 31,000 post-offices. When once sown, others are not wanted at any price. My new catalogue for 1889 is pronounced the most original, beautifully illustrated and readable Seed Catalogue ever published. It contains among other things, cash prizes for premium vegetables, etc., to the amount of \$3,500. You should not think of purchasing any seeds this Spring before sending for it. It is mailed free to all enclosing stamp for return postage. Address

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FREE 1000 WATCHES! To agents who will introduce our Watches and Jewelry we will give a Watch Free. Send your address and 2-cent stamp and be convinced. **W. M. WILLIAMS, 121 Halsted Street, Chicago, Ill.**

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