

# The Living Church.

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

VOL. XII. No. 2.

CHICAGO, SATURDAY, APRIL 13, 1889.

WHOLE No. 545.

## EASTER CARDS.

Those desiring to obtain a selection of beautiful, chaste cards, the best of the year, should order promptly our

### SPECIAL SAMPLE PACKETS.

- No. 1.— 6 of the best designs, - \$0.25
- No. 2 —12 of the best designs, - .50
- No. 3.—15 beautiful (larger) cards, 1 00
- No. 4.— 5 Booklets(colors)assorted, 1.00

No duplicates. All new designs from the Catalogues of Prang, Raphael Tuck, Hildersheimer, etc. Remit stamps for sums under \$1.00. No charge for postage, and safe delivery guaranteed.

### EASTER CARDS FOR SCHOOLS.

100 Cards for \$1.00	50 Cards for \$2 00
100 " " 1.50	50 " " 3.00
100 " " 2.25	50 " " 4.00
100 " " 3 00	50 " " 5.00

All Beautiful with true Easter Greeting, etc. Postage Free.

## THOMAS WHITTAKER,

2 and 3 B ble House, - New York.

### WORKS BY THE REV. A. C. A. HALL.

- Meditations on the Creed.** Price, 50 cents net. Third Thousand. "Ought to be read by every Christian."—Churchman.
- Meditations on the Lord's Prayer.** Price, 50 cents net. Third Edition.
- The Example of the Passion of our Blessed Lord.** Fourth Edition. Price, 35 cents net.
- Some Hints for Lent.** Price, 5 cents net. Tenth Thousand.
- The Salutary Life.** Being Notes and Hints for Meditation. Second Edition. Price, 25 cents net.
- Concerning Christ and His Church.** Price, 60 cents net.
- The Gospel Canticles and the Te Deum.** An Exposition of the Hymns of the Incarnation. Price, 50 cents net.
- Reasonable Faith.** A Personal God. The Christian Doctrine of the Trinity. The Godhead of Christ. The Incarnation. Second Edition. Price, 20 cents.

## JAMES POTT & CO.,

PUBLISHERS,

14 and 16 Astor Place, - New York.

COME TO THE LAND OF

## BIG RED APPLES,

Pears, Prunes, Plums, and Cherries. Climate so mild that grass grows green all the year. U. S. Census reports show Oregon healthiest state in Union. Paradise for nervous sufferers. Willamette Valley, containing four millions of fertile acres, excels the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

TEN ACRES IN FRUIT WORTH A SECTION IN WHEAT.

Salem, capital of Oregon and heart of this famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invite. Price list and beautifully illustrated pamphlet sent free.

## OREGON LAND COMPANY,

Salem, Oregon.

### The Seven Words of our Saviour on the Cross.

Words by Egbert Phelps, Esq., Music by the Rev. C. R. Hodge. With Three Hours' Service for Good Friday. Price (post-paid) 5 cts. each. 50 for \$2.00. 100 for \$3.50; special rates for larger quantities. Send orders to

THE RELIGIOUS NEWSPAPER CO  
417 Dearborn St., Chicago, Ill.

## THE YOUNG CHURCHMAN

### FOR EASTER.

The publishers of THE YOUNG CHURCHMAN make a specialty of issuing an extra edition of their paper at Easter of each year; and for the current year they feel that they have surpassed all former efforts, and for the coming Easter will show

### THE HANDSOMEST PAPER

ever presented at this great Feast, for the children of the Church,

### PRINTED IN TWO COLORS.

The entire first page is given up to an artistic Easter design, with a chaste floral border. The reading contents will be appropriate. It will be more desirable than

### AN EASTER CARD

for children of Sunday Schools. A large edition will be printed, so as to furnish extra copies to all who desire it.

Price, at the rate of \$1.00 per hundred copies, in any quantity desired, if not less than 10 copies to one address,

Address orders as early as possible, to

## THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

### NEW BOOKS FOR EASTER.

- Illuminated Covers tied with Ribbons.
- Mary at the Sepulchre. By the Rev. Dwight Williams. Price, 25 cents each.
- Morning Melodies for Eastertide. By Faddie R. Brown. Price, 25 cents each.
- A Floral Easter. By Mary A. Mason. Price, 25 cents each.
- He Careth for Thee. Price, 25 cents each.
- Eastertide. By Charlotte Dodge Brombacher. Price, 25 cents each.
- Triumphs of Easter. By John Mason Neale and the Rev. J. C. Davidson. Price, 25 cents each.

Large, delicate white crosses with small books tied on.  
An Easter Hymn. By Frances R. Havergal. Price, 25 cents each.  
An Easter Carol. By Christina Rossetti. Price, 25 cents each.  
Large Easter Booklets size 7x9 inches. Illuminated covers tied with ribbons.  
Easter Bells and Other Poems. Price, 50 cents each in box.  
Easter Echoes. By Frances R. Havergal. Price, 50 cents each in box.  
Full catalogue of all publications, including Birth-day, Devotional, and Gift books, sent free.

### IBBOTSON BROS.,

Richfield Springs, N. Y.

H. HAGHERTY, Pres't. J. A. PAULHAMUS Sec'y

### KEYSTONE MORTGAGE CO.,

ABERDEEN, DAKOTA.

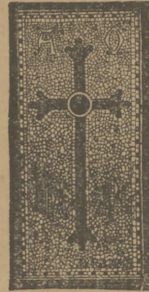
Eastern Office—Keystone Bank Building, 1328 Chestnut St., Philadelphia. Rev. Orr Lawson, V-Pr. & Mgr.

CAPITAL, - \$250,000.

7 PER CENT. SEMI-ANNUAL FARM MORTGAGES GUARANTEED.

These mortgages are secured by the finest farms in the James River Valley, Dakota. We also allow six per cent. per annum on all money left with us for six months or longer, and issue certificates of deposit for same. Aberdeen, our Western headquarters, is now the leading city in Dakota. Railroads radiate in seven directions, and four more will be built inside of eighteen months. We offer choice investments in Aberdeen city property and Dakota farm lands. Address us for full information.

**BABY CARRIAGES C. O. D.**  
One or more at Wholesale Prices. Express charges prepaid from L. G. SPENCER'S Factory, 221 W. Madison St., CHICAGO. Send 5c. stamp for illustrated catalogue.



## EAGLE LECTERNS

Besides the number of commissions filed or under way, we have in stock twelve Eagle Lecterns, of different designs, from which selections can be made for an EASTER MEMORIAL.

These comprise both small and heroic forms, conventional and naturalistic birds.

Prices moderate for quality and character of workmanship.

Selections can be made at once, memorial or presentation

inscription engraved, and lectern delivered before Easter Sunday,

## DESK LECTERNS.

A number of different patterns in stock, single, trinity, or cross form of standard. Prices from \$75.00 upwards.

Photographs and prices sent on request.

## J. & R. LAMB,

59 Carmine Street,

New York.

## COX SONS, BUCKLEY & CO.,

343 Fifth Avenue, New York, and Southampton St., Strand, London.

EASTER GIFTS. { Altar Crosses, Candlesticks, Desks, Vases, { Lecterns, Pulpits, Memorial Tablets, etc.

STAINED GLASS AND DECORATIONS, WOOD, STONE, AND MARBLE WORKS.

Embroideries, Altar Cloths, Bookmarkers, Stoles, Hangings, etc. Vestments, Cassocks, Surplices, Stoles. Set of 4 Italian cloth Stoles at \$8.50. Clerical Clothing Ready-made and to order at low cost.

DESIGNS AND CATALOGUES ON APPLICATION.

### THE GORHAM MFG CO

SILVERSMITHS

BROADWAY & 19TH STREET  
NEW YORK

### ECCLESIASTICAL DEPARTMENT

BRASS PULPITS

BRASS EAGLE LECTERNS

BRASS FONT COVERS

Brass Processional Crosses

BRASS LITANY DESKS ETC

MEMORIAL TABLETS IN BRASS AND BRONZE

Silver and Plated Communion Sets

SOLE AGENTS FOR

### HEATON BUTLER & BAYNE

By appointment to H. R. H. Prince of Wales

ARTISTS IN STAINED GLASS

MOSAICS AND DECORATIONS

London England

Photograph Designs and Estimates on Application

### AMERICAN BISHOPS AND CLERGY

VISITING ENGLAND SHOULD PLACE THEIR ORDERS FOR ROBES & CLOTHING WITH

## Messrs. Thomas Pratt & Sons

Managers of the Clergy Clothing and Church Furnishing Stores.

22, 23, & 24 Tavistock Street, Covent Garden, and 14 Southampton St., Strand, London, England.

N. B.—No Agents. | PRICE-LISTS FREE ON APPLICATION.

Investigate opportunities for Investments AT

### NAPLES, ON THE GULF.

350 Mile South of Jacksonville. The most southern and most attractive location on the mainland of FLORIDA. For maps, descriptive pamphlets and information, address,

E. G. ROBINSON, Zellwood, Fla.

### FRESCO PAINTING,

FINE DECORATING,

### ART PAPER HANGING

Designs furnished for Churches, Residences etc. Painting etc., in all branches.

*John C. W. Rhode*

339 N. Clark Street, Chicago.

### Stained Glass.

FOR CHURCHES  
Manufactured by George A Misch, 217 East Washington Street, Chicago, Illinois.

### PHIPPS, SLOCUM & CO.,

Manufacturers of

### DOMESTIC AND ECCLESIASTICAL STAINED GLASS.

FIGURE & CHURCH WINDOWS A SPECIALTY  
"Ticknor House," 9 Park St., Boston, Mass.

### THE WELLS GLASS CO.

(Formerly the W. H. Wells & Bros. Co.)

### STAINED GLASS WORKS

Office and Manufactory,  
202 to 208 Randolph Street, Chicago.

### R. GEISSLER,

CHURCH FURNISHER AND IMPORTER

318, 320 & 322 EAST 43rd St.,  
NEW YORK.

Gold and Silver Work.

Wood Work. Stained Glass. Fabrics. Fringes. Iron Work. Ecclesiastical Embroideries and Domestic. Banners, Flags Monuments.

Send for circular.

### PERFECTION BRONZE PAINTS. Rich Gold, Orange.

Fire, Pale Gold, Silver, Copper, Flesh, Green, Lemon, and Carmine. For Lustre Painting and gilding household ornaments. By mail 10c. Agents wanted. CUSHING & Co., Foxcroft, Maine.

PEW Numbers and Number Plates for Churches. Send for special prices. A. A. WHITE & CO., Providence, R. I.

TEACHERS WANTED. American Teachers' Bureau, St. Louis, 18th year.



Oregon, The Land of Big Red Apples.

The wonderful riches of the soil and products in grains and fruits of the great Willamette Valley in Oregon are almost beyond the comprehension of the dweller in the Mississippi and Missouri valleys.

The Willamette Valley is the garden of Oregon. It is a very large garden however, fifty miles wide and 150 miles long. It contains over four millions of acres so fertile that a ten acre fruit farm well filled yields a larger annual income than 160 acres devoted to grain and stock in Iowa or Illinois or Missouri.

In the centre of this great valley is Salem, the capital of the State. It is a beautiful city of 10,000 population. All the State institutions are located here.

The commercial interests are important. The banks have large capital. Immense water power turns the wheels of flour mills and other manufacturing industries.

The Oregon Land Company will take pleasure in answering all inquiries as to Oregon. See their advertisement elsewhere in this paper.

A patent has just been granted on an ingenious contrivance, made by Mr. Benjamin D. Milliken, of Somerville, Mass., for the purpose of mixing liquid and powdered substances, where the latter cannot be held in solution.

The Paris Exposition.

Will attract many travelers to Europe during the summer. The most pleasant way to visit Europe is to go with one of the special parties announced by E. M. Jenkins, 257 Broadway, New York.

Twenty New Towns in Iowa and Dakota.

On the line of the Cherokee & Dakota division of the Illinois Central R. R., between Onawa, Iowa, and Sioux Falls, Dakota, are Twenty New Stations, all being fully located in the Great Corn Belt of the Northwest.

SPECIAL OFFER.

One of the largest and best Weekly Papers published, THE WEEKLY BEE, Toledo, O., gives its readers 8 large pages of 8 columns each or, a column of reading matter a mile and a quarter long.



Living Church & Bee

both for one year for the small sum of \$1.50 This gives you two papers for the price of one, and ought to bring the LIVING CHURCH a host of new subscribers and renewals.

Address The LIVING CHURCH, 162 Washington Street, Chicago, Ill.

EUROPE

A series of Special American Parties are now being organized for travel to Europe, leaving New York May 1, May 29, June 12, June 26 and July 24.

Independent Tickets are issued by any line of Atlantic Steamers, and for any route of travel in Europe. Send for descriptive circulars.

E. M. JENKINS, 257 Broadway, N. Y.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Opened Sept. 24. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around.

ST. MARY'S SCHOOL,

Raleigh, North Carolina.

Founded 1842 The New Art Building completed 1884. For Catalogues address Rev. B. SMEDES A.M., Rector and Principal.

The climate of Raleigh is one of the best in the world.—BP. LYMAN.

HOLDERNESS SCHOOL For Boys

Plymouth, N. H.

Regular courses of study in preparation for Colleges or Scientific Schools; and elective courses in Latin, Modern Languages, Mathematics, Sciences, Drawing and Commercial and English studies.

ST. MARY'S SCHOOL,

Knoxville, Ill.

Twenty-First Year.

A first-class establishment, healthfully located conducted by the officers who founded it. New buildings, new furniture, new methods, everything up to the times.

DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System.

WILFRED H. MUNRO, A. B., President.

A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of Mme. H. Clero and Miss M. L. Peck, both late of St. Agnes' School, Albany, N. Y.

CELWYN HALL, READING, PA. A CHURCH School for boys. Military system. Every modern appliance for study and recreation.

ST. MARY'S SCHOOL, 8 East 46th St., New York. A Boarding and Day School for Girls. Under the care of the Sisters of St. Mary.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S. T. D.

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist.

KENYON MILITARY ACADEMY

GAMBIER, O.

Prepares thoroughly for College or Business.

HARCOURT PLACE SEMINARY

GAMBIER, O.

Prepares thoroughly for the leading Colleges for Women, or gives a complete course.

WANTED:

A Christian Gentleman or Lady in every Township to act as agent for the most popular Subscription Book published, "THE HOME BEYOND," or "Views of Heaven," by BISHOP FALLONS.

GRAPE VINES

My specialty for 32 years Over 100 best new and old kinds: Empire State, Diamond, Jewel, Eaton, Moyer, Niagara, Witt, Woodruff Red, Moore's Early, Nectar, Brighton, Pockington, Delaware, Catawba, Elvira, Ives, etc.

GEO. W. CAMPBELL, Delaware, O.

Fairbanks' Scales, WIND MILLS, HAY PRESSES.

Superior Goods! Favorable Prices! FAIRBANKS, MORSE & CO., CHICAGO.

SEASONABLE MUSIC.

ANNIVERSARY SONGS Containing NEW words and music by the best writers in the field of Sunday-school Song. Price, 5 cents by mail, postpaid; \$4 per hundred by express, not prepaid.

CHILDREN'S DAY SERVICES Annual, No. 1; Praise the Lord. Price of each Service same as for "Anniversary Songs."

FOR FLOWER SUNDAY Or Children's Day. Flower Praise and Under the Palms. Two splendid cantatas by George F. Root. Price of Flower Praise, 20 cts. by mail; and of Under the Palms, 30 cts. by mail.

SEMINARIES That desire a new Cantata for use at close of school are recommended to examine Frank L. Bristow's latest work (just published) entitled, "The Seven Sisters," a Cantata for ladies' voices which will furnish abundant material for a delightful musical entertainment. Price, 35 cts. by mail, postpaid.

"NUGGETS" will be sent free to any address on application. PUBLISHED BY THE JOHN CHURCH CO. Cincinnati, O. And 19 East 16th St., New York City.

The Century Book and Paper Co.

Is an incorporated stock company with \$250,000 capital stock, managed by experienced publishers, the principles adopted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members.

Advertisement for a Duober watch, featuring an image of the watch and text describing its features and price.

FOR SALE AT A BARGAIN. Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address: J. HOWARD START, 45 Randolph St., Chicago.

TWELVE TWO-CENT STAMPS will bring the sender by mail a Dictionary of the English Language containing 32,000 words and phrases and 670 wood engravings, strongly bound in cloth.

DANIEL AMBROSE, Pub., 45 Randolph St., Chicago.

WANTED every township to sell our popular books and bibles. Big inducements to active agents. Energetic men can make from \$50 to \$150 per month. Experience not necessary. It will pay you to write for circulars and terms. We also publish the best selling book ever issued for lady agents. Address L. P. MILLER & CO., 159 La Salle Street, Chicago, Illinois.

"ERADICATOR" The wonderful preparation for removing "superfluous hair" from the face, neck, and moles instantly. Positively no pain, scars, or blemish. Send 50c for sample package and circulars. INTERNATIONAL TOILET CO., 382 Wabash Ave. Chicago.

Ask For Ayer's

Sarsaparilla, and be sure you get it, when you want the best blood-purifier.



With its forty years of unexampled success in the cure of Blood Diseases, you can make no mistake in preferring Ayer's

Sarsaparilla

to any other. The fore-runner of modern blood medicines, Ayer's Sarsaparilla is still the most popular, being in greater demand than all others combined.

"Ayer's Sarsaparilla is selling faster than ever before. I never hesitate to recommend it."—George W. Whitman, Druggist, Albany, Ind.

"I am safe in saying that my sales of Ayer's Sarsaparilla far excel those of any other, and it gives thorough satisfaction."—L. H. Bush, Des Moines, Iowa.

"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscientiously."—C. Bickhaus, Pharmacist, Roseland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"I have sold your medicines for the last seventeen years, and always keep them in stock, as they are staples. There is nothing so good for the youthful blood as Ayer's Sarsaparilla."—R. L. Parker, Fox Lake, Wis.

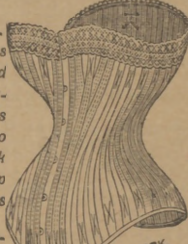
"Ayer's Sarsaparilla gives the best satisfaction of any medicine I have in stock. I recommend it or, as the Doctors say, 'I prescribe it over the counter.' It never fails to meet the cases for which I recommend it, even where the doctors' prescriptions have been of no avail."—C. F. Calhoun, Monmouth, Kansas.

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle

KABO

No more bones to break and hurt the wearer. Kabo is warranted to neither break nor roll up with 1 year's wear.



With new soft Eyelet which never breaks, the lacer will never pull out nor stain the clothing.

CORSET

BALL'S CORSETS Are Boned with KABO. FOR SALE EVERYWHERE. CHICAGO CORSET CO. CHICAGO and NEW YORK.

Advertisement for Northern Grown Plants and Seeds, featuring an illustration of a plant and text describing the products.

ROCK BOTTOM Prices on Dry Goods, Groceries. Every thing you eat, wear or use. Send for FREE Illustrated Catalogue to H. R. EAGLE & CO., 68 Wabash Av., Chicago, Ill.

USE "DURKEE'S SALAD DRESSING"



# The Living Church.

SATURDAY, APRIL 13, 1889.

Every subscriber to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by sending \$1.25 and the name of a new subscriber.

Old subscribers can collect \$1.00 for the paper from some one who does not now take it, add 25 cents, and order the book sent to themselves.

The edition now offered is bound in strong paper covers, and can be obtained only by sending new subscriptions. The above liberal offer is made as an inducement to secure subscribers for *The Living Church*.

## NEWS AND NOTES.

It is expected that the long looked-for judgment in the St. Paul's *redos* case will not be delivered until the end of April. The judges are at present on circuit.

LORD HALIFAX the President of the English Church Union, has suffered a heavy bereavement by the death of his second son, the Hon. Francis H. L. Wood, a promising youth. The death occurred at Eton where the lad was a pupil.

The local committee of arrangements for the General Convention in New York next Fall, have accepted the offer of St. George's church for the sessions. The House of Deputies will meet in the church and the Bishops in one of the parish buildings.

The Church Missionary Society reports an unprecedented number of offers of service from clergymen and laymen, not a week passing without at least one such offer being made. Among the most striking of these is a young medical man of the highest promise, a professor, who will be sent to China to train men as medical missionaries.

THE Rt. Rev. Alex. Burgess, S.T.D., Bishop of Quincy, has accepted the invitation to preach at the consecration of the Rev. C. C. Grafton, as Bishop of Fond du Lac, on St. Mark's Day. Bishop Burgess and Mr. Grafton are old-time friends; they were for many years rectors of parishes in Massachusetts.

THE nomination to the Bishopric of Tasmania, (vacant by the return to England of Dr. Sandford, assistant bishop of Durham), was deputed by the Colonial Church to the Archbishop and three other prelates, who have named the Rev. Henry Hutchinson Montgomery, vicar of St. Mark's, Kennington, to the see. The annual income is about £1,400. Mr. Montgomery has decided to accept the nomination.

SPEAKING at Carlisle, the Bishop of that diocese said that advancing age had compelled him to seek for some assistance in his work, and he was taking steps to obtain the appointment of a suffragan. Dr. Harvey Goodwin, who was Dean of Ely before his advancement to a bishopric, is seventy-one years of age, and has held the see of Carlisle for exactly twenty years.

SINCE our announcement of the consecration of the Bishop of Fond du Lac, the Bishop of Chicago has received from the Presiding Bishop the commission to consecrate. The following is the order: Consecrators, the Bishops of Chicago, Springfield, and Indiana;

presenters, the Assistant-Bishop of Minnesota and the Bishop of Milwaukee; preacher, the Bishop of Quincy. The service will be at the cathedral in Fond du Lac, on St. Mark's Day.

THE course of sermons which Dr. Dix has been preaching in Trinity church, was interrupted on Sunday by the Doctor's illness. Some disquieting rumors were quickly allayed by the publication of the fact that he had been attacked by a slight vertigo as he was preparing to leave his residence for the church. It was not considered necessary to call in a physician, and it is thought that rest and quiet for a few days will fully restore him.

THE fine old church of Warton, near Carnforth, is about to be restored from plans by Mr. J. Arthur Hope, architect. The living is a vicarage in the gift of the Dean and Canons of Worcester, and the remains of an old conventual building are still standing in the adjoining garden near the east end. The family of General Washington emigrated to America from this parish in the last century, and a house is pointed out in the village as their original residence, while a stone inserted in the west face of the tower bears the Washington arms.

THE death is announced of the Rev. Alfred Edersheim, which occurred somewhat suddenly at Mentone, March 16th. He was an author of considerable account in the field of Jewish history. His best known work is "The Life and Times of Jesus the Messiah," which has gone through several editions. Dr. Edersheim was a D. D. of Edinburgh, Ph. D., of the University of Kiel, and M. A., Oxon, by decree of convocation. He was ordained deacon and priest in 1875, and was select preacher at Oxford in 1884. He held the vicarage of Loders, Dorset, until 1883, but of late years has resided at Oxford.

DURHAM can boast of six canons residentiary, each canon enjoying (according to *Whitaker's Almanac*) £1,000 a year. A seventh canon is to be added. He is not to be residentiary but rambling, and his travels are to be limited to the dioceses of Durham, Ripon, and Newcastle. The object of the founders of this new canonry is that the holder may lecture wherever he goes on the Evidences of Christianity. His income is fixed at the small amount of £300. The appointment of canon lecturers as well as canon missionaries is one of the many evidences of the common-sense of the Church in the present day.

THE Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions, has put forth an appeal for the general offerings of the Church on Good Friday. The appeal is accompanied by a circular letter from sixty bishops. In Connecticut, Maryland, Missouri, Virginia, Rhode Island, Kentucky, Vermont, Chicago, and several other dioceses, special pastorals have also been issued by the bishops. The past year has been an interesting and encouraging one in all details of the missionary work, and progress forward and enlargement has taken place at almost every point occupied. The work has extended to 254 cities and towns throughout the United States.

ON the Feast of the Annunciation a large congregation assembled in Westminster Abbey to witness the consecration of the Rev. A. G. Edwards to the bishopric of St. Asaph, and the Rev. J. Thomas Hayes as Bishop of Trinidad. The Archbishop of Canterbury, the Bishops of London, St. David's, St. Alban's, Llandaff, Jamaica, Antigua, Leicester, and Bishop Mitchinson, arrived at the Jerusalem Chamber shortly before 10:30. The Dean of Westminster, having made the usual protest protecting the independence of himself and his chapter, a procession was formed in the nave of the Abbey. Dr. Edmondson preached an appropriate and eloquent sermon. The offertory was devoted to the Society for the Propagation of the Gospel. There were a large number of communicants.

THE genial Bishop of Derry has given his impressions of the Church Congress. "In the Congress (said the Bishop) I do not lay stress upon one ribald sentence and one most sad paper. Every assembly of any magnitude has single members who are extravagant or ill-tempered. One man out of every 200 or so is a 'bore,' that terrible word which cannot be defined, because the essence of boredom lies in diffused tediousness—a thing which cannot be compressed into a few words. I should take more serious exception to the general spirit of negation which seemed to prevail in regard to the criticism of the Old Testament, and the calm assumption that certain hobbies of criticism are definite results of science. But, after all this has been said, what a conception does the reader of the proceedings of that Congress gather of the breadth and depth of Christian life in the English Church."

THE Church's provision and care for the foreign population of this country is evidenced in the work done amongst the Swedes. About two years ago a mission was begun in Providence, R. I. for them, services being held in Grace chapel by Mr. Gottfried Hammaraskold, ordained by the Bishop of Rhode Island in June, 1888, and under whose ministrations the mission thrived wonderfully. Last Fall the Rev. P. A. Almquist took charge of a mission in Boston, nearly 10,000 Swedes being found there. Sunday morning and evening services, together with one week-night, are regularly held, and the result of his indefatigable labors has been that he has gathered about him a large congregation in which the men largely predominate, which speaks well for its future stability and permanence. St. Ansgarius in Chicago is a vigorous parish. The Rev. A. C. Stilson, of Ottumwa, Iowa, has a Swedish mission in his parish, to which he gives his personal supervision. A congregation in Newport, Rhode Island, together with its clergyman, has lately applied for admission to the Church, and it is now a part of Trinity parish in that city. A movement is on foot to begin the work in New York, and negotiations have already been opened with Church authorities in Sweden with the view of bringing theological students to this country to minister to the congregations that will be formed. We have now four Swedish-speaking clergymen, the Rev. Messrs. Lindskog, Hedman, Hammaraskold, and Almquist.

A CORRESPONDENCE has been published between the Bishop and the Standing Committee of the diocese of California. Bishop Kip asked for relief from the care of the large diocese, by the election of an assistant-bishop, and requested the committee to take the proper canonical steps for such an election. The ground of the request is in this passage of his letter: "I feel, therefore, my work is done, and with the cares of this large diocese pressing upon me, and time teaching its lesson, I am justified in asking you for relief." The committee, in a lengthy document in which it goes over the canonical grounds for the election of an assistant, declined to take any step for such an election, as it found that "no authority is given to the Standing Committee to perform the act asked for." The letter then goes on to say: "The question of division is fully before the diocese to be passed on by the Diocesan Convention in May. Much will depend on how that question is decided. If in favor of division, the pressing need of an assistant-bishop will be much lessened, and the financial element of the problem will present formidable, if not insurmountable, difficulties. We take the liberty of adding what seems to us one of the gravest practical difficulties in the way of the efficiency or moderate usefulness of the assistant episcopate as now provided, in its inability to do anything whatever without specific assignment of authority. This is proving so serious a drawback that in many cases men elected to the assistant episcopate either decline outright, or refuse to accept until given a stipulation that they shall have jurisdiction on taking office. In other words, men fit for the episcopate decline to undertake the highest responsibilities and duties of the Chief Pastorate in the Church of God who are not clothed with official power to meet and perform them. It is an open secret that active measures are being taken to secure from the next General Convention such action as will remedy this anomalous condition of things, and either abolish this assistant episcopate, or clothe it with well defined powers."

## CHICAGO.

Plans have been prepared for a large addition to St. Luke's Hospital. It will be known as the Samuel Johnston Memorial, and will cost about \$40,000. It will be five stories high, with a frontage on Indiana Ave. of 100 feet and a depth of 50 feet. The first floor will be divided into dispensary, waiting-rooms, and office of the institution. On the second floor will be the men's surgical wards, with 15 beds and especial wards for patients, and a sitting and dining-room. Above this will be the women's surgical ward and children's medical ward. A special feature of this hospital will be the children's department, and on the fourth floor a dining-room and play-room will be allotted to their exclusive use. On the fifth floor the gynecological operating room will be located. The building will be constructed of brick, with mansard and gravel roof. The construction of the interior will be semi-fireproof. It will be warmed by steam and contain all the requirements of a first-class institution of its kind. Work will be commenced at once.



## THE EPISCOPAL APPOINTMENTS.

## APRIL.

14. Church of the Epiphany, Chicago, A. M.; Grace church, Chicago, P. M.
20. Cathedral, 4 P. M., Holy Baptism.
21. Cathedral, A. M., Easter.
23. Girls' Friendly Society, Cathedral, A. M.
25. Consecration of Bishop-elect Grafton at Fond du Lac.
28. St. Ansgarius' church, A. M.; church of the Transfiguration, Chicago, P. M.

## MAY.

5. Christ church, Waukegan, A. M.; St. Mark's church, Evanston, P. M.
12. St. James' church, Chicago, A. M.; Christ church, Ottawa, P. M.
13. St. Andrew's church, Farm Ridge.
19. St. Alban's church, Chicago, A. M.; St. Philip's church, Bridgeport, 3:30 P. M.; Holy Innocents' church, Stock Yards, 7:30 P. M.
22. Diocesan Choir Festival, St. James'.
26. Cathedral, A. M. and P. M. (Supplementary).
28. Fifty-second Annual Convention of the diocese, Cathedral.
30. St. Paul's, Riverside, Consecration.

The clergy and congregations will kindly bear in mind the usual offering for the fund in aid of candidates for Holy Orders. The increased number of candidates makes the need of help very great.

The Bishop confirmed during March as follows: Riverside, 11; La Grange, 17; Our Saviour, Chicago, 13; Trinity, Chicago, 28; Calvary, Chicago, 19; St. Clement's, Chicago, 32; Woodlawn Park, 10; Hyde Park, 20; St. Mark's, Chicago, 39.

The Bishop has issued the following pastoral letter:

## TO THE REV. CLERGY AND FAITHFUL LAITY OF THE DIOCESE OF CHICAGO:

One hundred years ago the thirtieth day of April coming, George Washington was inaugurated the first President of the United States of America. That such an anniversary should be appropriately celebrated is the spontaneous dictate of every patriotic heart. That an appropriate celebration should be distinctly Christian is but to conform to the Christian tone of the Inaugural Address made by him to the Houses of Congress assembled in New York. That we, whose duty and privilege it is to worship Almighty God according to the ritual of the Book of Common Prayer, have a unique opportunity of signalizing so auspicious an anniversary is evident when we consider that the services which we shall engage in will be precisely those, *totidem verbis*, which were engaged in when after the inauguration ceremonies, the President, with the members of the two Houses of Congress, proceeded to St. Paul's church, where divine services were solemnized by the Rt. Rev. Samuel Provoost, D.D., Bishop of New York. I therefore recommend that the several churches of the diocese of Chicago may be opened for the worship of Almighty God and for Thanksgiving in the *Te Deum* and other Acts of Praise, on the thirtieth day of April, 1889, and his not only as a grateful memorial of God's goodness to us as a nation during the past one hundred years, but as a tribute to the exalted principles which were enunciated by President Washington in his first Inaugural Address, as indicated in the following words:

"It would be peculiarly improper to omit, in this first official act, my fervent supplication to that Almighty Being, Who rules over the universe, Who presides in the councils of nations, and whose providential aid can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the invisible Hand, which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency. And, in the important revolution just accomplished in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seems to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that there are none under the influence of which the proceedings of a new and free government can more auspiciously commence."

WILLIAM E. MCLAREN,  
Bishop of Chicago.

Given this, the eighteenth, day of March, 1889.

## NEW YORK.

CITY.—The multiplied services and exacting duties of Lent are telling on some of the clergy. It was overwork which led to the breaking down of the rector of St. George's on Ash Wednesday, in consequence of which he is taking a prolonged vacation in Southern California. More recently, the Rev. Mr. Mottet, rector of the church of the Holy Communion, has been suffering from ill-health, and in consequence has gone abroad. The Rev. E. Walpole

Warren, rector of Holy Trinity, 42d St., has found it necessary to take a temporary vacation on account of throat troubles, while the Rev. Dr. Donald is suffering in the same way. Most of the clergy are subject to a strain of much severity.

A Hebrew Christian Brotherhood meets regularly at Emmanuel chapel, the centre of the work in New York of the Church Society for Promoting Christianity amongst the Jews. It numbers 80 Christian Jews, and is affiliated with a similar body in the Church of England. It aids the work of the society in many ways.

The opening services of Holy Trinity church, at Lenox Ave. and 122d St., will be on Palm Sunday, April 14th, the rector, the Rev. Dr. Stanger, preaching the sermon, to be followed with celebration of the Holy Communion. The 4 P. M. service will be attended by the Sunday school, together with officers and teachers. At the 7:30 P. M. service the sermon will be preached by the Rev. Dr. Van De Water, rector of St. Andrew's. In Holy Week, services will be held in the church every evening at 8, except Saturday. On Monday evening, the Bishop will make his annual visitation, confirming a class of about 80, and setting apart laymen for special work. On Tuesday evening the preacher will be Archdeacon Mackay-Smith; Wednesday evening, the Rev. Dr. Huntington, of Grace church; while on Maundy Thursday evening, the Rev. John W. Kramer, M. D., officiates. On Good Friday will be service at 10 A. M., with sermon by the rector; a service of the Passion, 1-3 P. M.; while in the evening the sermon will be preached by the Rev. Dr. W. S. Langford. On Easter Day, there will be two Celebrations, and in the afternoon at 3:30 will be the festival of Holy Trinity Sunday schools. On Easter Monday there will be a service in the church, the Rev. Dr. W. N. McVickar, the first rector of the church, and now rector of Holy Trinity, Philadelphia, preaching the sermon. On Easter Tuesday, service at the same hour, the Rev. Dr. R. H. McKim, second rector of the church, and now rector of the church of the Epiphany, Washington, D. C., acting as preacher. On Wednesday evening the guild will give a reception to friends and neighbors in the parlors of the parish house. In the week preceding the opening, the carpets were laid, and the church received its finishing touches. All the wood-work, including pews, chancel furniture, etc., is in quartered oak. In the latter case, no finer specimens of carving can be seen in this city, nearly all the pieces being memorials. The oak Communion Table, for instance, supported by triple carved legs at the corners, is a memorial of Mrs. Dr. McKim, wife of the former rector. It is placed in the centre of the chancel and is surrounded on all sides by a heavy chancel rail of the same material. In the place usually occupied by the altar stands a large bishop's chair, the columns or frame-work rising from the back to a height of about 12 feet and supporting an elaborately-carved canopy. This chair is a memorial, costing, it is understood, \$700. In the back is cut the words:

"To the glory of God and in loving memory of our parents—Rogers—Gaillard. Easter, 1889."

On either side is a clergy chair, the one on the north side having the inscription:

To the glory of God, and in memory of Wilson and Lavinia Simpson.  
and on the south:

To the glory of God, and in memory of Sarah Lawrence. Easter, 1889.

The credence table is of marble, set in the marble panel-work, and a memorial of Mrs. Horace Wills. On each side of the chancel, south and north, is a row of seats or pews for the choir of mixed voices, the one terminating in the rector's prayer desk with beautiful carving and the words, "*Te Deum Laudamus*," and the other in the assistant's desk with carving to match. The pulpit taken from the old church has been ornamented and improved, and will be movable. The eagle lectern, also a memorial, it is understood, was executed by the Gorham Company. The chancel is pentagonal in form, and is spanned in front by a lofty arch. On the north side is the vestry room, and opposite, the organ, costing \$7,500. The wainscoting to a height of some 8 feet is African marble, corresponding in color to the oak furniture, while the beautiful inlaid open-work above, reaching to a height of 30 or 40 feet, corresponds with the rest. High above the back of the bishop's chair is a large Greek cross enclosed in a circle. The whole is a piece of coloring rare to see, and is equally beautiful in design. The body of the church, which will seat, including galleries, 1,200 people, has for the ceiling a noble Gothic arch, more or less broken, which springs from the four sides and sweeps high above in a simple and impressive way, all terminating in the centre. Thus there are no pillars to obstruct the eye, while the preacher will be in sight of nearly the entire congregation and within easy hearing. In fact, there is no other church in town in which the preacher will have his congregation so conveniently about him. All the windows are set with cathedral glass, stencilled, and everything is made to correspond in design and color.

The parish house to the west, and included in this unique establishment, is in everything worthy of the church. In the basement together with closets, is a large room some 40 feet in length, which will serve for a gymnasium and drill-room for the Knights of Temperance. The room on the north-west corner will be a kitchen, and is supplied with range, closets, dumb-waiter, etc. Immediately above this, the ladies will have a room for receptions and entertainments. The large room to the rear, separated by folding doors, will answer for the assistant's Bible class, a junior Bible class, and library. The room above, 100x30, will serve for the Sunday school, and may be divided into four sections by means of folding doors, each department having a separate entrance from without. This long room above has on the west side two sets of arched windows, each with triple lights, while each of the two large windows in the gables at the ends, north and south, are set with memorials taken from the old church. The rector and family have taken possession of the rectory included in the establishment on the east side. Oak floors, oak stairways, oak wainscoting reaching half way to the ceiling, mean that everything is as substantial as it is convenient and home-like. Immediately above the spacious east entrance, through ornamental iron doors of open-work leading to the church and rectory, on the right and left, is the rector's study, a gem in itself. To the west is another entrance to the church, and still another on Lenox Avenue, so that the church can be entered and emptied with equal ease in front or rear. The architecture, sufficiently varied and relieved with gables, has been greatly added to by a massive, square

tower, with two long, slender piercings on each of its sides, making it to be graceful as well as massive. The cost of this comprehensive and unique establishment has been \$327,000. Whether the church will be able to clear off the large indebtedness incurred, may appear from the fact that it had paid the \$90,000 incurred 20 years ago, and that last year after selling the old church it had \$100,000 in hand. It is certain that the neighborhood is twenty, not to say fifty, times as populous and rich as it was 20 years ago, and that Holy Trinity has been a highly fortunate church in its growth and prosperity.

The committee on the reception of the President at St. Paul's chapel at the approaching Centennial, have reported that a committee of the vestry will meet him at the Vesey St. gate, and escort him to the west approach to the chapel, when the rector and vestry—that is, presumably, the rector and vestry of Trinity church—will receive him, and he will be escorted to the Washington pew. After the service, he will return in the same manner.

A sacred cantata, entitled, "The Crucifixion," was repeated in the church of the Redeemer, on Sunday evening, March 31st.

At the meeting of the Missionary Society of the General Theological Seminary, on April 2, officers for the ensuing year were elected as follows: *Executive*, J. E. Sulger, of New York; *Vice-Executive*, W. W. Love, of Missouri; *Corresponding Secretary*, W. I. Kip, 3d, of California; *Recording Secretary*, Wm. Wirt Mills, of Central Pennsylvania; *Treasurer*, James F. Olmstead, of Albany. The treasurer's report showed that the students had subscribed more liberally than ever before. After the business of the evening, the Rev. Dr. E. A. Hoffman, Dean of the Seminary, gave a practical and interesting talk on "Parish Finances," giving those present the benefit of his large experience and excellent business ability.

The 4th and 5th of April were spent at the General Theological Seminary, in Retreat, conducted by Bishop Rulison of Central Pennsylvania, to the general satisfaction and edification of the students. All the regular exercises of the Seminary were suspended. On Thursday evening the Bishop preached an eloquent, powerful, and convincing sermon on the "Philosophy of Prayer as Illustrated by the Book of Common Prayer." The general tenor of the meditations, discourses, and instructions, was the elements of the priestly character. Both days, of course, began with an early Celebration, almost every man in the Seminary being present both times. The attendance at all the services of the Retreat was full and steady, and great spiritual benefit is sure to result. The Bishop sang the Litany on Friday, and on Thursday evening, after the sermon, the *Compline Psalms* were sung, the service being choral. The Retreat closed with Evensong on Friday.

The visit of Bishop Potter to the church of the Redeemer, on the morning of the fourth Sunday in Lent, was one of special interest. In spite of a raging snow storm, the church was completely filled, and the brilliantly-lighted chancel, the white hangings in honor of the service, and the vases, each containing seven tall lilies, with the dove on the cross, set forth brightly and beautifully the character of the service which was to follow. The 45 candidates for Confirmation (three detained by sickness) will be presented else-



where, and two in expectation of a long journey had been already confirmed, making a class of 50) were seated together in the front pews, the girls (mostly in white) and the women wore Confirmation caps, and made a very attractive picture. The good Bishop was evidently much impressed by the surroundings, and in his remarks after the Confirmation service, made a touching address to the rector, alluding to the troubles, anxieties, and disappointments he had suffered, and the wonderful spiritual work that had been carried on in spite of all, as witnessed by the character of the class just presented. The usual choral celebration of the Blessed Sacrament followed, the newly confirmed all remaining as worshippers, their first Communion to be made at one of the early Celebrations on Easter Day. The music, always an attractive feature in this church, was admirable; the anthem being Stainer's "God so loved the world," and the Communion service, Best in F. The quality of voice developed in the boys is unsurpassed; pure and sweet, and at the same time, rich and full, with a diapason quality. Dr. Shackelford is to be congratulated on the settlement of his long controversy with the city authorities, and the prospect of the speedy completion of his grand projected church building.

#### LONG ISLAND.

**BROOKLYN.**—Sunday evening, March 31st, the Bishop confirmed a class of seven young ladies and five young men in the church of the Redeemer, the Rev. Stevens Parker, D. D., rector, and followed with an address to the candidates.

A company of the Knights of Temperance is to be formed in connection with St. Luke's church, upon the completion of the new chapel, in which it will have an admirable place for dwelling. Within the last month companies have been formed in connection with Calvary church and the church of the Messiah. Dr. Bradley is the Corps Commander for this diocese. The order is a rapidly growing one, and now numbers 46 companies. The ritual was drawn up the Rev. Dr. Huntington, rector of Grace church.

#### MASSACHUSETTS.

**LAWRENCE.**—The rector of Grace church has issued a Lenten pastoral and list of services, which show that his work is none of the lightest during the penitential season. In addition to daily services and weekly Celebrations, he has arranged a course of sermons every Tuesday evening in the church, by different clergy of the diocese. In order to reach all parts of his extensive parish, he holds cottage services at the houses of his parishioners every Thursday evening, up to Holy Week, to which all in the neighborhood are invited.

**LExINGTON.**—The Rev. Gustavus G. Nicholls, who for the past 12 months, has been in charge of this parish, has resigned to accept work at Port Lewis, in the diocese of Montreal.

**SOUTHBOROUGH.**—The Bishop visited St. Mark's church, and administered the rite of Confirmation on March 12 to 11 persons, all males, ages varying from 49 to 14½ years. The rector has sent for real palms for use in the procession on Palm Sunday, April 14th.

**MARLBOROUGH.**—One of the most memorable events in the parish of Holy Trinity was the visitation of the Bishop, on the evening of March 12th. The church was crowded, and the service was heartily rendered by the choir and people. The Bishop confirmed eight

persons presented by the rector, and addressed them on the meaning of the services, exhorting them to value the blessing received, and to live up to the promises which they renewed. A warm greeting was extended to the Bishop at the close of the service, by many friends who waited to have a word with him. Besides the eight persons confirmed the rector has received as communicants, after instruction and conference, two persons who had been already confirmed in the Roman Church. Three of the persons confirmed had received Roman Baptism.

#### INDIANA.

The Bishop, in his diocesan paper says: "From all quarters of the diocese we learn that this holy Lenten season is being well observed. The services are frequent and the attendance good. Classes for Confirmation are being prepared, and the people generally are being instructed in the cultivation of personal religion, of private prayer, self-examination and self-denial. On his visitations the Bishop has never met with larger congregations, and there is a revival of interest in behalf of the Church in places where it was least expected."

#### IOWA.

**WATERLOO.**—On Sunday evening, the 17th inst, the Bishop visited Christ church parish, preached a very instructive discourse to a large and appreciative congregation, and confirmed a class of eight persons presented by the rector, the Rev. G. A. Chambers. The Rev. Dr. Percival of St. Mark's church was also present and took part in the services. Four of the candidates were heads of families, and three of the four received their education outside of the Church. The three here spoken of had been previously baptized by the rector, on three different occasions. The Bishop's sermon founded on Acts, viii: 35-36, was not only peculiarly appropriate, but peculiarly impressive, as was also his charge to the newly confirmed. The communicant list of the parish is now 75. Besides this work, the rector carries on regular services at two other points, situated 20 and 27 miles distant respectively. At these places there are about 25 communicants more and quite a large number of baptized children. At one of these points a church building is being arranged for, and will doubtless be realized in the early summer. The only delay now is the necessary one—the awaiting the donation of a suitable lot, of which there is fair promise.

#### EASTON.

Bishop Adams visited St. Paul's, Centreville, and preached to a large congregation, and administered the rite of Confirmation to a class of five females and nine males.

The vestry of All Hallows parish, Prince Fredericktown, have presented their rector, the Rev. Jesse Higgins, with a horse and buggy. Mr. Higgins is much gratified, as so much of his work is out of town that a conveyance is very necessary.

#### MISSOURI.

**KANSAS CITY.**—Bishop Tuttle made his first visitation to the new Trinity church, on mid-Lent Sunday, March 31st. There was a celebration of the Holy Eucharist at 7:30 A. M. The second service was held at 11 A. M., when the Bishop preached a masterful sermon to 800 people, on the Divine and human life of our Lord. A Confirmation class of 48 persons was presented by the rector, the Rev. Robert Talbot,

This young parish now numbers over 400 communicants.

#### ALABAMA.

Mobile enjoyed a few weeks ago, a visit from the Rt. Rev. J. S. Johnston, now Missionary Bishop of Western Texas, but formerly rector of Trinity parish, in this city. He held services at Trinity on one or two afternoons, and preached there on Sunday morning to a large congregation of his old friends and admirers. On Sunday night, he officiated at a union missionary meeting at Christ church, the three congregations filling the church edifice to overflowing. In his sermon, many interesting facts about his work were given. After the sermon, a collection was taken up for the missionary work in his diocese.

**MOBILE.**—Sunday, the fourth in Lent, Bishop Wilmer confirmed the Easter class in St. John's church; 30 were added to the communicant list, all save seven being adults. The services were interesting in several ways; first, there being, besides the Bishop, three priests in the chancel: the rector, the Rev. Gardner C. Tucker, assisted by the Rev. Chauncey C. Williams of Augusta, Ga., and the Rev. Edward S. Welles, son of the late Bishop Welles of Milwaukee; second, that out of the 30 candidates 16 were men. It is here as elsewhere the sad case, that the majority of Church members, or rather, communicants, are women, and the rector recognizing the fact that men need a sort of missionary work to a great extent, has made it a point and purpose of his work, to go into the highways and byways of business life and compel them to come in. Special attention is being paid to the music in St. John's church, which, it is hoped, will prove quite a feature in the services; although it is not desired that it should take the place of the hearty congregational hymns and chants which are so inspiring in its present service.

#### QUINCY.

**WARSAW.**—Bishop Burgess visited St. Paul's parish March 31st, and in the morning preached to a large congregation. In the afternoon, though the roads were in a very bad condition, the Bishop and the rector, the Rev. Wm. Bardens, accompanied by the choir boys and a large number of the parishioners, drove to Hamilton, five miles north of Warsaw, where the Bishop delivered a fine sermon and confirmed two young ladies. It was the first time a bishop ever visited Hamilton, and the interest manifested was great indeed. The city hall, the largest room in the place, and where St. Titus' Mission holds services, was filled to its utmost capacity, while in the entries crowds were gathered about the doors to hear the Bishop and witness the first administration of the rite of Confirmation. The Rev. Bazzett-Jones, of Keokuk, Iowa, with his vested choirs of Holy Cross and St. Mary the Virgin, joined in the service, which was choral, and conducted by the Rev. Wm. Bardens. Mrs. Bazzett-Jones was organist. In the evening the Bishop again preached to a large congregation and confirmed a class of five persons, four adults and one youth.

#### CENTRAL PENNSYLVANIA.

**EAST MAUCH CHUNK.**—March 29th, Bishop Kulison visited St. John's chapel and confirmed 10 persons. This is the second class presented within the year, 18 having previously received the rite. A very impressive and practical sermon was preached to a large and attentive congregation by the Bishop,

#### CONNECTICUT.

**WILLIMANTIC.**—The Bishop made a visitation to St. Paul's Mission church on Sunday, March 31st. The weather was not of the best, but there was a congregation that quite filled the church. The Bishop preached and confirmed a class of 12. A sick person was also confirmed on Saturday evening. In the afternoon a service was held at St. Paul's, Windham; Bishop Williams preached and confirmed three persons. At the evening service in Willimantic, the Bishop preached another edifying and powerful sermon.

#### TEXAS.

**HUNTSVILLE.**—On the Saturday before the second Sunday in Lent, the Bishop, accompanied by the Rev. Fred Leigh of Hempstead, visited St. Stephen's parish. It had been without a service for nearly a year. Saturday evening there was a delightful service, conducted by the Rev. Mr. Leigh, who preached a good, practical sermon. Sunday morning the litany and an address to the Sunday school by the Bishop; at 11 o'clock, celebration of the Holy Eucharist and sermon; at night, service and sermon by the Bishop. The last sermon especially was full of earnest, practical thought, which made a deep impression on the people. After the sermon, one child of the Church came forward and received the gift of the Holy Ghost by the apostolic rite. The parish had been in arrears, but since this last visitation, holy men and women have given and collected every dollar owing, and forwarded it to the treasurer. Once more they can say: "We owe no man anything but love." Tuesday, after the third Sunday in Lent, the Rev. Mr. Stafford, of Palestine, held service at night, and Wednesday morning administered the Holy Eucharist.

#### MINNESOTA.

The Assistant Bishop writes in his diocesan paper: "I do think that, as far as possible, Easter offerings should be given for missionary purposes. Too often they are used to make up deficiencies in current revenues which ought not to exist, and sometimes they go, without protest, into the treasurer's hands the same as all other offerings. Easter is most emphatically the day of unselfish thoughts, and nothing should be done at such a time to chill or deaden this feeling. Lent, with its special savings and self-denials, should not be practically stultified by pouring these savings into our parochial pockets."

**HASTINGS.**—Bishop Gilbert visited St. Luke's church, March 31st, at 10:30 A. M.; preached, confirmed a class of 10 persons, celebrated the Holy Communion, and addressed the Sunday school. Accompanied by the rector, he went in the afternoon to Basswood Grove, and in the evening to Point Douglas, confirming two in the former place, and six in the latter. Returning to Hastings, he called on Monday morning on several aged people, and confirmed two invalids in private.

#### MILWAUKEE.

Bishop Knight has thrown himself heartily into the work of the diocese. His ordinations were noted last week. On Saturday, March 30th, at a special service, he confirmed two candidates at St. John's church. This was not a regular visitation; but a class for Confirmation is in training at St. John's. On the evening of Sunday, March 31st, at All Saints' cathedral, the bishop preached his first sermon within the diocese to a crowded congregation, exceeding the seating capacity of the



church. On Monday he visited St. John Chrysostom's church, Delafield. He was met by an escort of cadets from St. John's Military Academy under the Rev. S. T. Smythe, head-master, and by them was conducted to the church. The congregation was very large, standing room being hardly sufficient. Forty-five candidates were presented for Confirmation, kneeling in rows before the altar rail, and thus they received the apostolic rite from the Bishop. The Bishop expressed his delight with the appearance of St. John's Academy, which, under Mr. Smythe's efficient management, has become a marked success. The Bishop also enjoyed his brief stay as the guest of the Rev. Dr. and Mrs. Adams, at Nashotah, and expressed his gratification after the inspection of the several Church institutions thereabout. In the evening the Rev. Pres. Carter delivered an address of welcome, to which the Bishop responded.

CITY.—An organization for the boys has been started at St. John's church, known as the "Loyal Legion," from which those who are faithful are formed into the Knights of the White Cross, with moral and religious objects. A large number of boys have been drawn into the organization, and a military drill of the knights insures their interest. On Easter Day, will be placed in St. John's church, a new brass altar cross, a black walnut eagle lectern, and a solid silver Communion service. The Bishop will visit St. John's for Confirmation on the First Sunday after Easter, in the morning, and at St. James' in the evening. On Palm Sunday morning he will be at Kemper Hall, and in the evening at St. Paul's, Milwaukee. He will confirm at the cathedral on Easter morning.

A hearty service was held on the evening of the 5th instant, at St. Paul's church, by the Milwaukee chapters of the Brotherhood of St. Andrew, from the Cathedral, St. James' and St. Paul's churches. The music was rendered by the full surpliced choir under Prof. Eaton, and the service was printed in full. The speakers, introduced by the Rev. Charles Stanley Lester, rector of St. Paul's, were Bishop Knight and Mr. W. G. Oliver, of the Epiphany, Chicago, Mr. K. D. Peterson, of All Saints' Cathedral and Mr. Thomas E. Camp, of St. James', Milwaukee. In the chancel were the Bishop and the Rev. Messrs. Lester, Mallory, St. George and Richardson. The members of the several chapters gathered at the chapel adjoining, and marched to the seats reserved for them in the nave. The congregation was large, showing much interest in the work of the brotherhood.

#### MARYLAND.

BALTIMORE.—Bishop Paret confirmed Tuesday, the 26th ult, 38 persons at St. Andrew's church. This makes a total of 40 persons confirmed during the ecclesiastical year at St. Andrew's. The following day the Bishop confirmed a class of 11 persons at the chapel of the Nativity, which is a mission of St. Luke's church, of which the Rev. Jas. Briscoe is rector. At night 33 persons were confirmed at the mission chapel of the Atonement, which makes a total of 67 persons confirmed during the past year. On Friday, the 29th, the Bishop preached and confirmed 10 persons at Henshaw memorial church.

By appointment of Bishop Paret, the Rev. Henry Tarrant will take temporary charge of St. James' First African church. Mr. Tarrant has resigned the

rectorship of Christ church, Rock Spring. He preached his farewell sermon last Sunday.

The Rev. J. S. B. Hodges, rector of St. Paul's church, requests from his congregation \$5 200 for the year 1889, for parochial charities; nearly the whole amount has been readily promised. The amount of \$300 was yet to be made up at the last report.

WASHINGTON, D. C.—A new parish is to be organized near Dupont Circle, under the auspices of the parish of the Epiphany, of which the Rev. Mr. McKim is rector.

The property near the Howard University, which the Church Commission for the colored work of the diocese purchased for a colored seminary in the capital city, is 120x240 feet, and has on it a substantial building, value \$20,000, payable April 5th.

The chancel and walls of St. Paul's parish are being handsomely decorated and other improvements made. The new parish building plans are being prepared. This building will include a Sunday school room, library, guild rooms, robing room, and apartments for all the various branches of parish work. The parish needs a mission house. The guild of St. Paul's has contributed \$558.48 the past year.

A beautiful memorial window, designed and executed by Mayer & Co., of Munich, has lately been placed in the new St. Mark's church. The subject represented is Christ healing the deaf. The inscription reads as follows:

To the glory of God, in memoriam of Mrs. Fanny L. Strong. Died Sept. 16, 1886. He hath done all things well, he maketh both "the deaf to hear and the dumb to speak." St. Mark vii: 37.

Mrs. Strong was the daughter of the Rev. J. E. Freeman, martyred missionary to India.

ANACOSTIA, D. C.—The Bishop visited Emmanuel church, on Sunday morning, March 17th, celebrated the Holy Communion, preached, and confirmed a class of 20 persons presented by the rector, the Rev. W. G. Davenport. Anacostia is a suburb of Washington, (practically a part of the city), that has more than doubled its population in the last three years. It is an important and promising field for the Church, which is alive here and doing a good work. It is the only parish in the District of Columbia where there is a chapter of St. Andrew's Brotherhood. Under the auspices of the brotherhood a reading room has been established, and a gymnasium is in contemplation. A choir of 18 boys have been under training by the rector, assisted by Mr. B. Bryan as precentor, for the past eight months, and they expect to make their appearance properly vested on Easter Day. A new and handsome rectory is approaching completion on Maple avenue, built entirely by the unaided efforts and gifts of the people, all of whom are poor. The parish sadly needs a new church, as the old one is too small, and is in an unsound condition.

CRISFIELD.—A new church will soon be erected at this place; the Rev. Mr. Murphy, of Fairmount, has the matter in hand. About \$1,700 have already been subscribed and paid in, and work began the first of April.

#### WESTERN MICHIGAN.

IONIA.—St. John's parish has been sorely stricken by the death of its rector, the Rev. Robert Lynn, on March 19th, after a short illness. His friends generally supposed that he was in the best of health, but a post-mortem examination revealed the existence of a tumor, and of an embolism of the

heart. He was born in Yonkers, N. Y., in 1854, educated at Hobart College, and Nashotah Theological Seminary, ordained deacon by the lamented Bishop Harris, July 2nd, 1882, in St. Paul's church, Detroit, and received the order of priesthood from the same prelate in the same place, Sept. 2, 1883. His first charge was Hudson, Michigan. In August, 1887, he resigned this cure to become rector of St. John's, Ionia. During the 18 months that he was rector here, he secured a strong hold upon the congregation and community. A parish which has had a hard struggle was encouraged to feel that under his wise and energetic leadership a bright future was in store for them. The funeral services were held in St. John's church, Ionia, there being present in the chancel, the Bishop, the Rev. Messrs. Fair, Bancroft, Knapp, Woodford, and Irvine, of this diocese, and the Rev. R. D. Stearns, of St. John's, Michigan. In a few brief, but very comprehensive words, the Bishop summed up the departed brother's life, work, and character. The church was filled by parishioners and citizens who had learned to love and respect the deceased priest. A notable feature was the presence of the societies to which Mr. Lynn belonged, and of the Protestant ministers of the city in a body. After the services, the remains were taken to Pontiac, Mich., to be laid beside those of his father. Mr. Lynn leaves a widow and mother, but no other family.

#### PENNSYLVANIA.

PHILADELPHIA.—The Board of Managers of the Episcopal Hospital at their last meeting elected as resident physicians, Drs. Wilbur Paddock Klapp, and Lewis H. Adler.

Quite a surprise was caused to his many friends as well as the congregation of St. Clement's church, by the resignation of the Rev. B. W. Maturin, S. S. J. E., as rector of St. Clement's. He does this at the desire of his superiors in England, and that he may devote himself to work in London. He has authorized most emphatically the denial that he has any thought of leaving the Church. Coming as it did, the vestry accepted his resignation, with great regret however, and appointed a committee to prepare proper resolutions, also one to consult with the heads of the order in the selection of his successor.

There was a fine rendition of Dr. Stainer's Passion Service at St. Clement's church, on Wednesday evening, by the choir of that church.

The Rev. G. D. E. Mortimer still continues unable to officiate at his church, St. John the Evangelist's, by reason of his ill-health, having recently had a relapse.

The Rev. Enoch H. Supplee, Ph. D., is at present in charge of the congregation worshipping at Melrose Hall, Oak Lane, on the line of the N. P. R. R., from which the Rev. Charles J. Mason recently resigned on account of ill-health.

Mr. E. J. Mumford earnestly appeals for funds to continue the Sunday evening services at the Continental Theatre. Every \$50 received after this date will carry them on another Sunday after Easter, when they must close, unless substantial relief shall be forthcoming.

Early in the week following mid-Lent Sunday, the Rev. Wilbur F. Watkins, D. D., rector of the church of the Saviour, West Philadelphia, broke ground for the enlargement of that church, which, when completed, will

seat about 1,000 persons. Transepts are to be added, and the chancel deepened. The front, which with a lofty tower will present a fine appearance, is to be brought out to the street line. The improvements will cost about \$50,000. The style is to be Lombardy Romanesque.

A fine chime of eight bells has been placed in the spire of St. Martin's-in-the-Fields, Wissahickon. They are from the celebrated foundry of the Messrs. Mears and Stainbank. The large bell weighs nearly 2,500 pounds, and the chime almost 10,000. They are given by Mr. H. H. Houston, by whom the church was built. Plans have been adapted for and work has been begun upon the parish building, which is to be built in harmony with the beautiful church. It is to be a one-story structure, except at one point, where an upper room will be provided for the work of the Dorcas Society. The main school room will have an open-timbered roof, and will be used as a chapel. Ample rooms for the infant school, the Bible classes, and the guilds, will be provided. A rectory is to be built shortly, which will give the parish a beautifully commodious set of buildings, the entire being the gift of Mr. Houston. The architects are the Messrs. Hewitt.

A series of services have been appointed for the convenience of business men by the Bishop, to be held in St. Paul's church at noon on each day of Holy Week, Good Friday excepted, they are to begin at 12:30 o'clock noon, and continue for 30 minutes. The speakers will be as follows: Monday, the Rev. Wm. Neilson McVickar, D. D.; Tuesday, the Bishop of Delaware; Wednesday, the Rev. Leverett Bradley; Thursday, the Rev. S. D. McConnell, D. D.; Saturday, the Rev. Wilbur F. Watkins, D. D.

#### ST. JOHNLAND.

The Church Industrial Community of St. Johnland is situated on the north shore of Long Island, forty-five miles from New York City. It was founded in 1866 by the Rev. Dr. Muhlenberg, as a home for aged men, and young children of both sexes, especially cripples. In 1870 "The Society of St. Johnland" was incorporated, under whose control the work has since been carried on. It is reached by the Port Jefferson branch of the Long Island railroad from Long Island City, by two trains each way daily.

The St. Johnland domain consists of five hundred and thirty-five acres, with a frontage of nearly a mile and a half on Long Island Sound. About two hundred acres are under cultivation. The estate is beautifully diversified with hill and dale. The village is located on the southern slope of a high bluff which here skirts the Sound. There are over thirty buildings and a population varying from two hundred, to two hundred and fifty.

Just back of the village is a magnificent grove of old oak and chestnut trees, which from time immemorial was the favorite picnic ground for the surrounding neighborhood. A strong stairway leads to the foot of the bluff, near the mouth of a little creek, where the children bathe daily during the season.

The woods are filled with wild fruits and nuts in season; and as a large part of the domain is covered with timber, there is ample room for young and old to exercise their activities.

The community is a little world in itself. There is a very pretty church,



where daily services are held; a neat school house, accommodating ninety children; a library with a good supply of books; a store, where the supplies are bought at wholesale, and distributed to the different homes; a bakery, where white and brown bread are baked every day; a tailor shop, where a tailor with several apprentices makes clothing for the beneficiaries; a cobbler's shop, where an old man is kept busy in repairing the ravages of work and play upon the children's shoes; a laundry, where all the washing is done; a carpenter's shop; a blacksmith's shop; a garden, where a full supply of vegetables is raised; and a farm and dairy.

The principal buildings of St. Johnland at this time are as follows:

**THE CHURCH OF THE TESTIMONY OF JESUS.**—In the midst of the settlement, on rising ground, it stands, a goodly, rural, sanctuary, seventy feet long, and sixty feet wide across the transepts. It was built in 1869, the sole gift of Mr. Adam Norrie. His daughter, Miss Julia Norrie, furnished the bell and a beautiful Communion service of silver. An elegant marble font was given by Mrs. S. Weir Roosevelt. Through the late Mr. Hilborne L. Roosevelt, several gentlemen united in the gift of a pipe organ. In the belfry tower has since been placed the "town clock" which strikes the hours. The church will seat about three hundred. Short services are held daily in the morning and evening, and on Sundays the usual morning and evening services of the Church.

**ST. JOHN'S INN, OR THE HOME FOR OLD MEN.**—This house was built in 1869 by Mr. John David Wolfe, who supplied the entire cost. It is the largest structure in the village, and is admirably adapted to its use. It consists of a centre building, forty-five by seventy feet, with wings on either side, each thirty by thirty-five, and connected with the centre building by enclosed corridors—the whole presenting a handsome front of one hundred and fifty feet. The main house contains the offices, general refectory, kitchen, linen room, rooms for the matron and several girls. The wings, known respectively as the East and West Wings, are the quarters for the old men. They are two stories high, the upper floor being reached by a broad, easy staircase. Each floor consists of a sitting-room extending from front to rear, with a row of alcoves on each side. These alcoves are separated from each other by broad partitions, and from the sitting-room by heavy curtains. Each alcove is furnished with a bed, bureau, washstand, etc., and is lighted by a large window. The sitting-rooms are well lighted and ventilated, and comfortably heated. A few steps away is the church, while the library is at easy distance.

**THE SPENCER AND WOLFE HOME.**—This was the first of the children's homes at St. Johnland. It was the gift of Mrs. C. L. Spencer and Miss Catharine Wolfe. One thousand dollars was contributed by Mrs. Wyman towards the furnishing of the house. It is a substantial building of fifty by thirty feet, with a wing of almost the same dimensions on the western, and a smaller wing on the eastern end. The dining-room is at the left, on entering the hall. To the right is a neat little parlor. Above the dining-room is a large dormitory. In the western extension are the play-room, used when the weather is inclement, a large dormitory and several small rooms. In the

eastern extension are the kitchen and pantry. This home will accommodate thirty-six girls.

**THE FABBRI HOME.**—This was the first cottage built in St. Johnland, and was intended to accommodate two families. Owing to the crowded condition of the boys' house it became necessary to adapt it to the uses of the large boys which was done in 1883, Mr. Egisto P. Fabbri, the original donor of the cottage, supplying the means for its enlargement. It is three stories high, with a story-and-a-half addition on the western end. Originally it was a long, low building, but now, though plain, is considered as one of the neatest buildings on the grounds. On the lower floor are rooms for the matron and her assistant, a large social room, and lavatories. The second and third floors are used as dormitories, the second floor having six alcoves divided by curtains. There are twenty-two beds in this home.

**THE BOYS' HOUSE, OR JOHNNY'S MEMORIAL.**—This home for boys was built by a niece of Dr. Muhlenberg's, Mrs. W. E. Chisolm, in memory of her eldest son, John Rogers Chisolm, who was taken away very unexpectedly, in his tenth year. The house is a substantial edifice of two stories, and a high basement. Its dimensions are thirty by sixty feet. The basement contains the kitchen and dining-room, where all the boys are fed. The first story has the play-room, sitting-room, and rooms for the matron and others. The upper floor is divided into two large dormitories, well ventilated by the dormer windows which give a picturesque appearance to the roof. Thirty-six of the smaller boys live in this house.

**THE LIBRARY AND VILLAGE HALL.**—This is a substantial structure, at the eastern extremity of the village. It is thirty feet front, by forty deep, two high stories, with a good brick basement, and a tower rising from the portico. The upper room is the library with more than two thousand volumes, among them the libraries of Dr. Muhlenberg, and that of his friend, the Rev. Dr. Cruse, sometime librarian of the General Theological Seminary. The room is well fitted with reading desks, on which are magazines and papers. The lower floor is the village hall, where during the winter season, entertainments of various kinds are given at frequent intervals. A platform neatly carpeted is at one end, with a convenient dressing-room formed by paper-screens. A handsome upright Weber piano is near the platform, and the room is neatly seated. It will accommodate two hundred persons, and is a marked feature in the social life.

**THE SUNBEAM COTTAGE.**—In point of architecture, this is the gem of the village. It is a very commodious and substantial structure built in the Queen Anne style and is well equipped in every respect. The purpose for which this house is intended is expressed in a memorial tablet placed over the beautiful carved mantel in the hall: "For the education and training of orphan girls, this house is erected by Mr. and Mrs. Cornelius Vanderbilt, A. D. 1881, in memory of their eldest daughter, who entered into life eternal Oct. 31, 1873." A wide hall runs entirely through the house, at the north end of which is a broad winding staircase with stained glass windows designed by La Farge, rising with the steps. On each of these windows is a quaint proverb. The first floor contains a kitchen, dining-room,

sitting-room, and play-room. The second floor has two large dormitories, matron's room, infirmary, bathroom, and lavatories. The third floor contains several rooms for the large girls, and a large rainy-day playroom. The whole house is so bright and sunny that it well deserves the name of Sunbeam Cottage.

**THE OFFICE AND INDUSTRIAL SCHOOL.**—Are in the building formerly used as a printing office. The office is in the eastern end of the lower floor, while the west end has been fitted as a school-room for industrial work. There is a complete kitchen, and cookery lessons are given regularly to the larger girls. Here, also, is held the sewing school, which all the girls attend. The afternoons are devoted to industrial work, while a kindergarten is held in the morning for the very smallest of the children. The tailor shop, and dormitories for employes, occupy the upper part of the building; these dormitories at present are occupied by old men for whom there is no accommodation at the inn.

**THE SCHOOLHOUSE.**—This was built in 1881, and was the last benefaction of Mr. Adam Norrie, whose gifts were manifold, and who was one of the earliest friends of St. Johnland. His daughter, Miss Julia Norrie, united in the gift. The school house is located at the extreme western end of the main row of buildings. It is a neat structure of tasteful architecture. The school room is divided through the centre by rolling doors, thus making two apartments, which are known as the Upper and Lower Schools. The rooms are well lighted and ventilated, and are fitted with comfortable desks, blackboards, and maps, and whatever is needed for successful teaching.

**THE MANSION.**—This is the original homestead of the farm, but was enlarged by Dr. Muhlenberg. It was his home whenever he visited St. Johnland and was occupied by Sister Anne during her charge of the place. It is now the residence of the superintendent and his family.

**THE CEMETERY.**—On a beautiful knoll, back of the inn, surrounded by a neat rustic fence, is the cemetery, in which are the graves of Dr. Muhlenberg, and Dr. Washburn.

The dependence for carrying on the varied charities of St. Johnland is on voluntary contributions, which are solicited from all who favor an enterprise which seeks to do good to the helpless and unfortunate, and to establish a community which shall be actuated by the spirit of brotherhood in Christ.

The Muhlenberg Endowment Fund now amounts to \$35 000. The sum of \$3 000 endows in perpetuity an alcove in St. John's Inn, in which a friendless old man will receive full support. The sum of \$2 500 endows in perpetuity a cot in one of the children's homes, in which a destitute child will receive full support and education. \$150 a year supports a destitute old man; \$100 a year supports a destitute child; \$10 a year, is an ordinary annual subscription.

Donations of clothing, either new or partly worn, carpets, furniture, suitable books for the library, sewing materials, games and toys, and whatever else belongs to every-day life, can be turned to excellent account, and will be gratefully appreciated. Gifts of these kinds may be sent by the L. I. Express, or L. I. R. R., addressed to "Society of St. Johnland,

L. I.," or to the Sexton of Calvary chapel, 220 East 23d St., marked "St. Johnland."

### THE FEAST OF PALMS.

BY W. B. CHISHOLM.

Go spread green palms in yonder royal way!

Hosannas to the King!

Bring forth your crowns, ye sceptred gods of clay,

Your treasures hither bring!

Hosannas to the Lord of life and glory;

Hail to the King Who rideth meek and lowly!

Yet o'er the loud hosanna

What jarring note afar

Where brightly waves the banner

In Zion's holy war?

Is it for yon Barabbas He shall doff

The kingly crown and bow beneath the scoff?

Gethsemane's dark shadow

Looms fearfully o'erhead,

And Kedron's sluggish waters

Await the monarch's tread,

Ere yet the palm-branch fadeth, and ere yet

Hosannas die, is death's dark banquet set!

### PERE VILATTE TO THE ROMAN BISHOP OF GREEN BAY.

DYCKESVILLE, WIS.

March 19, 1889.

MONSEIGNEUR:—It is with the greatest interest that I have read the letter of the Rev. C. Proth, and I am sure it cannot destroy the work of the Old Catholics. It lacks tact, sincerity, and prudence. If the writer were an experienced tactician, a man who knows how to deal with the affairs of life, he would certainly not have had refuge to lies in order to benefit his cause. There are enough defects in all classes of human society without having resource to inventions, unworthy of an honest, noble man. The more the Old Catholics are attacked in the same way, so much the more will the prosperity of our cause be secured, and our success is certain. By this time we have become used to all sorts of such like calumnies, and the Old Catholics of Little Sturgeon, as well as those of Dyckesville, look up to God for the final triumph of their just cause.

If we amount to so little, why do you take such deep interest in our churches and in our persons? You think we deserve the contempt of the world, but it is our comfort to know that the world has common sense enough to judge us according to our works. Lies and injustice, Monseigneur, have never been profitable to those who make use of them, and sooner or later, Truth will take possession of the rightful dominion, of which, for a time, it has been deprived.

Gross persecution and anathemas can not prevail in this century. If you desire to bring back into the fold of the Romish Church all those who left it, you must put on charity, patience, and, above all, truth, which were the weapons of the Apostles, St. Peter and St. Paul.

My Lord, you rejoice that Pere Proth has returned to the Romish Church, and I rejoice with you. At the same time I beg to assure you, that you will have to publish a good many more similar letters before you can destroy the confidence which I possess in the Belgian Settlements, and especially in the American Catholic Church, commonly called "Episcopal."

I have the honor to be, Monseigneur,

humbly yours, RENE VILATTE,

Old Catholic Priest,

Diocese of Fond du Lac.

To the Right Rev. Franz Xavier Katzer, D. D., Bishop of Green Bay.



# The Living Church.

Chicago, Saturday, April 13, 1889

SUBSCRIPTION, - - - - - ONE DOLLAR PER YEAR.  
(If not paid in advance, \$1.50.)

ADVERTISING RATES PER AGATE LINE. - - - 25 CENTS.  
Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.  
Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on the books unless this is done.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. The paper will, however, be stopped at any time if the subscriber so desires, and remits the amount due for the time that it has been sent.

FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

EXCHANGE.—Personal checks on country banks will only be received at a discount of ten cents.

Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

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

A CORRESPONDENT of an Eastern paper speaks of THE LIVING CHURCH as using the epithet, "troublesome belt of bishops." That was not the expression nor the intention of it. "Troublesome belt" is a phrase that was sometime ago applied by a Bishop to certain dioceses grouped in the Northwest. The Bishop, in a courteous manner, afterwards withdrew the expression. It has acquired a degree of currency, which perhaps is to be regretted, even though the sting has been taken out of it.

A LAYMAN, writing to the St. Louis *Church News*, says that before an altar in that city he refused the consecrated bread and left it on the chancel rail, because it was in the form of a wafer. Such sacrilege would not be heard of if the people were properly instructed about sacred things. Of a more shocking case in another diocese, we heard not long ago; a communicant carried home the consecrated wafer and exhibited it. We are glad to say that the profane person was promptly suspended from the Communion by the Bishop of the diocese.

ONE of our missionaries in Shanghai, writing of a scholarship in St. Mary's Hall, says: "Siau-Mae Wong is as bright as ever in her studies, sewing, etc. She is learning also a little English and can say the Lord's Prayer and the Creed in English. With others she sang some hymns at the examination." Our hearts go out to that little Chinese girl, lisping the Lord's Prayer in the language which is carrying the Gospel to all lands. It is to the women of the heathen nations that this Gospel comes with especial benediction. That timid maiden singing Christian hymns in far-off China is a representative of millions of dear girls who are longing for a better life than that to which the degrading traditions of their fathers have

doomed them. To help such gentle souls to reach that higher life is surely a blessed work for which we may be glad to make some sacrifice.

THE Chinese translation of the substance of Bingham's *Christian Antiquities* by one of our missionaries in Wuchang is attracting deserved attention. It is one of the finest specimens of book-making that has been produced in China, and cannot fail to be a great help to our native clergy and students there, and to command the admiration of the scholarly heathen. The Chinese Church League, which has furnished the funds for this work, is to be congratulated upon this first fruit of its enterprise. Funds are needed for the prosecution of the work. With sufficient means in hand, Messrs. Graves and Partridge, under God's blessing, will lay the foundations of a sound Church literature in this great empire. The translation above referred to has been submitted to Bishop Schereschewsky, the greatest Chinese scholar in America, who says of it:

I have read Mr. Graves' condensed translation of the first eight books of Bingham's "Antiquities" in the modern *Wen-li* (Chinese literary style) which you so kindly sent me. It is a thoroughly good translation, and I must confess that I find myself surprised that one who has been comparatively so short a time in China can do such excellent work.

Church literature, as we all know, has always been greatly needed in our mission, and as the work progresses, the want will be still more felt. I am truly glad that Mr. Graves has taken up this line of work, and that he shows such singular ability for it. I hope when he has finished Bingham, that he will undertake the translation of other standard Anglican works.

WHILE *The Standard of the Cross* is denouncing THE LIVING CHURCH, and predicting "judgment" upon us for being "mischievous" and "supercilious" and generally bad, it is giving column after column, and page after page, to Mr. Kirkus' slashing criticisms of Dean Goulburn's sermon on the Atonement, thereby inculcating "throughout the sphere of its influence," the broadest Broad Church method of exegesis. Dean Goulburn's exegesis is pronounced "preposterous," and the system of interpretation which gets a true doctrine of the Person of Christ out of the Messianic Psalms is said to be "dead past resurrection." The author of the Epistle to the Hebrews is in Mr. Kirkus' estimation, quite as fallible as the Dean. That Epistle, says the critic, "so far resembles Dean Goulburn's own sermon, that it treats the Old Testament in a manner which would now be considered entirely inadmissible. The author of that remarkable treatise quotes the Old Testament with the greatest freedom; produc-

ing, like Dean Goulburn, a mosaic of passages with no strict regard to their original meaning or their true text." There is more of this sort of teaching, but we will not offend our readers by reprinting it.

A PATHETIC letter recently appeared in *The London Times*, describing the hardships to which little children are subjected by employment in the Crystal Palace pantomines. Some thirty little girls, from five years old and upwards, after dancing in two ballets, take the train for London at 10 o'clock at night, "dreadfully fagged," sometimes having danced in the afternoon as well as evening. Reaching the London station in a state of complete exhaustion, the most of them have to find their way home alone through the dark streets. The correspondent says:

I sat next to a picturesque child, who looked about seven; she lay back against the carriage so utterly exhausted that it seemed almost cruel to ask her questions. She said she had been a "pearl" in the pantomine; she had to go home quite alone, and had to get to Gower Street by train. In order to do this she must change again at Holborn viaduct and get into her third train. From Gower Street she would have to walk to Great Coram Street. Nobody ever came to fetch her, and she was very frightened at going through the streets alone. "I suppose then," I said, "you run all the way." "No, I don't," she replied, "I am too tired; my legs ache." Her head dropped, and she fell asleep. I think when we consider that this is simply a solitary evening's experience of a few of the children employed at one of the many pantomines going in London and all over the country throughout the winter, those who realize that the future of the nation lies in the future of her children will agree with me that the public have every reason to be thankful that the law, incomplete though it be, for the protection of these little ones, is at last being put in force.

*The Eclectic* for April has come to hand, full, as usual, of good things. We observe that the editor has inside information with reference to the report of the Revision Committee, which he indicates will soon be published. He also confirms the statement, which we were almost inclined to hope might not be true, that a rubric will be proposed directing the priest to "pause for a space," after the Prayer for the Church Militant. The editor, however, admits that such a rubric is "unprecedented in any Anglican liturgy," and further says, "we do not think it necessary if our young clergy will exercise common-sense." This evidently assumes that the rubric is proposed in order to meet the case of men who have not sense or tact enough to prevent confusion in their congregations. But we can hardly take such a statement seriously. It can hardly be supposed that a rubric can provide common-

sense. Men of the type referred to would assuredly not know *how long* to pause, and without disobeying the rubric would go on much the same as before. And for this we are to introduce something "unprecedented." If the respected editor will call to mind the various letters and articles which have appeared since this agitation was set on foot, he will find quite other reasons assigned than the benevolent but quite inadequate one which he assumes.

BISHOP SPALDING, pleading for money to equip and endow his schools in Colorado, says:

Why is it that while the great rich schools and colleges at the East seem to have no difficulty in securing the large gifts and endowments they require, our like institutions in the far West, that have a much greater and more needful work to do, and the value of which to the civilization and the highest welfare of this country cannot be exaggerated, fare left to struggle along in weakness and poverty? One hundred thousand dollars bestowed now in the endowment of either of these schools of the Church would certainly be worth more to this whole land and tell more upon its future wealth, than ten times the amount given to almost any college that could be named in the Eastern States. This is a mild statement; it is pure, unexaggerated, truth, and no one who knows the relative conditions and demands of the different sections, would presume to contradict it.

These are true words, and true for other Church schools in the West. There is Racine College in Wisconsin, with its grand record of work and sacrifice, and its grand promise of growth and power, without a stone (financially) to stand upon. It must make bricks without straw and continue to depend upon the generosity of the few who are nearest to the work, while it ought to prosper and take high rank by the liberality of the many who are indirectly concerned in its welfare. There is the University of the South, in Tennessee, which has won a title to distinction and confidence on scanty resources, and only waits for abundant means to develop into one of the grandest institutions in the world. There is an institution in Illinois, of which we have intimate knowledge, which is prepared to do a great work for the higher education of women; but while it must make improvements, pay interest on a debt, buy its apparatus and furniture, make large reductions to many pupils, and keep up a large property accumulated for the Church principally out of its own earnings, and pay expenses, all out of current charges, it must confine its work chiefly to what will "pay." So it is, on all sides; and wealthy Churchmen continue to send their millions to institutions in which the Prayer Book is not known and the Bible is treated as a literary relic of an age that believed in miracles.



**THE PROPOSED RUBRIC IN THE COMMUNION OFFICE.**

It is now announced semi-officially that the Revision Committee will propose a rubric to be inserted after the Prayer for the Church Militant, ordering the priest to "pause for a space," in order that those who are so minded may withdraw. It is true that such has been a general custom since the Restoration; but it is also true that from the Reformation down to the present moment no such break in the service has ever been authorized by rubric or other law of the Church, and that it has been maintained by many authorities of different schools of thought in the Church that the Prayer Book ideal supposes that this office is to be treated like any other service, as a unit, the whole congregation remaining to the close. Such, we have been credibly informed, was the common practice in Virginia in former days. None have ever given more excellent reasons for it than the late Presiding Bishop Lee, and at an earlier period, the first Bishop of Illinois, Philander Chase. That such is the true ideal ought not to be doubted, and it is a misfortune that such a matter should be made a party question. Let those who have made it a party question, whether ritualists or others, bear the blame. For ourselves, we disclaim any part of that responsibility. We have always refused to discuss it upon any other grounds than those which we should have employed if no controversy had ever arisen. We are perfectly satisfied, for instance, with Bishop Lee's statement, which we have heretofore quoted in our columns. We are not interested in urging persons to stay for the purpose of making a "spiritual Communion," or an act of Eucharistic adoration. It is enough for us that they should stay to worship Almighty God and meditate upon the Saviour's Passion, unless, best of all, they are prepared also to receive the Holy Communion.

But let it be observed that this ideal will be destroyed by the adoption of the proposed rubric. That which has been silently tolerated heretofore on account of the hardness of men's hearts, will become crystallized into a law of the Church. It will recognize as right and proper a distinctly lower plane of duty. Now, however difficult it may be to attain our highest ideals, it is full of danger definitely to lower them. It is always a wholesome thing for people to have the highest rule before their minds, that their consciences may not be allowed to rest short of the highest attainment.

But it may be urged that some regulation is necessary, that a lax custom has become so firmly estab-

lished that the attempt to ignore it leads to disorders and consequent irreverence, that it is better, since many will go out, that they should all go at one time rather than produce confusion and disturbance throughout the service. This is a practical consideration which cannot safely be ignored. It is very true in this as in other matters that the Prayer Book ideal cannot always be carried out. Habits of years in matters of religion are not to be broken up at once. Even when they are not to edification they must often be borne with. The remedy is not in the way of peremptory or forcible measures, which may often lead to worse results than those they were intended to obviate, but by the gentle and gradual process of counsel and teaching. In short, whatever a clergyman's convictions are, if he takes charge of a parish where the custom has always prevailed that all except communicants shall leave the church, it betrays a certain lack of common sense to ignore the fact. But nevertheless, no rubric ought to recognize what should be regarded as only a temporary concession to circumstances.

It remains to enquire, if it is found necessary to wink at the withdrawal of a portion of the congregation, at what point can this be managed with least confusion and with least incongruity? The common practice has been to make the conventional pause where this rubric proposes to authorize it, after the Prayer for the Church Militant. This is a custom inherited from the English Church, though with no more authority there than here. The origin of it is obscure, but it is undoubtedly connected with the rule requiring a portion of the Communion Office, generally called the "Ante-Communion," to be said on certain occasions even when there is no Communion. Now according to the English Prayer Book, this portion of the service (though from a liturgical point of view, most incongruously) included the Prayer for the Church. This no doubt suggested that as the proper point for withdrawal. But it must be observed that the American Prayer Book strikingly differs from the English in this particular, and makes this division of the service after the Gospel. This would indicate, therefore, that if people must go out, they should do it before the Prayer for the Church. Thus the Eucharistic action, which begins with that prayer, would be left unbroken. It is not generally known that such was the custom in some parts of the country up to a comparatively recent date. Thus Dr. Hart, in his valuable work on Bishop Seabury's Communion Office (edition of 1885), writes as follows, (p. 50): "There can be no question as to the custom

which prevailed, in Connecticut at least, until 20 or 25 years ago, when in spite of tradition and the implied direction of rubrics, the English custom began to be observed. The convocation of the clergy of Connecticut, at their meeting, Sept. 6, 1821, resolved, "That the congregations be dismissed, previous to the Communion service, with a collect and the shorter benediction." This was done after the sermon, and the offerings were received from communicants alone. This was in accordance with primitive usage for in these days it was a privilege to be allowed to make their oblations, and a sort of lesser excommunication to be debarred from it' (Bingham Antiq.); and the great intercession belonged to the most solemn part of the service."

Let the following be proposed therefore as a *modus vivendi*. Where it is impracticable to effect the ideal purpose of inducing the congregation as a whole reverently to remain throughout the service, let the time of departure at least be changed, and let those who must or will go out, do so while the offertory anthem, or the hymn which takes its place, is being sung. This practice, which has been successfully tried in many places, has at least the advantage of causing a minimum of confusion, and of leaving uninterrupted the whole Eucharistic action, beginning with the placing of the elements upon the altar. Thus the old break, where such a break is most inopportune and unseemly, is done away, and at least one step is taken towards a better rule.

#### SOME NOTES ON THE SEVEN-FOLD GIFTS OF THE HOLY SPIRIT.

BY THE REV. DR. WIRGMAN,  
VICAR-PROVOST OF ST. MARY'S COLLEGIATE  
CHURCH, AND RURAL DEAN OF PORT  
ELIZABETH, SOUTH AFRICA.

##### III.

*Pietas*.—THE GIFT OF TRUE GODLINESS.  
"Great is the mystery of godliness."  
—I. Tim. iii: 16.

The gift of "true godliness" is a mystery of the Life of Christ, crucified, risen, ascended. A mystery is a hidden truth, and the mystery of godliness is a part of our supernatural life, the life hid with Christ in God. We noted that the Hebrew "*yirath Jehovah*" has a two-fold meaning. In its inward meaning it is the fear of the Lord, that "*timor Dei*" which is the root gift of the seven-fold gifts of the Spirit of God. In its outward meaning or manifestation it is the gift of "true godliness," that "*pietas*" towards God and man which is one main practical outcome of the gift of Holy Fear.

There is a false godliness which is manifested in (1) superstition, (2) hypocrisy and cant, wherein we see the form of godliness without the power thereof. The religious instinct of mankind, apart from revelation, is drawn by fears of unknown spiritual terrors into superstition, so that the only form of religion known to some heathen nations consists of ceremonies devised to appease the wrath of unseen powers,

Its ultimate end is devil worship. The first chapter of St. Paul's Epistle to the Romans shows how the Gentile world drifted in this direction, because it neglected the knowledge of God which was revealed in His Kingdom of Nature. It was thus that the philosopher Lucretius could write:

"*Tantum religio potuit suadere malorum.*"

And, alas! Christians have not been free from the taint. The false miracles of Lourdes and La Salette show that superstition is the inevitable consequence of teaching for doctrines the commandments of men, and burying the cardinal doctrines of the Faith under a heap of man-made dogmas which God has not commanded His people to believe. The ideal of truth is sacrificed, if truth can be modified and altered at the bidding of an "infallible" teacher. One of the most melancholy consequences of modern Vaticanism is that the possibility of new dogmas being added to the Creed causes the adherents of Latin Christianity to loosen their hold upon the absolute truths of the Faith once delivered to the saints. Superstition is the consequence, and it ultimately brings its Nemesis in the shape of infidelity. Hypocrisy and cant are closely allied to superstition. Our Lord's sternest condemnations were uttered in rebuking the false godliness of the Pharisees. The most hopeless feature of Phariseism was that the Pharisee deceived himself. He was utterly self-complacent in acting his part, and when a man is thoroughly satisfied that what he does is always right, the spiritual slumber of the conscience leads in the end to spiritual death.

We may define "cant" as that modern development of hypocrisy which wraps religion in fictitious gloom, and dares to distort and exaggerate the demands that the gospel makes upon our lives and conduct. The sour strictness of the early Puritans and their Judaic observance of the Lord's Day, wrought sore injury to the Faith of the gospel. The exaggeration of God's command contained in the words added to it by Eve: "neither shall ye touch it," truly shows how Satan was acting upon her mind. It was skillfully used by the Tempter to provoke reaction and revolt against the reasonable service of Almighty God. And very often the Puritanic spirit has shown a darker side. The form of godliness has been on men's lips, whilst its power has been quenched by dark deeds done under the mask of religion. Rome and Geneva have joined hands here, and the spirit of Puritanism has vied in intolerance with the spirit of the Inquisition.

I. "True godliness" is a power and not a form. It is the external development and manifestation of personal religion, it is "piety" towards God and man. This holy gift causes us to realize the Fatherhood of God in true reverence and filial love. By its power we love our neighbor as ourselves, and remember that we are members one of another, fellow citizens of the saints, covenant sons and daughters of the Lord Almighty. Our Blessed Lord manifested this holy gift in its fullness, in His life of prayer. On the lone mountain top He communed in prayer with the Father of Lights, and manifested that truth of His Divine Person which is expressed in the words: "My Father is greater than I." We may not forget His dependence, as man, upon His Heavenly Father, in our realization of the truth of His Godhead which is



taught by the words: "I and My Father are one."

The 17th chapter of St. John shows our dear Lord pouring out His soul in intercession for His Church. "True godliness" leads us to pray for others as well as for ourselves, and makes our lives, in Origen's noble words, "one long extended prayer."

And then, "true godliness" includes the kindred ideas of reverence and worship. Irreverence caused our Lord to be inflamed with holy zeal for his Father's house. In the cleansing of the temple our Saviour manifested His judgment of righteous anger against the irreverent as well as against the hypocrite. True worship involves reverence, both external and internal, if we would follow our Lord's precept to worship the Father "in spirit and in truth."

Once more, we see the holy gift of "piety" in our Lord's meekness and submission to His Father's Will. The surrender of His human will to the Divine Will showed the outward manifestation of *pietas* as well as the inner manifestation of *timor Dei*. His life on earth was a showing forth to His disciples of His complete submission to the Will of God who sent Him.

II. We must now touch briefly upon the gift of "true godliness" as manifested in the corporate life of the Catholic Church. It is the gift of worship.

*a.* In the dignity and reverence of the public worship of God, so that all is done "in a dignified manner, and by fore-ordered arrangement;" for thus Mr. Gladstone, one of the first Greek scholars of the day, (in addition to his other varied powers of mind), translates St. Paul's words. This includes churches, dignified and architecturally grand and beautiful; services, graced and adorned with seemly sacred music, the highest efforts of musical art; ritual, solemn and stately, with well-ordered magnificence, teaching by the eye (without undue or fussy elaboration of details) the central truths of our holy religion; details, of course must be dealt with reverently, but not so dealt with as to overshadow the unity of the service as a whole or withdraw the minds of worshippers from its central idea. The celebration of the Holy Eucharist is the great central act of worship in Christendom. Upon this "divine liturgy" the Church concentrates all her powers of reverent worship. The priest ministers in the ancient vestments which mark the dignity of the special service in which he is engaged, and which at the same time, bear their outward witness to the historical continuity of the Church. The vested singers "sing praises with understanding," and offer up to God the best that their art can produce. The kneeling worshippers plead the Memorial Sacrifice of the altar before God the Father.

Look, Father, look on His Anointed Face, And only look on us as found in Him.

Here is one thought for the true worshipper. And we add another: For lo, between our sins and their reward We set the Passion of Thy Son our Lord.

*b.* Thus we touch the true ideal of worship. We give our heart's devotion to God, and lose the narrow view, begotten of Puritanism, that we go to church merely to get good. This narrowness exalts the preacher at the expense of the priest, turns worship into selfishness, and destroys the ideal of corporate worship of the Blessed Trinity by the members of Christ.

III. How does the gift of "true godliness" manifest its powers in ourselves?

*a.* In personal reverence. We are threefold in our nature. As St. Paul teaches, we have a body, a soul, and a spirit. Reverence must penetrate the whole of our threefold being, if we are to be conformed to the image of God in which we were created. We kneel reverently on our knees, in our prayers, public and private.

Thus we worship with our bodies and train them to a guarded and careful reverence in every gesture and posture in the house of God. We worship with our souls by checking wandering thoughts, and with our spirits by maintaining conscious touch with the Holy Spirit of God.

*b.* In guarding against the deadly sin of envy, which roots up meekness and hinders us from praying "Thy Will be done. All heresy and schism can be traced to this evil spirit which exalts itself against the discipline and order of the Church of God. The spirit of sectarianism envies the God given order and harmony of the Catholic Church, and causes the exaltation of individuals, who call sects after their own names, and endeavor to invent better Church politics than the polity ordained by Christ Himself and sanctified by the administrative powers of God the Holy Ghost. The spirit of personal reverence leads us to stand by the old path and distrust novelties in religion. We may trust the old aphorism: "What is true is not new, and what is new is not true," when we deal with the polity, order, and faith of Christendom.

The gift of "true godliness" leads us to attend carefully to the details of our daily life. "See then that ye walk circumspectly (literally, with accuracy)." No detail is too small to be sanctified with the gift of "piety." We can offer to God "the trivial round, the common task," and let the light of His Blessed Spirit in upon every work and thought of our lives.

So shall we see the fruit of our prayer, "Let Thy loving spirit lead me forth into the land of righteousness."

(To be continued.)

Sing, my tongue, the glorious battle  
With completed victory rife;  
And above the cross's trophy  
Tell the triumph of the strife:  
How the world's Redeemer conquer'd  
By surrendering of His Life.

BUT why should the Father have sent the Son to die for mankind? If there had been no other reason, the necessity of love would have compelled the Sacrifice of the Cross. For it was necessary that the love of God for man should be proved greater than the love of man for his fellow-man. If our Lord had not died for us, man might have said human love is greater than the love of God, for men have been found willing to lay down their lives for their friends. When our Lord came forth and laid down His life, not for His friends merely, but for His enemies as well, man was silenced, for before him was as great an act of love as he could conceive possible to his race.

Yet even then one might have said, the Christ is a hero, yet He has done no more than some other brave men have done in the world's history; He has not shown any greater profundity of love than any perfectly unselfish man might show. When, however, we think of the eternal Father, offering up His Son, we are brought face to face with an act of love which surpasses all human deeds of love. Abraham alone of all the children of men rose up to this height of devotion; and he was

sustained in it by the dominating energy of the word of God in which he implicitly trusted; but the eternal Father led by love alone, has afforded the world the grandest conceivable demonstration of love, by offering up His well-beloved and only-begotten Son upon the Cross for the sins of the world.—*Catholic Champion*.

#### PERSONAL MENTION

The Rev. F. B. Draper has accepted the rectorship of All Saints' Memorial church, New Milford, Conn., and will assume charge April 28, the first Sunday after Easter. Please address all communications accordingly.

The Rev. Henderson Judd has returned from California. He should be addressed, Box 245, Wright's Grove, Ill.

The address of the Rev. Eben Thompson has been changed from E. Saginaw, Mich., to Biloxi, Miss.

The address of the Rev. Henry Tarrant is 1222 Park ave., Baltimore, Md.

The Rev. Edward T. Helfenstein will take charge of the Catoctin Furnace Parish, Frederick county, Md., on July 1st.

The address of the Rev. Pelham Williams is No. 651 Hancock street, Brooklyn, N. Y.

The Rt. Rev. H. B. Whipple, D. D., has returned to his diocese from Florida, and should be addressed at Faribault, Minn.

#### TO CORRESPONDENTS.

DECLINED.—"For the Flower Garden."  
"IOWA."—We do not know of any of our bishops who disbelieve in the doctrine of Baptismal Regeneration. They all profess to believe every time they use the Office for Holy Baptism.

E. L. J.—The present Hymnal is tentative. Hymns A. & M. may be used with the sanction of the Bishop of the diocese.

Z.—The Sign of the Cross and the Invocation were generally used throughout the Western Church, and were the Roman Use, according to Gavantus, as introductory to the Sermon, or to the Bidding Prayer before the Sermon, or as the formal salutation of the preacher to his congregation. As such it was probably used in England before the Reformation, though we have not been able to find any specific authority on this point, either pro or con.

R. R. G., MINNESOTA.—We have no hesitation in answering your "square question." 1. The position of the Catholic Church is that the Episcopate is a continuance of the Apostolate, as a pastorate of souls and a stewardship of divine mysteries. As founders of the Church, and as such, having the office of bearing the original witness to Christ's resurrection, and making the original proclamation of the Gospel, the apostolic office was not perpetual. This was the "commonplace" of the subject to which we referred. The question of miraculous gifts has nothing to do with the matter. 2. The Episcopate did not arise out of the Presbyterate, if by that is meant that presbyters made bishops. If you read Latin, consult Pearson's Minor Theol. Works, I, pp. 283, 284. Of recent works, Lightfoot's Edition of St. Ignatius, Liddon's "A Father in Christ," and Gore on "The Church and the Ministry," would be wholesome reading. Your position seems to differ little from that of the Presbyterians. It may as well be understood that we cannot open our columns to attacks upon what we regard as fundamental principles.

#### OFFICIAL.

The Northeastern Convocation of clergy of the diocese of Kansas, will assemble in St. Paul's church, Wyandotte, the Rev. John Bennett, B. D. rector, on Wednesday the first day of May, A. D. 1889, at 10 o'clock A. M. Evening Prayer with sermon, by Bishop Thomas, on Tuesday, April 30th at 8 P. M. The following topics will be presented and discussed during the sessions: "The Signs of the Times—Theologically and Socially;" "The Church's Best Method in Reaching the Masses;" "The Progress of Science Paving the Way for a Sounder Religious Knowledge;" "True Religious Growth, the Outcome of Individual Reform;" "The Importance of Careful Records in a Parish."

The clergy of Kansas City, Mo., are cordially invited to attend and participate in the discussions. The clergy resident in the convocation are requested to be present, and those in the diocese kindly invited to attend; and all who propose attending will please notify the Rev. Jno. Bennett, rector of St. Paul's, Wyandotte, Kan., so that provision may be made for their entertainment. The clergy will remember to bring their church vestments.

#### OBITUARY.

BUTLER.—Entered into rest, on Wednesday, April 3, 1889, at his residence in Mauch Chunk, Pa., Mr. Alexander W. Butler, a vestryman of St. Mark's church, and the treasurer of the parish. "He was a good man and full of the Holy Ghost and of faith." In life beloved, in death lamented.

MARTIN.—Entered into rest from his residence in Philadelphia, March 20th, Samuel Martin, son-in-law of the late Elijah Babbitt of Erie, Pa.

GROSER.—Entered into rest March 24, 1889, in the Communion of the Catholic Church, William Henry Groser, A. M., priest, for many years rector of the parish of New Ross, Nova Scotia; in the 44th year of his age.

ATKINSON.—At her residence in Toronto, on Monday morning, 25th March, at the advanced age of 83 years, Anne Atkinson, relict of the late Rev. Dr. A. F. Atkinson, formerly rector of St. Catharine's, Ontario.

RODNEY.—On March 22, 1889, at her residence, Germantown, in the 89th year of her age, Sarah Rodney, daughter of the late James S. Duval, and widow of the Rev. John Rodney.

#### A MINUTE.

FORASMUCH as it has been the will of our Heavenly Father to remove from our midst, to the rest and peace of Paradise, our friend and brother, Mr. James G. Osborne, who was elected a member of

the vestry of the church of the Holy Communion of Fourth Orange N. J., at its organ action in 1880, treasurer in 1876, and junior warden in 1880, which offices he held until the day of his death; therefore be it

Resolved, That we, his rector and fellow-vestrymen, desire thus publicly to express our sorrow for the loss which this parish has sustained by his death, and to bear witness to the faithfulness with which he fulfilled the duties of his respective offices, and the great affection which he bore for this parish from the time of its inception.

Resolved, That our personal grief is for the loss of one who was a brother, trusted and beloved, honorable and honored of all men, and whose Christian character was such as to manifest itself in calmly contemplating and preparing for his approaching death with a full assurance of the resurrection to life eternal.

Resolved, That we tender our heartfelt sympathy to his bereaved family, praying that the God of all consolation may bear them up in their great grief and need.

Resolved, That these resolutions be placed upon the Parish Record and a copy sent to the bereaved family.

Adopted March 30, 1889.

WM. F. ALLEN, Sec etary. RICHARD P. POST, Rector.

#### ANNALS.

St. JOHN'S HOSPITAL, Fort Smith, Ark., cares for many charity patients annually. It has no income but the free-will offerings of the faithful. No better object to which to devote Easter offerings. Address the Rev. Geo. F. DeGen, Fort Smith, Ark.

#### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

"Washington's Church and our Country's Welfare," a timely leaflet will be sent upon application to the Rev. Wm. S. Langford, D. D., General Secretary.

EASTER OFFERINGS FOR MISSIONS, Domestic, Indian, Colored, and Foreign should be sent to MR. CORNELIUS BLISS, Treasurer, 22 Bible House, New York.

#### BISHOP WHITEHOUSE'S SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL. By recommendation of the Provincial Synod the trustees have decided to raise \$5000 to endow a scholarship named as above, the income from which is to be used for the education of the daughter of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. Leffingwell, rector.

#### ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks the following amounts for Pere Vlatte: \$1 from the Rev. John Benson; \$10 from M. C. G. ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., FEBRUARY AND MARCH:

BOXES, ETC.—Jacksonville, per Mrs. H. Stryker, Jr.; Englewood, St. Bartholomew's:

PROVISIONS, ETC.—The Rev. H. B. Goodyear, Miss A. Ensell, Dr. Starkweather, the Rev. F. W. Taylor, Mrs. Hurst, Mrs. C. C. Carroll, Mrs. Pope, Mrs. J. T. Smith, Mr. Hemmick, Mrs. Officer, Mrs. Conant, Mrs. Herndon, Mrs. Campbell, Miss Annie Green, Mrs. Bowen, Mrs. C. D. Roberts, Mrs. Beall, Wm. Metzger, Mrs. L. Dresser, Mrs. W. P. Thayer, Mrs. Sarver, Miss F. Dallman, Miss Kelleher, Miss Hanratty, Miss Belle Graham, Mrs. C. A. Starné, Mrs. A. E. Bentley, A. W. Beaton, H. D. Moss, D. Wickersham, S. D. Grant, J. F. Wolgamot, the Rev. L. E. Johnston, Mrs. E. Hayne.

N. B. Offerings are urgently needed to pay running expenses, and principal and interest of the debt.

#### MISCELLANEOUS.

AN experienced English organist and choir-master (cathedral) desires an appointment. References and testimonials. Please enter into particulars, and address DELTA, LIVING CHURCH Office.

TO RENT.—Furnished house. Residence of the late Bishop Kemper. One mile to Nashotah chapel. Two miles Nashotah station. Three minutes walk to lake. Eleven rooms. Apply to MRS. DR. ADAMS, Nashotah Station.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, handkerchiefs, banners, etc. Less'n 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.

#### 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 162 Washington St., Chicago.

#### 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*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.

#### A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure the *Forum*.



# The Household.

CALENDAR—APRIL, 1889.

14.	6th Sunday (Palm) in Lent.	Violet.
15.	MONDAY BEFORE EASTER.	
16.	TUESDAY " "	
17.	WEDNESDAY " "	
18.	MAUNDY THURSDAY.	
19.	GOOD FRIDAY.	Black.
20.	EASTER EVEN. (White at Evensong.)	Violet. (White at Evensong.)
21.	EASTER DAY.	White.
22.	MONDAY IN EASTER.	White.
23.	TUESDAY " "	
25.	ST. MARK, EVANGELIST.	Red.
28.	1st Sunday (Low) after Easter.	White.

## DIES IRÆ.

TRANSLATED BY THE REV. J. ANKETELL.

See, it dawns, that day of burning,  
 Oft by king and prophet told;  
 This fair earth to ashes turning,  
 Flaming heavens together rolled,  
 While the glittering  
 Banners of the Cross unfold!

Ah! what terror is impending,  
 When the Judge of man descends,  
 Strictly to our deeds attending,  
 Every secret veil he rends,  
 And the sinner  
 To His rod of justice bends.

Hark! the trumpet's wondrous swelling  
 Calls Death's captives from the ground,  
 Every dark sepulchral dwelling  
 Echoes to its awful sound,  
 And the legions  
 Of the dead, God's throne surround.

Death, amazed with sudden terror,  
 Opens wide the mighty tomb;  
 Nature, owning human error,  
 Hides her pallid face in gloom;  
 Man, the creature,  
 Rises to receive his doom.

Then a book of fiery pages  
 Flashes on our startled eyes;  
 All the sins of by-gone ages  
 Shall a guilty world surprise:  
 While for refuge  
 All in vain the sinner cries.

When the Judge, from heaven descending,  
 Mounts His crystal throne on high,  
 All His marshalled hosts attending,  
 Flaming legions of the sky,  
 Nothing hidden  
 Shall escape His searching eye.

What shall I, frail man, be pleading?  
 How from sin's sad doom be freed?  
 To what patron interceding,  
 Begging him my cause to plead,  
 When the righteous  
 God's free grace for safety need?

King of majesty and glory,  
 Who dost free salvation give,  
 Listen to Redemption's story,  
 Bid Thy erring children live!  
 Fount of Pity,  
 Save me and my sins forgive!

Holy Jēsu, with compassion  
 Think upon Thine earthly way,  
 How I caused Thy bitter Passion  
 When in sin I went astray.  
 Blessed Saviour,  
 Leave me not in that dread day.

Weak and weary Thou hast sought me,  
 Lost to God and dead to Thee;  
 With Thy Blood and Passion bought me,  
 Hanging on th' accursed tree;  
 Let such labor  
 Not in vain be spent on me.

Righteous Judge of retribution,  
 Who my guilt and woe didst bear,  
 Grant Thy gift of absolution  
 To a trembling sinner's prayer;  
 Lest I perish  
 In that hour of dark despair.

As a guilty culprit, groaning,  
 Low, I bend, before Thy Throne,  
 Blushing, my transgressions owning—  
 Sins for which Thou didst atone.  
 Spare Thy suppliant:  
 Lord, I cling to Thee alone!

Thou, who Mary gav'st remission,  
 When with tears she bathed Thy feet:  
 Heard'st the dying thief's petition  
 On the cross, Thy mercy-seat;  
 Hope hast given  
 That my pardon is complete.

Though my prayers are void of merit,  
 Thy blest love can never tire,  
 Let my soul in Thee inherit  
 All Thy ransomed saints desire;  
 Save in mercy  
 From a doom of endless fire.

With Thy sheep a place provide me,  
 Pastured in eternal light,  
 From the guilty goats divide me,  
 Banished from Thy blissful sight;  
 On Thy right hand  
 Set me, clad in robes of white.

When with tears of bitter anguish  
 To their doom the lost descend,  
 In eternal flames to languish,  
 In a death that knows no end;  
 With the holy  
 Bid me to Thy joys ascend.

Low in prayer I bow before Thee,  
 Prostrate in the very dust,  
 With a contrite heart implore Thee  
 For a portion with the just;  
 In my death-pangs  
 Let Thy mercy be my trust.

On that day of tears and terror  
 Man, arising from his clay,  
 Stands accused of sin and error,  
 Guilty, trembling with dismay,  
 Holy Jēsu  
 Save him in that awful day!

In the vaults of the Capuchin Church at Vienna, there are 1,130 coffins, nearly all the members of the Imperial Hapsburg family since the Emperor Matthias having been buried there. Only one, the Emperor Ferdinand II., is missing. According to an old custom, members of the Imperial family have to be buried in wooden coffins; that is, the bodies must actually lie in wood, though the outer coffins may be of metal. The coffins of emperors and empresses, and their children, are covered with black velvet and gold, those of collateral archdukes and archduchesses with red velvet and silver. The most noticeable object in the vaults is the enormous sarcophagus which Maria Theresa caused to be made for her beloved husband, herself, and her children. Some of the older coffins are beautiful works of art, being richly chased. That of the youngest daughter of Joseph II. is one of these. Joseph II., however, ordered that the coffins in future should be simple copper shells, with a cross and an inscription on the lid, and his own is perfectly plain. The first return to ornamentation was made in 1872 for the coffin of the Archduchess Sophia, the present Emperor's mother. Formerly the male deceased were laid on what is called the Gospel side of the crypt, and the female on the Epistle, but this rule was broken through because the Empress Eleonora Magdalena wished to be laid beside her husband. Since 1844, the coffins are grouped according to families. Pope Pius VI. visited the vaults in 1782. Napoleon I. also went there, and was so much impressed by the gloomy scene that he is said to have exclaimed: "*Vanitas vanitatum, omnia vanitas!—hors la force.*"

## SACRED EVENTS OF HOLY WEEK.

BY E. O. P.

The entry of Christ into Jerusalem is a subject frequently treated in early Christian art. It appears on sarcophagi in the catacombs, and is in early miniatures. Duccio painted this, the first scene in his twenty-six designs rendering our Lord's Passion, Duer has it first in a series of fifteen, and the Triumphal Entry is similarly placed by other great painters who have included it in the stages to Calvary. It has been given by many of the Italian artists, among them Taddeo Gaddi, Giotto, Luini, and Fra Angelico; by the German Overbeck, devout leader of a school of artists who were known as the "Nazarenes," and again in the present century, by the English Haydon. Haydon's great picture, which many years ago was destroyed by fire, is held in especial remembrance as offering a powerful delineation of the Christ's Head.

In an early MS. the "garments in the way" are represented by a gay brocaded stuff over which the ass is walking, and in a miniature at Brussels they are a various-colored drapery which has been laid upon the ground, while in the catacombs a single figure is shown spreading one garment—the ancient tunic. In the palm trees of Duccio's picture, figures are seen throwing down branches to others; and of the multitude carrying them many are children. An instance in which our Lord, still riding, Himself bears a palm-branch, is a window at Bourges, and this may recall to us that Palm Sunday is known in the Greek Church as Sunday of the Palm-bearer.

Another name is Hosanna Sunday, and in the Lectionary of St. Jerome it is called Indulgence Sunday. In art, our Saviour riding into Jerusalem mostly is seen with the right hand raised as in benediction while the other carries a scroll—"Blessed is he who cometh in the name of the Lord;" more rarely He has in the left hand a book. A picture of Christ's Entry into Jerusalem by Poussin, shows Jerusalem on one side, and opposite to the city a palm-grove. It is Jerusalem when,

\*Like a fair bride in festal splendor robed,  
 Her streets are decked [with garlands for the feast:  
 The waving palms—the sign of victory;  
 The loud acclaim, "Hosanna!" yet again  
 "Hosanna!" and the surging crowd pours forth  
 With shout triumphal, while "Hosanna!" still  
 Rings through the air in welcome to a King!  
 No sound of brazen trumpet racks the ear,  
 No pomp, no grandeur of an earthly pride:  
 But meek and lowly—eyes bedewed with tears,  
 The rightful Monarch comes to claim His own!

The city, basking in the glory of  
 That Eastern sky, uplifted proud and high  
 Its stately palaces and gleaming walls,  
 As if in welcome to the gathering tribes,  
 Fast coming up to keep within its gates  
 The Passover of God.

The mysteries of Holy Week, which in the olden time were celebrated in Passions, and which in this way still are repeated in the Tyrol every ten years, our holy Mother daily ministers to us at this season in her own sweet way. Nowhere in all the Christian year are her mystic pictures set before the children of Christ's Bride with more delightful art, as at no other time is the light that falls upon them so tender; and more than any other is this holy tide crowded with beautiful symbolism—its very names a symbolic drapery which is drawn about the sacred events; for it is the Great Week, or with yet more touching significance, Week of the Cross, or again Suffering Week, and a name which is dearest of all comes to us from the German countries—the Still Week.

Very picturesque were the services directed in the old Salisbury Missal, which began on Palm Sunday. A certain division of the day's Gospel account of the Passion was made among three choir-men who should each take his part and sing it in the voice assigned him, the words spoken by our Lord being sung always in a bass voice. Anciently the services of this Sunday were yet more impressive, including a benediction of the palms, which was particularly beautiful when given in the words prescribed by St. Ambrose. In Sarum use the blessing was followed by four collects, and the whole came immediately after the *Holy, Holy, Holy*, of the Communion Office, which was not resumed until after a procession through the church, all chanting, and distributing the branches. Formerly it was also customary in the English Church for worshippers to hold in their hands what the country folk called palms, although really they were catkins of the large-leaved willow.

It is interesting to remember of the celebrated Latin hymn, *Gloria, laus et honor*, some verses of which still are sung on this day, that it was composed by St. Theodulph to describe the procession of palms, which in the early Church of England was made by parish congregations and religious communities who together went to the cathedral. The bishop was at that time in prison, and singing the hymn when the emperor was passing, it so charmed him that forthwith he liberated the prisoner.

In the midst of a season of sorrows comes a day when we may salute the Lord Jesus as our King, and bearing "branches of palm trees, and the boughs of thick trees, and willows of the brook," we may rejoice before the Lord our God. It is the blessed Keble who tells us:

Thy precious robes unfold  
 And cast before thy Saviour's feet.

Yet it is a day too, when rejoicing seems almost mockery, and perhaps no other hymn has been written which so adequately expresses a joy thus fraught with pain,—the Triumphal Entry leading on to sacrifice, as do those familiar verses by Dean Milman, of which the last stanza is:

\*Rev. Dr. Batterson.

Ride on! ride on in majesty!  
 In lowly pomp ride on to die,  
 Bow Thy meek head to mortal pain,  
 Then take, O God, Thy power, and reign.

In a week so thickly strewn with flowers of our Lord's Passion, His great humility as manifested in washing the disciples' feet, has been the theme of many artists. The picture in which it is shown by Duccio di Buoninsegna, is one in his series representing the Passion, and is a work of the fourteenth century. The great Sieneese master was born, however, in the same century with Cimabue.

Perhaps the most satisfactory rendering of the sacred event, and one which engravings have made the more widely known, is by Fra Angelico. Wonderfully expressive of the lowliness of the Christ, kneeling before St. Peter, it is also very touching in the loving action with which almost beseechingly our Lord makes offer to wash the feet of this, His servant, and no less wonderful is the portraiture of St. Peter, shocked, and protesting by his gesture and by the look upon his face—his feeling expressed even in the way his feet shrink back, and in the toes, doubling one over another.

In a composition by Giotto, who always got at the very soul of whatever he would represent, the scene is given with great spiritual power. It is a fresco in the Arena chapel at Padua, and the characterization of heads which always is remarkable is very striking here. Two young apostles are in attendance, one having a pitcher of water. An eleventh century MS. shows an angel coming down from heaven to bring a towel to the Saviour, Who is on one knee to perform His act of self-abasement. St. Peter is variously represented—sometimes with his hands crossed upon his breast, and Judas is shown—perhaps in the background tying on his sandals, or may be departing, bag in hand. Only in one instance—on a sarcophagus, has the subject been found in the catacombs.

Happily illustrative is the beautiful poem by Dr. Bethune—Christ Washing the Disciples' Feet—from which we take three stanzas:

O blessed Jesus! when I see Thee bending,  
 Girt as a servant, at Thy servant's feet,  
 Love, lowliness, and might in zeal all blending,  
 To wash their dust away, and make them meet

To share Thy feast, I know not to adore  
 Whether Thy humbleness or glory more.

Daily my pilgrim feet, as homeward wending  
 My weary way, are sadly stained with sin;  
 Daily do Thou, Thy precious grace expending,  
 Wash me all clean without, and clean within  
 And make me fit to have a part with Thee  
 And Thine, at last, in Heaven's festivity.

O blessed name of SERVANT comprehending  
 Man's highest honor in his humblest name;  
 For Thou, God's Christ, that office recommend-  
 ing,

The throne of mighty power didst truly claim;  
 He who would rise like Thee, like Thee must owe;

His glory only to his stooping low.

A day crowded with momentous events, and on which the crowning act is the institution of the Blessed Sacrament—Maundy Thursday, or according to a mediæval Latin name, the Birthday of the Chalice, is the one white day of the Week of Sorrows (at least such is the early part of the day) and we may feel it come to us much as

After a day of cloud, and wind, and rain,  
 Sometimes the setting sun breaks out again.

The solemn event does not appear in art until early in the eleventh century, and then is in the \*miniatures. Giotto and other great artists here painted the Last Supper, the Nuremburg wood-carvings of Adam Traft have rendered it, and it has been given in sculpture, but that which has been said of the *Cena*, by Leonardo da Vinci, may well be true; in art it is "the Last Supper—there is no other."

Lord Jēsu, Whom, by power divine  
 Now hidden 'neath the outward sign,  
 We worship and adore,  
 Grant, when the veil away is roll'd,  
 With open face we may behold  
 Thyself for evermore.

\* Miniature—pictures in the early illuminated MS.—the name being derived from that of the pigment, *m'nium* (cinnabar) used in coloring them.



## COUNT OSWALD.

BY T. M. BROWNE,

AUTHOR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.

## CHAPTER III.—CONTINUED.

The leading mind among the young "reformers" in Heidelberg, the foremost among them all in decided thought and bold utterance; without whose presence every assemblage seemed to lose in unanimity and purpose, in clearness of perception of what was lacking for the general welfare and of the means towards attaining it, was one whose mere enrollment among the supporters of the reform movement was remarkable enough.

Let us look in for a few moments at a meeting preliminary to that important one of which Rheinart had spoken to Dr. Lahnfeld and his niece, and which was in fact to be the first public demonstration of the "reformers" in Heidelberg. These meetings had hitherto necessarily been held in secret. The police had of course long since been on the alert, and possibly were fully posted as to the times and places of these gatherings, but no steps had been taken to prevent them. It was desirable, doubtless, that the members should commit themselves beyond retreat, so that when measures should be taken for their arrest, the result might be the more certain and the effect the more telling.

About a mile above Heidelberg, where the lovely Neckar, winding between wooded banks, curves into a green recess, so secret and so beautiful that it seems made for a retreat of fawns and dryads, on looking narrowly you will discover the quaint eaves of an ancient hostelry almost concealed by overhanging boughs of lindens and beeches. The road leads up to it from a little ferry landing, whence you cross the shallow river to the opposite bank.

The same sunset which had lingered about the castle of Falkenberg, while the Countess and her son sat together on the terrace, mingled with the gathering shadows about the old inn on the Neckar bank. The light had almost faded out of the low, heavily wainscoted parlor, which presented a picture that Rembrandt might have delighted to transfer to his canvas, so deep and soft were the shadows at the further end of the room with its oaken rafters, so admirable the contrast, as the light from an old-fashioned lamp which "mine host" was bringing in, fell upon a crowd of faces gathered about a heavy, antique-looking table.

There was one face among them which the light seemed to bring into special relief, perhaps because it was fairer than the rest, or because the hair which clustered round the wide, white forehead, seemed to reflect the rays with its pale gold.

Slender, and yet of manly proportions, wide-chested and long-armed, his whole form suggesting supple strength, little above the ordinary height, and yet peculiarly commanding in his whole aspect, this young man sat among his fellows as if naturally their leader.

It has been said, and I think truly, that the purest type of Teutonic beauty is unsurpassed by any other, and Oswald von Falkenberg was a true specimen of this highest type. His features, almost statuesque in their regularity, might have suggested coldness had it not been for the full eyes, of that perfect blue which can kindle with passion or melt with a woman's tenderness. A long drooping moustache, a shade darker than his hair,

concealed a mouth which was no less expressive of determination than that of his brother, Graf Ludwig.

Next to him was seated a youth some few years his junior, with an eager, mobile face and dark, flashing eyes. He had been speaking vehemently, and his harangue was followed by a murmur of excited applause.

"Mansfeld speaks well," said Oswald, resting his hand with a gesture of affectionate indulgence on the youth's shoulder, "not many of us are gifted with such eloquence, but we must not be carried away from plain common sense and fact. The wrongs we want to redress are real wrongs and we must meet them with real weapons. We must be before all else practical, knowing distinctly how we would improve upon the state of things which we all feel to be unworthy of our nation and our time."

All faces were now turned to Von Falkenberg, and a profound silence took the place of the previous excitement, while young Mansfeld, feeling perhaps that his oratory was more eloquent than reasonable, looked somewhat crestfallen.

"We have most of us, I think," said Oswald, "counted the cost and are willing to sacrifice much, nay, to risk all for our convictions. As you are well aware, none is more prepared than am I myself to do this. But we want to succeed, not to fail; we do not want to add one more to the long piteous list of failures which have brought the very name of 'reform' into contempt. We would cheerfully give up all that we hold dear, nay, life itself, for our Fatherland, to endow it with true freedom and true strength, but life is too sacred and too sweet to be wasted behind prison walls or in banishment from our native land for naught. We accept the risk, but let us have at least some chances in our favor. There are those living now who may well be warnings to us of the folly of forcing immature plans and rushing headlong into needless danger, men whose hearts beat as warmly as ours are beating now, whose hopes were quite as high, whose devotion as complete, but whose want of foresight and caution led to disastrous failure of the cause and, for themselves, to ruin. But," he went on, and his beautiful face kindled suddenly with a magnetic fervor which awoke an answering look in those turned towards him, "I am not speaking to discourage you! For those who have such faith as we have in the righteousness of our work, know no such word. We feel that ultimately this cause *must* conquer; we know that though the wheels of God grind slowly, yet they grind surely, and that the time *must* come when the wrongs and the tyrannies of earth will be set right, when our brother man whose life of mind and body is debased and narrowed, shall realize and possess the blessed heritage of humanity, and lift his forehead to the skies, rejoicing in his freedom and his strength.

"And for this end we work, but we must also learn to wait, often so much harder. You think the time is ripe for an open and fearless demonstration. I share your views, if we can make it of sufficient strength and weight, and if it be at the same time so organized as to prove our respect for law and order, while we protest against arbitrary and tyrannous government. My proposition is that we send delegates to every branch of our brotherhood between this and Berlin to arrange for a simultaneous demonstration in every city on the same plan. What say you?"

He addressed them all, but fixed his eyes especially upon one man who sat furthest from him and who had only recently become one of their number. He had formerly been one of the students of the university and had left it with a doubtful record. His name was Heimberg, a gaunt, bilious-looking man, considerably older than the majority of those present. His dress was ostentatiously rough and careless, and there was something defiant and at the same time scheming in his expression.

"I am not one of those who counsel delay," said this man, rising from his seat, and tossing a shock of straight, black hair off his forehead, "I want deeds, not words. I am no novice, as you all know, and have had a taste of prison bars myself; in that, I fancy," and he looked round with a slight sneer, "I have had the advantage of most of you. I know from experience what I risk; with me it is no matter of theory. But I say, let there be no shilly-shallying, no waiting upon others. And there is one strong reason for carrying out without delay this idea of a public demonstration at the projected time. There is one coming here whose very name should put all hesitation to flight, one who will be a true leader, who will take his stand and be the rallying point for every faithful son of reform. You must know already whom I mean, Rheinart, the tried, true, lion-hearted Rheinart!"

At this there was great excitement; only Oswald sat calm and cold, silently protesting against the spirit displayed by Heimberg, and gradually the applause sobered down, and many gathered round Oswald, some urging him to speak in reply to Heimberg, others anxious to discuss with him the propositions he had made. But Heimberg had a following also, and the name of Rheinart with which he conjured was a potent one.

The moon was riding high over the wooded heights of the *Kaiserstuhl*, turning the Neckar into a river of silver, and casting black shadows from overhanging boughs, when the meeting broke up, without any positive conclusion having been arrived at.

Some of the members were ferried across the river, others walked along the bank towards the city by twos and threes, others struck off into the woods through which paths led in various directions.

Along one of these Oswald von Falkenberg walked alone and deep in thought. He had good cause for preferring to be alone, for the situation in which he found himself was one demanding sober reflection. As we have seen he was a man of high ideals and noble aims, with an enthusiasm which made him willing to risk all in the cause which he had espoused. Yet so just and well balanced was his mind that he never shut his eyes to the fact that its success was imperilled by the ill-judged action of some of its most devoted adherents. The party of which Heimberg was a type was dangerous enough, but the real danger lay in men like Rheinart, men utterly unselfish, of the purest devotion, and yet rash and unwise as children in their projects, and utterly unreasonable in their claims. Rheinart had long been the leader of the most reckless as well as the most irreconcilable "men of progress." His name was a watchword, and, as Oswald had plainly seen, had been enough to stir even those on whom he had counted for their reason, no less than their devotion, into a ferment. It was with feelings (the reverse of sanguine,

that the young *Graf* reflected upon the probable results of Rheinart's advent in Heidelberg. Almost certain failure of painfully thought-out plans, possible, nay, probable, ruin to himself, inevitable alienation from his family—would be among the most immediate. It was a crisis which Oswald too justly feared he was powerless to prevent; he would of course endeavor to see Rheinart alone and influence him, but he knew too well how small would be the chance of his succeeding in the latter. The very name of Von Falkenberg would be sufficient to fill the old revolutionist with distrust and aversion!

And with these harassing perplexities, other agitating thoughts were mingled. He had written his mother that he would be at Falkenberg very shortly; doubtless Adele had heard from the Countess that she expected him. Suddenly in the moonlight he seemed to see the pure, sweet face of his companion and friend of childish and youthful years, of her who had long since filled the secret chambers of his heart. Was there not a pleading look in the beautiful eyes? did not the lips seem to utter a reproach, as though she knew he was about to take a step which might forever sunder them?

"Ah, *Liebste*," he murmured, "was it not you who first made me feel to the full the gross injustice of those who accounted such beauty and nobility of body and soul as naught, because, forsooth, there was no title tacked to your name. Was it not you and my good old master who first made me draw comparisons between the meretricious worth of rank and power, and the true nobility of mind and heart? Was it not my intercourse with you both which awoke in me the passion of justice and true freedom which may consume my happiness and perhaps your own? Nay, my sister, as you call yourself, my sister-soul, but dearer to my soul than any sister, you will not blame me, however much you may have to sorrow for us both!"

Is there any spot on earth more beautiful than Heidelberg castle? Oswald's sad soliloquy was spoken on the terrace overlooking the river. The murmur of the rapid water over its rocky bed rose to where he stood in the shadow thrown by the mass of buildings behind him. The queen of castles, as one has aptly called it, unrivalled in beauty and dignity and sadness! How tenderly nature has striven to hide the ravages which time, but far more the ruthless hand of man, has made in the vast structure, blending her living green with the ruins with such marvellous skill that the whole has become a scene of perfect witchery. Whether by sunlight or moonlight it was as familiar to Oswald as his own Falkenberg, and he loved it well. It was here that he had dreamed his dreams of that better, higher future for his beloved Fatherland; here that, with his few chosen friends, he had pondered ways and means to bring about the "consummation he so devoutly wished." Here, too, Adele and her uncle had wandered with him from point to point which had ever after been associated with them. The old man had promised Oswald that during his stay at Heidelberg he would bring Adele to see it, and the plan had been carried out, to the great satisfaction of the three. The girl's words and looks, her delight in the beauty of the spot, her innocent gladness in seeing his favorite points with him, all came back to him to-night and added poignancy to the yearning pain with which he thought of her.

(To be continued.)



## THE OBSERVANCE OF GOOD FRIDAY.

From *The Scottish Guardian*.

Mr. Spurgeon is reported to have once exclaimed: "Imagine the Apostle Paul telling his people to keep Good Friday!" It would be easy to retort: "Imagine the Apostle telling his people not to keep Good Friday!" Unquestionably, according to the Pauline view of things, no day could be accounted, in theory, more intrinsically sacred than another. The Sabbath itself was a shadow which had merged into its substance, and that substance was not the Lord's day, nor any other day; but the unending day of rest from sin and self which had dawned for all in Christ. St. Paul's view of holy days, if pressed home, would suit Mr. Spurgeon worse than it would us. Our catechism paraphrases the fourth commandment by a declaration that we ought to serve God truly all the days of our life. But we may not doubt that, while the Apostle maintained the equal sanctity of all the days of the year in principle, he gladly conceded the special observance of certain days in practice; and this, apparently, of annual as well as of weekly commemorations, as indeed would seem almost inevitable in the case of one who, from being a devout Jew became a devout Christian. If he took part in Sunday services at Troas, he was determined to keep the feast of Pentecost at Jerusalem. It cannot be reasonably supposed that he wanted to keep the latter as a Jew. Whatever associations it had for him in old days, must have been swallowed up by the Christian associations which now claimed it for their own. None who realized what the day of Pentecost was to the infant Church (and assuredly St. Paul did fully realize that), could have cared about the old Jewish observance of it, any more than a man could walk in the light of the moon after the sun is risen. He might attend the Jewish services, but they would have for him throughout a Christian significance, and he would supplement their deficiency by joining in purely Christian worship with the faithful. If Pentecost, then a *fortiori* Easter. To a Jew, the Passover was the greatest fact in the year. Even a Herod allowed it to regulate his proceedings. To a Christian Jew it had lost nothing and gained everything in interest. If it be easy for a man to forget the day on which his dearest friend died, that day being already a marked day, then might a believing Jew forget that his Lord and Master died at the Passover, on a Friday, about 3 P. M. He did not regulate the incidence of the Passover; the moon and the Jewish calendar did that; but it came every year in spring, and when it came it brought with it, as a matter of fact, the anniversary of the Death upon the Cross. If St. Paul did not make mental note of each recurring Good Friday, the day when Christ, his Passover, was sacrificed for him, he was simply unhuman. There is nothing in his life or writings to make us think he was. Whether he observed the day with any particular ceremonies or services is, of course, a totally different thing, into which we need not inquire. One might keep a Good Friday with great devoutness and profit on a desert island; and if all Christians were sufficiently educated, the best way to observe it in church might perhaps be by an absolute and unbroken silence, in which each soul should be left to commune by itself, and for itself, with its God and Saviour.

It is indeed very observable how we are working back to what we may suppose to have been the most primitive, and therefore most simple method of keeping the day which of all days most appeals to the natural instincts of a Christian heart. The ordinary routine of Matins, Litany, Præ Communion, and Evensong, may be retained out of deference to rubrical order, and to the wishes of old-fashioned Church people; but there must be a more or less acute feeling of its unsuitability. We tolerate on such a day, "Dearly beloved," and "O come, let us sing," and much else, for the sake of the large selection of Passion Scriptures, which fill out the services. In many churches, however, these services are either omitted or relegated to obscure corners of the day; and the three hours' service—the simplest of all possible forms of public worship—takes the prominent place, with a church studiously stripped of ornament, and left open all day long for private prayer. The motive of the change is obvious to any one who is in sympathy with the keeping of Good Friday at all. What people want to do is to realize as simply, and as vividly as possible, the incidents of the tremendous event in which they are so profoundly and so personally interested. All they need is a devout imagination, and all the help that it asks for is Scripture, and such meditations or instructions upon it as serve to make it more lively to the apprehension. Neither praise nor prayer can ever be absent from a Christian service, but both are subordinate in this case, and, except for a few hymns and collects, are best left to private utterance. The one thing is, to help each soul to live over again that tremendous day which decided for ever the issues of his existence. No soul which can be got to do that with intelligence and sympathy can be far from the kingdom of heaven. *Via crucis, via lucis*. There are things which none can withstand. None can meet those sad Eyes, at once searching and appealing, which closed in death upon the Cross, without having the current and purpose of his life all changed thereby.

It is said that this is true always, and at all seasons of the year. Of course it is. But what is true always in the abstract, is often much more true for practical purposes at one time than at another. The various influences, persuasions, attractions, which go to make up the hold of religion upon us, are to a great extent separable; and they are often most efficacious when exhibited as singly and separately as possible. This is especially true of the tender beauty and dignity of the Passion. Not a few conventional church-goers look at Christ Crucified with a quiet indifference, which springs not of unbelief, but of unconcern. He is hid from their eyes in a blinding haze of familiar religious phraseology, and accustomed religious observances. For such, a Good Friday service, quite different in tone from any other in the year, may well mean a glimpse of the truth they have so long been staring at and have not seen. And for others, who have learnt the great secret of life worth living, Good Friday and its services are the things in all the Christian year they would most sadly miss. There is a fascination about weakness, defeat, and suffering, even in an earthly field—as Senlac or Culloden—which no nineteenth century Gospel of success, no Carlylese idolatry of forcibleness, can ever overthrow. When it is the Deity Himself Who is, in our quarrel, weak,

defeated, and suffering, then the fascination becomes an attraction which nothing else can rival. If one knows that when these things happened the year had its spring, and the moon her full, even as now; that men counted their months and weeks, and made their calendars, and measured their lives, times and seasons, even as we do now; that the dying of Jesus Christ fell upon a certain day, just as much as did the death of Wolfe before Quebec, or of Nelson at Trafalgar, and that day is what we call Good Friday; one could no more help keeping it as devoutly as circumstances permit, than one could help doing any other thing which human feeling naturally suggests, and piety earnestly enforces.

### THE CROSS OF JESUS.

BY J. J. L. ENGLAND.

The cross, the cross of esus!  
Its glory I would sing,  
The cross, the cross of Jesus,  
To that alone I cling!  
It tells me of the triumph  
He gained o'er death and sin,  
And opened wide the heavenly gates  
That I might enter in.

The cross, the cross of Jesus!  
It tells of bitter pain,  
It tells me how my Saviour  
Upon that cross was slain;  
It tells me of those mournful hours  
He hung upon the tree,  
It tells me that in love divine,  
He suffered there for me.

The cross, the cross of Jesus!  
'Tis lifted up on high,  
Beneath the burden of my sins  
Low at its foot I lie.  
There as I seek for pardon  
The heavy load is gone,  
Yea, only when I sought the cross  
The wondrous work was done.

The cross, the cross of Jesus!  
Its triumphs far proclaim,  
'Tis in the cross we make our boast  
Its glory and its shame,  
Upon its stretched-out arms it bore  
The Saviour of mankind,  
And only there the sin-stained soul  
Can peace and pardon find.

### BOOK NOTICES.

OUR PILGRIMAGE. LIGHT FROM ABOVE. OUR HOME ABOVE. HOMEWARD. Poems by J. Denham Smith and others. Price, 25 cents each.

HE IS RISEN. An Easter Message. By Alice Reed. Price, 35 cents.

EASTER DAWN. Choice hymns selected from Easter carols. Illustrated by Walter Paget.

THE BRIGHTER DAY. Poems by Sarah Geraldine Stock and E. H. Thompson. Price, 50 cents each.

LILIES ROUND THE CROSS. An Easter Memorial. By E. Nesbit. Illustrated by Fred Hines. Price, \$1.00.

New York: E. P. Dutton & Co.

These Easter booklets are beautifully illustrated in soft tints. They have the merit which many Easter cards have not, of relating to the Resurrection both as to pictures and letter-press.

THOMAS HARD, Priest. By Barton Lee. New York: Anson D. F. Randolph & Co. Price 50 cts.

A variety of opinions have been expressed about this little book. Bishop Potter seems to esteem it highly, and regards its moral as "valuable and timely," as he says in the preface. We may be very dull, but the moral does not strike us half as much in the story as it does in the preface. Without the assurance of the preface we should say it was a story very cleverly told, but not very admirable as a hit at ritualism. And what does the last sentence mean in which the Puritan cradle is represented as "a very ark of a new and solemn covenant"?

INTERLINEAR TRANSLATION OF THE NEW TESTAMENT. Vol. II. With Grammatical and Critical Notes. By Drs. Leonard, R. L. and L. H. Tafel. New York: E. & J. B. Young & Co.; Chicago: A. C. McClurg & Co.

This is a style of book with which we have very little sympathy. Those who could make a good use of it do not need it, and those who need it, ought

not to use it. A few months' industrious study will give any person of ordinary ability sufficient knowledge of Greek to enable him to read the Greek Testament with fair intelligence with the help of the dictionary and grammar. These interlinear helps are generally destructive of all good scholarship. The grammatical and critical notes on the other hand appended to the simple text of the Greek Testament might be of use to some beginners who are compelled to work without a teacher.

THE STORY OF IRELAND. By the Hon. Emily Lawless. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.50.

The Story of the Nations now in course of publication by G. P. Putnam's Sons, form a valuable library in themselves. The subjects of the different volumes are arranged to cover connecting and, as far as possible, consecutive epochs, so that the set when completed, will present the chief events in the world's history. The story of Ireland, though not noticed in the order of its publication, is most valuable. Irish history is a long, dark road, bristling with thorny controversies, and many still unsettled questions. Without entering into all the perplexing questions, the Hon. Emily Lawless gives a lucid picture of poor Ireland, bringing to light much that is picturesque in its gloomy past. Her aim is not to furnish a complete history, but to dispose others to study more deeply this strange chapter of human history and national destiny.

THREE HOURS' SERVICE for Good Friday; with the Seven Words of our Saviour on the Cross, and nine suitable hymns. Words by Mr. Egbert Phelps; music by the Rev. C. R. Hodge. Religious Newspaper Co. Chicago. Price, 5 cents.

This is a nicely printed order for the Three Hours' devotion which is now so generally observed in our churches on Good Friday, and it shows good judgment in the preparation. The service opens with the Invocation, the Lord's Prayer, and the special collects of the day, which are followed by the "Reproaches." Seven of the hymns are the composition of a brother of our late Minister to England, in the settings of which the Rev. Mr. Hodge manifests an excellent musical skill. The closing portion of the service consists of *De Profundis*, the Nicene Creed, and benediction. The hymn-writer has succeeded in producing verses that are "singable," a rare quality, and the musical composer's part of the work evinces a sympathetic accord with the nature of such a service, and the particular requirements of each hymn in the goodly collection.

A DICTIONARY OF MUSICAL TERMS. Edited by Sir John Stainer, Mus. Doc. Oxon. and W. A. Barrett, Mus. B. Oxon. London and New York: Novello, Ewer & Co. Strong, cloth bound, decorated cover, gilt edge. Pp. 459. Reduced price \$3.00.

A most valuable book, and indispensable possession to all musicians, and especially so to every one who has anything to do with musical direction. As a festival gift to the choir-master or organist, nothing could be offered that would excel in fitness, in intrinsic worth, or certainly of appreciation. On ample, double-columned pages, in type that is luxury and restfulness to the eye, there is spread before the reader by two of the best recognized masters of music in the English school, all that any one may need to know in connection with music, from the subject of acoustics to the musical terms and the science of musical method, the construction and character of all musical instruments and of the human voice and ear. It is a veritable thesaurus of exact and intimate knowledge in every department of the art and philosophy



of musical sound. Nothing that possibly could arise as a query with a student of this science, seems left unprovided for. Those who have much to do with music will recognize how far from infrequently it happens that some mark of musical terminology has presented itself in the form of a puzzle even to some who are not backward in acquirements. Here, then, is the rich and full resource, a reliable *vade mecum*, for every incursion into knowledge and practice. It is as well a most beautiful volume, and for size, strength and press-work a marvel of cheapness.

MESSRS. L. PRANG & Co. issue this season a large line of Easter booklets, most of them in hand-decorated covers, with appropriate titles and filled with the best Easter poetry. A handsome souvenir is "A Garland of Songs," words and designs by Lisbeth B. Comins; music adapted from works of well-known composers; fifteen full-page monotint illustrations; in elegant cover, printed in colors and gold.

MESSRS. FREDERICK A. STOKES & BROTHER issue a pretty spring and Easter booklet "From Snow to Sunshine," by Alice Wellington Robbins, with fac-similes of water color drawings of butterflies by Susie Barstow Skelding. All the pages are handsomely engraved, are of large size, and tied with blue, pink, and gold cord.

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

**SPECIAL COMBINATION OFFER.**

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

THE LIVING CHURCH (in advance) and	
The Forum.....	\$5 00
The Art Amateur.....	4 60
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	4 75
Youth's Companion (new subs. only).....	2 50
The Living Age.....	3 50
The Kitchen, (Mrs. E. P. Ewing, Asso. Editor).....	2 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.  
Address THE LIVING CHURCH,  
162 Washington St., Chicago, Ill

**OPINIONS OF THE PRESS**

The Church Year.

NEWTON AND VOLTAIRE.—It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that "if they were true, it would be necessary that a new mode of travelling should be invented." He said that "the knowledge of mankind would be so increased before a certain date or time terminated—namely, one thousand, two hundred and fifty years—they would be able to travel at the rate of fifty miles an hour." Voltaire got hold of this, and true to the scepticism of all ages, said: "Now, look at the mighty mind of Newton, who discovered gravitation! When he became an old man, and got into his dotage, he began to study the book called the Bible; and, it seems, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at fifty miles an hour. The poor dotard!" The self-complacency of philosophic infidel made his friends laugh. But if he should get into a railway train, even a sceptic today would have to say: "Newton was the philosopher, Voltaire the dotard."

The Omaha Parish Messenger.

CANDLESTICKS.—The Lord ordained candlesticks of old. Moses, and Aaron, and David, and Solomon had them in the tabernacle and temple. Zechariah the prophet was informed by the angel that the seven-branched candlestick symbolized the Word of the Lord, which declared, "Not by might nor by power, but by My Spirit, saith the Lord." It is true, the Lord Himself

worshipped in the Temple, and drove out the money-changers and buyers and sellers "for the benefit of the Church," but said no word against "the five-branched candlesticks over against the holy table." It is true, that when He appeared unto St. John in Patmos. He showed him a vision of seven golden candlesticks, and Himself walking amid the candlesticks. Now this would be passing strange if candlesticks were in process of time to become marks of the Roman beast. Even so good a Protestant as Luther thought candlesticks harmless in themselves and godly in their ecclesiastical use; and were Mr. A. or Mr. B. to travel through Germany or Scandinavia, he would find them in churches of whose Protestantism there can be no otherwise reasonable doubt.

Church of To-Day.

THE CREED.—The Creed came into existence and use to guard the integrity of revelation. It is the Church's affirmation against errorists and deniers. It is not a Theology, but a Faith. Not a Theology, for it is no system of human reasoning; a Faith, because it states the ground facts upon which a true theology rests. It is a summary of the divine interpositions which have touched the world's career and entered into man's life and history. These are summarized succinctly and briefly, even to baldness, that they may be a *credo*, an "I believe", upon the lips of an innumerable throng, from lisping childhood to babbling age. But the Creed's power and value lies in its being this chain of facts—"stubborn" and sacred. It is the Faith at once confessed and protected; confessed alike, by those who can and who cannot theologically define, and protected for the mentally untrained against the theologian who builds his fancies into the structure of revealed truth and the destructive critic who ravages and lays waste the truth revealed. And our highest estimate of the Creed is fully justified not only by the purpose which ruled in its growth and making, but by the results it can lay claim to, as a bulwark against error, in its popular use.

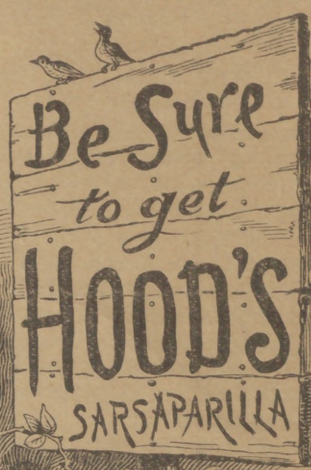
The Banner.

ECCLESIASTICAL ASSUMPTIONS.—These assumptions, it appears, are its Apostolical Succession, its priesthood, and its sacraments. The Church is therefore invited to un-church itself in order that it may be more fully adapted to the "new world" round about it—to abandon the more elevated significance of its sacraments, and set aside its triple order of bishops, priests, and deacons! "It is notorious," says our contemporary, "that its hierarchical form of organization offers far more formidable difficulties to the identification of Church and nation than any mere differences in the interpreting of creeds." So that, in our contemporary's opinion, "differences of creed" are as nothing compared with a "form of organization." We may point out that, as a matter of fact, the evidence of history is wholly opposed to this contention; that the identity of the Church with the nation was never so complete as when its sacerdotal pretensions were most emphatically asserted. To revive the past would be as unprofitable as it is impracticable; but we are confident that we shall never reconcile the Church with "the best tendencies of the modern world" by the suicidal procedure of casting off its distinctive claims, and the gifts and graces it received from its Divine Master. It is as the ancient Catholic Church, founded on Apostolic order and proclaiming Evangelical truth, glorying in its sacraments and faithful to its creed, that it will appeal most powerfully to the masses, and best accomplish the mission with which it has been charged.

**Your Friend Committed Suicide.**

You never suspected it, none of his friends dreamed of it, he did not know it himself, but it is exactly what he did, nevertheless. Do you remember his sallow complexion? Do you recollect how he used to complain of headaches and constipation? "I'm getting quite bilious," he said to you one day, "but I guess it'll pass off. I haven't done anything for it, because I don't believe in 'dosing.'" Soon after that you heard of his death. It was very sudden, and every one was greatly surprised. If he had taken Dr. Pierce's Pleasant Fungicide Pellets he would be alive and well to-day. Don't follow his example. The "Pellets" are easy to take, mild in their action, and always sure.

\$300 to \$500 a month made by working for us. We guarantee energetic persons \$500 a Year, with the opportunity of making 6 times that amount. Men who can furnish their own horses preferred. A few vacancies in towns and cities. Holloway & Co., 112 N. 6th St., St. Louis.



"Brother Charlie, what does it say on the big board, under the birdies?"  
"It says 'Be sure to get Hood's Sarsaparilla.'"  
"Why, that's what Mamma told us."  
"Yes, and she said 'Do not take anything else, no matter what they offer you. Look for the big letter Z on the bottle, with Hood's Sarsaparilla on it.' And that's what I'm going to do."  
This little dialogue dwells upon a point we wish to strongly impress upon your mind. If you have been led to decide, from the advertising or from

what you have heard in regard to cures effected by Hood's Sarsaparilla, that you will try this medicine, you should not allow yourself to be induced to buy some other preparation, which may be claimed to be "as good as Hood's." Remember that the sole reason for recommending something else when Hood's Sarsaparilla is called for is that more profit will be made on the substitute. Therefore we say: Insist on having Hood's Sarsaparilla. Do not be induced to buy any other. Hood's Sarsaparilla is the ideal Spring Medicine.

**Hood's Sarsaparilla**

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

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

**What Scott's Emulsion Has Done!**

Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE. SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

Dr. Seth Arnold's  
**COUGH KILLER**  
is the best Cough Cure I ever used.  
Wm. A. Myer, Weston, Ill.  
Druggist, 25c., 50c., and \$1.00.

I suffered from catarrh 12 years. The droppings into the throat were nauseating. My nose bled almost daily. Since the first day's use of Ely's Cream Balm have had no bleeding, the soreness is entirely gone. D. G. Davidson, with the Boston Budget.

THE CURE FOR CATARRH GOLD IN HEAD  
HAY FEVER  
EYEBLINDNESS  
HEADACHE  
Ely's Cream Balm 50c

**PASTOR KOENIG'S NERVE TONIC**  
The First National Bank of Chicago, first receiving teller, Mr. E. Cohn, also Mr. F. L. Bold, cashier in the Sherman House, Jno. F. Scanlon, H. C. R., of Forrester and many other prominent men endorse this remedy very highly; it has been prepared and prescribed with wonderful success by Rev. E. Koenig of Ft. Wayne, Ind., for more than ten years. A valuable book on nervous diseases will be mailed free to any address. F. EBERLEIN, Druggist, 59 W. Madison St., Chicago.

**TOBACCO HABIT** Quickly cured by using **NOTO-BAC**. 10 days' treatment for \$1.00. For sale by druggists generally or by mail prepaid upon receipt of price. Cures Guaranteed. Don't fail to try it. Good agents wanted; exclusive territory given. Particulars free. The Universal Remedy Co., Box 3 LaFayette, Ind.

**SPECIAL OFFER.**

KEEP IT BEFORE THE PEOPLE!

A copy of the best book yet published on Anglican Church Principles, and a year's subscription to THE LIVING CHURCH (to a new subscriber), can be had for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper, or for the book and paper in combination, should write for special terms. It will pay any guild, with the rector's endorsement, to work under our offer. Write for terms and specimen copies.

The Flag Drill! For April 30th and for all patriotic occasions. A fascinating, drawing entertainment Admits of elegant costumes and drapery. Illustrated price, 25c.; 3 for 50c.  
For rails and Colored Prints 13x17 and 22x28 inches, of historical characters and scenes. Excellent for all patriotic decorations. Price, from 15 to 30c. each. Lists and other valuable catalogues of books, games, dramas, etc., etc. free. A. FLANAGAN, 185 Wabash Ave., Chicago.

**TO REACH A Million Young People FOR \$40.**

For \$40, cash with the order, we will insert an advertisement of 10 Lines one time in the following Papers, reaching more than 1,000,000 Young People:

- YOUTH COMPANION, Boston.
- GOLDEN ARGOSY, New York.
- GOLDEN DAYS, Philadelphia.
- HARPERS YOUNG PEOPLE, New York.
- YOUNG PEOPLE'S WEEKLY, Chicago.

\*Our Handy List for Shrewd Advertisers will be sent to any address on receipt of 25 cts. in stamps.

**LORD & THOMAS, Newspaper Advertising**  
45 TO 49 RANDOLPH ST., CHICAGO.

**BABY CARRIAGES!**

We make a specialty of manufacturing Baby Carriages to sell direct to private parties. You can, therefore, do better with us than with a dealer. We send Carriages to all points within 700 miles of Chicago free of charge. Send for catalogue.  
**CHAS. RAISER, Mfr.,**  
62-64 Clybourn Ave., Chicago, Ill.



Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities in the blood are so powerful that slumbering disease is awakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power. In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, all impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated. Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

Catarrh, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with catarrh. This disagreeable disease, in its most obstinate and dangerous forms, can be cured by the use of Ayer's Sarsaparilla.

Gray hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Sicilian Hair Renewer, the best preparation known to science.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

In Consumption and Wasting Diseases, seems to possess remedial powers of great efficacy. It heals the irritation of the throat and lungs. Makes pure blood and builds up and fortifies the system against further inroads by disease. Take no other.

To Crawfordsville and Indianapolis, Ind., Troy and Springfield, O.—Through Sleeping Car from Chicago.

A combined sleeping and chair car leaves Chicago via Chicago & Eastern Illinois Railroad at 11:20 p. m. daily, running through to Springfield, O., via Indianapolis. Passengers reach Crawfordsville at 5:50 a. m., Indianapolis, 7:40 a. m.; Troy, 12:04 noon; Springfield, 1:00 p. m.; Cincinnati, 12:10 noon; Louisville, 12:15 noon. Berth rate: Chicago to Indianapolis, \$1.50. Chicago City Ticket Office, No. 64 Clark Street, Sherman House.

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. O. address. 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.

Musical at the White House.

President Harrison, fully appreciating the sweet quality of tone beauty of design, and durability of the celebrated Bradbury Piano, has just ordered one of these instruments in fancy walnut case for Mrs. Harrison's private parlor in the Executive Mansion at Washington. This is no new place for the old reliable Bradbury Piano. It has already been in the White House for twenty years, and is now in for at least four years more. Duplicates of this piano can be seen at the Bradbury Piano warehouse, 210 State street. J. M. Hawxhurst, Manager.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an Eastern 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 by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Truly a Magic City.

We call the attention of our readers to the advertisement of the West Kearney Improvement Company in another column. West Kearney is part of the city of Kearney, Buffalo county, Nebraska, which is growing probably more rapidly than any other city in the West, on account of its enormous water power. West Kearney claims the distinction of being the only city in America where the first house built connected with city water works, sewers, arc lights, incandescent lights, and telephone system. It is growing with wonderful rapidity, and is the manufacturing section of the city of Kearney. Probably no other city in the West offers more fertile opportunities for investment or speculation than West Kearney, and those who should send to the company for further particulars.

Travel in Europe.

The programmes on the subject of European travel, issued by E. M. Jenkins, 257 Broadway, N. Y., present many attractive features to ladies and gentlemen, who desire to visit Europe in the most pleasant manner possible. Five parties have been announced to leave New York at various times through the summer, and the arrangements in connection with the same are most perfect. Anyone going to Europe should send for circulars.

Whilst farmers and producers are looking for the cheapest market to buy their goods, it would pay them to ascertain the most profitable way of disposing of their products. We would call the attention of our readers to the advertisement in this issue of the well-known firm, Summers, Morrison & Co., commission merchants, 174 South Water street, Chicago. This firm makes a specialty of receiving and selling all kinds of produce direct from the producers, and their trade extends over a large territory tributary to this market. We advise persons desirous of obtaining Chicago prices to communicate with them.

Most complexion powders have a vulgar glare, but Poizoni's is a true beautifier, whose effects are lasting.

Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try Brown's Bronchial Troches, a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

THINGS WORTH KNOWING.

A CUP of hot water drank before meals will relieve nausea and dyspepsia.

HERE is a recipe to launder red table linen: Use tepid water with a little powdered borax, which serves to set the color. Wash the linen separately and quickly, using very little soap; rinse in tepid water containing a little boiled starch; dry in the shade, and iron when nearly dry.

To preserve natural flowers by the wax solution process, dip the flowers in melted paraffine, withdrawing them quickly. The liquid should only be just hot enough to maintain its fluidity, and the flowers should be dipped one at a time, held by the stalks, and moved about for an instant to get rid of air bubbles. Fresh cut flowers, free from moisture, make excellent specimens in this way.

A SIMPLE and effectual means of preserving the eyes and the sight, is the use of cold water, the right use of it, cold but not ice cold; cold, not tepid. During cold weather, dash it every night and morning into the eyes, till they smart. It is exceedingly strengthening to them, both eyes and lids, and the effect upon the sensitive organs in a couple of weeks is really wonderful. It is Nature's own good remedy. While we do not belong to that class who advocate cold water as a cure for all the ailments poor humanity is "heir to," yet we know from observation, as well as happy experience, what we are writing. It is a prevalent idea, yet a mistaken one, that warm water soothes the eyes, and is beneficial to them, while in reality it weakens them, and it should be used only in cases of inflammation, of the lids especially, and then with a little salt added. A person who had been suffering for years with very weak and sensitive eyes—"tired eyes all the time," as she expressed it—was persuaded to stop using warm water, and use cold instead, occasionally adding a little salt, and the improvement and change for the better was both immediate and rapid and permanent.

SALT has been said to be a never-failing remedy for intermittent fever, a trouble generally stubborn, and hard to control or break up. The salt should be laid in a moderate oven; dry till it becomes brown, the color of roasted coffee. Then stir one teaspoonful in one glass of warm water, for a dose. It should be taken on an empty stomach the morning of the day on which the fever is to come on. It causes, of course, a great thirst, but as little as possible should be drunk. Rich broths, but no solid food, should be taken till the fever yields to the treatment. This is said to be a wonderful remedy.

A SURE cure for bowel troubles and "summer complaints," especially dysentery, is one large spoonful of salt and two of strong cider vinegar. Over this pour one pint of boiling water. When cold, take one teaspoonful every hour, till the trouble is overcome. This is said to be an "old woman's remedy," but even physicians acknowledge that old women's remedies are sometimes very good.

AN adhesive mullage for labels, suitable for bottles or glass, may be prepared by soaking glue in strong vinegar; then heat to boiling and add flour. This is very adhesive, and does not decompose when kept in wide-mouthed bottles.

MANY a cake and batch of bread are ruined by slamming the oven door. A maker of celebrated sponge-cake will not allow any one to touch the stove or walk heavily across the kitchen while the sensitive compound is baking.

HOT WATER applied to a bruise will allay pain and prevent discoloration. It has superseded medicated "eye-waters" in the treatment of inflamed and aching eyes. An American author, whose excellent eyesight was wonderful, when one considered her age and the immense amount of literary labor she performed, attributed it mainly to the custom of bathing her eyes freely in water as hot as could be borne, night and morning, a habit continued for many years. For the bath, hot water is comparably better than cold, which contracts the pores and thus roughens the skin. Florence Nightingale says: "One can cleanse the whole body more thoroughly with a quart of hot water than with a tubful of cold."

HOW TO KILL COCKROACHES.—A house-keeper who was recommended to try cucumber peeling as a remedy for cockroaches, strewed the floor with pieces of the peel, cut not very thin, and watched the sequel. The pests covered the peel within a short time, so that it could not be seen, so voraciously were they engaged in sucking the poisonous moisture from it. The second night that this was tried, the number of the cockroaches was reduced to a quarter, and none were left alive on the third night.—Good Housekeeping.

A PARISIAN lady, one of the principals of the Home School for Girls, would like to take a party of eleven young girls to Europe, to be gone three months. Would visit the principal cities and remain three weeks in Paris. One hour's lesson in conversation will be given daily. Address, MME. H. V. I. CLERC, 4315 Walnut St., Philadelphia, Pa.



AN HONEST DRUGGIST,

when asked for the best blood-purifier, always recommends Dr. Pierce's Golden Medical Discovery, because he knows it has by far the largest sale and gives the best satisfaction to his customers. Golden Medical Discovery cures all humors, from a common Blotch, or Eruption to the worst Scrofula. Salt-rheum, Scaly or Rough Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," "Fever Sores," Goitre, or Thick Neck, and Enlarged Glands.

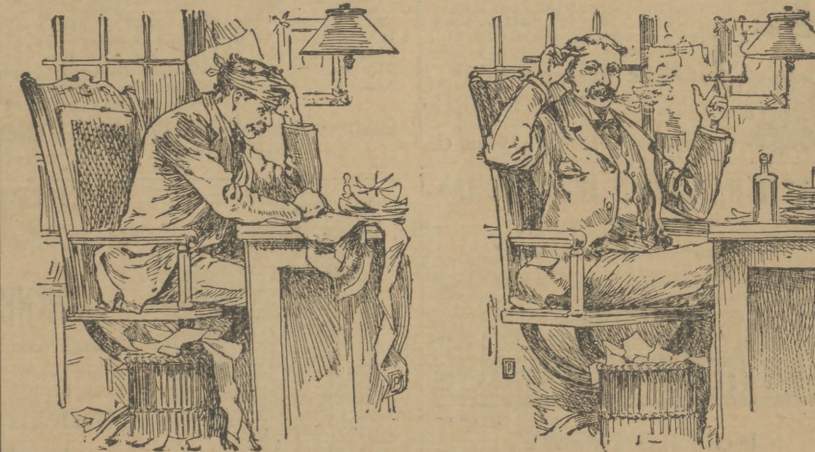
Consumption, which is Scrofula of the Lungs, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvelous power over this terribly fatal disease, when first offering this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "CONSUMPTION CURE," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all chronic diseases of the Liver, Blood and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy. Sold by Druggists, at \$1.00, or six Bottles for \$5.00.

Copyrighted, 1888, by WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors.

CATARRH IN THE HEAD is conquered by the cleansing, anti-septic, soothing and healing properties of Dr. Sage's Catarrh Remedy. 50 cts., by druggists.

The Result is Wonderful!



BAXTER SPRINGS, KANSAS, May 28, 1888.

Gentlemen: I have taken three bottles of your excellent medicine, ATH-LO-PHO-ROS, for neuralgia, with which I have been troubled for about two years, and the result is wonderful. W. S. TUTTLE.

ATH-LO-PHO-ROS CURES RHEUMATISM AND NEURALGIA. \$1 PER BOTTLE AT ALL DRUGGISTS, OR FROM THE ATH-LO-PHO-ROS CO., 112 WALL ST., N. Y.

TAR-OID I CURE FITS!

A new method of compounding Tar. SURE CURE for PILES, SALT RHEUM and all Skin Diseases. Send 3 20-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OID CO., 75 Randolph St., Chicago. Price, 50c.

OPIMUM Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. NO PAIN TILL CURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.





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.

PRICE BAKING POWDER CO.

New York. Chicago. St. Louis

**BOOK AGENTS WANTED FOR MY STORY OF THE WAR**  
*By Mary A. Livermore*

Her own narrative of "Four Years' Personal Experience as Field and Hospital Nurse." It portrays the Womanly or "Heavenly" side of the War, its Lights and Shadows "as a woman saw them." Bright, Pure, and Good, full of "laughter and tears," of thrilling interest and touching pathos, it sells at sight to all. Splendid Steel Plates, and famous old Battle-Flags, richly colored in exact fac-simile. The "booming" book for Men and Women Agents. \$1.00 to \$2.00 a month made. Distance no hindrance, for we pay Freight and give Extra Terms. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

**PIG PEN PUZZLE,**

Sent by return mail on receipt of

25 CENTS.

PRAIRIE CITY NOVELTY COMPANY,

45 Randolph St., Chicago, Ill.



**McShane Bell Foundry**  
Finest Grade of Bells, CHIMES AND PEALS FOR CHURCHES, &c., Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.



**MENEELY & COMPANY,**  
WEST TROY N. Y., BELLS,  
For Churches, Schools, etc.; also Chinese and Peals. For more than half a century noted for superiority over all others.



**BUCKEY BELL FOUNDRY,**  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY.

TROY, N. Y.

Manufacture Superior

CHURCH, CHIME AND PEAL BELLS



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

**HINDERCORNS.**

The only sure Cure for Corns. Stops all pain. Ensures comfort to the feet. 15c. at Druggists. Hiscox & Co., N.Y.

**PARKER'S GINGER TONIC**

From its combination of valuable medicines, is superior to the essence of Ginger in the cure of Cramps, Colic, Dyspepsia and Bowel disorders, and is invaluable for all Throat and Lung troubles. Use it without delay if you have Cough, Bronchitis, Asthma, Weak Lungs. 50c. & \$1.

**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

**LAND Corn Belt**

IN THE —OF—  
**IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA.**

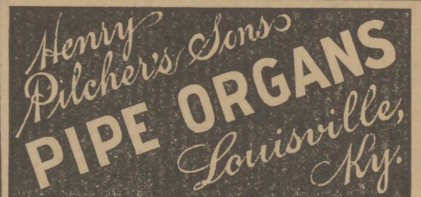
Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for settlement, is offered for sale on easy terms, at low prices and with clear titles, by

**FREDERIKSEN & CO.,**  
181 WASHINGTON ST., CHICAGO, ILL.

Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

**A SOLID 9 PER CENT**

per annum first mort Real Estate. Loans National Bank. EAST AND WEST. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Wash. Ter



**JOSEPH GILLOTT'S STEEL PENS**

GOLD MEDAL PARIS EXPOSITION 1878. Nos. 303-404-170-604. THE MOST PERFECT OF PENS.

**CHICAGO PRICES FOR YOUR PRODUCE.**

Ship your Butter, Eggs, Poultry, Veal, Hay, Grain, Wool, Hides, Green and Dried Fruits, Vegetables, or anything you have to us. Can sell shipment at highest market price. No waiting for money after goods are sold. Write for prices, tags and shipping directions.

**SUMMERS, MORRISON & CO.,**  
Commission Merchants, 174 S. Water St., Chicago. REFERENCE—Metropolitan National Bank, Chicago.

**SAVE MONEY. BEFORE YOU BUY BICYCLE or GUN**

Send to A. W. GUMP & CO. Dayton, O., for prices. Over 400 second-hand and shop worn Cycles, Bicycles, Guns and Typewriters taken in exchange. Nickeling and repairing

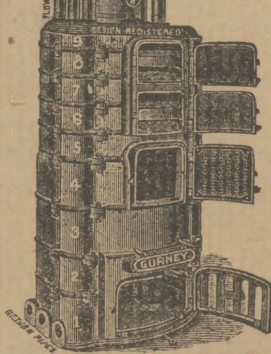
**EXPANDED METAL**



(PATENTED THROUGHOUT THE WORLD.) This product is made of the BEST QUALITY OF MATERIAL by a new and novel process forming a SOLID STEEL FENCING MATERIAL DURABLE, RIGID, ORNAMENTAL and MODERATE IN COST.

It is designed for Suburban Residences, Farm Buildings, Verandas, Gardens, Lawns, Poultry Yards, Chicken Houses and Coops, Church Premises and Cemetery Lots. Also for Windows and Skylight Guards, Grape Arbors, Trellises, Tree Boxes, Signs, Office Rail, Door and Car Mats, and everything usual to METALLIC-LATTICE or WIRE WORK.

SEND FOR ILLUSTRATED CATALOGUE.  
Central Expanded Metal Co. | N. W. Expanded Metal Co. | St. Louis Expanded Metal Co.  
PITTSBURGH. CHICAGO. ST. LOUIS.



"TRIED and found NOT wanting." Special Silver Medal Awarded for Extraordinary Merit to the

**GURNEY HOT WATER HEATER**

At American Institute Fair, New York, 1888, Outstripping all Competitors.

Send for Illustrated Catalogue and Testimonial Sheet.  
**GURNEY HOT WATER HEATER CO.,**

No. 237 Franklin Street, Boston, Mass.

Selling Agencies:  
New York, M. H. Johnson. Chicago, Rice & Whitacre Mfg. Co.  
88 John Street, cor. Gold. 42 & 44 W. Monroe Street.  
Detroit, T. R. Chase. Charleston, S. C., Valk & Murdock.  
31 Edmund Place. 16, 18 & 20 Hasell Street.  
Portland, Or., W. Gardner & Co., Covington, Ky., J. L. Frisbie,  
134 3d Street. 526 Philadelphia Street



ONE OF THE BEST TELESCOPES IN THE WORLD. THE BEST DOUBLE-BARRELLED SHOT GUN.

**FREE**  
In order to introduce our goods, we will until further notice, send absolutely free, to one locality, one of our Grand Double-Telescopes, and the best Double-Barrelled Shot Gun made. We are able to make this wonderful offer for the reason that our goods are of such merit that, when a person possesses them, in any locality, their fame spreads, and many people purchase; a large and profitable trade always results. We can supply free only one person in each locality. Those who write at once, will make sure of their reward, while those who delay will lose the chance. Best Gun, Grand Telescope. No space to explain further here. Those who write at once will secure prompt delivery. State your express-office address. Address, H. HALLETT & CO., Box 610, Portland, Maine.

**SCHLESINGER AND MAYER.**

State and Madison Sts.

Sole Wholesale and Retail Agents for Chicago,  
**KIRBY, BEARD & CO'S**

**NEW SELF-THREADING NEEDLES**

Any Child or Weak-Sighted Person can Thread Them.



"Let me thread it for you, Grandma!" "Oh, never mind, dear! I can do it quite easily myself with this self-threading needle."

We are also Headquarters for KIRBY, BEARD & CO'S STEEL PINS, SAFETY PINS, HAIRPINS, GLASS-HEADED PINS, Etc.

State and Madison Sts.  
Price of needles, 5 cents per paper; postage 2 cents. Mention this paper.

**MAGIC LANTERNS**

From 75 cents to \$500.00.

Opera Glasses, Field and Marine Glasses, Microscopes, Telescopes, Thermometers, Barometers, etc.



Spectacles, Eye Glasses and Lorgnettes

WABASH AVE. CHICAGO.

SEATTLE No blizzards, heavy snows or cyclones. Average winter temperature 43° above zero. Seattle, largest city in Washington Territory. Population 25,000. Commercial, educational and financial center of Puget Sound Country. Full information of Queen SE-AT-TLE, CHAS. H. KITTINGER, CITY SEATTLE, Wash. Territory

WHEN purchasing a fine Shoe it is natural to select that which is pleasing to the eye in style and finish; the material must be of the finest texture, and when on the foot the shoe must combine beauty and comfort.

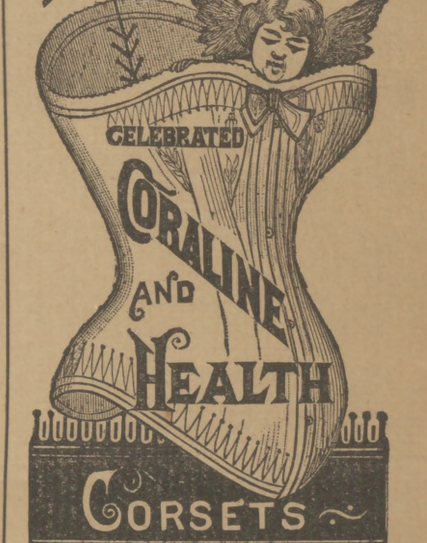
The Ludlow Shoe Possesses this Feature. IF YOU TRY ONE PAIR



You Will Wear No Other Make.

Sold by over 100 dealers in Chicago, and the best trade throughout the United States. See That They Are Stamped "LUDLOW." N. B. HOLDEN, 226 State Street, cor. Quincy. Special Agent for Ludlow Shoes

**DR. WARNER'S**



Over 14 Millions Sold in this Country alone.

The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.

GOLD MEDAL, PARIS, 1878.

**BAKER'S Breakfast Cocoa**

Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has more than three times the strength of Cocoa mixed with Starch, Arrow-root or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for Invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

**BUY A DRESS AT WHOLESALE!**

And save the large profit you pay your local dealer. We carry a most elegant and complete stock of SILKS, SATINS and HENRIETTA CLOTHS.

Which we sell direct to consumers. Best quality and lowest prices. Our offers cannot be excelled. Send for samples stating texture and color desired, and you will receive a line for selection. Postage advanced for samples returned with order.

**SHOWERS & MILLER, Japanese Building, CHICAGO, ILL.**

Reference—Ft. Dearborn National Bank, Chicago.



Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$449 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DAN'L AMBRIDGE, 45 Randolph St., Chicago, Ill.

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