

The Living Church.

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

Vol. IX. No. 51.

CHICAGO, SATURDAY, MARCH 19, 1887.

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REV. JAMES V. M. MORRIS.
Watkinsville, Ga., Feb. 13, 1886.

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ELBERTON, Ga., June 16, 1886.
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I. H. STRICKLAND.
Atlanta, Ga., Dec. 6, 1885.
[Mr. Strickland is a Methodist minister who is well known in this city.]

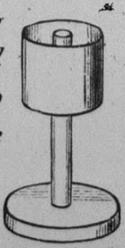
Neuralgic Rheumatism and Erysipelas.

About four years ago I was attacked with what the physicians pronounced neuralgic rheumatism, accompanied with erysipelas. My appetite failed me entirely, and I had an intermittent pulse and very irregular pulsations of the heart. A terrible pain soon came into my chest and shoulders, and I became so helpless that I could attend to no business at all. The pains were movable, and would sometimes pass from one part of my body to another. Finally the erysipelas broke out on my left hand and arm, and produced much swelling. I was for eighteen months afflicted in this way, and of course used a great many kinds of medicines, but nothing gave me relief. Friends finally persuaded me to try Swift's Specific. I noticed a decided improvement while taking the first bottle. I continued its use until I had taken about one dozen bottles, when I found myself sound and well again, with no sign of the disease left except a stiffness in my hand, a result of the erysipelas. While taking the medicine I gained on an average two pounds of flesh per day. I think S.S.S. a valuable medicine, and I frequently recommend it to my friends.

REV. R. M. PICKENS.
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While in the army I contracted a severe Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

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In the twenty years that have since elapsed, I have had no trouble with my Lungs.—B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health.—E. Felner, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

SAVED MY LIFE.

I am now ruddy, healthy, and strong.—James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health.—Ralph Felt, Grafton, O.

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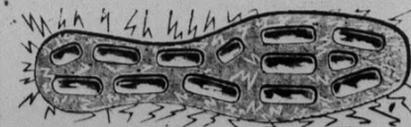
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The Living Church.

SATURDAY, MARCH 19, 1887.

LENTEN LYRIC.

BY CATHARINE M. MORRIS.

Amid the shadows let me lie,
Where Thou didst agonize and die,
While my soul lifts its mournful cry!
Mea Culpa!

Of all thy human nature bore,
The tempest's rush, the billows' roar,
The wandering feet from sea to shore,
Mea Culpa!

Faint by the wild Tiberian sea,
All spent and worn by Galilee,
Mighty to save—we cry to Thee,
Mea Culpa!

No plea have I from guilt and sin,
No claim the heavenly home to win,
Only Thy pardoning, "Enter in,"
Mea Culpa!

Above the cross—above the tomb,
Through all the Lenten shadow's gloom,
Doth light ineffable illumine!
Mea Culpa!

Chicago, Ash Wednesday, 1887.

NEWS AND NOTES.

THE Archbishop of Canterbury has offered a site for the proposed Church House, in the grounds of Lambeth Palace.

WE regret to hear of the serious illness of the beloved Presiding Bishop. Bishop Lee recently went to Fortress Monroe for rest and recuperation, but is now at his home in Wilmington.

AT Manchester a scheme has been started by Bishop Moorhouse to celebrate the Queen's Jubilee by raising a sum of £30,000 for the superannuation of clergymen of the diocese, who from age or infirmity are permanently disabled from duty.

THE REV. DR. GOE, late rector of St. George's, Bloomsbury, was consecrated Bishop of Melbourne in succession to the Bishop of Manchester in Westminster Abbey, by the Archbishop of Canterbury, on St. Matthias' Day.

THE Bishop of Rhode Island is slowly recovering from a severe attack of pneumonia. His health has not been good for some time past, and it was feared that he might not be able to rally from this illness. The diocese has cause for gratitude to God that his life has been spared.

OUR Tom is an observer. After his return from church the other Sunday, he said to his father, who is a priest: "I knew you were going to have Communion to-day." "Why so, my son?" "Because the people all went out." His father retired to the study and read the last *Eclectic*.

A STRONG movement is in progress in Chicago in favor of the Sunday Closing Bill, now before the Legislature. There are about 25,000 clerks and other employes who are obliged to work on Sundays, either a part or the whole of the day. Life in our large cities is exacting enough, without encroaching upon the day of rest which is enjoined by both natural and divine law.

The *Independent* "follows" the late Mr. Beecher to the grave with a prayer, and the Chicago ministers "bid him rest in peace." The American Church Missionary Society had better be looking after these Congregationalists, for they do not seem to know that prayers for the dead are "unprotestant," and

that the instincts of humanity should be sternly repressed for fear they should lead to Rome.

It is in order now for some one to remark upon the bigotry and exclusiveness of the Congregational Church. We have heard so much of the "Episcopalian" narrow-mindedness that we may be excused for pointing out that while the Congregational ministers of Chicago refused to send a message of sympathy to Mr. Beecher's family, a clergyman of the Church officiated at the burial of the great preacher!

WESTERN VIRGINIA seems in a fair way to start a "troublesome belt of dioceses" of its own stripe. A rector of a parish there, after the evening service on a recent Sunday, surprised his congregation by an hour's tirade against the Church, at the conclusion of which he announced his intention of leaving the ministry. We venture to say to the respected author of "A Stirring Letter," that if his diocese was in the "troublesome belt," such a scandal would be impossible.

THE REV. H. C. OGLE, M. A., Fellow of Magdalen College, Oxford, and late head master of Magdalen College School has generously placed his services at the disposal of the Archbishop of Canterbury for the work of the Assyrian Mission. Mr. Ogle is expected to leave England in August, and to join the present mission priests in Assyria, the Rev. Canon Maclean, and the Rev. W. H. Browne, in September. It is hoped that another priest or deacon will accompany Mr. Ogle, so as to increase the mission clergy to four, the present staff being quite incapable of meeting the pressure of work.

A MEDALLION of the late Duke of Albany has been placed in Whippingham church, Isle of Wight, by the Queen. It is executed in white marble, and the head, which is in profile, is surrounded by a wreath of oak leaves, acorns, and thistles. The tablet bears the following inscription: "To the loved memory of Leopold George Duncan Albert, Duke of Albany, Prince of Saxe-Coburg-Gotha, who died at Cannes, in his thirty-first year, on March 28th, 1884." "All souls are Thine; we must not say that those are dead who pass away." This monument is placed by his sorrowing mother, Queen Victoria, A. D. 1886."

THE drift of recent discussions with reference to an Anglican Bishop in Jerusalem and the East has at last been revealed. The Archbishops of Canterbury and York and the Bishop of London have issued an appeal for the re-establishment in a revised form of the Jerusalem Bishopric. That divided opinions obtain as to the utility of this apostolical vicariate, goes without saying. At least, however, all are agreed that there is to be no "Bishop of Jerusalem" in the old sense, Prussia having withdrawn from contributing to its support. There is already an endowment of six or seven hundred pounds, and it is sought to make this up to fifteen hundred. The Archbishops have appointed the Ven. Archdeacon Blyth, late of Rangoon, to be "Anglican Bishop in Jerusalem and the East."

THE celebration of the Queen's Jubilee was commenced throughout the In-

dian Empire on Wednesday, Feb. 16, the day which had been appointed for the purpose. Special thanksgiving services were held in the churches of all Christian denominations, as well as in the Parsee and Hindoo temples and the Mahomedan mosques. Twenty-five thousand prisoners, being one-third of the number undergoing punishment in the Indian gaols for criminal offences, were released, while many others had their sentences reduced. A large number of debtors were also set at liberty, their liabilities being discharged by the Government. The spirit of enthusiasm manifested by all the various races of the vast dependency is a most gratifying tribute to the Queen's beneficent reign.

THE cathedral church of St. Colomb, Derry, Ireland, was re-opened, after extensive renovation and the erection of a new chancel, on Thursday, the 17th Feb. There does not appear to have been any consecration of the new chancel, neither was there a celebration of the Eucharist. The sermon in the morning was preached by the Primate, and that in the evening by the Bishop of Meath. The offering in the morning amounted to £124, and that in the evening to £24. The most remarkable feature in the proceedings was the large gathering of bishops, all their lordships being present, with the exception of Limerick and Tuam, both in indifferent health, and Cashel. A procession took place from the palace to the cathedral, in which the bishops and about one hundred clergymen joined. There were no leading representatives from either the English or Scottish Churches.

ON the choice of books, Jeremy Taylor's advice is: "Let every minister study the ancient canons of the Church, especially the penitentials of the Eastern and Western Churches. Let him read good books, such as are approved by public authority, such as are useful, wise and holy; not the scribblings of unlearned parties, but of men learned, pious, obedient and disinterested, and amongst these such specially which describe duty and a good life, which minister to faith and clarity, to piety and devotion, cases of conscience, and solid expositions of Scripture, concerning which learned and wise persons are to be consulted. Let not a curate of souls trouble himself with any studies but such as concern his own or his people's duty, such as may enable him to speak well and to do well, but to meddle not with controversies, but such by which he may be enabled to convince the gainsayers in things that concern public peace and a good life." Such was the advice of the English Chrysostom to the clergy of Down and Connor more than two centuries ago.

CANADA.

The regular quarterly meeting of the executive committee of the diocese of Montreal was held on 8th ult., the Bishop in the chair. The following funds show a balance for the year: Widows and orphans, \$2,727; sustentation, \$833; clergy trust, \$3,300; superannuation, \$3,362; the Diocesan Mission Fund is overdrawn to the extent of \$3,292.

A very excellent and practical proposition has been made by Mrs. Boomer, wife of Dean Boomer of Huron, that the Churchwomen of Canada cele-

brate the Queen's Jubilee by contributions to the Widow's and Orphans' Fund of the diocese of Algoma, which is at present only in embryo. The insufficiency of this very essential fund, the Bishop finds a very serious drawback in his endeavor to procure recruits for his diocese.

The contributions to the Mission Fund of the diocese of Ontario for last year show an excess of \$1,748 over those of 1885, and in consequence of this, five new missions have been opened.

The recently organized diocesan women's missionary associations are doing excellent work in various parts of the Dominion. That of Montreal recently held its first annual meeting, and reported a good deal of help sent to missionaries in Algoma and the North-West dioceses.

An ordination was held last August by Bishop Bompas of the diocese of McKenzie River, N. W. T., at Fort Simpson, when Mr. David N. Kirby of St. John's College, Winnipeg, and Mr. J. W. Ellington of the C. M. S. College, Islington, England, were ordained deacons. Both the newly ordained deacons are sons of former C. M. S. missionaries. The Rev. Mr. Kirby goes to Trinity mission, Fort Norman, and the Rev. Mr. Ellington to work on the Youcon River. Bishop Bompas has now labored for more than 20 years in this region.

A society has recently been formed in Borden, Ontario, by name, "The Canadian Church Union," for the purpose of promoting the unification of the entire Canadian Church under one metropolitan and one provincial synod. The present anomalous state of affairs has been frequently alluded to in these columns, the so-called Canadian Church being in reality three distinct bodies as independent of each other for legislative purposes as any three distinct denominations. A noticeable feature about this society is that its promoters and office holders are all laymen. It is deserving of all success.

Bishop Cleveland Coxe has been lecturing to large and enthusiastic audiences in Toronto.

Steady progress is being made in all departments of Church work in the diocese of New Westminster. Lorne College is in a flourishing condition. A surplined choir has been formed in the see city. The Bishop is still in England.

CHICAGO.

CITY.—The choir of St. James' church is rendering Gaul's Passion Service on the Sunday afternoons during Lent. One part is given each Sunday, and the whole service will be sung on Wednesday evening in Holy week.

The noonday Lenten services in Methodist church block are very well attended.

ROCKFORD.—On Monday, 21st ult., the Rev. A. W. Mann held two services for deaf-mutes in Emmanuel church, one in the afternoon, private for these people, which was attended by 23, and at which two children were baptized, and one public service in the evening, when two adults were baptized. This parish has six deaf-mute communicants, and there will be several more confirmed at the next episcopal visitation.

At the vestry meeting held on Monday evening, it transpired that 35 families had been added to the parish dur-

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ing the past year, and a resolution highly commending the present rector and his work was passed.

The first communicant of the Church in Winnebago county, Mrs. Ann George, was called to Paradise on Monday, the 21st ult. She came here from England in 1836, and was for two years without the privileges of the Church. The first clergyman she saw after her arrival here was the Rt. Rev. Philander Chase, whom she met in a stage coach between Belvidere and Elgin, as he was making his first episcopal visitation in this section. Her funeral occurred on Thursday, and the service was accompanied by a celebration of the Holy Eucharist, making the last solemn rites a veritable communion of saints. One of the most touching incidents of this burial was the fact that the casket was literally lined with pressed flowers from England, so that the oft-expressed wish of the good old lady, that if it were not possible for her last resting place to be on English soil, it might be on English flowers, was fulfilled. These flowers she had been saving for this express purpose for many years, as they had been sent her from her old home.

The Rev. D. C. Peabody gave an account of his rectorship for the past year. He became the rector of Emmanuel church March 5, 1886. There had been 30 Baptisms, 7 marriages, and 15 burials, in the parish. The Sunday school has 8 teachers and 110 children, and Bible class of 40; 1,100 pastoral calls have been made by the pastor. The revenue of the parish during the year has been as follows: Sunday school, \$124.05; Communion alms, \$175.81; pew rental and other sources, 3,224.37; total, \$3,525.03. The debt of the church now amounts to \$6,000, and the pastor announced that the vestry had promised to give \$1,900 toward raising the debt, if the parish would raise the rest. A special effort has been made to raise the money and the list figures up about \$3,000. It is intended that the full amount will be raised for an Easter offering.

SOUTHERN OHIO.

The funeral of Judge Johnson, a prominent churchman of this diocese took place on Saturday at Ironton where his decease occurred, the services being conducted by the Rev. Messrs. Waterman and Lindsay. Judge Johnson was the late Chief Justice of the State of Ohio, a delegate to the conventions of the Church, one of the first vestrymen of Christ church, Ironton, having been so continued until his death, a period of over thirty years. The funeral was probably the largest of the Church ever seen in Southern Ohio. The parish officials were present in a body with prominent Churchmen from all parts of the State, and also the Chief Justice and Associates of the State Supreme Court, the local bar and judiciary, with eminent representatives from the social and business interests of the community. The services in addition to the usual burial, consisted of the hymns "Nearer my God to Thee," with "Lead, Kindly Light" for a recessional, the collect for the fourteenth Sunday after Trinity, and the prayer for Christ's church militant concluding.

The church being too small to accommodate the throngs present, the Congregational house of worship was opened during the services and an impressive eulogy delivered on the eminent citizen and Churchman.

SPRINGFIELD.

DECATUR.—The Bishop held a supplementary Confirmation at St. John's

church on Monday afternoon, March 7th, when eleven persons were confirmed. Last week he confirmed seventeen at the same church. The rector and parish are to be congratulated upon this evidence of substantial prosperity. In the evening of the same day, the Bishop visited Grace mission, the Rev. Wm. T. Schepeler, in charge. Evensong was said by the minister in charge and the Rev. A. Kinney Hall, rector of St. John's, after which the Bishop confirmed and addressed a class of six persons.

LOUISIANA.

THE BISHOP'S APPOINTMENTS.

MARCH.

15. Grace, St. Francisville.
16. St. John's, Laurel Hill.
20. St. Mark's, Shreveport.
21. St. John's, Minden.
23. Trinity, Natchitoches.
27. St. John's, Thibodaux.

APRIL.

- 3-17. New Orleans.
19. Good Shepherd, Lake Charles.
- 20-22. Epiphany, New Iberia.
24. St. Mary's, Franklin.

NEW ORLEANS.—The Rev. Davis Sessums, rector of Christ church, this city, held his first service there on Sunday, March 7th. The new Christ church not being quite ready for occupancy, the service was held in the Calvary church building. The church was crowded to its utmost capacity, it not being possible to obtain even standing room. The sermon was delivered extemporaneously from the altar steps, and was a masterly production both for deep thought and intense spirituality. The Bishop of Louisiana was present at this service. The Holy Eucharist was celebrated and a large number received. On the Wednesdays during Lent the rector intends to deliver a course of lectures on "The Church Idea." These lectures will take place at 7:30 P. M.

The elegant new church building on corner St. Charles Avenue and Sixth Street is near completion. The building committee hope to have it entirely finished by Easter, in order to hold the first service in the new edifice on Easter Sunday.

WISCONSIN.

The Bishop of Fond du Lac having been invited by the standing committee of the diocese of Wisconsin to do episcopal acts in the absence of its Bishop, hopes, if the Lord will, to visit parishes and missions in the following order:

APRIL.

3. Palm Sunday, Racine College; St. Luke's, Racine.
17. 1st Sunday after Easter, A. M., All Saints' cathedral, Milwaukee; P. M., St. James' Milwaukee.
20. Friday, P. M., Monroe.

MAY.

1. 3rd Sunday after Easter, Delafield.
24. Tuesday, Commemoration Day, Kemper Hall, P. M., St. Matthew's, Kenosha.

The Bishop of Fond du Lac held an ordination service at Nashotah chapel, as noticed in another column. The service was full choral. Beside the Bishop and faculty, there were present in the chancel, the Rev. Dr. Ashley, the Rev. S. T. Smythe, and the Rev. E. S. Welles. The sermon was preached by the Rev. Dr. Riley, his text being from the Epistle for the first Sunday in Lent. The Dr. referred particularly to Mr. Jameson's faithful work at Antigo. At the ordination Bishop Brown observed the Wisconsin use of placing a chasuble on the newly ordained priest. The Bishop celebrated Holy Communion. At Evensong, the Rev. Dr. Ashley, representing the ecclesiastical authority, preached.

A service in the interests of Foreign Missions was held at St. Edmond's Mission, North Milwaukee, on the evening of the 11th inst. The All Saints' cathedral chapter of the Brotherhood of St. Andrew, were present in a body and took part in the services. Stirring missionary addresses were delivered by the Rev. Dr. Wright and the Rev. J. M. Francis.

Latest news from Bishop Welles is reassuring.

NEW JERSEY.

RIVERTON.—A powerful and sweet-toned bell has been presented to Christ church, the Rev. Dr. H. H. Weld, rector. It bears the inscription:

To the glory of God and the sacred memory of Mary Louise Adèle Strange. Entered into rest, July 23, A. D. 1886. "Who, being dead, yet speaketh."

The gift was from the sisters of the deceased. Christ church having transferred its former wooden church to Palmyra, has completed the transaction by sending its old bell to the old church, on its new site. Christ church, Palmyra, has now a parish organization, with the Rev. R. G. Moses in charge.

MICHIGAN.

MUSKEGON.—Bishop Gillespie visited St. Paul's parish, the Rev. J. N. Rippey, rector, on the second Sunday in Lent, and confirmed a class of 21, consisting of adults and children. The young men have formed a society for work in the parish; the Guild of the Holy Child is working for the Child's Hospital, in Omaha; the Guild of St. Agnes meets every Thursday evening in the rector's study for Bible instruction; the vested choir of men and boys is becoming very efficient under the able instruction of Prof. von Weller, the organist and choirmaster.

The Rev. Dr. Fair, of St. Mark's, Grand Rapids, conducted a five days' Mission, in February; the doctor is a very earnest preacher.

There will be a supplemental class for Confirmation in May. The congregations are growing in numbers and in unity of feeling and work, which is very gratifying to all who are interested in the Church and her mission.

The Rev. Dr. Knapp, of Grand Haven, is delivering a course of sermons on the Apostles' Creed, at the Wednesday night services; the attendance and interest are excellent.

VIRGINIA.

EPISCOPAL APPOINTMENTS.

MARCH.

18. Surry Court House.
19. Cabin Point, Surry.
20. Brandon church.
21. Merchants' Hope.
22. City Point.
23. St. John's, Hampton.
27. Christ church, Charlottesville.
28. Grace, Albemarle.

APRIL.

1. St. Andrew's, Richmond.
3. Richmond—A. M., Grace church; P. M., St. Mark's.
6. Consecration, Lynwood, Shenandoah County.
7. Front Royal, Warren.
8. White Post, Clarke.
9. Millwood, Clarke.
10. Berryville, Clarke.

INDIANA.

ELKHART.—On the evening of the first Sunday in Lent, Bishop Knickerbacker visited St. John's church, of which the Rev. F. W. Adams is rector, and confirmed a class of 20 persons, most of whom were adults, in the presence of a congregation which filled the church to the very doors. During the past five months, which comprises the length of the rector's ministry in this parish, he has received by Confirmation and certificate 34 communicants, thus increasing the membership of the parish more than one-half; has baptized 12 adults and 2 infants, and is now engaged in conducting a parochial Mission which is increasing in attendance and interest.

MISSOURI.

SEDALIA.—At the recent visitation of the Bishop 49 persons presented themselves for Confirmation, making a total of 92 since the opening of the church in July last.

The work of the Rev. J. J. Wilkins is appreciated, not only in his own church, but also throughout the com-

munity, his popularity as a pulpit orator and pastor reaching to all classes.

PENNSYLVANIA.

FRACKVILLE.—The new edifice of Christ church parish was occupied on Quinquagesima Sunday. The building is finished in oiled pine with dark cherry trimmings, the furniture is of carved oak.

PHILADELPHIA.—The labors of the Rev. J. J. Joyce Moore, rector of St. Ambrose church, Twenty-eighth street above Girard avenue, have been very successful. The congregations have largely increased, so much so that they are about to erect a new Church building. There has been a great increase in the Sunday school, at present numbering 300 scholars. They have a choral society and are now forming a girls' friendly society and a temperance organization for the young people. The harmonious efforts of the people and pastor and their zeal in all branches of the work promise well for the future prosperity of the church.

A tablet of brass, set in marble, has been placed in the wall south of the chancel, in Christ church, as a memorial of the late Mrs. Annie Hopkinson Foggo, wife of the Rev. Edward Foggo, D. D., rector of Christ church. It bears the following inscription:

"To the Glory of God and in loving memory of Annie Hopkinson, wife of the Rev. Edward Foggo, D. D., Rector of Christ church, born March 31st, 1836, entered into everlasting life April 10th, 1886, who for twenty-five years gave herself unreservedly and usefully to the work of the parish: Faithful in all things. Have I not set saints before, in the way lest thou shouldst faint or stray?"

KANSAS.

The Rev. E. S. Thomas, the Assistant Bishop-elect of the diocese, has signified his acceptance of the office to which he has been elected, provided the Bishops and Standing Committees of the several dioceses consent to his consecration.

The Rev. P. C. Webber has recently held very successful Missions in Grace church, Topeka, and Trinity church, Atchison. In the latter place the Mission lasted from Thursday evening, Feb. 17, until Friday evening, Feb. 25. The services were Holy Communion, 7:30 A. M. daily; morning prayer and meditation, 10 A. M.; evening prayer and instruction, 4 P. M.; Mission service and sermon, 7:30 P. M. The services were held both in St. Andrew's mission chapel in the western portion of the city, and in the parish church. In both places the attendance increased steadily day by day, until the final service when the church was filled with an interested congregation. The Mission was more successful than the most sanguine had dared hope. At the conclusion of the service on Friday night, the rector, the Rev. Abiel Leonard, on his own part returned thanks to Mr. Webber for the excellent work he had done in the parish, and then called on Judge A. G. Otis to speak for the congregation, which he did in fitting words and concluded by presenting a check as a testimonial, on the part of the congregation, of the appreciation of Mr. Webber's labors. Mr. Webber is most happy and successful in the methods which he employs to instruct and interest the people. During the continuance of these services, a revival was in progress in one of the denominations, while special efforts were made by the Y. M. C. A. in behalf of young men, and yet the services at the church were more largely attended and elicited more widespread comment and attention through the community. The past week has been spent by Mr. Webber in Garden City, a new town in the State, where

there is no Church building, but the services have been enthusiastically received and gladly attended and the result will be a large class for Confirmation at the Bishop's visitation the possible erection of a church at no distant day and the beginning of regular services.

CENTRAL PENNSYLVANIA.

EPISCOPAL APPOINTMENTS.

APRIL.

3. St. Michael's, Birdsboro.
4. St. Barnabas', Reading.
9. Easter-Even, cathedral, Reading.
10. Easter-day cathedral, Reading.
17. Sunday, St. John's, York.
18. Church of the Prince of Peace, Gettysburg.
22. Trinity, West Pittston.
23. Evening, St. David's, Hyde Park.
24. A. M., St. Luke's; evening, church of Good Shepherd, Scranton.
25. Trinity, Carbondale.

MAY.

1. Christ church, Danville.
8. St. James', Bedford.
9. St. John's, Huntingdon.
10. Orbisonia.
11. St. Mark's, Lewistown.
15. A. M., St. Luke's, Lebanon; P. M., St. Mark's, Jonestown.
19. Christ church, Williamsport.
22. A. M., St. James's, Drifton; P. M., St. James', Eckley.
26. Whitsun day, St. Mark's, Mauch Chunk.

MINNESOTA.

ALBERT LEA:—Thursday, March 3d, was a happy day for the Church people of this beautiful town. Like the Israelites during their journeyings, this parish possessed no permanent abiding place for the worship of God. But now through the generous gift of one, who though near the end of life's journey, has lately entered the Church, and the many lesser gifts and labours of love, the parish has found a resting place for the temple of the Lord. The church is built according to the prevailing style of modern architecture, and presents a very attractive appearance. It is complete in every respect, and will easily seat 150 persons.

Thursday morning the Assistant Bishop was present and consecrated "Christ church" to the worship and service of Almighty God. In behalf of the vestry Mr. John Whytock read the donation and request to consecrate. The Rev. R. R. Goudy, during whose rectorship the church has been built, read the Sentence of Consecration. Morning Prayer through the Lessons was said by the Rev. P. B. Peabody, of Austin. After the Nicene Creed the prayers were read by the Rev. E. H. Clark, of Wells, including the prayer for the sick in behalf of the one whose memory will be ever connected with this church as his monument. The Bishop preached the sermon. In closing he spoke of this church as a gift which under God's blessing must be a centre of earnest, loving, self-denying work on the part of all connected with the parish. A large number of the parish were present, and a goodly number received the Holy Communion. After the public services the Bishop administered the Sacrament in private to Mr. H. W. Arey, the donor of the church, and at whose request it was at this time consecrated to the worship and glory of God.

CONNECTICUT.

HARTFORD.—In connection with "the Bishop's Mission," a meeting for women was held on Saturday afternoon conducted by the Rev. J. W. Hyde, of West Hartford. At 8 o'clock in the evening another large congregation gathered to hear Bishop Williams on "Living Above the World." A lofty standard, he said, always carries with it a difficulty. That difficulty is that it seems unreal and imaginative. "Live above the world" seems to men to mean "Go out of the world, ignore its relations and claims"; but our Lord prayed for His disciples not that they should be taken out of the world but kept from

the evil. Living above the world is following Christ's example of perfect obedience to the Father's will. Specifically we should follow these rules: Renounce sin; realize God's presence everywhere; pray without ceasing, keeping the mind in a prayerful state and using ejaculatory prayers; cultivate self-sacrifice; be patient in well-doing.

On Sunday afternoon the Bishop addressed a great congregation of men. He spoke on "Christian Manliness" and held his audience in the closest interest and attention. On Sunday evening the church which has seats for 1,200 was crowded, many extra chairs being placed in the aisles. Evening Prayer was read, the music being rendered by the full surpliced choir of the church, and heartily joined in by the congregation. The Bishop's subject was "Lofty Aims and Lowly Duties." The sermon was intensely practical, showing the Christian life to be made up of little daily duties and that if we take care of the days God will take care of our years. The Bishop closed by quoting from Keble's morning hymn the lines beginning:

We need not bid for cloistered cell
Our neighbor and our work farewell.

On Monday evening the subject of the Bishop's address was "Accountability." For over an hour the Bishop spoke but no one could be weary under his eloquence and earnestness.

The Mission closed on Tuesday evening. The subject of the address was "Judgment." The sermon was very plain and exceedingly solemn, and had the remarkable effect of making the general judgment of men felt by the hearers to be a reality. So ended the most remarkable series of services and sermons ever heard in this city. At the close of each evening service an after-meeting for the purpose of intercessory prayer has been held, conducted by the local clergy. The attendance at these after-meetings has increased from day to day until on the last evening nearly all of the great congregation remained to join in the act of brotherly love. The requests for prayer also increased largely as the week went on, and all these meetings were pervaded by a spirit of deep earnestness and solemnity.

The Bishop's sermons were extempore and were marked throughout by his characteristic simplicity of diction, vividness of illustration, clearness of thought, earnestness of manner, and carried weight in evidencing the strong personal faith of the preacher. It is hoped that a new impulse has been given to the religious life of the members of the Church in Hartford.

NEW HAVEN.—A chime of ten bells has been presented to Trinity church by Andrew L. Kidston, Esq., in memory of Mrs. Kidston. On the largest bell is a couplet from Heibert:

Lord, I have invited all
And I shall still invite, still call.

The chime was heard for the first time on Saturday evening Feb. 26th. The tone is very mellow. The situation of Trinity church on the open green gives every advantage to the sound of the melody. The people of the city as well as of the church are very thankful for this additional furnishing of Old Trinity, which seems now to lack no feature of completeness.

OHIO.

The Bishop made a visitation of St. James' church, Cleveland, on the second Sunday in Lent, and confirmed nine. Amongst the number there were three who came from the sects—Meth-

odists, Baptists, and Presbyterians. Considering the condition of St. James' in the past and at present, the above number is thought very large, and the Bishop expressed that feeling, and congratulated the rector accordingly.

NORTHERN NEW JERSEY.

The first of the series of special services with addresses in behalf of the Church Building Fund intended to be held throughout the country, took place in Trinity church, Newark, on Wednesday evening, March 2nd. Besides the rector, the Rev. J. S. Reed, there were present the Bishop of the diocese, the Rev. Dr. Schuyler, the Rev. J. N. Stansbury, dean of the convocation of Newark, and others of the clergy, and in the congregation were Hon. Cortland Parker, and other prominent laymen. After a brief evening service, Bishop Starkey introduced the subject of the Building Fund Commission, whose aims and methods of operation he commended in the highest terms. The Hon. L. Bradford Prince then spoke at some length, giving the history, the objects, and actual working of the Church Building Fund, with illustrations from the success of similar funds in other religious bodies, and drawing especial attention to the repeated and continuous usefulness of money contributed to the Fund, which is not exhausted by one use, but goes on in doing its good work forever. The Bishop closed the service with a commendation of this object of benevolence to all present, and to his diocese at large.

FLORIDA.

The Bishop visited Holy Trinity parish, Gainesville, on Sunday, February 13th. He found the parish in a most flourishing condition, the church being far too small for the congregation. He preached morning and evening to large congregations, and at the morning service confirmed 58 persons.

Sunday, February 20th, he visited Jacksonville, in the morning preached and confirmed two, in the chapel of the Good Shepherd, Brooklyn; in the afternoon, he preached in St. Stephen's chapel, LaVilla, and confirmed four. The outlook at these two missions is most encouraging. In the evening he preached in St. John's church and confirmed 28. The church was filled, and the services rendered more hearty by the assistance of the choir of 20 boys, who are preparing to take their part in the services in the near future. None of the class could fail to be impressed with the earnest words of council and advice with which the Bishop addressed them after the laying on of hands. In the same church on the 26th, he confirmed two others.

MARYLAND.

BALTIMORE.—The new chancel gates in Mount Calvary chapel of St. Mary the Virgin, a gift of a communicant of Mount Calvary parish, were dedicated with appropriate services on the Octave of the Feast of the Purification, the preacher of the occasion being the Rev. J. B. Massiah, of Annapolis. The gates are made of copper bronze, ornamented with precious stones, and are of very fine workmanship, having been designed by Wyatt & Sperry, of Baltimore, and manufactured at the works of George Shaw, Philadelphia. Upon this occasion, the processional hymn, "Lift up, lift up, ye heavenly gates", was sung for the first time. This hymn was written by the Rev. Calbraith B. Perry, priest-in-charge, and the music composed by Prof. Frank S. Olve, organist and choirmaster at Mount Calvary.

At St. George's church, the Rev. Frederick Gibson, rector, the parish work is progressing most favorably. When the present rector took charge in 1884, the neighborhood was sparsely settled, but is now developing very rapidly—at the present writing more than a hundred houses being in course of erection in the immediate vicinity of the church. The church is burdened with a mortgage of \$5,000, which is due in April, 1888. The rector is in hopes by that time to have wiped out the entire indebtedness. For this object he has now in bank nearly \$900, and has pledged for about \$1,000 more, and recently, Mr. Douglas Sloan, a member of the Church in New York, presented him with \$2,500 for this purpose, as a memorial to his wife, who was a former communicant in this congregation. They have also been presented with a lot adjoining the church by Mr. Edmund Law Rogers, who, it may be of interest to know, is a great-grandson of the late Right Rev. Edmund Law, sometime Lord Bishop of Carlisle. This will enable the vestry to build an addition, which will increase the seating capacity of the church to about 450. They have likewise been recently presented with memorials to former communicants, in the shape of a pair of brass Eucharistic candlesticks and a stained-glass window, the latter costing \$200. The list of communicants numbers 174.

The Rev. E. J. H. Van Deerlin, of the diocese of Albany, is assisting the Rev. Wm. M. Barker, at St. Luke's.

TEXAS.

LA GRANGE.—The corner stone of St. James' church was laid in 1885 and the building was consecrated Sexagesima Sunday, 1886, Feb. 28th being the first anniversary. In the spring of 1894 the parish undertook to build a church, but the financial misfortunes of '84-'85 made help from abroad necessary. Through the generous response of friends the completion of the church became possible, and now, after many years' use of public halls and school houses, the people enjoy the use of a comely church designed by Mr. R. M. Upjohn, New York. The style is a combination of Queen Anne and Gothic, and the seating capacity is about 300. The glass, including a memorial window representing Faith, is the work of Mr. Chas. Booth and the brass chandeliers are from the hands of Mr. Chas. F. Hogeman. The chancel furniture was given by friends, the lectern and kneeling stool coming from Mrs. Frances William's class, St. Luke's, Germantown, Pa.; a handsome altar service and a chalice and paten of chaste design, came from a member of St. James' Woman's Auxiliary, Chicago; members of Epiphany and Trinity Auxiliaries generously contributed to the building fund. It is hoped that the completion of the Gould system to this place will add much to its prosperity and it is expected that the Church will share in the general advantage. The fact of having a Churchly structure in which to hold services has awakened a new interest among many heretofore indifferent, and larger congregations and a more flourishing Sunday school attest the growth of the past year.

MARLIN.—St. John's church was used for the first time on the second Sunday in Lent. The growth at Marlin, owing to the earnest zeal and heroic sacrifice of the warden, Mr. Tom S. Sims, has been almost phenomenal. Eighteen months ago there were five communicants there, with no services, no rector, no Church building. To-day there are

seventeen communicants, monthly services by a clergyman, and a beautiful chapel erected at a cost of \$2,500. The altar, altar-cross, prie-dieu, and two lecterns, were the gift of a priest, who made them himself, and the altar-linen was a gift from St. Luke's Guild, Montclair, N. J. Owing to the rain the congregations at these first services were small, but they were much interested. The Bishop's annual visitation services, and the rector's monthly services have been held in an old store room, fitted up by the Presbyterians with rough benches, and no other furniture. The use of the new house with the Bishop's approval, has been freely tendered to and accepted by the Presbyterians. The Sunday school will have two sections, in one of which Church catechisms will be used, in the other Presbyterian literature.

PITTSBURGH.

On Ember Day, the 4th of March, an event of double interest took place at Freeport, Armstrong Co., which is a matter of history not only in the diocese of Pittsburgh, but in the old diocese of Pennsylvania. The old square brick church, which has been thoroughly renewed and beautified was re-opened for divine service, and at the same time the first celebration of the fiftieth anniversary of the ministry of the rector, the Rev. William White, D. D., was held. The actual anniversary will be on July 9th, when the clergy and his friends and relations, will meet with him in Butler, but by the efforts of kind friends, this, his first parish church has been renewed, and was opened to the glory of God.

The old meeting house aspect of the building has been materially changed. The pews have been altered, securing a middle aisle, the floor carpeted and the wall frescoed. Mrs. John White and Mrs. Dr. Logan, of Williamsport, have put in a handsome chancel window in memory of Henry S. and Mary S. Weaver, their parents. It is in broad Gothic and contains the symbol of the Trinity, and within the bands, an Alpha and Omega, and an *Agnus Dei*. Mrs. White also presented the stalls, choir seats and bishop's chair, which are of heavy oak. Miss Ann Tomlinson of Pittsburgh, donated the altar cloths, frontals and markers which are heavily and tastefully embroidered. There are four memorial windows put in place as follows: By Mrs. Gregg, of Freeport, to her husband, Robert Gregg, Mrs. W. J. Ritchie, of Pittsburgh, to her father, Mr. James Cuddy, Mrs. Sarah Hepworth, of Armstrong county, to her husband, Samuel Hepworth, and Mrs. John Irwin, of White Rock, A. V. R. R., to her son, Wm. John Burns. The services continued through the day, the Bishop first offering the service of benediction of the altar, holy vessels and furniture. The Rev. W. W. Wilson, of St. Paul's, Kittanning, preached.

The first service in Freeport was held in 1823, by the Rev. Moses P. Bennett, who was sent to Western Pennsylvania in 1822 and located at Kittanning. The Rev. Wm. Helton succeeded him in 1833, with three services and commenced a regular appointment in 1834.

In the afternoon at three o'clock, after Collects by the Bishop, the Rev. Dr. White gave an interesting address concerning his experiences in reaching Freeport via the old Portage Canal and his first service in 1837, followed by the Rev. Messrs. Kelly, McLure, Brown, Bragdon, and the Bishop. In the evening, Prayers were read by Messrs. Bragdon and Kelly, and the Bishop deliv-

ered a powerful sermon on the "Symbolism of Worship." There were large congregations in attendance at all the services.

QUINCY.

LEWISTOWN.—The Bishop visited St. James' church the third Sunday in Lent, preached twice, and confirmed a class of seven in the evening, presented by the Rev. J. M. D. Davidson, rector. The Bishop's sermons and address were powerful and were heard by large congregations.

DELAWARE.

WILMINGTON.—A twelve-days' Mission has just been held in the Old Swedes' church, beginning on Ash Wednesday, and ending on the second Sunday in Lent. The mission priest was the Rev. Geo. W. Harrod, formerly rector of St. Luke's, Baltimore, and more recently associated in parish work with the well-known Malcolm McColl, in London. The mission is worthy of note as being the first parochial mission ever held in this diocese. Mr. Harrod was assisted throughout by the Rev. Jesse Higgins, the pastor of the church. The details of the mission were such as have in late years become so blessedly familiar throughout our Church, modified somewhat to suit the special surroundings of the parish.

The subjects of the mission sermons were: 1. The Mystery of Salvation (3 sermons.) 2. The Life of Discipline (3 sermons.) 3. The Life of Service (2 sermons.) 4. The Life of Praise (3 sermons.) The instructions after the sermons (given by Mr. Higgins) were on the Baptismal Vows. The first intention was to hold the mission for eight days only; but the interest so far exceeded anticipation that, at the unanimous and emphatic request of the congregation, Mr. Harrod consented to stay over the second Sunday. In spite of much unfavorable weather, the interest grew steadily until the end. Many requests for special prayers were sent in, and were solemnly offered each night in connection with the preaching service. Some of these intercessions were obviously answered before the end of the mission.

On the closing night, in spite of a steady rain, the church was nearly crowded. After the sermon a solemn renewal of Baptismal vows was made by those who had been helped to a holier life. After the congregation had been dismissed, all those who had renewed their vows remained by request, and over 100 came forward to receive a memorial resolution card from the mission priest. The pastor then, on behalf of those benefitted, presented the mission priest with a handsome gold cross, in loving remembrance of the blessings received. Mr. Harrod responded as well as his entire surprise would permit. The entire expenses of the Mission were readily met by the voluntary offerings placed in the alms-box during the services. Mr. Harrod will carry with him, wherever his work may be, the loving prayers of many strengthened souls.

TRUE RELIGION.

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

VI.—WITHOUT WHICH, NOTHING.

Practical religion as personal and positive; as determining character and conduct; and as both repelling sin and cultivating holiness, must have its working elements, or practical essentials. There must be that in the mind and heart, in the understanding and the sensibility, which both prepares the way

for holy activity, and inspires them with a divine energy. Unfortunately, neither this preparation nor inspiration are regarded by many as of much account. Nothing about their religion is so important as to require either premeditation or vigorous endeavor. The extempore in worship, the impromptu in action, the desultory in progress, the indecisive in result, "these be thy gods, O Israel."

If the practical or working essentials in a man's religion, which are to counteract these evils, the first is unquestionably a proper knowledge of God. "In knowledge of Whom standeth our eternal life." Practical religion is both a faith and a life. Hence while a living faith may transcend knowledge, there must be a just knowledge as a foot-hold or basis for faith, and while the action may not equal the measure of the knowledge, there can be no intelligent action which is not according to knowledge. Ignorant a Christian may be, of many worldly things, but not of God Who is the centre and sun of all things heavenly. Those, then, do well to take immediate warning, who are contenting themselves with an easy, indefinite, dead-stop, knowledge of God, and think themselves religious. Only they are farther from Him, of whom it is said: "God is not in all their thoughts."

But how is this proper, religious knowledge of God to be obtained? Certainly not by mere spontaneous thinking, nor from natural sources. Not that God has not both evidenced His being, and manifested His ordinary attributes in nature; but that the grandest revelations of Himself in nature, cast no adequate light on those spiritual excellences and gracious purposes which inspire practical religion and lead to a living piety. God in nature, is God as it were, only in and according to the court of the tabernacle; God in the inner sanctuary of His holiness and saving grace, is God in revelation alone. There alone, are the ark, and the overshadowing cherubim, and the revealing shekinah. There alone are the divine oracles which must give satisfying answers to the deeper questionings of the human spirit. Hence this proper knowledge of God is to be derived only from a careful study of the Holy Scriptures. They only are able to make a man wise unto salvation. They present views of the High and Holy One, nowhere else within man's reach. Somewhat He may appear as if seen through a glass darkly; but still with phases of mystery and beauty, otherwise wholly invisible.

But it is not enough to hear these Scriptures read in form; to read them in some superficial and chance way; to drive a series of surface questions over them, like clattering sheep over a stone wall; nor to delve in them with either curious or partisan zeal, like a hunter for curios or a lawyer probing a witness. They must be honestly and earnestly studied with the one devout intent to find out God, and to come to a true knowledge of His holy will. The two eager questions of Saul of Tarsus, cover the only proper purpose: "Who art Thou, Lord?" and "Lord, what will Thou have me to do?" The Church, herself, in her most solemn manner, sets forth both the duty and the method. We are not only to hear and read, but we are also "to mark, learn and inwardly digest them." That is, we are to study them with such order and diligence, thoughtfulness and devotion, as will secure us a spiritual mastery of the truth; such a knowledge, insight, and command of the Scriptures, as will

make their divine teachings, the deep, calm, controlling undercurrent in all our thought.

In what is thus urged as to the knowledge of God, to be gained from the study of the Scriptures, that which comes through the illuminating power of the Holy Spirit, is not for a moment, overlooked. There is a deep and solemn sense, known only to those who walk in the Spirit, in which He "giveth wisdom unto the wise, and knowledge to them that know understanding." But it is worse than idle, it is presumptuous for those who neglect the study of God's word, to count upon being specially taught by His Spirit. The Spirit quickens the apprehension of those who are searching for the truth, and illuminates the truth upon which they have already laid an earnest hold. He reveals the deep things of God, to those who have already entered into the treasure-house of His holy Word. He who has not drawn near to God in His Word, need not expect God to draw near to him in the Spirit.

In the next place, and as naturally growing out of a just knowledge of God, there must be a controlling sense of His immediate and personal presence. To those who live in the real enjoyment of practical religion, this will pass for a truism. But the truth needs, nevertheless, to be a thousand times reiterated. To many, God is a vague, unrealized, unpresent Deity. Hence to them, duty is correspondingly undefined, indifferent and remote. And so is their delight in the performance of duty. This is the secret of the unhappy failures of some, and the ungodly lives of others. To the former, He is too seldom realizingly near; to the latter, He is always a God afar off. Keep Him far from yourselves in your thought, and you will keep yourselves far from Him in your lives. The measure of your sense of God's presence is practically the measure of your religion. For no man can live a truly religious life, except as the idea of God is its one controlling principle. That it cannot be, except as it brings Him in our whole thought and feeling near to us; so near that our habitual expression is: "Surely, God is in this place;" "Thou God seest me;" and "Whither can I go from Thy presence?" Hence the vital importance of the absolute necessity, of cultivating with the most devout and painstaking assiduity, a sense of the immediate personal presence of God.

But how is this sense of the divine presence to be attained? First, of course, by gaining a true knowledge of Him. In the next place by the constant practice of meditation and prayer. The practice of meditation is the cultivation of holy thoughtfulness. Such thoughtfulness is the soul's recovery of itself from the vanities of the world; reason's sovereign assertion of its supremacy over sense; the divinity in man turning from the merely human, to the altogether divine. It is not strange then that the Psalmist lays such stress upon meditation; even exclaiming: "I will meditate upon Thee, in the night watches." Nor is it any more strange, on the other hand, that in an age like this, when meditation has become one of the "lost arts," that the love of so many waxes cold, and that in their thoughts, God has become altogether such an one as themselves.

Meditation, however, must not stand alone. It is not an end, but only a preparative. It must lead to, and complete and crown itself in prayer. And that, not merely public or common prayer; but prayer personal and private. There is deep significance in the fact, now too

commonly overlooked and with most baneful results, that our Lord in enjoining the duty of prayer, laid such sole and explicit stress upon secret prayer: "But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret." It was not necessary to lay down a similar command for the observance of public prayer; for he who is faithful in the practice of secret prayer, will neither neglect the former nor turn it into a formal substitute for all private devotions. Of the importance of true prayer, nothing would need to be said, were it not an age in which men cast off fear and "restrain prayer." The Holy Scriptures are full of it as a duty, a privilege, a source of divine blessing. Certainly as an act of the closest approach and the most intimate and trustful communion, it cannot but be a most direct and potent means of producing a deep and tender sense of the divine presence. No man can come thus near to God, without feeling that God is still nearer to him. Hence it is that a truly prayerful man, realizing as he must, the constant presence of God, will be truly what no other man can be, whatever may be his pretensions, a man of God, or the godly man.

OPINIONS OF THE PRESS.

The St. Louis Republican.

JOHN WESLEY.—John Wesley was a clergyman of the Church of England, and was thoroughly grounded in the scholastic theology represented in the thirty-nine articles which he had signed ex-animo. His leanings were decidedly to the High Church side. He had no thought of founding any new church. He held the doctrines and believed in the authority of the Church from which he held his orders. But he saw that sound doctrines and a venerable hierarchy were not making a moral people. Something more was needed, and that something was life. To rouse the people into genuine spiritual life was the dream of his imagination and the work to which he gave himself.

The Interior (Presbyterian).

THE LATE HENRY WARD BEECHER.—During many years he was in the pulpit and on the rostrum what Horace Greeley was in the press. The two men were much alike in their elements of greatness and in their follies and weaknesses. Both lost their stamina with advancing years. Beecher especially became so different from his earlier self that he was no longer recognizable as the same man. His lecture on "Money," which he repeated scores of times, was thoroughly epicurean. Its influence was thoroughly selfish, sensual and pernicious. This degeneracy extended to all his thinking. It has often been said of him that his death at the close of the civil war would have been the highest boon that could have been conferred upon him. He then touched the zenith of fame, and would have shone for centuries among the brightest stars of consecrated genius. He was no theologian. He was almost destitute of the logical faculty. But he was a genius. He was a poet. When in his best moods, he could talk like an angel about the sublime and the beautiful, both in nature and in grace. But his sun has hastened to his setting, and it is cause for infinite regret that it has gone down under a cloud. But still for the good that he has done, for his hatred of oppression, for his sympathy with the suffering, for the powerful aid he rendered toward the emancipation

of men, for his intense humanity, he will be long and gratefully remembered by the American people. It is pleasant to know that with all his theological vagaries he held fast to the fundamental truth of the Deity of our blessed Lord, and let us hope that absent from the body he is at home with the Lord.

The Lutheran.

THE HOLY MINISTRY.—The sunniest profession among men, is the holy ministry. I do not mean to say that it is void of sorrow and trial—for life of no kind is exempt from this, but as far as it is possible for any calling of life to be sunny, this has the first and greatest chance. The office in itself is light and purity and goodness, and therefore the pastor can be conscious of its exalted greatness. God has put a holy impress upon it. He who fills this office has delight in this thought. The first honor is given to it by God, and the first respect is given to it by man. Even though it smacks of human pride, to feel elated in having attained to the loftiest calling of life—even in that lies one of the rewards of the office. Haughty fashion, social eclat, and the unscrupulous flurry of worldly progress, 'tis true, give a light to this class of professionals but it is only out of the feeling that God meant the ministry for better things. What God thinks and what the world thinks of this office is one of the sources of pleasure to him who bears it. Often the sacred investments are wrapped around a bundle of weakness, and sometimes a bundle of wickedness—but the office is of God all the same. Whilst the office can stand for itself alone, as also the truth of God, yet the Christian can "adorn the truth," and so can the preacher his office.

BOOK NOTICES.

PALERMO CHRISTMAS TO WHITSUNTIDE. By Alice Durand Field. Revised Edition, New York: G. P. Putnam's Sons; Chicago: A. C. McClurg & Co. 1886. Price \$1.25.

A pleasantly told tale of the Revolution of 1860 in Italy, when Garibaldi was hero and victor. The author has a deep and poetic love of nature. This story is written in much more simple and natural style than her first effort, "Christmas at Greycastle."

LANGUAGE OF FLOWERS. Illustrated by Kate Greenaway. Printed in colors by Edmund Evans. London: George Routledge & Sons.

This little book has the look of "ye olden time." Kate Greenaway's quaint little maies and flowers adorn its pages which contain lists of every variety of flower and plant, with their poetic significance. To these is appended selections from the poets, notably Burns and Herrick.

FOR LOVE'S SAKE. Poems of Faith and Comfort. By Margaret J. Preston. New York: Anson D. F. Randolph & Co. Pp. 143. Price \$1.00.

This little volume contains many thoughtful, heartfelt verses, such as only an earnest woman could write, and they are often written with a tenderness that lends grace to the simple verse. The writer is evidently not a Churchwoman, as she places a child "aged eleven" "up in heaven," "Inward to the central throne."

TOWARDS THE GULF. A Romance of Louisiana. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 315. Price \$1.00.

This is a powerful though not an agreeable tale. A marriage is consummated in which discordant elements are united, race prejudices awakened, and the sin of an ancestor is visited upon the descendant, a beautiful woman, who at last learns the stain that rests upon her, and in despair dies by her own hand, leaving a child upon whom the marks of his ancestry are plainly visible.

CHRISTE ELISON. A Short Office of Meditation and Prayer for Every Day in Lent. By L. C. Skey, author of "Comforted of God," etc. Dedicated by permission to H. P. Liddon, D. D. New York: James Pott & Co. 1887.

This book is cast in a liturgical form, the chapters being in effect, short offices or prayer, with meditations, for the days of Lent. The compiler has performed his task with good taste and devout spirit. The work covers in small and convenient compass what is usually to be found only in a number of separate devotional books.

A DEMIGOD. A Novel. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, \$1.

This anonymous story has quickly passed to its second edition. It is extremely clever and evidently written by no novice. The situations are as original as any in Crawford's novels, and often suggest that author. The demigod, the hero of the tale, is the result of seven generations of perfect living, and is under a vow that this perfection shall be sustained for seven generations more. The American family who play an important part in the novel are exceedingly amusing.

THE GOLDEN JUSTICE. By William Henry Bishop. Boston and New York: Houghton, Mifflin & Co. 1887. Price \$1.25.

Mr. Bishop has ingeniously moulded his plot and tells his story in a way to interest every reader. "The Golden Justice" is a statue surmounting the dome of a City Hall. Every citizen of Wisconsin will recognize in "Keewaden" its most populous city upon the shore of Lake Michigan. David Lane in a frenzy of envy and disappointment, commits an act which commonly would simply bring about a little damage to property, but which results in the death of two persons. With a "fantastic ideal of justice" he writes out a full confession of his wrong doing, which was wholly unexpected by fellow citizens, and deposits it in the statue, when it is lifted to its place. If timeor events become an avenger, he will suffer. Otherwise he may wholly escape. The story that follows is exciting, and is especially noteworthy for vivid descriptions not extravagant or prolonged. The examples held up are worthy to be followed. The finale is satisfactory and gratifying to the reader.

MAN'S KNOWLEDGE OF MAN AND OF GOD. Six Discourses delivered before the University of Dublin at the Donellan Lecture, 1884-5. By Richard Travers Smith, D. D. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.75.

The author's proposition is "that we know God in the same way as we know man." He reasons from the mystery of the Ego to the mystery of the Absolute. This argument from analogy, as he says, is more than a mere argument addressed to the intellect. It appeals to spiritual instincts, to the moral nature, which cries out for the Spirit of God in the universe as the explanation and completion of the spirit of man in the microcosm. With clear analysis the author exhibits the mystery of the thought of self. We recognize its existence, cannot escape the ever present conviction of it, yet we cannot understand it. The identity is felt at the very centre of our being, yet it cannot become the object of thought in and by itself. It can be known only in connection with and by means of the mental activities with which it is endowed. This mysterious "I myself" baffles all scientific examination; it comes not within the sequence of physical causation; it exists outside the whole system of natural cause and effect; it is supernatural. The agnostic should doubt the reality of his own being for the same reason which he assigns for doubting that God is. The incomprehensibility

of self bears witness against him. So the will, which is "the working power of self," is a mystery which transcends thought. When we go outside of ourselves for truth, we must not expect to escape the difficulty. We must not expect to know other being better than we know our own. How we come to have any conception of a world outside of ourselves, is not clear to the most learned. Books have been written to prove that there is no such world. Pure idealism is quite as satisfactory and comes as near truth, as materialism. Granted that there is an objective world, it is full of wonders; we cannot understand its simplest elements. Such personality as we feel at the centre of our own being we attribute to other men, but how do we know anything about it, that is, on "scientific principles?" There is no better evidence of real personality in men than of the being of God. We have an instinct which leads us to the acceptance of both. We can no more prove the one than the other. But space is not available here to follow the argument from the mystery of finite personality to that of the personal God which it implies. It is a work of profound thought, of great interest and value. We know of nothing more helpful in meeting some of the great issues of the day. The mere exercise of reading it is bracing to the mind and invigorating to the spirit.

The Sanitarian. Among the numerous sanitary publications this is the pioneer. The papers in the three last numbers will well pay plumbers, architects and others engaged in the important work of building healthy homes, for the time spent in their perusal. The architect that knows nothing of plumbing, and the plumber who knows nothing of architecture, are deficient in a necessary part of their art and occupation. It is the province of these sanitary publications, to supply this deficiency.

The Sanitary Era. A journal devoting large space to the discussion of pure water, especially. It solicits sanitary news, information, suggestions, complaints, inquiries, etc., from all interested in this and other cognate subjects relating to public health. A valuable journal to all, but particularly to those whose official relation to the public renders them responsible for the outlay of money and the conservation of the public welfare.

MESSRS. JAS. POTT & Co. have issued "Some Hints for Lent," by the Rev. A. C. A. Hall, which has now reached its tenth thousand. It is an invaluable little tract for parish use, teaching in practical and simple fashion just the points about Lent, that every Churchman needs to know and act upon.

A SERMON by the Rev. Charles L. Miel, San Francisco, on "The Way to pay Church Debts," has been published with the endorsement of bishop and other clergy. It tells in a forcible way how not to pay them, viz., by Church Fairs, of which it gives a vigorous denunciation. Price \$7.50 per hundred copies.

Youth's Golden Hours is the title of an attractive monthly paper, published by Ernest A. Benninghofen, at Hamilton, Ohio, at 75 cents a year. Its first issues give evidence of enterprise and high moral purpose.

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VESTMENTS.

The Interior asks THE LIVING CHURCH, "as a matter of information," what we understand to be the significance of robing for the pulpit and the altar? We understand the significance to be, first, one of taste and propriety. For the same reason that church buildings are, in architecture and decoration, so designed as to suggest the use for which they are constructed, and are set apart from ordinary houses by visible signs as well as by consecration, so those who lead in the worship of the sanctuary are distinguished by a symbolical dress. It is according to the ritual of common use in many other public affairs besides that of worship. It is a question, if the modern tendency to discard distinctive dress, as in college, in law, and other civil functions, be for good. It tends, rather, to the lowering of dignity, order, and good taste.

Secondly, the significance of robing for the pulpit and the altar (and choir) is historic. It is a usage appointed by the Head of the Church at a very early day. It has continued in the Church for more than three thousand years. It has never been abolished, directly or by implication, by Divine authority. It is one of the marks of continuity, and of relation to the past. It is opposed to the changing fashion of the world, and indicative of the permanence of the faith and order of the Church. There is historic fitness, we think, in retaining the ancient robes for those who lead in the ancient worship.

Thirdly, the significance is symbolical. This is implied under the first head, but needs to be emphasized. It was on this point that we made the note upon which *The Interior* comments. The wearing of the black gown by Presbyterian ministers concedes the propriety of

distinctive dress. The question then recurs: What shall it be? As between the surplice and the black gown, in our opinion the white linen has the advantage.

This is as far as the original proposition would require us to go. But *The Interior* rightly assumes that there is a further significance in robing "for the pulpit and the altar." As to the pulpit, we should say, the distinctive dress signifies that the preacher is set apart for a holy office. He stands there as an ambassador of Christ, not as a man of pleasing eloquence to instruct or entertain, but as a teacher sent from God. Whether he is there by imposition of the hands of the Presbytery, or by the hands of those who have succeeded to the Apostles in the care of all the churches, or by an inward call, by his position in the congregation he speaks with authority. His robes indicate his office, and impress upon himself and upon his hearers the fact of his sacred calling.

As to the significance of appropriate vestments for the altar, *The Interior* does not seem to be at fault. They indicate that the officiant is "a priest" who offers sacrifice. This is not in exclusion of the "royal priesthood" of the laity. The minister has a unique position as the leader of the devotions of the people, yet is not exclusively the worshipper; so the priest has a unique position in the offering of the Holy Sacrifice, yet is not the only offerer. A slight acquaintance with the office of the Holy Communion, should suffice to make plain the fact that it is an offering as well as a communion. It begins, strictly speaking, with an offertory, and is, throughout, a memorial of the great Sacrifice. What more were the sacrifices under the Law? They pointed to the one Sacrifice which was to come. The Christian sacrifice presents and pleads before the Father the same "perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." It is a showing forth of the Lord's death till He come, as He gave commandment. The completed Sacrifice is perpetually offered by the great High Priest, in His mediatorial office, before the Father in Heaven; it is also pleaded before the world by His Body, the Church; and he who is ordained to officiate in this holy service is a priest, as truly as were those who were called of God under the former dispensation. *The Interior* is right in supposing that the vestments of the priest at the altar symbolize this theory of the Christian ministry.

But our contemporary errs in supposing that this "sacrificial sacramentism" is a heritage from the Roman Church. It is a heritage from the Church of the centuries which

knew no East nor West. Right or wrong, the writings of the Fathers are full of it. If it was an invention it was a very early one, and one which the vast majority of those who profess and call themselves Christians have accepted as truth. It may be rejected "with Protestant intensity," by some; there is scarcely any Catholic truth which is not rejected by Protestants of one name or another.

The Interior, in this connection, objects to "manufactured mystery" as no longer tolerable. We accept this proposition. But we think the writer is very unfortunate in his illustration, when he says: "The censer and the altar—sending up savors and perfumes toward the skies, means that the worshippers seek to please and placate the spirits of the heavens." While we are not prepared to advocate the general use of incense in our churches, we must confess to a feeling of surprise and pain that what was divinely appointed in the Church of old, and is mentioned by St. John as an element of the worship of Heaven, should be referred to as a heathen rite by a Christian writer. In conclusion, he says:

The Gospel was given in the plainest possible simplicity, in order that it might offer no obstructions to the understanding and heart. Therefore, let us have nothing in language which will require a dictionary, and nothing in drapery that will require a book of heraldry. In saying this we express only an individual opinion, which you may call a prejudice, if it so appears to you. One is liable to mistake prejudices for principles.

Still, it must be admitted that much of the teaching of the Gospels is symbolical, and that in the Epistles there are some things hard to be understood. The dictionary has been a very helpful ally to exegesis, but we have never heard that a book of heraldry was needed to perpetuate the significance of the symbolism of Christian worship.

PRAYER BOOK REVISION.

X.—THE GLORIA IN EXCELSIS.

(CONTINUED.)

While the insertion of the *Gloria in Excelsis* in the Office of Evening Prayer undoubtedly has its origin in an irregular usage which had sprung up in particular localities, there is no doubt that some liturgical scholars were induced to consent to the change by the consideration of Eastern analogies.

The composition in question is found in the Eastern office books not only in the service of Prime, but also in Compline. This has been taken as settling the propriety of the innovation which our revisers have admitted. But it seems to us that only an imperfect apprehension of liturgical principles would accept such a conclusion as final, without

further and careful consideration of the fitness of the change proposed. The truth is that the Vespers and Compline of the Eastern Church are formed upon a model so different from the Western or Gregorian type, that important elements can hardly be imported from the one into the other without some degree of confusion or loss of symmetry.

In the Vespers of the East, after the appointed course of Psalms for the day, which are sung outside the sanctuary before the holy doors, the priest and deacon go within the screen, the deacon carrying the censer, and standing before the altar, sing the ancient evening hymn in honor of Christ the Light of the world, "Hail, gladdening Light." This, as Neale remarks, corresponds to the singing of the *Magnificat* in the West. After this follows an extended series of versicles and responses, and the office closes with the *Nunc Dimittis* and a dismissal. Compline is distinguished from the Western form by a certain diffuseness, by the great number of its versicles and responses, and by its repetitions—the *Kyrie* being repeated in one place twelve, in another forty times. In this office, after the fixed psalms, which are not the same as those of the Western Compline, the *Gloria in Excelsis* is sung, holding the same relation to the whole service with the *Nunc Dimittis* of the West.

A general comparison then between the two classes of forms gives the following results: In the West the Vesper Psalms are followed by *Magnificat*, while in the East, the hymn, "Hail, gladdening Light" occupies the same place. Again in the West, after the Compline Psalms comes *Nunc Dimittis*; in the East, *Gloria in Excelsis*.

Each of these forms has its own governing idea, its own mode of expression. Whatever may be said of the Eastern form, the Western Vespers certainly celebrates the Incarnation. We have already drawn attention to the fact that the Church in taking the Psalter as the staple of her daily worship, does so on the principle that the Psalms are full of the thought of the Incarnation. The *Magnificat* most admirably fills out and emphasizes this idea. It is the true centre and culmination of the whole service. It is no wonder that in the Latin Church, where most of her offices have ceased—on account of their over elaboration and great length—to be used any longer in public, Vespers has continued to be popular. For simplicity, clear unity of purpose, and effectiveness in carrying out that purpose, it is the most admirable of all the Breviary Offices. The Anglican Evensong contains in shortened form a complete and perfect Vespers, including the Psalms for the day and the *Magnificat*. The

same order as of old is precisely observed, for the insertion of a lesson, while it helps to popularize the service, does not seriously mar its admirable symmetry. Indeed as the lesson, like the Psalter, is of the Old Testament, it aids in giving additional emphasis to the great Gospel Canticle in praise of the Incarnation.

Now the point to which we wish to draw attention is this: If the *Gloria in Excelsis* be used after the Psalter, it fulfils the purpose which has always been answered by the *Magnificat*, for it is also a hymn of the Incarnation; Vespers properly speaking comes to an end, and the *Magnificat* added further on, is thrown out of its proper relation, and stands on a footing of its own. The service is thus complicated and its unity impaired. It assumes the aspect of patchwork, an Eastern element here, a Western element there, both covering the same ground. The use of two hymns of the Incarnation each with its own special features, inevitably distracts the mind and injures the effectiveness of the office as a whole.

We have entered into what may be characterized as a technical discussion, in order to show that when we insist that the models from which our offices were derived should be adhered to, we are laying down no mere arbitrary rule, but a principle upon the observance of which depends the preservation of their true significance, and hence their most edifying and effective use. To introduce from forms modelled on a different plan, however excellent in their own way, important and leading features, without considering the significance of those features in the offices from which we take them, or their relation to the leading elements of the offices in which we undertake to insert them, can only result in producing more or less confusion and less of real effectiveness.

THE ANNUNCIATION.

The Feast of the Annunciation of the Blessed Virgin Mary, as the title is given in the Prayer Book, was in the earliest times probably kept as a *Festum Dominicum*, one of our Lord's Festivals. It is so mentioned in a homily ascribed to Athanasius. From the fifth century it gradually assumed the character of a saint's day. The council of Toledo (A. D. 656), decreed that it should be observed on the eighteenth of December, eight days before the Nativity, which would seem to be the more natural order of a feast so related to the mystery of the Incarnation. It was anciently designated in several ways; as the Day of Salvation; the Day of the Gospel; the Day of the Conception of Christ; the Annunciation of Christ; the Annunciation of the Angel to St. Mary;

the Festival of the Incarnation. In the vernacular of our fathers it was commonly called "Lady Day," and was one of the four days that marked the quarterly divisions of the year. It has always been highly honored in England; the Synod of Worcester, (A. D. 1240) forbade servile work, except agricultural, on this day, and the decree was confirmed by various diocesan councils.

From the title given to this day in our Liturgy, it would seem to be the mind of the Church to regard it as a saint's day. The fact that it is the only day in the calendar exclusively named for the Virgin, several days in her honor of the Roman use having been discarded, indicates that the Church would place before us in this commemoration, the wonderful ministry of woman in the mystery of the Incarnation, and lead us to contemplate the exalted virtues of Mary, mother of our Lord. The day cannot, indeed, be divested of its dual aspect, and the thought of the conception by the Holy Ghost must overshadow every consideration of human relation to the great event of the world's history. If it may be regarded as a day commemorating the Blessed Virgin's holy calling, it is only that we may be led by the contemplation of her humility and obedience to a better appreciation of the divine condescension which prevailed with the Son of God to be "found in fashion as a man."

Considering this dual aspect of the feast, as referring to the love of God and the humility of the blessed virgin mother, the appellation of Chrysostom seems not an exaggeration. He called it *Radix omnium Festorum*, the root of all the feasts; and another ancient writer speaks of it as the beginning of our redemption.

To the Christian artist, the mystery and glory of the Annunciation have always been a most attractive subject for illustration. In the more ancient paintings the angel and the Virgin are represented standing, and in those of later date the angel offers his salutation kneeling: "*Ave Maria! Gratia Plena*," bearing in his hand a sceptre, a palm, an olive branch, or a lily, while the Virgin kneels in prayer or reads from an open book. The lily is regarded as the peculiar emblem of the Annunciation, as symbolizing the purity and innocence of the body and soul, which were selected for such a sacred ministry. This symbolism in no way suggests the Roman doctrine of the Immaculate Conception of the Blessed Virgin. Her nature, as ours, was derived from the first Adam, and was included under sin; but we who believe in the sanctifying power of the Holy Ghost, can have no difficulty in believing that the mother of our Lord was cleansed from the guilt and stain of sin by

that overshadowing Presence of the Spirit; nay, that she was "highly favored" not only in that supreme hour of the Annunciation, but also in every hour of the holy life which was a preparation for that great event. We are taught that St. John Baptist was "filled with the Holy Ghost from his mother's womb." Surely, we may believe that she whom all generations should call blessed, who was more nearly and vitally related to the Incarnation than all others who have borne our human nature, was not less favored of God than he who was sent to prepare the way of the Lord by preaching repentance.

But little is told us in the Gospels of her whose name is most closely associated with that of our Blessed Lord. The reserve of the sacred narrative, in speaking of one so exalted in privilege, may not be without significance. Were the account less guarded, the relation which the Blessed Virgin sustained to the transcendent event of the Incarnation, might be enough in itself to place her, in the estimation of the world, above the conditions of humanity, and invest her with superhuman attributes. Even the mystery of the Incarnation might be perverted in the imaginations of men, and the true humanity of our Lord might be obscured, if by undue exaltation of the virgin mother it should be made to appear that He took not on Him the nature of our flesh but the nature of some superior being. Against such an error the sacred narrative guards us. Our Lord Himself seems to have had this in view, in His reply to one who said: "Behold thy mother and thy brethren stand without desiring to speak with thee." (Matt. xii: 47, etc.)

While, then, we may regard the Blessed Virgin as "highly favored," full of grace, blessed among women, the type and crown of Christian womanhood, the loftiest in virtue and privilege among the children of men, we must hold her in estimation, like all the saints, as cleansed from sin by the precious blood, and sanctified by the indwelling of the Holy Spirit.

The Church teaches us to pray that we may follow the blessed saints "in all virtuous and godly living." Behold, what virtues are set before us in this commemoration! They are not such as awaken the ambition and energy of the world. They are such as ambitious and worldly men despise. But they were honored of God. They were consecrated by the Incarnation and life on earth of our blessed Lord. They have since held sway in the hearts of men to whom the Gospel has come as the power of God unto salvation. They are pre-eminently womanly virtues—humility, gentleness, self-sacrifice, patience, love. They

have revolutionized the world and the world's estimate of woman. By the extension of their influence, woman has been raised from the position of a slave to the position of almost unlimited command over the destinies of men.

The Incarnation came not by the agency of man, by whose imperious will the world had been ruled and ruined. It came by woman, the "weaker vessel," long subjected to the caprice and passion of the stronger. Strength did not find favor with God. Deliverance did not come by the power of man. It was not in him that the way was consecrated for us, "through the veil." It was through woman, despised, down-trodden, abused. The handmaid of the Lord in this tremendous act, was the meek and gentle Mary. She it was who found favor, while the proud were scattered in the imagination of their hearts. Riches, and power, and pride were passed by, and the lowliness of the pure in heart prevailed. The *Magnificat*, which has formed a part of the Evensong of the Christian world, is the inspired statement of the truth, that in the Incarnation the lowliness of Mary was exalted by the favor of God above all that the world esteemed great; that the poor in spirit shall be filled with good things, while the rich are sent empty away.

We are reminded by this feast not only that woman was honored in being chosen as an instrument of the Incarnation, but also that the characteristic virtues of woman are exalted and consecrated in the great work of Redemption. Consider how these virtues were exhibited and applied in the mediatorial work of our Lord. It was not by the display of power and majesty and might that Christ established His dominion over human hearts. It was by gentleness, patience, self-sacrifice, long-suffering, meekness. Of these woman is the exemplar. By these our Lord Jesus Christ has won and maintained a supremacy in the moral life of the world beyond all parallel. It was a new thing in the world, a new order of influence, a new application of power, before which men bowed in reverential awe, and in submission to which they have found the peace which passeth understanding.

Ave Maria! blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' Holy Dove?

Ave Maria! Mother blessed,
To whom caressing and caress'd,
Clings the Eternal Child;
Favor'd beyond archangel's dream,
When first on thee, with tenderest gleam
Thy new-born Saviour smiled.

Ave Maria! Thou whose name
All but adoring love may claim;
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly lofty brows
With love and joy like thine.

—Keble.

ECCLESIASTICAL SCARECROWS.

A writer in *The Lutheran* has some wise and witty observations upon the subject of "Ecclesiastical Scarecrows." He mentions two (and doubtless there are many more) in the Lutheran field. One is "private confession." Since the General Council in Chicago, he says there has been a tremendous excitement and "a peeping through the fence to get a look at this scarecrow." Indeed, it has sent a shiver through the Protestant world. What would have happened if our General Convention in Chicago had discovered in the Protestant Episcopal field such a shocking apparition! The little scarecrow of a change of name would have dwindled into insignificance. The scarecrow of private confession would have been taken for the scarlet woman, or for the great red dragon himself!

But the Lutherans, who are the only genuine and original Protestants, on second thought conclude that the red is a sky-blue! One, more venturesome than the rest (says the writer quoted above) takes a good look, and addresses his more timid brethren thus: "Brethren, after due reflection, and upon a closer inspection of this Ecclesiastical Scarecrow, I have made up my mind that it is not quite so Romish as at first glance it appears. For, after all, it is no more nor worse than the old time Methodist class meetings, where confession of sins was made to the class leader, or the anxious bench system still in vogue by many of us General Synod Lutherans, where the seeker confesses to us ministers and to our lay-helpers—where is the difference? Only in this, the General Council plan has order and Scripture on its side, while we have neither, so I shall no longer be frightened by this confessional Ecclesiastical Scarecrow, nor do I believe that our people will scare worth a cent, so we had best hereafter keep quiet."

We may remark here, that provision is made, in the Lutheran Catechism, for the confession of sins to the pastor, and for absolution:

Question. What is Confession?

Answer. Confession consists of two parts; the one is that we confess our sins; the other, that we receive absolution or forgiveness through the pastor as of God himself, in no wise doubting, etc.

Question. What sins ought we to confess?

Answer. In the presence of God we should acknowledge ourselves guilty of all manner of sins, even of those which we do not ourselves perceive, etc. But in the presence of the pastor we should confess those sins alone of which we have knowledge and which we feel in our hearts.

Question. Which are these?

Answer. Here reflect on your condition, according to the Ten Commandments, etc.

To return to the subject of Ecclesiastical Scarecrows. Another very

frightful thing which stands in the Lutheran field, is the gown or robe. A distinctive dress for those who minister in holy things, is shocking to the pseudo-Protestant. To cover up the cut-away or swallow-tail is a betrayal of evangelical truth! Have not the Roman clergy, since the days of St. Paul, worn a gown or robe, white or black, or of some other color? It is a Romish Scarecrow. Beware of the rag of Popery! Our Lutheran friend has the following observation on this point:

What nonsense! The Puritans, in their deep-seated opposition to the established Church of England, and to all of her liturgical services, very naturally discarded the use of the gown, and all other priestly paraphernalia. Not only this, but also the non-observance of all feast and fast days kept by the Church. This spirit came with the Puritans over to this country and has been rigidly adhered to until within a few years past, when the pressure of a more tolerant and a more Churchly spirit has forced itself, so to speak, upon the present generation in that of the observance of some of the Church festivals, and in the use of the gown by some of the more advanced in Churchly usages, to the consternation of some of our own people. "The world do move," and those who don't want to move with it must just step off. Now we are glad to know that some of our brethren, both in and out of the General Council, are becoming less afraid of this Ecclesiastical Scare, the gown, since they find it growing fashionable, and good, if for nothing else, to hide a pair of (most likely) striped pants, vest, and a seedy coat, and at the same time to give a more dignified and clerical appearance to the minister. Come, brethren, walk up and examine, you will not be hurt, nor yet your people, in the use of this Ecclesiastical Scarecrow, the gown.

ORDINATIONS.

On the second Sunday in Lent, in Nashotah chapel, the Bishop of Fond du Lac ordained the Rev. Joseph Jameson to the priesthood, and acting for the Bishop of Wisconsin, Messrs. Charles R. D. Crittenton, and J. Oliver Ferris, to the diaconate. Mr. Jameson is missionary at Antigo. The deacons will remain at Nashotah until the end of the term, in June, when Mr. Crittenton hopes to go to Beaver Dam, and Mr. Ferris to Hudson.

PERSONAL MENTION.

The Rev. J. H. Blacklock, A. C. P., has resigned the rectorship of Christ church, Rugby, to accept a unanimous call to Christ church, South Pittsburg, Tenn., the resignation to take effect on Palm Sunday.

It has been incorrectly reported that the address of the Rev. W. G. Stonex is Long Rapids, Mich. He is still at Lapeer, Mich., in charge of Grace church, and desires to be addressed accordingly.

The Rev. Percy J. Robottom, minister-in-charge of St. Luke's parish, Phillipsburgh, N. J., has accepted a call to St. Andrew's church, Tioga, Pa. Address accordingly after March 11.

The Rev. A. A. Morrison of Abilene, Kas., has accepted a call to St. Stephen's church, Ashland, Neb. Address accordingly.

The Rev. D. F. Mackenzie has been transferred from the diocese of Quebec to the diocese of California, and taken work as assistant to the Rev. F. J. Mynard in the Santa Ana Valley mission. His residence will be Tustin, Cal., where he wishes all mail addressed.

The Rev. William F. Hubbard has been appointed post chaplain in the U. S. Army. He is to be stationed at Fort Buford, Dakota. Address unchanged at present.

The Rev. E. G. Hunter has resigned St. Luke's church, Cannelton, Ind. His address will not be changed until after June 1st, unless some one is sooner obtained to succeed.

The change of address of the Rev. C. S. Linsley from Wilmington, Cal., to Hanford, Cal., is announced.

The Rev. A. J. Tardy has changed his address from 801 St. Charles Ave., to No. 154 Aline Street, New Orleans, La.

The Rev. J. B. Pitman of St. Peter's, Bainbridge

N. Y., has accepted a call to be associate priest in St. Paul's church, Burlington, Vermont, and has entered on his duties.

The Rev. J. G. Armstrong, D. D., at his own request has been deposed from the ministry by the Bishop of Georgia.

The Rev. Charles R. Hodge has resigned the rectorship of the church of the Good Shepherd, Mokenca, diocese of Chicago, and accepted a call from Grace church, New Lenox, in the same diocese. Address accordingly after April 15.

The Rev. Reginald H. Starr of Toronto, Canada, is taking temporary duty during Lent, in Boston. His address is 78 Mt. Vernon St., Boston, Mass.

TO CORRESPONDENTS.

POUGHKEEPSIE.—Henry M. Stanley was born in Denbigh, in Wales, 1840.

MRS DYKES.—Dr. Jewell's articles are written for THE LIVING CHURCH. We hope that they may be published in book form, but as yet, no arrangements have been made. 2. Macmillan & Co., London and New York, publish the works of J. H. Shorthouse.

H. L. T.—We have not heard of the Rev. Mr. O.'s conversion.

M. RUPERT'S LAND.—The stain may be removed by a weak solution of chloride of lime. The linen should be washed out immediately after to prevent corrosion.

W. E. FOSTER.—Sadler's Church Doctrine and Bible Truth; Second Adam and New Birth; The One Offering; Little's Reasons for Being a Churchman.

NOTE.—In answer to inquiries in reference to the prize essays on Beneficiary Education to be published in *The Church Review*, we are permitted to state that on account of the large number of MS. sent in, it has been impossible for the committee to reach a decision. They will reach their decision in time for the publication of the essays in the May number of *The Church Review*. The following gentlemen are the committee: The Rev. Thomas K. Conrad, D. D., and the Rev. Benjamin Watson, D. D., diocese of Penn.; the Rev. George B. Hopsop, D. D., diocese of N. Y.; the Rev. Alfred E. Johnson, of the diocese of N. H., and the Rev. Charles E. Murray, diocese of Delaware.

OBITUARY.

BATES.—Entered into rest at Brooklyn, N. Y., on the 3rd Inst., Henrietta Carroll Bates, aged 52, late principal of St. Mary's Cathedral School, Garden City, L. I., and only daughter of Winslow Bates, Esq., of Eastport, Maine.

RUGGLES.—Entered into the rest of Paradise, Feb. 24, 1887, from her home in Harpursville, N. Y. Mrs. Susan Ruggles, in the 81st year of her age.

"The passing away of this faithful daughter of the Church demands something more than the customary brief notice. She was confirmed in St. Luke's church, Harpursville, by Bishop De Lancey, May 15, 1850. The gracious gifts of the Holy Spirit were not bestowed in vain. Throughout her long life her zeal for the glory of Christ's Church never flagged; and the regard in which she was held by her neighbors is an eloquent testimony to her faithful fulfillment of the 'Law of Love.' Living far beyond the ordinary life of man, to the very last she took an intelligent and active interest in the work of the parish, to which she belonged so many years. To be present at the services of the Church she braved storms, which afforded younger people an excuse for remaining at home. The writer of this article well remembers her last appearance in church on Christmas Day in the face of the bitter cold. Her last illness was brief and without great suffering. Stricken suddenly with paralysis she was permitted to linger for a few days, that son and daughters might have the privilege of bestowing upon her a loving care. She was conscious of and appreciated the visits of her pastor, and joined fervently in the devotions at her bedside. As her life was a benefit to the parish, may her going hence in the faith avail to the same end by arousing in others a vivid sense of the responsibilities, as well as the glories of Eternal Life.

ACKNOWLEDGEMENTS.

CHURCH BUILDING FUND, Redlands, Cal., N. B. W., St. Paul, Minn., donation received. Thanks, A. FLETCHER, Missionary, Colton, Cal.

APPEALS.

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

VALENTINE, NEBRASKA.

Bishop Worthington's letter: The Rev. J. V. Lewis, D. D., Post Chaplain at Fort, Niobrara, Nebraska, began about a year since, with my cordial approval, the services of the Church at Valentine; a promising point, but not yet five years old, and where there was no place for divine worship. This village is nearly seven miles from the Post, and the doctor has continued in cold and heat and in an uncomfortable school house, to preach the Gospel and conduct a Sunday school every Lord's Day; and this has been done without any worldly or pecuniary compensation, but simply as a labor of love for the Blessed Master whose kingdom he desires to extend. Dr. Lewis, with my approval has begun to build a church at Valentine, and will need at least \$500 to finish it. He is anxious to erect a rectory on the lot adjoining the one on which the church stands, for which he will require \$800. The work may be regarded as well established if Dr. Lewis is able to accomplish this, so that I shall be able to sustain a missionary at this important point in the northwestern portion of the vast jurisdiction, when the government shall order the Post Chaplain elsewhere.

I am exceedingly grateful for the self-denying labors of Dr. Lewis, and earnestly ask all friends of Church extension to aid us by a generous donation towards the completion of the church and the erection of a rectory at Valentine.

(Signed) GEO. WORTHINGTON, Bishop of Nebraska.

STATEMENT.

The church is under roof, and the lumber to finish it is on the ground and paid for. The nearest mission east is at Neligh, 150 miles, and that is now vacant.

Valentine is the county seat of Cherry county. It has passed its "Cowboy" stage; has outlived the removal of the railroad terminus beyond it; is the depot of supplies for the nine-company army post of Fort Niobrara, and for the great Rosebud Indian agency. The country for ten miles around is taken up by home-steaders. It is on the line of the Chicago & Northwestern extension to the Black Hills, and the voting precinct numbers 1,500 people. Four years ago it had one log house. The country swarms with children who can be saved to the Church. Contributions may be sent to Bishop Worthington, or to me, to Fort Niobrara, Neb.

JOHN VAUGHAN LEWIS, Post Chaplain, U. S. Army.

January 4, 1887.

THE REV. S. R. S. GRAY appeals for help in his large mission, the Archipelago de Haro, in order that buildings which are urgently needed may be erected this spring. The people who are mostly new settlers, are poor, but they will give the little they can in money and sufficient labor to save the need of employing any workmen, except a master carpenter. The most important needs are, a church, two chapels, a school house, and a parsonage.

Contributions are earnestly solicited for these objects, in order that the Church may be enabled to lay permanent foundations. With no money or accommodations; with a people who value and love the services of the Church; with large and golden opportunities, little can be done without help. May God move the hearts of His people to help us in our need.

Further information may be obtained from the REV. S. R. S. GRAY, to whom contributions may be sent at the following address: East Sound, San Juan Co., Washington Territory.

I cordially endorse the Rev. S. R. S. Gray's appeal for help in building churches, etc.

J. A. PADDOCK,

Missionary Bishop of Washington Ter.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

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

THE SEABURY DIVINITY SCHOOL.

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

MISCELLANEOUS.

A CLERGYMAN, provided with all the help necessary for conducting a parish school numbering from forty to fifty scholars, desires a call to a parish where there is a good opening for such a school. For particulars, address CLERGYMAN, Drawer 75, Racine, Wis.

WANTED.—In one of the most prominent city parishes in the West, an experienced Church organist and vested choir trainer. Position desirable and salary liberal to the right man. Address A. B. C. care of THE LIVING CHURCH.

WANTED.—An earnest Catholic priest as rector in a parish accustomed to five points, and situated in a beautiful flourishing and healthy Western city. Temporary church, 200 capacity; pipe organ, and full equipment for correct services, seats for surplice, choir of 30 inside rood screen. Late rector received \$1,000. Address WESTERN CHURCHMAN, LIVING CHURCH OFFICE.

JACKSON KEMPER GARRETT, 521 Columbia St., Burlington, Iowa, has for sale Foreign and U. S. postage stamps. Send for approval sheets and price list.

FOR RENT.—A good residence adjoining St. Mary's School, Knoxville, Ill. A good opportunity for a family with daughters to educate. House nearly new, nice grounds. Near R. R. station, post office, stores, etc., with all the advantages of country life. A remarkably healthy location. Address the rector of the school.

FOR RENT.—A summer cottage, furnished, in Northern Michigan. Climate invigorating and free from malaria and hay fever. Cottage contains eight rooms, and is built amid pine trees, on the shores of a sheltered harbor in Grand Traverse Bay. Two safe row boats, and a sail boat if desired will be rented with the property. A quiet resort for a family with children. For particulars address C. W. L., care of THE LIVING CHURCH.

SEND sixteen cents in stamps to PAUL MORTON, G. P. & T. A., C. B. & Q. R. R., Chicago, Ill., and get a copy of the Pronouncing Dictionary published by the Burlington route. It contains 320 pages, 32,000 words, and 670 engravings, and is the cheapest book issued.

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:

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

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

The Household.

CALENDAR—MARCH, 1887.

- 20. 4th Sunday in Lent. Violet.
- 25. ANNUNCIATION B. V. M. White.
- 27. 5th Sunday (Passion) in Lent. Violet.

"GIVE US GRACE."

BY F. BURGE GRISWOLD.

Without it who can stand?
Foes are on either hand,
And every evil
To fetter and control,
Leagued against the soul
By man and devil.

Ferocious beasts, within
This wilderness of sin,
Watch to devour;
The flesh and sense combine,
And on this heart of mine
Exert their power.

My feebleness I own,
I cannot fight alone,
Help, Lord! I pray.
Save Thou my life from harm!
Be Thine all conquering arm
My hope and stay.

Thy grace is rich indeed!
I have no other need,
Satan must flee
In bitter rage and fear,
And angel hosts appear,
To minister to me.

Washington, D. C.

SOCRATES once said: "Could I climb to the highest place in Athens, I would lift my voice and proclaim: Fellow-citizens, why do ye turn and scrape every stone to gather wealth, and take so little care of your children, to whom one day you must relinquish it all?"

WHEN John Lord, the historian, was examined for ordination, he was asked by a disciple of Dr. Emmons: "Are you willing to be damned for the glory of God?" His answer came with the force of unexpected canon-shot: "No; but I am willing you should." He did not get ordained.

Farmer (to country minister): "I kin bring you in a couple of bushels of apples, dominie, if you'd like 'em. I've got a lot of 'em goin' to rot." Minister: "Thanks, Mr. Hayseed, I would be very glad to get them. Have you ever tried feeding them to hogs? I hear they are very fattening." Farmer: "Yes, I've offered 'em to the hogs, but they won't touch 'em."

SIR WILLIAM DAWSON says: "There is no consistency in the position of men who, when they dig a rudely chipped flint out of a bed of gravel, immediately infer an intelligent workman, and who refuse to see any indication of a higher intelligence than the workman himself. The men who maintain that wings were not planned for flight, but that flight has produced wings, and thousands of like propositions, are simply amusing themselves with paradoxes to which may very properly be applied the strange word devised by Haeckel to express his theory of Nature—Dysteleology—or purposelessness."

THE chapel of All Souls is one of the sights of Oxford owing to its magnificent reredos, which covers the whole east end. There is a representation of the Crucifixion on it and statues of the four great doctors of the Church, and probably fifty statues of English saints and kings, &c. Christ is also represented sitting in judgment at the top. Immediately behind the altar are the words in Latin: "Blessed are the dead which die in the Lord," and at the top of the reredos, the sentence also in Latin: "Arise, ye dead, and come to

judgment." This is probably one of the most striking pieces of church decoration to be found anywhere. The reredos in Magdalene chapel is somewhat on the same plan, but on a much smaller scale and not nearly so striking.

THE will of the late Gen. Durbin Ward, of Ohio, contains the following: "I give and bequeath to my beloved niece, Ella Ward, my father's family Bible and his Book of Common Prayer as the most touching family remembrance I can give, and to her my last bequest, except to my dearly beloved wife, is made to remind her that she stands next to my wife in my heart's affection. I give and bequeath to her also in trust, my jewel-mounted sword (so highly prized because given me by the privates of my old regiment), with the injunction that she shall deliver it to her oldest son, should she ever be blessed with one, and if he should die, to the next oldest in succession, and with it the charge from me to never draw it in a bad cause; and to never leave it sheathed should a good one require its aid; and command him also to send it down to posterity to the oldest son in the direct line so long as any Ward blood can wield a sword, until that blessed time shall come when all swords shall be beaten into plowshares."

IN a letter to the *Hants Chronicle* the dean of Winchester cathedral says, the small charge made for showing the crypt has produced a sum sufficient to pay for the rebuilding of one bay of Wakelin's Lady Chapel, and also to defray half the cost of the handsome tomb wherein it is proposed to deposit the remains of Bishop Peter Courtenay, whose coffin was found last December in the easternmost part of the crypt. Dr. Kitchen adds: "The 'Gloucester Fragments,' an Anglo-Saxon life of St. Swithun, written towards the end of the tenth century, tell us that the solemnity of moving the good saint's bones from the churchyard to St. Ethelwold's new church was heralded by a crowd of miracles and marvels. In one of these tales the saint appeared to an aged smith, bidding him to let Bishop Ethelwold know that it was time for the translation to take place. The smith demurred and did not go till the saint had appeared thrice to him; then, thinking the matter serious, he went into the churchyard where the saint's tomb was, and taking hold of an iron ring fastened into the block of stone which formed the top of the coffin, prayed that if he who had appeared to him lay buried there the ring might come easily out of the stone. Then he gave a pull, and behold! it came out as easily as if it had been bedded in sand. He next stuck the staple of it back in the hole whence it had been drawn, and now it stuck so tight that no man could move it again. This is the legend. Now for a curious coincidence. I had set the men to drive a trench due north from the northwest door of the cathedral because constant tradition has affirmed that just there, under the drip of the eaves of the church, St. Swithun was buried by his own command. Our trench crossed the exact spot at which he was said to have lain till moved by St. Ethelwold; and there at the depth of nine feet below the present surface, well beneath some interesting chalk cists containing bodies, which certainly had not been moved for many centuries, the men threw out an iron ring and staple attached. The ring is nearly four inches in diameter, the staple just five inches long. Though, through lying for ages in the damp soil,

ring and staple are much corroded, still there cannot be the least doubt as to their character and original intention. It is just such a ring as the legend mentions. Have we found there a genuine relic of the saint? He would be a bold man who should declare that we have. All I will venture to say is that the coincidence of its discovery with the Anglo-Saxon legend is very curious; and that everyone may think of it exactly as he will. Is it not delightful to live in a place where everything one comes across *se non e vero e ben trovato?*"

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

AUTHOR OF "JOHN INGLESANT," "THE LITTLE SCHOOLMASTER MARK," ETC.

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

CHAPTER IV.

A CHANTREY OF PRIESTS.

I have said that the Duke had for years resigned all public life and functions to his eldest son, the Marquis of Clare. He had one other son, who was a diplomatist, and resided constantly abroad with his family. Every now and then, when any particular business required attention, the Marquis would come down to Kingswood to consult with his father, with whom he was on the best possible terms.

I never exactly knew why, but I did not like Lord Clare. He was a very handsome man of about forty-three years of age. He had inherited the beauty of both his parents, and his mother's winning ways, and this last circumstance had made him very popular, especially in his youth, at school and college, and assisted, more than anything else, in making him what I always fancied him to be, a thoroughly spoiled child of fortune. His father idolized him; the words 'my son' conveyed to the old noble the sense of all that was honorable and to be prized in human nature.

'My son,' he would say to me when we were riding together, 'my son is a far greater noble than I could ever be'—(I need not say that I did not in the least agree with him)—'his mother was one of nature's peereesses, and he inherits her manner.' The Duke addressed his son as 'George' from duty, but he would have greatly preferred, had he followed his own taste, giving him his title, or, better still, addressing him as 'my son.' He has confessed this to me.

'In France,' he would say, 'the greatest noble never speaks of his father otherwise than as "Monsieur mon pere." It is considered that there can be no higher title. I wish it were the custom in England.'

On one occasion, when I was a little girl, we spent a few days at Hartfield, the ducal house. I was particularly impressed by the great Vandyke room, hung entirely with portraits by Vandyke. What impressed me most was the similarity of expression in all the portraits. They all wore their eyes, so to speak, exactly like the king—or rather, they all tried to do so, some succeeding much better than others. Whether this was a Court fashion of the time, or whether it was a mannerism of the painter, I never knew; but the fact impressed my childish fancy very much; in fact, fascinated it. I spent all the time I could spare before those marvellous gentlemen and courtiers of that melancholy past.

The expression in the king's eyes

seemed to me, always, as though he saw something many thousand miles away, and never, by any possibility, could see anything between himself and it. All his servants seemed to me to imitate this expression with more or less success. The most successful seemed to me to be the beautiful and gallant Lord Caernarvon, whose eyes seemed to me more beautiful and *distrain* even than the king's.

Now, when I grew older I never saw the Marquis of Clare without being reminded of this old childish fancy. Not that the expression was exactly the same. It was not that the Marquis seemed to see something a very long way off, but that he never seemed able to make up his mind whether it was worth his while to see anybody, or anything, or to say anything at all. Lord Clare was very polite, and was especially courteous and considerate to my aunt, his stepmother. This ought to have conciliated me, but I always fancied that he acted thus, not from any regard to my aunt, but simply from the supreme instinct and conviction that whatever a Duke of Cressy and de la Pole did must necessarily be absolutely right, and that had his father chosen to marry a kitchen-maid his conduct would have been exactly the same. I may perhaps have wronged and mistaken the Marquis, and the reader may think before this story ends, that I did.

When Lord Clare was expected at Kingswood the entire household was excited; any conceivable fault, I believe, would have been forgiven to any member of it except want of attention to the Marquis. The most careless and casual expression of preference on his part was treasured up and remembered. The Duke was constantly on the lookout for these chance expressions, for the Marquis was anything but an 'exigeant' person, and rarely in fact seemed to think it worth while to have a preference. Anything, however, that he was supposed to prefer—any choice wine, any particular horse, which he may have praised or honored with an approving glance, was henceforth devoted to his service. A particular room was always appropriated to him, but I never could learn that he had expressed any particular liking for it. He was supposed to be partial to snipe shooting, but I never knew upon what grounds, and I suspect that his fondness for this form of sport was very languid.

Two or three days after our ride to the dark tower Lord Clare was expected at Kingswood, and arrived some time in the afternoon. We, Percival and I, did not see him before dinner. Percival had met him in London, and they seemed to be on familiar terms. The evening impressed itself on my recollection, and I may be excused for remembering it.

The only conversation I recall at dinner was something between the Marquis and my aunt on the subject of politics. The Duchess had innocently asked what was going on in the political world.

'I really don't know,' said the Marquis; 'I have long since ceased to take the slightest interest in politics. My father,' and he glanced up the table at the Duke, who was listening, as he always did, with intense interest to his son's talk,—'my father would have liked me to take a leading part, but I always told him, What can you do? It is impossible for a noble to lead a democracy. The moment you begin to reason and argue with people you may as well be a socialist at once! I was

terribly near getting into office once; had the Buck-hounds offered me.'

'But there is Lord St. Julian.'

'Oh yes, there is Lord St. Julian,' said the Marquis; 'but Lord St. Julian is not a noble, really, though he comes of the great Julia Gens. He is a Professor. The St. Julians have always been too clever, and himself particularly so. He wants that touch of stupidity which is absolutely necessary to a true noble. You will not find the true nobles B—t, or R—d, or B—m, and C—s, messing in party politics with a democratic House of Commons.'

After dinner the Duke, as was now his wont, went into the library for a little rest; but Lord Clare and Percival came into the drawing-room to us, and Mr. Giles brought us tea.

'I hear'—said the Marquis, as he seated himself courteously by my aunt, 'the Duke tells me that you are going to have Virginia Clare down here. I wish you joy of her.'

'Why?' said the Duchess anxiously; 'is she not nice?'

'Oh, I don't quite see her running with Constance, that's all,' said the Marquis. 'She is an agnostic, you know. "I am an agnostic, Lord Clare," that is what all the little girls say now. I always want to say, "That is exactly what I should have expected, Miss Smith;" and the boys, too, go about volunteering the quite unnecessary information that they know nothing.'

'How sad,' said my aunt.

'The coolest thing I ever heard, I think,' said Lord Clare, 'was said to me by a young fellow the other day. He told me it was immoral in me to believe anything which he didn't understand. "Then, my dear fellow," I said, "I shall believe in nothing." It wasn't original. Dr. Johnson said it. Perhaps that was why it didn't impress him much.'

'But she is very handsome—Virginia, I mean,' said my aunt, 'she gave great promise of beauty when I saw her last.'

'Oh yes, she is handsome enough,' said the Marquis, 'much more than can be said for most of your clever girls. We are a handsome family, no doubt,' he added, with a curious expression which was not a sneer and yet was like one—'we are a handsome family, no doubt, whatever else may be said of us. I think my father gets more beautiful every time I come down. She plays tennis superbly. You know her, Massareen?' he continued, turning to Percival, 'you are a kind of cousin, surely.'

'No,' said Percival, 'I never heard of her before.'

'Oh, I beg your pardon,' said Lord Clare, 'I forgot, you are on the Duchess' side,' and he bowed to my aunt, as who would say, 'No greater honor a man could have.' He did it so perfectly that for a moment or two I quite liked him.

The Duke came in soon after, and his son joined him.

Percival and I amused ourselves at the piano. Percival was fond of singing, and wanted to improve himself. My aunt pursued her knitting. So an hour passed. Then my aunt made a move to leave the room, and began to put up her knitting. The Duke was putting up some papers. Percival and I came up to the hearth, and stood before the fire. Lord Clare left his father for a moment, and came and leant on one end of the great carved mantel-piece, looking, as I thought, with some interest at Percival.

Percival was standing on the hearth,

looking, as was his wont, straight into the fire.

'How happy we are here!' he said. 'Why should we ever change? I am so sorry this Virginia Clare is coming. I am sure I shall not like her.'

'I would not be so cock-sure of that if I were you, Massareen,' said the Marquis. 'I would not mind taking fairly long odds that she bowls you over in five minutes. She is simply one of the loveliest girls I ever saw.'

'What? an agnostic?' said Percival.

'Yes, agnosticism and all,' said Lord Clare.

I looked up at him as he spoke, and saw with astonishment that the cold, indifferent look was gone out of his eyes, and that he was regarding Percival with a glance of interest and even pity; then I was still further surprised and astonished to find his eyes turned upon me.

I dropped mine in a moment, and the Marquis said:

'You won't take it, Massareen, but I am going to give you some advice. You say that you are happy now—don't change. I remember a sentence in the Eton grammar—it's Cicero, I think—"Incredibili Constantia sunt curcus stellarum." My advice is, imitate the stars in their incredibility—but the Duchess is tired,' and he moved forward to open the door for my aunt.

I did not understand all this at the time, but the next morning after breakfast Percival said to me:

'That was a very pretty compliment the Marquis paid to you last night, Constance.'

'Compliment?' I said.

'Yes; "*Constantia curcus stellarum*," you know. It isn't in the Eton grammar. I believe he made it up himself. But he began again a few minutes after when we were smoking. "Did you ever read Jane Austen's *Persuasion*, Massareen?" he said. "No? Well, read it. There is a woman in it, Anne Elliott, the most perfect thing ever done. I never knew more than two women in real life that I have thought of so much. A man may be proud to have walked up the streets of Bath on the same pavement which Anne Elliott's feet pressed; and I declare to you, Massareen," he said, flinging his cigar into the fire and taking another—"I declare to you that no girl ever reminded me of Anne Elliott so much as Constance Lisle."

'You may imagine,' continued Percival, with boyish candor, 'how astonished I was—but I could not be angry with him, I was so astonished myself. If he were not married,' he went on, 'you might be Duchess of Cressy and de la Pole before long.'

'That I should never be,' I said.

The Marquis and Percival went out fishing that day. They were out to lunch, and we did not see them till the evening. I fancy there must have been guests to dinner, for I cannot recall any incident that took place.

The next morning the Marquis left. After breakfast Percival said to me:

'What do we do this morning, Constance? What are you going to do?'

'I am going to church,' I said. 'It is St. Peter's Day, and Mr. de Lys reads prayers in the little church in the chase. Will you come with me? it will materially increase the congregation. Otherwise there will be only Mr. de Lys and myself.'

'Oh, I will go gladly,' he said; 'I would go anywhere with you.'

He was very friendly with me now in a boyish way.

'If you will come out with me on to

the lawn,' I said, 'I will read to you the Keble for St. Peter's Day. You said you liked the Keble I read to you the other day, Percival.'

'Yes, I did,' he said heartily; 'I liked it very much. I should like to hear you read now.'

We went out into the parterre, before the south front.

The wall that enclosed it on the left hand and separated it from the chase was of considerable height, and afforded a very convenient shade from the morning sun. Beneath this wall garden chairs had been placed, and to these we betook ourselves. The wall was a remarkable one. It was built of old blocks of stone, not very large, and was covered with clematis and straggling creepers, but every now and then there were built into the wall remains of carved work and tracery and architraves. It was supposed—the house was so old and no particular records existing of it, so that much of its history was lost, and the walls and courts and the very ground itself were so full of unexpected remnants and relics of the past that the wisest antiquarians were at fault—but it was supposed that at some very early time a chantry, or religious foundation for priests, had been joined to the kingly manor, and that the remains of such ecclesiastical architecture had been built up into the garden wall. However this may have been, the wall, at some distance from the house, was pierced by a very beautiful archway of small dimensions, enclosing a door of antique oak, also elaborately carved. Over this archway had been introduced into the wall a curiously-carved cornice or architrave coming down to a point. When I was a little child and was allowed by my nurse to play on the sunny side of the lofty wall, this mysterious door greatly impressed my fancy and excited my wonder. I knew nothing of what was beyond, but it seemed to my childish imagination a vast and gloomy world, full, doubtless, of strange terrors and dangers, and from whence, over the protecting wall, black clouds and storms came drifting from the north and east. I did not know in those childish days that through this door, at which I looked then with so much wonder, I should pass at the most solemn moment of my life.

(To be continued.)

THE FOURTH SUNDAY IN LENT.

BY E. O. P.

St. Gregory gives us to-day's collect, but we may note that its translation in the English Prayer Book of 1549 was slightly changed by Bishop Cosin in 1661. The words, "are worthily punished," give the same idea as we find in our Septuagesima collect and in nearly the same form, but the reading now is: "who do worthily deserve to be punished."

The name "Refreshment Sunday," finds easy explanation in the day's Gospel story of our Lord's feeding the "great company come unto Him." The multitudes who to-day are following the blessed Jesus as He goes up to Jerusalem, will find deep significance in the announcement abruptly given that "the Passover of the Jews was nigh." How plainly of design is this abruptness by the inspired historian!

The text in itself is to the miracle as we have it related, a divine rubric; it is a title which interprets the living panorama. Read in the light of this interpretation, our Lord's feeding of the five thousand is a Eucharistic parable.

The whole narration is crowded with incident, and that tenderness which is ever "touched with the feeling of our infirmities," transpires in every detail.

Galilean shores no longer hold the multitudes flocking unto the blessed Jesus for His healing and for the comfortable words which yet we hear Him say. To-day they come "from the rising of the sun unto the going down of the same," asking that comfort which He Who is the Shepherd and Bishop of our souls so longs to give. "The comfort of Thy grace." Thy children ask, confessing that "for our evil deeds we do worthily deserve to be punished." So many gifts of healing and of strength known yet slighted, so many calls and warnings all unheeded! Neglected opportunities of doing good, forgotten thanksgivings, rebellious thoughts! We do mourn all as grieving Thee, and sorrowing, come to receive of Thee the beatitude of mourners. This at least, each must settle with himself, that one cannot expect comfort except he mourn. Only to a mourner could it be truly welcome, and it would seem almost a mockery that any other ask for such treasure. We will say therefore to Him Who has loved us with an everlasting love, "Give me the grace to sorrow, then shall I know Thy comfort."

And how should the grace our collect asks for, not bring comfort, seeing grace is no impersonal gift, but is our Lord Jesus Christ Himself? How then shall not they be strong who have within, Him Who is strength? Not only by His gifts of created grace but by His own very real indwelling does Christ refresh the souls and bodies which receive Him. Receiving Him Who is grace in the "most comfortable sacrament of the Body and Blood of Christ," we shall hope not only to mourn each for his own sins, but to sorrow for others and with others; for it is thus Christ Who prays: "the prayer within us that to Heaven shall rise."

Ever then, at the blessed altar Feast, forget not those whom in His unerring providence God has "turned aside into the wilderness," or has sent into Egypt, but ask of Him to spread for them a table there, and give them to "drink of the brook in the way," that so their soul faint not within them having still the "comfort of Thy grace." May He Who is grace incarnate, by His own cross and passion bring us all unto the glory of His resurrection, through the same Jesus Christ our Lord!

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

XVI.—SAINT AMBROSE.

The fourth century was one of vast importance in the history of the Church. It was a period of transition. The Pagan religion was rapidly declining, and though the temples still remained, yet the votaries were few and the favorite deities were neglected. The Church, having passed through fierce and bloody persecutions, having endured scorn, reproach and buffetings, had now become the acknowledged head of the Empire. Her outward persecutions, which but for her divine origin, would well nigh have engulfed her, had ceased; and peace might have prevailed throughout her borders, but for her internal enemies, the Arians and the Donatists. The zeal of such men as Athanasius, Hilary, Gregory, and the great St. Basil were potent however in crushing the pestilent heresy of Arius, and in recruiting the forces of the Catholics. In Italy the Faith was ably supported by St. Ambrose, one of the four great

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doctors of the Western Church. In the characters of Augustine and Ambrose we see vividly portrayed the Church of their time. The former represents the struggle of the soul in its search for truth; and the latter reveals the condition of affairs between the Church and the State.

The life of St. Ambrose after his accession to the episcopate is presented to us in a threefold aspect. First, his work as a bishop, as the watchful shepherd of the souls under his charge; second, his position, self-chosen, as a defender of the Church in her relations to the emperor and the State; and lastly, his literary labors as a writer of forcible prose, and of inspiring verse.

St. Ambrose was born in Treves about 340 A. D., and was the son of the Praetorian Prefect of Gaul. Many little incidents of childhood seemed to foretell the greatness of Ambrose. A swarm of bees is said to have alighted upon his lips while sleeping in his cradle, and then soared to the heavens, leaving the child uninjured. Once in his little boyish plays he imagined himself a bishop and held out his hand for his sister to kiss, even at that early age seeming to realize the sacredness of the office he assumed. After the death of his father his mother removed to Rome with her family, and there Ambrose was educated. He made Greek a special study; and attained to great proficiency in the language. He became quite noted as a pleader, and was appointed counselor to Probus, the Italian Prefect. When only thirty he was promoted to the position of governor of the provinces of Liguria and Emilia. As he started upon his journey thither, Probus uttered the prophetic words: "Go govern, not as a judge but as a bishop!" One year later Auxentius, the Bishop of Milan, died, and the people assembled to choose another in his place. The strife between the Arians and the Catholics was very great, and Ambrose, as governor of the Province, was called on to quell the tumult. Commanding in appearance, and eloquent in speech, he spoke with force and power, urging the people to listen to reason. Above the voices of the excited throng rose the thrice-repeated exclamation of a child: "Ambrose is bishop!" The cry was taken up by the multitude, and in spite of the governor's humble protests he was elected. He was baptized immediately, and eight days after was consecrated to the important office. His official trusts he laid aside, and devoted all his energies to his sacred functions. He was a staunch Catholic, and by his untiring labors, and firmness of purpose restored Milan to the orthodox Faith. He entertained a most exalted opinion of the sacred dignity of the episcopate, and spent much time in prayer and fasting for the better performance of his duties. Like a true Roman he gave himself up to his work; living during the day with open doors that any might seek his aid as he had need. The Arian bishop whose place he had filled seemed forgotten, and the Catholics held almost undisputed sway. But the Empress Justina, the mother of Valentinian II., the young emperor of the West, was a bigoted Arian and was determined not to let her cause languish in solitude. She tried to appoint an Arian bishop over the Church at Sirmium, a movement which was agreeable to the people of that city. But the zealous Ambrose immediately interfered, although the place was not within his jurisdiction, and secured the valid consecration of an orthodox prelate. The empress had no intention of submit-

ting, and before long demanded that the Portian Basilica, a suburban church, and the new Basilica in the city of Milan should be given up to the Arians. But Ambrose was as loyal to the Faith and as unyielding as St. Athanasius himself. The Gothic courtiers insisted and attempted to overawe him, saying that the emperor's power was unlimited and everything belonged to him. How forcible was the reply of Ambrose: "Let him at all events submit himself to the Lord; we render unto Cæsar the things which are Cæsar's, and unto God the things which are God's; to Cæsar tribute, to God the Church. Cæsar can have no right to the temple of God."

* * * It is honor enough for the emperor to be called a son of the Church; the emperor is within the Church, not over it." The excitement throughout the city was intense, and unfortunately it was the sacred season of Passion-tide. But throughout all the trouble Ambrose was calm; he remained within the old Basilica, devoutly keeping each day of Holy Week, and drawing from the Old Testament lessons many examples which suited the present conflict. His tears, his prayers and fastings were not in vain; for the attempt to seize the new Basilica was abandoned, the soldiers were withdrawn, and harmony, outward at least, prevailed throughout Milan.

It is in his dealing with the great Emperor Theodosius of the East, who, after the death of Valentinian, became sole ruler, that we gain the clearest insight into the character of Ambrose. Three incidents in their controversies are especially noteworthy. Theodosius, having (at the request of Valentinian II. made shortly before his death) waged war against Maximus, was victorious, and came to the church at Milan to return thanks for his signal victory. Ignorant of the real proprieties of God's house, he entered within the chancel rails as the emperors frequently did, where the bishops were such time-servers that they dared not rebuke the sacrilege. With his usual dignity Ambrose sent a deacon to tell Theodosius to withdraw and take an honored seat among the laity. He immediately did so, and thanked the Bishop for the rebuke so richly deserved. Throughout the whole Roman Empire all crouched at the feet of Theodosius save the stern Bishop of Milan. Here he had met a master, as subsequent events show.

The Christians of Callinicus unwisely burned a Jewish synagogue, and Theodosius thinking that an emperor should deal justice without partiality, commanded the restoration of the building thus destroyed. Ambrose interfered, and wrote a letter saying that if the Christians rebuilt the heretical temple they would be apostates. Theodosius heeded not the epistle, but attended St. Ambrose's church as usual. The Bishop refused to proceed with the service or approach the altar, Theodosius being present, until he withdrew the hastily given command for the re-building of the Jewish synagogue. Theodosius yielded, quailed into submission by the powerful saint.

Theodosius, a wise and virtuous monarch in the main, was yet given to ungovernable bursts of passion, as the massacre at Thessalonica showed. A favorite charioteer of the circus had been lawfully imprisoned, but the people of Thessalonica were so enraged at his absence that they rebelled against the authorities. A riot ensued and several of the officers of Theodosius were slain. The anger of the emperor was uncontrollable, and he issued a mandate of

base retaliation, which cost him long months of repentance. He secretly charged his ambassadors that when the people were assembled in the circus watching the games of arena, they should give the signal and massacre guilty and innocent alike, for the deed of a few wicked rebels. It was a hasty and imperious order, given in the white heat of passion, and soon recalled; but alas! recalled too late. Seven thousand of the gay throng that entered the circus that fatal day never left the amphitheatre again, and the slight insurrection was sealed with the blood of the people. It was a scene of carnage and strife and alas, too late came the reprieve from the emperor; his first orders had been executed, and his angry command fulfilled to the very letter. St. Ambrose was the right kind of bishop for such a crisis. But he was overwhelmed, he was crushed at the inhuman deed of a Christian monarch. He withdrew to the country, and wrote a letter couched in a kindly spirit, but the meaning of which it was impossible to misunderstand. Ambrose took the matter too deeply to heart to scold or rail at the emperor, for he felt that this was a sin of the deadliest kind against God. He was so distressed at it that he dared not be displeased with the emperor, as he says in the remarkable epistle: "For my part I have no reproach to make. I am not angry, I am only afraid. I dare not offer the sacrifice if you assist at it."

Whether the emperor thought Ambrose would relent, or whether he was weary of episcopal interference is not known. But he dared to present himself at the church notwithstanding he had been forbidden to. Ambrose stepped forward to meet him, raised the royal robe, and exclaimed: "Stand back, how dare you lift up hands steeped in the blood of innocents? How receive in such hands the most sacred Body of Our Lord? How carry His Precious Blood to a mouth whence issued the words of fury? Depart and repent!" Theodosius could by one word have ordered that the bishop should be slain, but he dared not; humbled before his people by those words of Ambrose, he turned away and submitted to sentence of banishment from the church of God. Months elapsed but Ambrose was unrelenting. "Even on the sacred day of the Nativity," says Milman, "Theodosius implored in vain to be admitted within those precincts which were open to the slave and to the beggar, those precincts which were the vestibule to heaven, for through the Church alone was heaven to be approached." Finally Ambrose consented to an interview with the emperor, and finding that his repentance was sincere, he consented upon certain conditions to re-admit him to the Church. First, that he should issue an edict which should prohibit any public execution until thirty days after the criminal was sentenced; and second, which was more humiliating, to undergo public penance. Thus after months of acute suffering and remorse the emperor was admitted to the outer court where the penitents assembled; and here the monarch of the world, stripped of royal ornaments, lay upon the pavement, weeping and tearing his hair, and like the publican not daring to raise his eyes to heaven, a humble suppliant imploring forgiveness for his sin. "This," says an eminent author, "was the culminating point of pure Christian influence. Christianity appeared before the world as the champion and vindicator of outraged humanity; as having founded a tribunal

of justice, which extended its protective authority over the meanest, and laid its retributive penalties over the mightiest of mankind."

St. Ambrose with all his learning and power was truly a devout man. He made the Scriptures a special study and his whole being seemed imbued with the teachings of Holy Writ. He searched for hidden allegorical meaning in the Old Testament, and with surprising ingenuity found analogies in almost every word. As a Latin hymn writer St. Ambrose ranks with Hilary and Prudentius. He first introduced into Milan, the responsive chanting of hymns, at the time of the conflict with the Empress Justina. There are at least twelve hymns which are positively ascribed to him, and many others bear his name, but the certainty of his being the author is questioned. The *Te Deum* is said to have been sung by him at the Baptism of St. Augustine, composed by the aid of inspiration.

He is also the author of the following hymn, "*Hic est dies virus Dei*," being a few thoughts upon the Crucifixion as seen upon Easter.

This is the very day of God,
Serene with holy light it came,
In which the streams of sacred blood
Swept over the world's crime and shame.

O admirable Mystery!
The sins of all are laid on Thee;
And Thou, to cleanse the world's deep stain
As man dost bear the sins of men,
What can be ever more sublime!
That grace might meet the guilt of time,
Love doth the bonds of fear undo,
And death restores our life anew!

Dr. Schaff regards the hymn upon the Advent of Christ as the best of Ambrose's verses. "It is," says he, "full of faith, rugged vigor, austere simplicity and bold contrasts."

Many of the letters of St. Ambrose are of great value as historical documents, but the Hexæmeron is perhaps the most noted. It is not however as a writer that St. Ambrose is so endeared to the Church, but as a fearless defender of the Faith, as an eloquent preacher, and as a stern but just arbitrator in the affairs of Church and State. At the age of fifty-seven, shortly after the death of Theodosius, Ambrose was called to his final rest. He expired Good Friday night, white kneeling in silent prayer.

LETTERS TO THE EDITOR.

DECLARATION OF THE BISHOPS ON UNITY.

To the Editor of The Living Church:

It has been my misfortune to hear several very severe criticisms of the House of Bishops for their non-action in the matter of the greeting to our Congregational brethren in Chicago. It is interesting to know that the House of Deputies at one time were fully as reprehensible, and have arrived at a better condition of mind, while the Bishops have maintained since the early days of our history a consistent course in the matter of their approach to other Christian bodies.

In Bishop White's Memoirs, (which have lately been perused with renewed interest in connection with the celebration of the 100th anniversary of his consecration, Feb. 4, 1787,) we read that the declaration of last October had its prototype as long ago as 1792. At the General Convention which met that year in New York, Bishop Madison of Virginia, introduced into the House of Bishops a proposition which his brethren, "approving of the motive, but ex-

pecting little as the result of it, consented to send to the other House."

The proposition is as follows: "The Protestant Episcopal Church in the United States of America, ever bearing in mind the sacred obligation which attends all the followers of Christ, to avoid divisions among themselves; and anxious to promote that union for which our Lord and Saviour so earnestly prayed; do hereby declare to the Christian world, that, uninfluenced by any other consideration than those of duty as Christians, and an earnest desire for the prosperity of pure Christianity, and the furtherance of our holy religion; they are ready and willing to unite and form one body with any religious society which shall be influenced by the same Catholic spirit. And in order that this Christian end may be the more easily effected, they further declare that all things in which the great essentials of Christianity or the characteristic principles of their Church are not concerned, they are willing to leave to future discussion, being ready to alter or modify those points, which, in the opinion of the Protestant Episcopal Church, are subject to human alteration. And it is hereby recommended to the State conventions to adopt such measures or propose such conferences with Christians of other denominations as to themselves may be thought most prudent; and report accordingly to the ensuing General Convention."

This, Bishop White says, was considered "altogether preposterous" by the House of Clerical and Lay Deputies, and "the members generally mentioned as a matter of indulgence, that they would permit the withdrawing of the paper; no notice to be taken of it." "A few gentlemen . . . spoke in favor of the proposition. But it was not to be endured, and the bishops silently withdrew it, agreeably to leave given." (Memoirs, pp. 209, 211.)

This Church as represented by her bishops, has thus been before the Christian community of the United States since 1792, and again and again have the bishops made like utterances. There is no other Christian body which has so done, there is no denomination which has so distinctly and unreservedly expressed itself on the side of Christian unity and Christian courtesy.

We may well all be thankful that this has been the position of the Church. I verily believe that it is not only words, but in very truth the sincere expression of a strong desire for unity in the heart of all the Church's children.

THE COMMISSION FOR CHURCH WORK AMONG COLORED PEOPLE.

22 Bible House, N. Y.

To the Editor of The Living Church:

This appeal has just been prepared. Will you kindly give it the benefit of your circulation?

WM. S. LANGFORD.

The General Convention of the Church at its session in Chicago, last October, advised the Board of Missions to instruct its Board of Managers to establish at Washington City a committee, consisting of five bishops, five presbyters and five laymen, to whom it should delegate its powers and duties, so far as may be necessary for the proper conduct of the Church's work among the colored people of our country. The Board of Missions gave the instruction suggested, and the commission has been appointed, has received the delegation of sufficient powers, and has been organized.

At its meeting it learned, first of all, that the Board of Managers has appropriated for this work in the several dioceses, during the current fiscal year, a little more than \$20,000. It learned, secondly, from communications from the several diocesan bishops engaged in this work, that there is pressingly needed now, a further sum of about \$20,000.

Accordingly, as its very first step, the commission appointed the undersigned members a committee to issue an appeal to the Church asking for this money.

The commission is limited in its action by the express declaration of the General Convention, that "it recognizes the expediency and propriety of leaving the active control and direction of the work among the colored people in each diocese to its diocesan bishop." Therefore it was not competent for it to discuss and determine methods of work. But let it be said that the commission

is a unit in the conviction that besides the usual agencies of Church, Sunday school and service, there should be established as soon as may be in every diocese, parish schools and industrial schools, and the commission was satisfied, from the communications received from the several dioceses, that those in charge are eager to put into practice all these agencies as soon as they can have the requisite means.

Brethren, our first and chief duty is to arouse the Church to realize the magnitude, the overwhelming importance, of this work. We do not need more machinery or more legislation; but we need the conviction of duty which will compel every member of the Church to aid in educating these people into the Faith of Christ. The men who in the good providence of God are set in authority over the Southern dioceses may be trusted to act with wisdom, discretion and zeal, if only we will give them the means with which to act; and time and God's grace will make smooth the rough places of the road. Only let us do our duty in providing abundant means for the support of the work begun and for its rapid enlargement.

Therefore, we entreat you in the Name of our Lord Jesus Christ, that during this holy season, in which we shall try to watch with Him in His agony for us, you will everyone present this cause to the people over whom you are placed, and ask an offering for sending the bread of life to this great multitude.

Affectionately your Brethren,
T. U. DUDLEY,
Bishop of Kentucky;
WILLIAM PARET,
Bishop of Maryland;
EDWIN G. WEED,
Bishop of Florida.

N. B.—Offerings for this work should be sent to Mr. R. Fulton Cutting, treasurer, 22 Bible House, New York, marked "For Work among Colored People."

THE *Fremdenblatt* reports an amusing but honorable attempt to solve "the servant-girl question" and "the Sunday question" by a wealthy lady, of high family, a pious widow, who resides in a noble mansion at the West End of the Prussian capital with her daughter. Every other Sunday the two ladies and the servants change places. The servants have possession of the drawing-room and dining-room, where they read or knit or sew or play or sing, as they will. The two ladies cook the dinner and wait upon the servants, exactly as if the latter were the mistresses. They have also the privilege of asking a limited number of friends to the Sunday dinner, so that the two ladies not unfrequently cook an elaborate meal for eight persons. The meal is opened and closed with prayer by the mistress or her daughter. The ladies carry out their part with so strict a fidelity to their principle that they will not allow the servants to assist them in laying the dishes, clearing up, washing the dishes, or other details of menial service. Their conduct may be eccentric, but there is solid, practical Christian Socialism underneath their eccentricity and they are making a brave attempt to be consistent to the Christian calling in the midst of the fashionable world.

THE Salvation Army in Portland, Ore., held service in the jail there on a recent Sunday, and the leader told such a startling story of his wickedness before he joined the Army, that, after the performance was over, one of the convicts said: "The lamp can now be extinguished; the vilest sinner has returned."

ONE of the curious coincidences of nomenclature is that the daughter of General Logan married a Mr. Tucker, while the daughter of Representative Randolph Tucker married a Mr. Logan. Each couple have a son. The name of one is Tucker Logan and the other is Logan Tucker.

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exist in thousands of forms, but are surpassed by the marvels of invention. Those who are in need of profitable work that can be done while living at home should at once send their address to Hallett & Co., Portland, Maine, and receive free, full information how either sex, of all ages, can earn from \$5 to \$25 per day and upwards wherever they live. You are started free. Capital not required. Some have made over \$50 in a single day at this work. All succeed.

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Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the

nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto, Canada.

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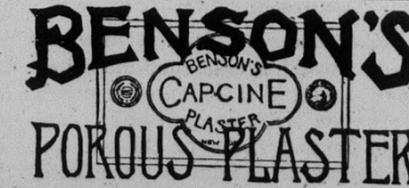
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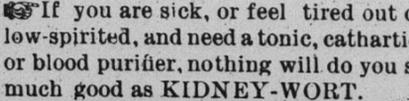
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THE REV. C. W. LEFFINGWELL, D. D., EDITOR AND PROPRIETOR.

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on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the Creeds, editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.

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receives constant attention and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

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LETTERS TO THE EDITOR

are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of liv questions.

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accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,

PROGRESS AND ENTERPRISE

will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

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162 Washington St., Chicago, Ill.

HINTS FOR HOUSEWIVES.

A VERY good cement to fasten on lamp-tops is melted alum. Use as soon as melted, and the lamp is ready for use as soon as the cement is cold.

ANTIDOTE FOR POISON.—Hundreds of lives might be saved by a knowledge of this single recipe. A large teaspoonful of mustard mixed in a tumbler of warm water, and swallowed as soon as possible, acts as an instant emetic, and is sufficiently powerful to remove all that is in the stomach.

Most of the pretty plaques of wood so much used to paint on, have no rings on the back, and consequently cannot be hung on the wall. To remedy this get a curtain ring; through this put a loop of ribbon or thin cloth, and glue this loop to the back of the plaque. Be sure to have it exactly in the centre, and do not try to hang up until it is perfectly dry.

PRUNE PUDDING.—A delicious prune pudding is made by stewing a pound of prunes until they are soft, remove the stones, and sugar to your taste. Make a puff paste for the bottom of pudding-dish. Take whites of three eggs beaten to a stiff froth. After beating the eggs and prunes together till they are thoroughly mixed, spread them on the crust. Bake for half an hour, or until you are sure the crust is done.

HOW TO OIL FLOORS.—Apply the oil hot. Pour out in a tin as much as will cover the floor, and heat in a basin of hot water. The floor should be perfectly clean and dry. Give as many coats as the floor will take, (which varies with different woods). A short time only need elapse between first and second coat. Do not step on the floor for several days, unless on boards laid down for the purpose.

Harper's Bazar tells of a young woman who supports herself by going from house to house cleaning lamps, an occupation suggested to her by seeing that when the maid cleaned the lamps they seldom burned well; whereas, when the mistress attended to them their flame was clear and bright. And there is a young lady who goes about dusting parlors, and many who bake cake and make preserves for sale, and do these things better than the regular belles of the kitchen. If matters go on in this way a little longer, all the work will be done by ladies, and where will the present servant go?

WEARY eyes, even with the best of duplex burners, are often conscious of too much absorption of hard-wood table or low-toned cover. For these are dainty little squares of linen, decorated either much or little, as fancy may dictate; twenty-two inches square is an admirable size, that, allowing for an all-round hem of an inch, gives two inches less in the clear. Hem-stitching just like a hand-kerchief is now the proper way, instead of herring-bone, or fagoting, as it is called. Draw the first thread on each side two inches in from the edge, continuing to work in until there is a drawn space of an eighth of an inch in depth; turn in the hem, and catch down in taking up the threads. The open spaces at the corners should be filled in with wheels or some of the fancy stitches used in drawn-work or guipure. Using washable silks, a great spray of apple blossoms in pink, red, and white, with its branches in brownish-gray, and leaves in the gray-greens, may be embroidered. First draw with a not too soft pencil the general direction of these branches, putting clusters of blossoms and leaves as the warm sunny April days bring them to us. If a powdered surface is desired, try clover and its leaves, or the bright tints of the cyclamen with its saucy flower petals turned so coquettishly away from or toward you; the honeysuckle too, in its yellowish-pink, is very pretty.

CROCHETED BABY SACQUE.—Make a chain of 60 stitches; 18 shell on the chain, each shell has 3 chain, 3 treble crochet to a shell, and each shell is put into the opening made by the 3 chain. 2 rows plain. 3d row. 9 plain, widen 1 by putting it in the shell, 9 plain. 4th row. 4 plain, widen 1, 11 plain, widen 1, 4 plain. 5th and 6th rows plain. 7th row. 10 shells plain, widen 1 each side of 11th shell, 10 plain. 8th and 9th rows plain. 10th row. 4 shells plain, widen 1,

7 shells plain, widen 1, 4 shells plain, widen 1, 4 shells plain. 11th row plain. 12th row. 4 shells plain, a chain of 9 stitches which forms the foundation for the sleeves, count 5 shells and put the chain in the 5th shell, 11 shells plain, chain 9, put in the 5th shell, 4 shells plain. 13th row. 4 shells plain, 3 shells on the chain, 11 shells plain, 3 on chain, 4 shells plain. 14th, 15th and 16th rows are plain. 17th row. 4 shells plain, widen 1, 8 shells plain, widen 1, 1 shell plain, widen 1, 8 shells plain, widen 1, 4 shells plain. 18th to 23d rows are all plain. The 24th and 25th are made by scalloping it round with another color, or can be made all alike. Begin at neck with another color and go all round. Sleeves: 9 shells around arm size, 11 rows long.

"CURE for a terrible disease of the mouth called 'Scandal.' Take of good nature one ounce; of an herb commonly called by the Indians 'mind-your-own-business,' an ounce; mix this with a little charity for others and two or three sprigs of 'keep your tongue within your teeth,' simmer them together in a vessel called 'Circumspection' for a time, and it will be fit for use. Application: The symptoms are a violent itching in the tongue and roof of the mouth, which invariably takes place when you are with a kind of being called a gossip. When you feel a turn of it coming on, take a teaspoonful of the above, hold it in your mouth, which you should keep closely shut, until you get home, and you will find a complete cure. Should you apprehend a relapse, keep a phial full about you, and on feeling the slightest symptoms, repeat the dose."

Lawyer: "How much for carrying in that coal, Uncle Rastus?" Uncle Rastus: "One dollar, sah." Lawyer: "A dollar! That's too much." Uncle Rastus: "Yo' mus' b'ar in min', sah, dat it tuk yeahs of ha'd experience befo' I waz cognizant ter carry in coal. My poo' ole fadder an' mudder, sah, mus' a licked me a thousand times when dey wuz l'arnin' me ter carry coal. Hit's like de law business, boss, yuse got ter cha'ge for educashun."

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.

Table listing various magazines and their prices, including Harper's Bazar, The Century, and The Living Church.

Herford's Acid Phosphate In Bilious Diseases. Dr. D. Schaub, Muncie, Ind., says: "I have used it in cases of bilious disease, and the results were all that could be desired. It is valuable."

Consumption Surely Cured. To THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured.

Children Starving to Death On account of their inability to digest food, will find a most marvellous food and remedy in Scott's Emulsion. Very palatable and easily digested.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.



What a vast amount of pain and suffering would be avoided if the above "Word to the Wise" was heeded in time by everybody. The most serious ailments are at first slight, and if given proper attention might be cured and life prolonged. Hood's Sarsaparilla is peculiar in the remarkable cures it accomplishes, wholly unprecedented in the history of medicine.

A fair, honest trial of Hood's Sarsaparilla will convince any reasonable person that this peculiar preparation does possess great medicinal merit. We do not claim that every bottle will accomplish a miracle, but we do know that nearly every bottle, taken according to directions, does produce positive benefit and makes a new and constant friend.

March April May

Are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine. The peculiar purifying and reviving qualities of Hood's Sarsaparilla are just what are needed to expel disease and fortify the system against the debilitating effects of mild weather.

Hood's Sarsaparilla is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Juniper Berries, and other well known vegetable remedies, in such a peculiar manner as to derive the full medicinal value of each. It will cure, when in the power of medicine, scrofula, salt rheum, sores, boils, pimples, all humors, dyspepsia, biliousness, sick headache, indigestion, general debility, catarrh, rheumatism, kidney and liver complaints. It overcomes that extreme tired feeling caused by change of climate, season, or life.

Spring Medicine "We have used Hood's Sarsaparilla for several years, and feel proud to recommend it as an excellent spring medicine or to be used at all times as a blood purifier. For children as well as grown people we consider it the best. We set aside one bottle for our boy to take in the spring. He is nine years old and has enjoyed good health ever since we began giving it to him. We are seldom without it." B. F. GROVER, Rochester, N. H.

Building-up Power "I gladly attest the peculiar building-up power of Hood's Sarsaparilla. For some time I have been unable to attend to business, but finally at the request of a friend I used part of a bottle of Hood's Sarsaparilla, which gave tone and strength to my system and made me feel young as when a boy." GRANVILLE T. WOODS, 64 and 66 Lodge Street, Cincinnati, Ohio.

Hood's Sarsaparilla

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By means of the PILLOW-INHALER, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well. The PILLOW-INHALER is apparently only a pillow, but from liquid medicines that are harmless (tar, carbonic acid, iodine, etc.) it gives off an atmosphere which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes or tubes, as the medicine is contained in concealed reservoirs, and the healing atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each INHALER, ready for use. The wonderful and simple power of the PILLOW-INHALER is in the long-continued application.

You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

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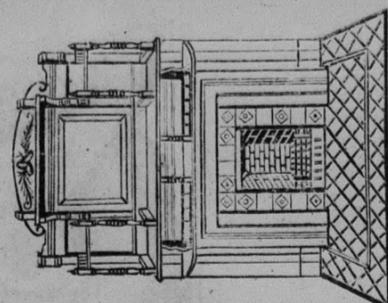
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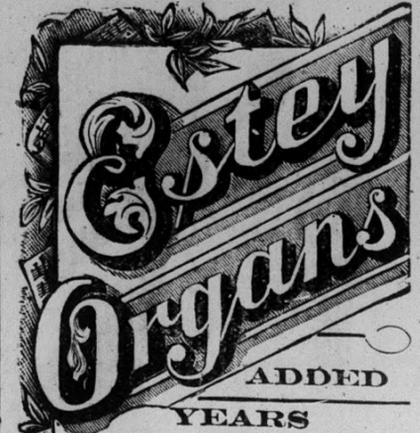
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GREEN B. RAUM, U. S. Com'r Internal Rev.

Washington, D. C., Sept. 24, 1884.

Dear Sir—Why don't you get a certificate from Col. W. H. W. of Baltimore, showing how he cured himself of drunkenness by the help of Hop Bitters. His is a wonderful case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact all over the country, as he has spent thousands of dollars for rum. I honestly believe his card would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of sober men by inducing the use of your bitters. J. A. W.

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"Eleven years our daughter suffered on a bed of misery under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that we had pooled at two years before using it. We earnestly hope and pray that no one else will let their sick suffer as we did, on account of prejudice against so good a medicine as Hop Bitters."—The Parents—Good Templars.

Milton, Del., Feb. 10, 1886.

Having used Hop Bitters, the noted remedy for debility, nervousness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine and recommend it to any one as a truly tonic bitters. Respectfully, REV. MRS. J. H. ELLGOOD.

Scipio, N. Y., Dec. 1, 1884.

I am the pastor of the Baptist church here and an educated physician. I am not in practice, but am my sole family physician, and advise in chronic cases. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefited and still uses the medicine. I believe she will become thoroughly cured of her various complicated diseases by their use. We both recommended them to our friends, many of whom have also been cured of their various ailments by them. REV. E. R. WARREN.

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