

The Living Church.

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

Vol. IX. No. 45.

CHICAGO, SATURDAY, FEBRUARY 5, 1887.

WHOLE No. 431.

SIR PERCIVAL.

"Will you permit one of your long-time subscribers to commend 'Sir Percival,' a story written by the author of 'John Inglesant,' which seems to me one of the very best of the day, and likely to be peculiarly interesting and valuable to the readers of *The Churchman*."—Russell Sturgis, Jr., in *The Churchman*.

SIR PERCIVAL.

A Story of the Past and of the Present,

BY

J. HENRY SHORTHOUSE.

Author of "John Inglesant," "The Little School-master Mark," etc. 12 mo., \$1.

"The author of 'John Inglesant' will not fail to compel attention to what he may write, and 'Sir Percival' deserves to be read for its own merits. . . . It is an excellent story, with striking scenes, a well-conceived plot, and admirably told incidents."—*Churchman*.

"Of its kind it is quite perfect, and though unpretentious, it is beautiful in its simplicity. . . . The story is beautifully told, and . . . there is a medieval charm in the fascination of the style that makes the book a grateful oasis in the desert of realism. It is a very little book, and one long for more of its cool purity and gracious, aristocratic charm."—*Critic*.

"The story of Sir Percival and Constance is very touching and beautiful, and it is set with alluring pictures of quiet life in an aristocratic country-house among gentle people."—*New York Tribune*.

"An atmosphere of spiritual, ideal Christianity pervades the story, the influence of which the most careless reader can scarcely escape. It is, in the strictest sense, a religious story, but the religion is genuine and unobtrusive, and not put forth after the manner of Mr. Mallock."—*Sun*.

"The style is exquisite; the descriptions of English scenery are fascinating; everything in the book is mellowed with the poetic conception. It is a little masterpiece."—*Star*.

SIR PERCIVAL.

BY

J. HENRY SHORTHOUSE.

12mo., \$1. Macmillan & Co.

"In this story, the lover of literary art will find the most exquisitely written story imaginable. The fineness and beauty of its imagery, the polished elegance of diction, the atmosphere of scholarship and refinement pervading it, make the tale unique and exceptional."—*Boston Traveller*.

Sketched with the hand and eye of an artist and a poet. It is indeed as a "prose poem," that we must look at 'Sir Percival.' It is like a glimpse of a forgotten century, a beautiful fragment of the past."—*Boston Transcript*.

"To be the author of a book like this is to possess a soul very pure in its essence and very heroic in its aspirations."—*Evening Telegram*.

"A story of remarkable sweetness and freshness and fascination. . . . The story is such that you can read it again and again, and find in its graceful descriptions and delicate shadings of character, and in its imaginative sympathy the finest possible representations of life. The real and the ideal were never more perfectly blended in fiction. It is not possible to know the charms of the book without reading it through, and whoever reads it once will wish to read it again."—*Boston Herald*.

"It deals with characters whose whole existences are imbued with the teachings of the Church of England, and who live only to perfect themselves in Christian grace. The story introduces the reader into a calm and ideal contemplation of life; of all that is pure and noble in character; of the great contentment that such an attainment leads to. He is an author who should be very acceptable to women—especially to young women—who are impulsive and eager in Christian work."—*Boston Citizen*.

"The novel-reading world cannot but be better, both in head and heart, for such pure and elevating tales as 'Sir Percival.'"—*Christian Union*.

MACMILLAN & CO.,

112 FOURTH AVE., NEW YORK.

CONFIRMATION.

THE SACRAMENTAL RITE OF

CONFIRMATION, together with Questions for Self Examination. A Catechism, by the Rector of St. James' Church, Chicago. Price per copy 5 cents.

CONFIRMATION: Its Authority, Obligation and Purpose. (LIVING CHURCH TRACTS No. 18). By the Rev. A. W. Snyder. Price per doz 50 cents.

CATECHISM OF CONFIRMATION. Compiled by the Rev. T. D. Phillips, M.A. (LIVING CHURCH TRACTS, No. 24.) Price per dozen, 35 cents.

CONFIRMATION. By the Rev. Arthur Wilde Little. (LIVING CHURCH TRACTS, No. 36.) 50 cents per 100, post paid.

"This excellent tract has been abridged from Chapter XX. of 'Reasons for being a Churchman.' It embodies, in clear and concise form, the doctrine of Confirmation, its warrant, duty, and benefit. It would be a great advantage if this tract could be distributed broadcast, not only among churchmen, but among those who do not realize the great importance and blessing of this Apostolic rite."—*Church Record*.

The entire set of LIVING CHURCH TRACTS, 38 in number, sent as samples, for 30 cents.

All of the above published by

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

SUGGESTIVE OUTLINE BIBLE STUDIES

AND

Bible Readings.

By JOHN H. ELLIOTT,

Author (with S. R. Riggs) of

Notes and Suggestions for Bible Readings.

TOPICS in this book in relation to Bible Readings are discussed by such men as

George F. Pentecost, Horatius Bonar, Henry Morehouse, George C. Needham, D. L. Moody, D. W. Whittle, J. H. Brookes.

A. J. Gordon, William Lincoln, J. H. Vincent, Chas. M. Whittelsey, R. C. Morse, L. W. Munhall, &c., &c., &c.

The Bible readings are by all of the above and many others. The book contains several hundred Bible readings, and is exceedingly suggestive and helpful not only to the minister and evangelist, but to the Christian who wants to understand and know how to use his Bible. 311 pages with full index of titles and index of subjects.

Do you want to take part in prayer-meeting acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

Price, \$1.00. Sent by mail Post-paid.

50 Bible Markers free with each copy.

Address

DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

THE POULTRY WORLD

is the oldest, largest, most finely illustrated and best poultry periodical in existence. Monthly. Devoted exclusively to poultry. Terms \$1.25 per year.

AMERICAN POULTRY YARD

is a weekly illustrated paper devoted to poultry, \$1.50 per year. Every subscription to this weekly carries "Good Cheer," a bright and pure literary and family paper, free.

THE POULTRY WORLD, THE AMERICAN POULTRY YARD and GOOD CHEER all one year for only \$2.00.

Sample copies of each paper mailed for four cent postage stamps. Address,

H. H. STODDARD, Pub., Hartford, Ct

PIANO AND ORGAN PLAYING

easily learned by using Soper's Instantaneous Guide to the Keys. Any person can play a tune at once on either instrument without the aid of a teacher. No previous knowledge of music whatever required. Send for book with testimonials free. HEARNE & CO., P. O. Box 1487, New York.

The General Theological Seminary.

CHELSEA SQUARE, NEW YORK.

The Academical Year begins on Wednesday in the September Ember Week. The students live in the buildings. Tuition and Rooms free. Board in the Refectory \$4.50 a week.

SPECIAL STUDENTS admitted, and a POST GRADUATE Course for graduates of other Theological Seminaries. The requirements for admission, and further particulars can be had from the REV. E. A. HOFFMAN, D. D., Dean, 426 West 23d Street, New York.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.

Trustees Ex Officio: The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield.

Rev. C. W. Leffingwell, D. D., Rector and Founder.

DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N. Y.

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

WILFRED H. MUNRO, A. M., President.

ST. HILDA'S SCHOOL,

Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. Opened Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the Sister-in-Charge.

Sisters of St. Mary.

MORGAN PARK Military Academy.

Morgan Park, Cook Co., Illinois.

A select family school for boys. Large and well furnished building. Fifteen acres of land. Springfield breech-loading muskets. Send for Catalogue to Lock Drawer 102.

ST. JOHN BAPTIST SCHOOL FOR

GIRLS. 231 E. 17th St. New York.

Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science etc. Address SISTER IN CHARGE.

A THOROUGH FRENCH & ENGLISH HOME-

School for twenty girls. Under the charge of Mme. Henrietta Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$300 a year. Address Mme. H. CLERC, 4313 and 4315 Walnut St., Philadelphia, Pa.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding

School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The sixteenth school year begins Wednesday, September 15th, 1886. Apply to MARY J. JACKSON.

Glendale Female College

Fifteen miles north of Cincinnati, O. Best facilities in regular academic and collegiate course. Also in music and art. Address REV. L. D. POTTER, D. D., Glendale, O.

Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO.,

Loan Brokers. North Springfield, Mo.

Prompt and reliable information relative to FLORIDA AND FLORIDA INVESTMENTS, Furnished by R. G. Robinson & Co., Orlando, Orange County, Florida.

GARDEN SEEDS Catalogues

Mailed Free.

Francis Brill, Hempstead, Long Island, N. Y.

CALIFORNIA EXCURSIONS.

Our next Pullman Palace-Car Excursions for San Francisco will leave Chicago Feb. 8, and Mar. 8; Kansas City and St. Louis Feb. 9, and Mar. 9. The Southern route. No storm region or snow blockades; no high altitudes. The tourist's favorite. Tickets good for six months. No charge to return different route. Very lowest rate. Send for circular. J. N. E. ENNIS, Passenger Agent Missouri, Pacific R. R., 86 Washington St., Chicago, Ill.

✦ J. & R. LAMB ✦

69 CARMINE ST., N. Y.

ADVENT :: PURPLE

FELT 70 inches wide.....\$1.50 yd
DIAGONAL 70 in. wide..... 4.50 yd
SUPER-QUALITY CLOTHS 5.00 yd

FRINGES : GALLOONS : &c.

Purple Silk Serge Stoles.....\$3.00
Purple Silk Damask Stoles..... 7.50
" " " " " " " " " " 8.50
Corded Silk Stoles.....\$7 50 to 8.50

Embroidered Designs Ready Worked.

HAND BOOK of Embroidery, Metal Work, Wood Work, Banners, etc., by mail.

GORHAM M'FG Co. SILVERSMITHS.

NEW YORK, BROADWAY, COR. 19th ST.

CHURCH METAL WORK, COMMUNION PLATE
MEMORIAL BRASSES.
Sole Agents for
HEATON, BUTLER & BAYNE,
London, Eng.

ARTISTS IN STAINED GLASS, MOSAICS AND DECORATION

COX, SONS, BUCKLEY & CO.,

343 5th Ave., New York.

GENERAL CHURCH WORK.

BRASS—WOOD—MARBLE
STAINED GLASS, EMBROIDERY.

Art of Garnishing Churches, - - - \$150

PRATT & SONS,

ROBE MAKERS, CLERICAL TAILORS,
AND MAKERS OF THE IMPROVED

ROCHET and CHIMERE, as supplied to His Grace the Archbishop of Canterbury; also to many of the Home, Colonial, and American Bishops.

COPEES, ROCHETS, & CHIMERES

kept in stock to select from.

Complete Clerical Outfits suitable for all climates 24, Tavistock St., Covent-garden, London, W.C.

Inventors of the Tennessee Satchel (Patronised by Right Rev. Bishop Quintard).

Churchman Building 47 Lafayette Place, New York.

CHAS. BOOTH Glass Stainer MEMORIAL WINDOWS, DOMESTIC STAINED GLASS, & DECORATIVE PANELS FOR WALL SURFACES.

CHAS. F. HOGE MAN, METAL WORKER, COMMUNION PLATE, MEMORIAL TABLETS, VASES, CROSSES, LECTERNS, ALMS BASKETS, Church Lights, &c.

OTTO GAERTNER, Decorator PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts—Wood-Work for Church Purposes.

ESTIMATES & DESIGNS ON APPLICATION

DEAFNESS Its causes, and a new and successful CURE at your own home, by one who was deaf twenty-eight years. Treated by most of the noted specialists without benefit. Cured himself in 8 months, and since then hundreds of others. Full particulars sent on application. T. S. PAGE, No. 41 W. 51st St., New York City.

When you go West don't fail to visit.

The GROWING TOWN of KANOPOLIS!

The Future Great City of Kansas.

A New Town, commenced only a few months since, but growing very rapidly, and now contains many fine residences and business houses.

Kanopolis is situated on the K. P. Division of the Union Pacific Railroad, 218 miles from Kansas City, in the center of Ellsworth county, the center of the grandest wheat, corn, grass, grain, fruit, vegetable and cattle country in the world.

Kanopolis is no fancy scheme on paper, with lots at \$5 each, but a genuine town of wood, brick, stone and mortar, with the air of business and the life and vim of a growing, prosperous city.

A number of stores are established, a grain elevator is in operation, a steam printing establishment is now running, a large, three-story brick hotel is being built, a woolen mill will soon be in operation, a carriage and spring wagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being manufactured, and several hundred thousand sold as soon as ready, and negotiations are pending for a large flour mill, a store foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

The Town Site is the finest in the entire West, the drainage is perfect, the purest water can be had in great abundance, the air is bracing, the climate is delightful and there is everything to induce health and make life enjoyable.

Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great

RAILROAD, COMMERCIAL & MANUFACTURING CENTER.

Business Locations.—Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of Mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a county of 12,000 inhabitants.

Capitalists should come to Kanopolis, and invest in town lots or erect buildings for rent. Dwelling and business houses are paying 20 to 35 per cent clear on the investment, and town lots are already changing hands at an advance of 50 to 150 per cent over their cost 60 and 90 days ago. Kanopolis is bound to grow rapidly, because it is backed by a wealthy corporation that has taken hold of the town to make a city of it; hence, lands and lots are donated for churches, schools and colleges, and very liberal and substantial aid in various ways is given to all kinds of mills, shops and factories.

PUBLIC SALE OF LOTS THURSDAY & FRIDAY October 14 & 15, 1886.

Don't wait for the public sale, but come now and make your own selection of lots at private sale while you can get the choicest and those that will advance in price soonest.

Thousands have made fortunes on real estate in Kansas. One of the surest, safest and best investments that can be made is town lots in Kanopolis.

For Town Plat of Kanopolis, map of Kansas, and fuller particulars

KANOPOLIS LAND COMPANY, Kanopolis, Kansas.

ONE CENT PAYS FOR A

Postal Card. Buy one and send to THE FREE PRESS CO., Detroit, Mich., for a FREE sample copy of that unrivalled and

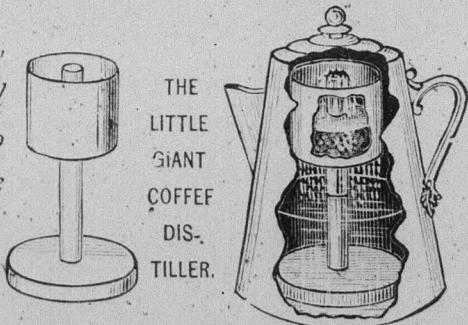
FAMOUS NEWSPAPER

THE WEEKLY DETROIT FREE PRESS. By sending TWENTY-FIVE CENTS you can have THE FREE PRESS mailed to any address for

4 MONTHS ON TRIAL

Good Coffee! Good Coffee!

Will fit any coffee pot, and requires no egg to settle the coffee.



THE LITTLE GIANT COFFEE DISTILLER.

Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the coffee-tannic-acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Coffee, which is the essence and nutriment of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

COMMUNION WINE.

CONTRA COSTA



130 La Salle St., Chicago.

Pure "Altar" and Family Wines exclusively from California grapes. Samples on application. Reference to clergy now using them.

AGENTS Who send their names and addresses to be printed in U.S. Agents Directory for 1887, will receive Agents terms and circulars from every firm in the U.S. employing Agents. Address on postal immediately U.S. AGENTS DIRECTORY, 81 Dearborn St., Chicago, Ill.

Steel JOSEPH GILLOTT'S Pens

Sold by ALL DEALERS throughout the World. Gold Medal Paris Exposition, 1875

THE GREAT AMERICAN TEA COMPANY. GOOD NEWS TO LADIES. Greatest Bargains in Teas, Baking Powder and PREMIUMS. For particulars address THE GREAT AMERICAN TEA CO., 81 & 83 Vesey St., New York, N. Y.

Care For The Eyes

The eyes by expelling from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every serofulous taint.

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a serofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. — Mary Ann Sears, 7 Hollis st., Boston, Mass.

My little boy has always been afflicted, until recently, with Sore Eyes and Serofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored. — P. Germain, Dwight st., Holyoke, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Serofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. — G. King, Killingly, Conn.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. — Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. — Mrs. C. Phillips, Glover, Vt.

My son was weak and debilitated; troubled with Sore Eyes and Serofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. — Marie Mercier, 3 Harrison ave., Lowell, Mass.

My little girl was badly afflicted with Serofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

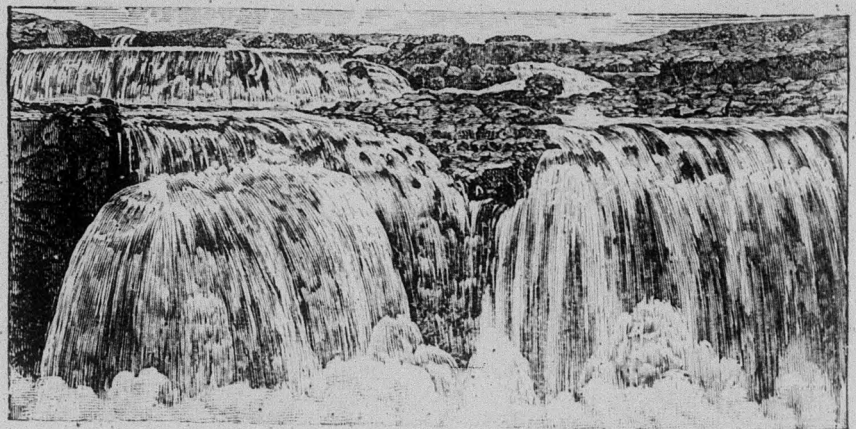
Ayer's Sarsaparilla

saparilla. This medicine has cured her of Serofula, and her eyes are now well and strong. — H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

and, in a short time, her eyes were completely cured, and her bodily health restored. — C. R. Simmons, Greenbush, Ill. Sold by all Druggists. Price \$1; six bottles, \$5.

GOOD THINGS FOR THE GARDEN AND FARM. SEND FOR HANDSOME CATALOGUE FREE. SEEDS

JAMES KING, 170 Lake St., Chicago.



FALLS OF THE SIOUX RIVER AT SIOUX FALLS, DAK.—91 FEET.

STOP AND READ BEFORE YOU LOCATE. Splendid Chance to Help Build a Great City.

SIOUX FALLS occupies the same relation to Dakota as a distributing point that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has a population of 8,000 and three great systems of railroads—the Burlington, Cedar Rapids & Northern, Chicago & Northwestern, and Chicago, Milwaukee & St. Paul—fine system of water works, gas and electric-light, ten wholesale houses, numerous manufactories, immense granite quarries and water power, territorial school for mutes, Baptist and Episcopal colleges. Here is a grand opening for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls and ten other county seats, also a fine, paying hotel, at bargains that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know very near this thriving city at from \$6 to 10 per acre. We are members of the Iowa, Minnesota and Dakota Land and Emigration Association, and give FREE TRANSPORTATION over the C. R. & N. Railway to all purchasers of property. Send for pamphlets and information to PETTIGREW & TATE, Sioux Falls, Dakota.

FOUR Grand Offers to every reader of THE LIVING CHURCH. Read every word of this advertisement, as we know at least one of them is exactly what you want. We are sure you have some old family picture, of some dear and departed relative or friend you would like to have enlarged, and finished in a handsome portrait, or Imperials made of it.

OFFER NO. 1 If you will send us the names of three Agents, or of some one you think would make us good agents, and any small picture, together with \$2.75, we will make One Dozen Imperials, Satin Finish, Gilt Edge and one extra from same original, beautifully finished in Water Colors, placed in faded, scratched or spotted originals, we carefully touch up before copying, retouch negative before printing, and put in new background when necessary; give color Hair, Eyes, Jewelry, Drapery and Complexion, so we will know how to finish the water color portrait. OFFER NO. 2 If you prefer a large portrait and no imperials, if you send us the three agents names and small picture with \$5.75, we will make one 11x14 portrait (3/4 life-size if ordered Bust finished either in Ink, Crayon or Water Color, and send by mail, prepaid; our regular price for above portrait is \$16; to obtain the one Color, worth \$10, for \$2.75 or the 11x14 tintement must be sent with the order before March 1, 1887, as we positively will not fill an order at these prices after March 1st, 1887, our object in offering at so low a price is to obtain a good agent in your vicinity at once. OFFER NO. 3 Any one ordering one of our PHOTO EMPIRE EQUIPMENTS for making ceive one Negative box, worth \$2.50, FREE, 80-page book "How to make Photos," and 5x8 Portrait made by Empire Camera, sent prepaid for 24 cts. (None free.) OFFER NO. 4 THE ELECTRO RADIANT MAGIC LANTERN NO. 2 is equal to any other lantern sold for \$25. It projects on screen a picture 8 feet 1 1/2 diameter, and our price is only \$12, and if you order one before March 1, 1887, we will place in the box one dozen slides, with 2 1/2 in pictures, free of charge. Send money by P. O. Order, Registered Letter, Draft on New York, or Express prepaid. References: Large Magic Lantern Catalogue, Catalogue and confidential not prepared to-day to accept any of these 4 grand offers, cut this advertisement out for future use, as it may not appear again. Address

EMPIRE COPYING CO., 381 Canal St., New York.

The Living Church.

SATURDAY, FEB. 5, 1887.

One Thousand Beautiful Presents,

will be distributed among the readers of this journal, as fast as the conditions below are complied with. These are not cheap chromos or plated jewelry, but one thousand

Churchman's Centennial Kalendars, as good as gold, and not to be had anywhere for less than 50 cents each. To any one sending the name of a new subscriber and One Dollar, a copy of this superb Kalendar (in a box)

Will be sent Post-paid. Make all money orders, etc., payable to THE LIVING CHURCH, Chicago.

LINES ON THE PICTURE OF A CHILD.

BY O. W. R.

"His is the wisdom, His the deepest love,
And His the gentlest ways;
And on these children, as on those above,
His hand He lays."

Dear child, with eyes of truth untold,
With lightsome face and hair of gold,
Thy picture, 'mid my books, out-gleams
Like happy thought from sombre dreams.

Spring sun-light on thy lips appears
Presaging neither doubt nor fears;
Hope dwelleth there and in thine eyes
A beauty that with April vies.

Like modest violet in the wood,
Upbreathing in sweet solitude,
So pure, so guileless, and bedight,
With subtle influence of delight.

Sweet child, thy bright, unclouded face
Looks on me with a peerless grace,
And in this darkling winter day
Diffuses all the sheen of May.

Like crystal lens through it I see
Thy sponsor's love and fealty—
See through thine own her trustful eyes,
And trace her path to Paradise.

O Linda, may her grace be thine,
Her prayers thy daily needs entwine;—
A woman's heart, a woman's will
God give thee, shielded by His skill!

O with thy years may graces shine,
O'ershadowed by a grace Divine!
Then what is now so fair to see
Shall fairer than the promise be!

Epiphany, 1887.

NEWS AND NOTES.

THE Bishop of North Carolina, acting as bishop-in-charge of churches in foreign lands, has laid the corner-stone of a new church to be erected at Nice, France.

THE Bishop of Chicago will sail for Bermuda in a few days. The state of his health demands a lengthened period of exemption from work. We earnestly hope that this enforced vacation may restore the good Bishop to his wonted strength. The prayers of his diocese and of his many friends will be constantly offered.

THE number of confirmees in the diocese of Rochester last year was 12,018, or 1,600 more than in 1885, and 900 more than in 1884, the year in which, as Bishop Thorold says, all the work was at flood-tide. It may be added that in 1878 the number of confirmees in the two London dioceses was 22,478. This year it will probably be 34,000.

AT a crowded meeting held at Sutton, Surrey, recently on behalf of the Church of England Temperance Society, the Bishop of Rochester remarked on the movement for removing the bishops from the House of Lords, that, if ever the country decided they must go, they would go at once, and not whimper about it. "But," he added, "remember you will lose twenty-six

solid votes for the cause of temperance."

THE sudden death of the Earl of Idesleigh on Jan. 12th, made a profound impression in England. All parties unite in paying the highest tributes to his memory as that of a stainless gentleman. He was a God-fearing statesman, and has left a spotless reputation, an example to politicians that fame and honor may be won without yielding to the worst spirit of faction. He visited this country in 1871, as a member of the High Commission which adjusted the Alabama claims.

THE *Presbyterian Review* tells a good story of how the Anglican Bishop of Saskatchewan in old days, when the population was sparse in Western Manitoba, stayed all night at the house of a Presbyterian of the old school. Finding that the children had not been baptized he kindly offered to baptize them, having informed the family, of course, that he was a bishop of the Church of England. "Thank ye, sir," said the good wife; "but the puir bairns hae gane sae lang without being bapteezed that I think we'll wait noo till a regularly ordained minister comes?"

THE London correspondent of the *Western Morning News* says: "I hear that there was an unusual number of Nonconformist ministers seeking admission to the orders of the Church for the recent ordinations. For some reason or other, however, most of them seem to have been rejected. It appears not to be the policy of the Episcopal bench to make the road from Nonconformist pulpits into the pulpits of the Church so easy as to tempt young men to surrender the posts for which they were educated in the hope of obtaining greater dignity."

IT is announced that Monseigneur Laugénioux, the Archbishop of Rheims, purposes holding on the 17th of July next a great religious festival in the cathedral of that city, in memory of the coronation of Charles VII., which took place in the cathedral of Rheims on July 17, 1429, through the exploits of Jeanne D'Arc. At the request of the Archbishop, M. Gounod has composed a Mass for the occasion, in which he has introduced a solo for violin, with *obligato* organ accompaniment, intended to represent those "interior voices" which Jeanne always professed to follow as guides. This solo has been written for Henri Marteau, a young French violinist.

THE Province of Australia has been holding a general Synod, all the dioceses of Australia, together with Tasmania, being represented, some of those present having travelled over 2,000 miles to attend. A motion was passed recording respect for the memory of the late Primate, Bishop Barker. The Bishop of Tasmania, Dr. Sanford, brought forward a motion to give the title of archbishop to the Primate. An animated debate followed, in which general approval was shown; but an amendment was carried by the Bishop of Ballarat:—"That in view of the very general wish believed to exist that the title of archbishop be assigned to the Primate of Australia and Tasmania, a select committee be appointed to consider it." Some anxiety was shown as to how the "Archbishop" would be re-

ceived at the Pan-Anglican Synod, and it is probable that reference will be made to authorities at home.

Truth states: "It has been arranged that there is to be a public Thanksgiving in Westminster Abbey on the afternoon of Monday, June 20, the fiftieth anniversary of the Queen's accession. This service will be a function of much state, and it is to be attended by the Queen, the Royal family, the Ambassadors, and special representatives of foreign courts, the members of both Houses of Parliament, members of Convocation, Privy Councillors, and other personages of light and leading. I understand that the service is to partake of the nature of a court ceremony, and that all the arrangements will be made by the Lord Chamberlain and the great officers of the household. The order of the service has not yet been decided upon, but it will probably include a couple of Handel's grand anthems, and a short sermon by the Archbishop of Canterbury. All the details are to be submitted to the Queen for her approval before anything is settled."

WE notice that a correspondent of *The Pacific Churchman* states that the Rev. Ethelbert Talbot has declined his election to the missionary bishopric of Wyoming and Idaho. This is a mistake. We have good reason for stating that Mr. Talbot has accepted the call made under such unusually solemn circumstances, and only waits for the diocese of Missouri to pay him the comparatively small amount which it owes him on the splendid property which his labor and talent have created, and which it holds as its own, to offer himself for consecration. When these facts are once understood, we are sure that the large-hearted missionary Bishop, so lately imported from Utah, and the generous Churchmen of Missouri will speedily place their beloved presbyter in the hands of the general Church, to do for her in larger fields what he has so well done in Macon for his own diocese.

THE Earl of Denbigh, who is a Roman Catholic, speaking at the annual dinner of the Rugby Conservative Association, upheld the establishment of the Church of England. He said that they could not all agree as to what particular form of religion they should profess, but all true conservatives would agree that religion was a necessity. Referring to a recent conversation he had had with the Pope, Lord Denbigh said that his holiness remarked: "I have the greatest opinion of England. I feel grateful to her, and have the greatest respect for her laws and constitution, for I see she is just, and therefore liberal; she is strong, and all the Catholics under her rule have greater liberty and freedom than they have in any other part of the world. For that I thank and respect her, and I wish to help her to the utmost of my power wherever my influence can extend throughout the whole world." The Pope, said the noble earl, knew nothing about Ireland, except what the Irish told him.

CONSIDERABLE excitement appears to have been caused in Cheadle, England, and its neighborhood, by the publication in the local *Parish Magazine* of some remarks by the rector, the Rev. F. Macdona, in answer to certain notes in

The Stockport Advertiser. Among other statements by Mr. Macdona is the following: "Our position as High Churchmen before the parishioners and the nation is this: We are not 'traitors,' or secretly working to undermine Protestantism in the Church. We leave it to perish slowly, as it is doing already under the searching criticism of an intellectual age. It is based on the fundamental error that divine truth can be left to the caprice of individual thought however learned and holy such thought may be; and this being so, it bears within its own bosom the elements of its destruction. We claim our right as English Churchmen to hold and teach the Catholic Faith, because it is in the Bible, because it is in the Prayer Book, and because it is secured to us by the Reformation contract. We hold that Protestantism under different aspects, expresses divine truth in an imperfect form, while Catholicism gives us a perfect revelation of the mind of God, and in a changing age speaks with a certain voice."

ENGLAND.

There seems to be every hope that the palace at Croydon, occupied for so many years by the Archbishop of Canterbury, since as well as before the Reformation, will be saved from destruction and utilized, though whether as a public library and museum for the borough of Croydon, or as a training college for Church schoolmasters, is undecided as yet. A meeting held recently drew public attention to the matter, and some large sums of money will be forthcoming whichever decision is finally adopted. At a second gathering of local and metropolitan antiquaries, Mr. E. Loftus Brock again explained the various parts of the building in detail, and Mr. E. Walford added some anecdotes illustrative of the historical associations of the palace, especially how Queen Elizabeth stayed there as the guest of Archbishop Parker and his wife, not for pious purposes, but to see the sports for which the Croydon Downs were famous before Epsom was thought of, and danced galliards with the handsome Sir Christopher Hatton in the long gallery, where just three centuries ago she conferred on him the Great Seal of the kingdom.

MISSIONS.

HAWAIIAN ISLANDS.—Christmas Day was a high day with Honolulu Churchmen, for they were able to keep the feast of the Nativity in the chancel of the new St. Andrew's cathedral. Thus far the chancel only is completed. It has however, been admirably arranged for worship, having sittings for nearly 300 people. For a quarter of a century an uncouth, dark, and sordid wooden building has been used as the pro-cathedral. Utterly unsuited to the climate in that its construction there seems to have been a deliberate plan to exclude air and light, the congregations which have met within it have passed many uncomfortable hours. It was with great joy that the new edifice was used for the first time on Christmas Day. The organ had been removed, and renewed, so as to be in glorious voice and dress for its new habitation; a wealth of ferns and tropical plants and vines decorated the house of the Lord in wondrous

beauty; a well-trained choir sang to the praise of Emmanuel in sweetest melody; the altar was vested in exceeding beauty, while large congregations attended the six services (including three celebrations of the Holy Communion) which were held during the day.

A handsome pulpit, the gift of parishioners of St. Paul's church, Waterloo, Central New York, was used for the first time.

At the mid-day service the Rev. Geo. Wallace preached to an overflowing congregation, whose offerings amounted to \$250. It is a sincere pleasure to bear witness to the generosity of the island people. The foreign population of Honolulu does not include more than 2,500 souls, yet the amount of money given annually for religious and benevolent purposes aggregates a sum which would be astonishing to an American town of 5,000 people.

It is hoped that the building of the cathedral will be proceeded with so far as to add two bays of the nave, six bays being required for the completed building. The chancel with the two bays will be ample for this generation. For this the stone, part of it already cut, is on the ground. They have about \$6,000 in available funds and subscriptions, needing about \$9,000 in addition for finishing and furnishing, and there is every reason to believe that the larger portion of this required sum will be secured during the current year.

On the Thursday after Christmas, the Sunday school of the second congregation was handsomely entertained by Mr. and Mrs. F. A. Schaefer at their beautiful home in the Nuuanu valley. An absolutely perfect day dawned for the happy children, who played their games and ate their good things under the mango trees, while around them were the mountains clothed in living green, the bright blue tropical sea in the distance, and the bluer sky above them. Tropical flowers gave their bright beauty to the scene, and the Royal Hawaiian band filled the air with glad-some harmony. The Hawaiian winter is ever glorious summer.

There is here a society called the St. Andrew's Church Association. It has been proposed that it seek affiliation with the Brotherhood of St. Andrew, which started into life in Mr. Wallace's old parish church of St. James', Chicago, Ill.

CHICAGO.

EPISCOPAL VISITATIONS, SPRING, 1887.
(OFFICIAL.)

The Bishop of Chicago announces the following visitations, and requests that this be regarded as the official notification of the same:

BY THE BISHOP OF SPRINGFIELD.

MARCH.

13. 3rd Sunday in Lent, A. M., Wheaton; P. M., Elgin.
14. Monday, Aurora.
15. Tuesday, Naperville.
16. Wednesday, Hinsdale.
17. Thursday, Lagrange.
18. Friday, Riverside.
20. 4th Sunday in Lent, Grace, Chicago.
22. Tuesday, Mission, Chicago.
23. Wednesday, St. Stephen's, Chicago.
24. Thursday, Calvary.
25. Friday, St. Barnabas.
27. 5th Sunday in Lent, A. M., Grace, 4 P. M., Grace Mission, 7:30 P. M., Grace, Chicago.
29. Tuesday, St. Andrew's, 11 A. M., ordination, Chicago.
30. Wednesday, St. Luke's, Washington Heights, Chicago.

BY THE BISHOP OF NEBRASKA.

MARCH.

13. A. M., Our Saviour; P. M., Ascension, Chicago.
15. St. Paul's, Austin.
16. Grace, Oak Park.
17. Holy Communion, Maywood.
18. All Saints, Pullman.
20. A. M., Trinity, Chicago; P. M., St. Paul's, Hyde Park.
22. Christ church, Waukegan.
23. St. Mark's, Evanston.
24. All Saints, Ravenswood.
25. St. Bartholomew's, Englewood.
27. A. M., St. Mark's; P. M., St. Thomas'; P. M., St. Clement's, Chicago.

BY THE BISHOP OF QUINCY.

MARCH.

27. A. M., Christ church, Joliet; P. M., St. Thomas' Morris.

28. Christ church, Ottawa.
29. Christ church, Streator.
30. St. Paul's, Kankakee.
31. Good Shepherd, Mokena.

APRIL.

1. St. John's, Irving Park.
3. A. M., St. James'; P. M., Transfiguration, Chicago.
4. All Saints, Chicago.

MAY.

20. St. Andrew's, El Paso.
26. Grace, Galeña.
27. Zion, Freeport.
29. St. Luke's, Dixon.

Candidates for Confirmation at Dundee will be sent to Elgin; Geneva and Batavia to Aurora; East Grove to Hinsdale; Downer's Grove to Naperville; Holy Faith, Chicago, to Calvary church; St. Philip the Evangelist, Chicago, to Grace church; Incarnation, Fernwood, to Washington Heights; Good Shepherd, Chicago to Riverside; Christ, Winnetka, St. Matthew's, North Evanston, St. Luke's, South Evanston, and St. Paul's, Rogers Park, to St. Mark's, Evanston; Grace, New Lenox, and Holy Comforter, Rolling Mills, to Christ church, Joliet; St. Andrew's, Farm Ridge, to Christ church, Streator; St. Alban's, Norwood Park, to St. John's, Irving Park; St. Paul's, Savanna, to Zion, Freeport; Amboy, Grand Detour, Sterling, Morrison, to Dixon; Manhattan to Joliet.

CITY.—Bishop McLaren preached in St. Paul's church, Ninety-second street, the Rev. Henry G. Perry of Chicago, pastor, and confirmed an interesting class of adults at Morning Prayer, the third Sunday after Epiphany.

In the afternoon, the Bishop visited Christ church, Woodlawn Park, and, after preaching, confirmed eight candidates for the holy rite presented by the Rev. Joseph Rushton, priest-in-charge.

JOLIET.—The consecration of Christ church, the Rev. J. H. White, rector, took place on Tuesday, the feast of the Conversion of St. Paul. It was a red-letter day for the Church people of Joliet, and congregations that taxed the capacity of the church and chapel to the utmost, testified to the interest that was felt in the occasion by Christian people of every name. At 8 o'clock, there having been no corner-stone laid when the church was built, a box of strong brass, polished and inscribed, containing the customary documents, was set in the floor of the sanctuary just within the rail. The rector's infant child of three days was the first to receive Holy Baptism, after which, at 8:30, the first Eucharist was celebrated at the beautiful altar. At 11 A. M., with commendable promptness, the service of consecration was begun, the choir chanting the 24th psalm antiphonally as the procession entered the church. Bishop McLaren and 22 of the clergy of the diocese were vested and present, and with the 36 choristers made an imposing sight as they took places in the chancel. The service of consecration being ended, Morning Prayer was said by the present rector, and Dr. Locke, the first rector of the parish, the lessons being read by the Rev. John Wilkinson, the second rector. In spite of his feeble health, Bishop McLaren was able to celebrate the Holy Eucharist, assisted by the Rev. Mr. Phillips of Kankakee, and the Rev. Mr. Kinney of Chicago, a former rector. The music was admirably sung by the cathedral choir, and Handel's Hallelujah chorus and the Communion service (Eyre in E flat), showed the perfection of training that is given the choir by its preceptor.

Dr. Vibbert, of St. James' church, Chicago, preached a most telling and practical sermon on the sanctity of God's house, and the reverence in which it should be held. At the close of the services a collation was served to the visitors in the old chapel, by the ladies of the parish, after which the choir and most of the clergy elected to "go to jail," and were shown around the penitentiary, through the courtesy of the warden, Major McClaughry. The day's services were concluded with choral Evensong at 7:30 P. M., at which

addresses were made by Dr. Locke and Messrs. Wilkinson and Kinney, all former rectors of the parish. It is noteworthy that the first services in the church were those that proclaimed it free of debt, and set it apart forever to the service of God. It is an unusual and gratifying thing to chronicle. The church is built of Joliet stone, in Gothic architecture, and inside is solidly and richly finished in oak, the floor being laid in hardwood, and the sanctuary and main aisle tiled. The altar and reredos, pulpit, lectern, choir stalls and pews are all of oak, richly carved. The sanctuary rail is of polished brass. Almost all the chancel furnishings and the windows, as well as the marble font, are memorials from different members of the congregation. The church represents an expenditure of nearly \$30,000, and is the handsomest structure in the diocese outside of Chicago. It is a fitting and noble monument to the untiring and effective work that Mr. White has done in this parish for the last six years. In that time he has done what most men would have thought themselves fortunate in accomplishing in twice six years. May he and his faithful people be kept together many years to enjoy the fruits of their present labors!

NEW YORK.

CITY.—The secretary of the diocesan convention, and rector of St. Andrew's church, Harlem, the Rev. Dr. Lobdell, has received and accepted an invitation to become rector of Trinity church, Buffalo. Holy Trinity, in the vicinity of St. Andrew's, is still without a rector.

The 4th annual convention of the Guild of the Iron Cross was held in St. Augustine's chapel, on the Feast of the Conversion of St. Paul, Jan. 25th. In the afternoon there was a business meeting in which the name of the society was changed to the "Guild of the Iron Cross and the Church Workingmen's Society." The Bishop of the diocese was elected chaplain, and Father C. N. Field, chaplain-general. The meeting was followed by a refectory.

At the festival service, beginning at 8 P. M., there was an immense congregation, all friends of workingmen having been invited to take part. At the hour appointed, the procession, made up of several choirs of Trinity parish, honorary chaplains, chaplains, priests associate, members of the guild, etc., entered from the robing room and moved up the central aisle, several of the chaplains bearing crosses and the choirs singing as a procession: "Onward, Christian Soldiers." The clergy, among whom were the Bishop of Central New York, the rector of Trinity parish, the Rev. J. O. S. Huntington, the Rev. Mr. Kimber, in charge of the chapel, Father P. A. H. Brown, robed in a cloth-of-gold vestment, and many others, took their seats in the chancel, as did also the choir of St. Augustine's chapel. The other choirs, together with the members of the guild, occupied the seats reserved for them. Father Brown began the service, the people saying with him the Lord's Prayer, and the choirs chanting Psalm xv. Other parts of the service consisted of the Lesson, the *Magnificat*, the Creed, when the people kneeling, as also the members of the guild, the reader, standing up, said solemnly to the latter: "Do you here in the presence of God solemnly renew your resolution to strive against all intemperance, profanity and impurity in yourself and others?" To which the members responded: "I do." The words of the pledge are as follows:

I pledge myself to resist the sin of intemperance, and will use my influence to prevent the commission of this sin by others.

I pledge myself to resist the sin of blasphemy, to honor God's name and bless my fellow-men.

I pledge myself to resist the sin of impurity in thought, word and deed, and to use my influence to draw others from evil talking and immoral living.

This pledge having been renewed, a few prayers were said, when the choirs and congregation sang with spirit and impressiveness the hymn: "Work, for the night is coming."

Bishop Huntington was now escorted to the pulpit by the cross-bearer and his attendant, together with two of the scarlet-robed service boys, when he preached a discourse on "The Church and the Labor World," taking his texts from Is. xiii:12, and St. John v:17. After speaking on the properties and uses of iron which made it of so much greater value than gold, he discoursed at length on the need and the worth of labor and of being subject to authority. He had also something to say on labor troubles which were getting to be so common and so serious. In the recessional the choirs sang: "Jesus shall reign where'er the sun," etc., the members dividing as they reached the door at the end of the aisle and marching back again while others advanced down the centre.

It may be added that the Guild of the Iron Cross, as stated in the order of service, "is a society of Christian men, who work for their living, and desire, by the grace of God, to fight against the spread of intemperance, blasphemy, and impurity; three vices most destructive to the peace and welfare of society." The guild was founded by working-men in 1883, and the first general convention was held in Newark, N. J., on the feast of St. Paul, 1885. The Guild has now five bishops as honorary chaplains, nearly 100 priests associate, several flourishing branches in different States, and about 1,500 members. All men "are invited to join as associates by signing the pledge of the guild." Each of the members wears an iron cross attached to a scarlet ribbon and suspended about the neck. About 60 delegates were present, representing branches in all parts of the Union, as also there were present about the same number of associate members. The next convention will be held in Philadelphia, on St. Paul's Day, 1888.

On Jan. 27, the will of the late Bishop of the diocese was opened for probate in the surrogate's office. The will makes no private bequests, but five-twelfths of the Bishop's property is given to his daughter, Anna, who for years has cared for her father, and is understood to have been of great service in transacting much of his business. The remainder of the property is given to the Bishop's son, William, and to his daughter, Mrs. Mary J. Chauncey. "It is my earnest hope," says the Bishop in his will, "that my dear children will ever continue in the Church of their father. A volume would be required to unfold all the reasons; they are of deepest importance. May they always be laboring to improve themselves in intelligence and goodness; may all their associations be with the wise, the gentle and virtuous; may they live to do good according to their opportunities, looking ever for the guidance of the most High; and may the blessing of Almighty God, Father, Son, and Holy Ghost, be upon them now and forevermore. Amen.

As a result of the Advent Mission in New York, several Girls' Friendly societies have been started, one of the most successful being connected with the church of the Heavenly Rest. The

society, which was started by a daughter of Judge Blatchford, and other ladies of the parish, meets every Thursday evening, when it has an entertainment in which the ladies and members all unite. At one of their meetings recently, nearly 50 girls were admitted. The Rev. D. Parker Morgan made an address, in which he counselled them not only to keep their lives and actions pure, but help the doing so in others. The girls are largely occupied in various stores and establishments in the city.

EDGEWATER, (Staten Island)—The feast of the Conversion of St. Paul, always a festal day in St. Paul's Memorial church, the Rev. Henry N. Wayne, rector, was this year marked by unusually successful efforts to make it an impressive and memorable one for the community. Commencing with a celebration of the Holy Eucharist at 9:30 A. M., Morning Prayer at 11, Evening Prayer at 4:30, the services for the day culminated in the annual choir festival at 8 P. M. Through the crowded church the vested choir of some 30 men and boys preceded by cross bearer, marched to their stalls in the chancel, singing Barnby's "We march," and during the evening, supplemented by a quartette of mixed voices for the occasion, rendered anthems by Handel, Mendelssohn, Mozart, Bunnett, Barnby and others, in a manner reflecting great credit on the choir, and their able and pains-taking master, Mr. Herbert G. Bunnett, son of the composer and organist of Norwich, England, Dr. Bunnett.

The sermon by the Rev. Arthur Ritchie of St. Ignatius', New York, on the event which the day commemorates, was intended and well calculated to impress the very many sectarians present with the humility and regard for the ordinances manifested by the great apostle, in spite of the marvellous nature of his conversion, calling special attention to the fact that he did not exercise episcopal functions, until many years after his conversion, and then only after being regularly ordained by the "laying on of hands."

During the past few years, under the present rectorship, there has been a steady and general improvement in all branches of parish work. A massive jewelled brass cross has replaced the former wooden one on the altar. Brass Eucharistic and Vesper candlesticks have been added, a handsome jeweled brass processional cross has been acquired and used, and a new brass cross over the credence table completes the furniture of the chancel.

During the past two years \$4,000 of the debt of \$5,000 on the rectory has been raised, and \$2500 is in hand towards the building of a parish house, which it is hoped will soon shelter a sisterhood, much needed in a neighborhood destined in the near future to be populated almost entirely by poor people.

LONG ISLAND.

BROOKLYN.—The Rev. Mr. Pycott, rector of St. John's church, who has been sick for a long time, has been voted a leave of absence by his congregation. He expects to go abroad to be gone for a year.

On Wednesday evening, Jan. 26th, the congregation of Christ church tendered their rector, the Rev. Dr. Bancroft, a reception, together with his assistants, Dr. Kirkby and the Rev. Mr. Wellwood. The Rev. Mr. Nies was also present, who is soon to take charge of Christ church chapel. Each one of the large number present was introduced

to the clergy, the whole being followed by an organ recital in the church. Dr. Kirkby will continue to take the evening services for the present, coming down from Rye where he preaches morning and afternoon. To this place, where he has entered upon the rectorship of Christ church, he expects to remove his family in the spring.

LOUISIANA.

THE BISHOP'S APPOINTMENTS.

FEBRUARY.

6. All Saints', De Sota Parish.
8. Mansfield.
10. Natchitoches.
13. Donaldsonville.
20. Baton Rouge.
23. Clinton.
27. Rosedale.

MARCH.

6. Lake Providence.

PENNSYLVANIA.

The Rev. James C. Laverty, chaplain 24th Regt. U. S. A., died of pneumonia on Jan. 20, at the residence of his nephew in Philadelphia. He was born in Ireland in 1822, and coming to the United States in 1845, was graduated at Union College. While preparing for the ministry he was assistant superintendent of the House of Refuge, which position he held until ordained to the diaconate by Bishop Alonzo Potter, December 16, 1861. He was rector of St. John's, Bellefonte, Central Pennsylvania, till appointed in 1876, to the chaplaincy.

CENTRAL NEW YORK.

The convocation of the Third Missionary District held its winter session in Christ church, Sherburne, the Rev. T. A. Stevenson, rector, January 11 and 12, the Rev. R. G. Quennell presiding. Notwithstanding the inclemency of the weather ten clergymen of the district were present at roll call. One face and form long familiar at these gatherings was missed, that of the Rev. J. W. Capen, called home to the rest of paradise December 27, 1886. Suitable resolutions of condolence with his bereaved family were adopted at the business session.

On Tuesday, at 7:30 o'clock after Evening Prayer, the Rev. A. H. Rogers delivered an address on "Church Unity and Christian Missions."

The clergy met in business session on Wednesday at 9 A. M., and after the Litany at 10:30 o'clock the Rev. R. G. Quennell preached the sermon, a stirring appeal for the extension and support of missionary effort; the Holy Eucharist was then administered, the rector of the parish acting as Celebrant.

The afternoon session beginning at 2:30 o'clock, was replete with interest. The subject for discussion: "The Christian Man in his relation to the Christian Church and Ministry," was opened in an admirable paper by the Rev. S. H. Cook of Binghamton, and participated in by the clergy generally; then followed addresses to the teachers and pupils of the Sunday school by the Rev. J. M. C. Fulton, M. A., on "The Model Pupil" as set forth in the Gospel for the first Sunday after the Epiphany, and by the Rev. R. G. Quennell, on "The Model Teacher."

At 7 P. M., Evening Prayer having been said, the president of convocation made his report of work held and extended, and the monies raised for diocesan missions during the quarter ending December 31, 1886, and made interesting mention of other items of missionary intelligence within the limits of the convocation. Addresses well calculated to awaken a missionary spirit followed, the speakers being the Rev. H. Grabau on "The Incarnation in Missions," and the Rev. S. H. Cook on "St. Paul as a Missionary." The offerings

at all the services were generous and were devoted to convocation expenses, diocesan missions, and the "Tract Fund."

CENTRAL PENNSYLVANIA.

The winter meeting of the Harrisburg Convocation was held in St. John's church, Lancaster, the Rev. J. Edward Pratt, rector, Jan. 11 to 13. On Tuesday evening, Prayer were said by the Rev. Messrs. Woodlé, Moran and Knight, D.D. The sermon was preached by the Rev. Wm. Chauncy Langdon, D.D. On Wednesday morning the Holy Communion was celebrated by the dean, assisted by the Rev. Messrs. Pratt and Langdon, D.D. The Rev. V. Hummel Berghaus preached.

Business sessions were held in the morning and afternoon. The dean gave a sketch of his official visitations to Safe Harbor, Steelton and Mechanicsburg. The missionaries presented their quarterly reports.

On Wednesday night a missionary service was held at which addresses were given by the Rev. F. J. Clay Moran on "The Church a Missionary Institution;" by the Rev. Thomas McClintock on "The Christian a Missionary Agent;" by the Rev. A. S. Woodlé on "The Trials and Triumphs of the Missionary." On Thursday morning the Rev. C. F. Knight, D.D. read an essay on Church music. This was followed by a general discussion on music, especially the choral service. Evening Prayer was said by the Rev. Messrs. Stoddard and Pastorius. The sermon was preached by the Rev. John Graham.

At the final business meeting a unanimous vote of thanks was presented to the rector and parish for their generous hospitality. Beside the rector, there were present during the sessions the Rev. A. C. Powell, dean, and the Rev. Messrs. Knight, D.D., Langdon, D.D., Woodlé, Moran, Berghaus, Pastorius, Hardy, McClintock, Stoddard, Hatton and Graham.

MAHANAY CITY.—On Sunday, Jan. 16, the church of Faith was honored by the visit of Bishop Howe, who took part in the morning, afternoon and evening services, assisted by the rector, the Rev. G. Greene. The reverend prelate's discourse was listened to by a large congregation, and was very marked and forcible. In the evening the rite of Confirmation was administered to 18 persons; afterward timely counsel was given the newly confirmed. Much may be said of the work of the Rev. G. Greene, who has endowed the parish with new life. Its growth is very noticeable and distinct, its prosperity never was so marked in the history of the Church in Mahanoy. The number of communicants during his first 6 months has been more than doubled. Under the rector's tuition the choir has been brought almost to a state of efficiency, the Sunday school, the nursery of the Church, is growing rapidly and gaining in number. The class confirmed is the largest, we believe, heretofore presented in the borough limits, and the candidates received much benefit from the lengthy course of lectures given by the rector.

SOUTH CAROLINA.

CHARLESTON.—St. Michael's church is one of the oldest buildings of the country, the foundations being laid in 1751. Its bells were captured by the British and sent back to England in 1782, bought and returned in 1783, injured during the civil war, and sent back to be recast in the foundry where they were made. The church also was damaged, and again in the cyclone of

1885 it suffered severely. In the earthquake of last August it was shaken to its foundations. It will cost at least \$33,000 to repair it. About one-half the required amount is paid or promised for this work. The rector, wardens, and vestrymen make an appeal for aid. The congregation have done all they can amid the desolation of their own homes and places of business. Will our people come forward now, with large liberality, and save the old church, dear to all American Churchmen?

CONNECTICUT.

GROTON.—The winter meeting of the Eastern Archdeaconry was appointed to be held in this place on Wednesday, the 19th January. Some of the clergy who had been designated for special duty, were detained by unexpected parochial calls. These circumstances, added to the fact that it was the coldest day of the season, will sufficiently account for the small attendance of the clergy. Seven clergymen were present besides the Rev. Wm. L. Peck, presbyter-in-charge, one of them being the Rev. Millidge Walker, the first minister in charge of the Seabury Memorial Mission at this place. Two lay brethren also attended. Archdeacon Jewett presided, and under his direction, Morning Prayer, with Litany, sermon, and Holy Communion, were conducted at 10:30 A. M. The attendance of the people was fair, being nearly equal to the average of Sundays. The number partaking of the Lord's Supper was larger than usual.

After the close of the services, the ladies of the mission spread a handsome and bountiful collation, at which all the visitors were entertained. Following this was held the business meeting of the archdeaconry, with reports from the missionaries, and debates on important subjects connected with the work.

A missionary service was held at 7 P. M., conducted by the archdeacon, at which two of the clergy made addresses that were both interesting and useful. This is the first meeting of the archdeaconry that has been held in this mission, but it is earnestly hoped that it will not be the last. When we consider that this mission was inaugurated, and the neat little church built, as a memorial of the first bishop of the Church in the United States, who was born in this town, we may all agree that it is a work in which every Churchman in the land should be interested. It is eleven years old, and it is still with it, "a day of small things;" but we pray and trust that through God's blessing, it will "increase and abound more and more," until it prove to be of benefit to many a soul.

MAINE.

The feast of the Conversion of St. Paul was an occasion of special interest this year to this diocese, as being the 20th anniversary of the consecration of its faithful and beloved Bishop. A grand choral service of Matins and Holy Communion was held in the cathedral in Portland. There were present the Bishop, 22 of the clergy, and a large congregation. At 11 o'clock the choristers and clergy entered from the sacristy, and proceeded down the south aisle, and up the nave singing "Onward, Christian Soldiers." A beautiful processional cross, the gift of a layman, was used at this service for the first time.

An address to the Bishop, was read by the Rev. Canon Washburn, and referred to the presentation of an altar rail to the cathedral, given by the clergy

and laity of the diocese as a token of affectionate regard for their Bishop, and in commemoration of his twentieth anniversary. Hearty congratulations on his work, and thankful acknowledgement of his past labors were mingled with earnest prayers for his future, and with the assurance of hearty support from all those who understood the difficulty of the Bishop's work, and who esteemed him very highly in love for the work's sake.

The altar rail presented at this service is very handsome. It consists of a heavy oak rail carved and having the text inscribed upon it: "In Thy Presence is Fullness of Joy." The rail is supported upon four heavy brass standards, having their tracery in the form of a grape vine entwined with ears of wheat. The two parts of the rail are connected by a sliding gate of brass upon which is the following inscription:

"To the glory of God and in grateful recognition of the faithful labors of the Right Rev. Henry Adams Neely, D. D., second Bishop of Maine, this altar rail is erected by the clergy and laity of the diocese on the Feast of the Conversion of St. Paul, A. D. 1887, being the twentieth anniversary of his consecration."

The cost of the rail was \$400, and the work was executed by R. Geissler of New York with the utmost care and beauty of finish. When the reading of the address was concluded, Canon Sills, as treasurer of the fund for the testimonial, stated that the contributions from the diocese had exceeded the amount required for the altar rail by about three hundred dollars, and that the surplus would be placed to the Bishop's credit at his bankers.

In his extempore reply, the Bishop spoke from his heart, alluding to the surprise and gratification he had experienced at this unexpected token of the affection of his people, and thanking them all in a most touching and feeling manner for what they had done. The testimonial had taken the form which he could most have desired, and far more than any personal gift did he value such an offering, made for the beautifying of that house of God, which was the cathedral church of the whole diocese. The Bishop then read a brief office of benediction of the altar rail and processional cross. The liturgy was then proceeded with, the Bishop being Celebrant, with Canon Leffingwell as epistoler, and the Rev. Asa Dalton, D. D., gospeler. The Bishop preached upon the life and labors of St. Paul, whose conversion the Church commemorated, and at the close of his sermon alluded to the fact that the day had been chosen for his consecration 20 years ago without his knowledge, but that it had inspiration for him always in his work. It was better for him and his people to stimulate themselves by the example of the Apostle than to listen to the narration of a work which had in it many discouragements and only so small an amount of success. What had been done had been done under God, and to Him the praise was due. Most of the large congregation remained to the Holy Communion.

The clergy all dined at the episcopal residence. The Bishop and Mrs. Neely were to have given a reception in the evening, but owing to the sudden death of the Rev. Frederick C. Neely, a brother of the Bishop, the invitations were withdrawn.

The Rev. Frederick C. Neely died January 23d, in New York city, of typhoid fever, aged 41. He was graduated from the General Theological Seminary, and ordained to the diaconate by his brother, the Bishop of Maine, on September 25, 1870. He never entered the priesthood.

MARYLAND.

The Bishop has arranged the following visitations:

- FEBRUARY.
13. A. M., Laurel; P. M., St. James' First African church, Baltimore.
 17. Committee of Missions, Baltimore.
 20. A. M., St. Andrew's, Washington; P. M., St. James, Washington.
 23. Ash Wednesday, P. M., Nativity, Baltimore.
 28. A. M., Memorial, Baltimore; P. M., St. Mary's chapel, Baltimore.

WISCONSIN.

The funeral services of the late chaplain of Kemper Hall, Kenosha, the Rev. John B. Draper, took place at the school, on Friday, Jan. 28th. The Office for the Dead had been read the night previously, the mortal remains resting before the altar. On Friday morning, two early celebrations were conducted respectively by the Rev. A. B. Livermore and the Rev. Dr. Riley. The Burial service, including requiem celebration was held at 10:15. The first part was taken by the Rev. Harry Thompson, rector of Kenosha. At the Holy Eucharist, the Rev. E. A. Larrabee was celebrant, the Rev. Dr. Jewell, deacon, and the Rev. Canon St. George, sub-deacon. The music was sweetly and touchingly rendered by the student choir of the Hall, consisting of young ladies. The service was full choral, the introit being from Psalm xliii, The Eucharistic Hymn was Newman's "Lead, Kindly Light," while the Easter Hymn, "Jesus Lives" superseded the *Gloria in Excelsis*. The interment was in the churchyard alongside of the sainted Lance.

Mr. Draper was a native of Dorchester, Boston, having been born Nov. 28, 1853. He was a graduate of Harvard and of the General Theological Seminary, ordered deacon by the Bishop of Springfield, in the church of the Transfiguration, New York, and advanced to the priesthood in Petersburg, Ill. His charges were respectively at Petersburg and Freeport, Ill., and for a few months at Kemper Hall. He was everywhere beloved and esteemed.

Bishop Welles has departed for Florida, where he hopes to spend a few months in rest and resuperation. His diocese prays for his speedy return to health.

The All Saints' Cathedral Chapter of the Brotherhood of St. Andrew was tendered a reception by the young ladies of the St. Agnes' Ward, on the eve of St. Agnes' Day. The young ladies' committees were happily selected, and a very social and pleasant evening was spent.

The contemplated removal from the diocese of the Rev. Dr. Conover, rector of Trinity Church, Janesville, which has been announced, is unfortunate for Wisconsin. In the few years that Dr. Conover has resided within the diocese, he has won hosts of friends who will regret his departure. He goes to Owasco, Mich.

MISSOURI.

SEDALIA.—On Sunday night, Jan. 23rd, after a lingering illness, occurred the death of the wife of the Rev. C. A. Foster. Many will regret their loss and will sympathize with the afflicted husband.

CALIFORNIA.

The clergy of San Francisco have decided to hold a general missionary meeting in St. Luke's church at an early date, probably on the evening of Septuagesima Sunday. The object of the meeting is to stir the laity to greater activity in missionary work, and to raise \$800, the amount of the deficit in the missionary fund.

A movement is on foot towards engaging one of the large halls or theatres of San Francisco for Lenten services, in the hope of reaching a large class

of people who seldom attend church. St. Andrew's church, Oakland, the Rev. J. A. Emery, minister-in-charge, has been presented with a handsome white marble font, and an altar in hardwoods.

After Easter it is probable that the service of the Church will be said in Spanish at St. Peter's, San Francisco; this church is in a Spanish, Mexican, and Portuguese, quarter of the city, and a number of these people have announced their intention of attending afternoon services. A valuable transliteration of the Hymnal into Spanish is now in progress, under the direction of the rector, the Rev. C. L. Miel. One of the most valuable points in this connection is that the hymns have been set to well-known Spanish tunes. The choir of St. Peter's will be trained in rendering the music, and two candidates for Holy Orders, one a Spaniard, the other an American, will, with the rector, render the service.

The convocation of San Francisco is considering the advisability of placing a missionary at work among the various charitable and penal institutions of the city.

MINNESOTA.

The Central Convocation held its annual meeting in St. Mark's church, Minneapolis, the Very Rev. Dean Wells, D. D. presiding. On Tuesday evening the missionary meeting was held. Bishop Gilbert was to have spoken but he was prevented by the storms from leaving Windom, at which place he was snowed in four days. The Rev. Mr. Wilkinson gave the address. On Wednesday the Sunday school text-books and methods took up the morning session. A. D. Stowe opened the discussion which was taken part in by the Rev. Messrs. E. S. Thomas, W. Pope, J. Cook Cummings, A. J. Graves and many others. The opinion of the convocation was clear in this, that we have not the lesson helps we need in such forms as we need them. A quarterly publication of the lessons was thought to be desirable. In the afternoon the Rev. E. S. Thomas gave a model Bible lesson, and in the evening a Church temperance meeting was held—speakers: the Rev. Messrs. Pope and Gilfillan. Thursday, there was an animated discussion on Prayer Book revision. The Rev. Mr. Pope read a paper on which the vote for its publication was unanimously carried. At eleven o'clock occurred the ordination of Joseph Wakazoo of Wipebigoshish, Leech Lake—a full-blooded Indian. This man has been lay worker for some years under the Rev. J. A. Gilfillan and been trained by him for this work. It was stated by Bishop Gilbert that the candidate had been subjected to exactly such an examination in his knowledge of Holy Scripture, as is given to candidates for orders, no matter what their training, and that he only failed to answer one question, and the answers he gave were very clear, concise and satisfactory. He speaks well three languages; such is the possibility of the red man's education, Christianization and elevation.

The convocation was very harmonious, happy and useful. The ladies of St. Mark's provided lunch for the convocation, at the rectory, and entertainment for the delegates, clerical and lay.

PITTSBURGH.

The interest in the Clericus, an association of the clergy of Pittsburgh and vicinity, being on the decline and the attendance at the fortnightly meetings small, the executive committee decided to call a meeting of a social nature to bring the members together. Cards (postal), were issued, stating "the asso-

ciation will dine together, each member paying for his own dinner, 50 cents. Place 7th Avenue Hotel, date, January 17, time, 1 P. M.," and in addition each member received a personal note from the Rev. J. Crocker White, D. D., president, requesting his presence. In response 16 of the clergy sat down to the ordinary dinner at the above-named hotel, which was consumed in silence, without post-prandial speeches. The Clericus then adjourned to the Church rooms, where a paper was read by the Rev. W. W. Wilson, of Kittanning, on "The Bishop's Church Unity Declaration," followed by a discussion by most of the clergy present. An exegesis on St. Matthew xxv: 14—15, was read by the Rev. W. H. Wilson of St. Cyprian's, Pittsburgh. A business meeting followed at which it was decided to hold a pre Lenten Quiet Day for the clergy, with the administration of the Holy Communion in the morning, and in the afternoon, a series of short sermons or addresses to the clergy in view of their Lenten duties. The speakers selected were the Rev. Messrs. Boyd, Vincent of Calvary, W. R. Mackay of St. Peter's, and Samuel Maxwell, of Trinity, subjects, "Preparation for the Season," "Temptations of the Clergy," and "Incentives to Work."

The general missionary has again returned from a visit to the parishes in Beaver county. At New Brighton he found a decided improvement in Christ church, the chancel having been beautified and adorned by the untiring efforts of the rector; the Rev. T. J. Daner; the ceiling frescoed and the walls stained and painted. At Rochester, which is under the charge of the rector of New Brighton, a large congregation was in attendance, and much interest manifested. At St. Mary's Mission on Epiphany, the chancel was burned to the extent of about \$300, through the carelessness of the person lighting the gas. The loss was covered by insurance and the repairs are now going on. In the meantime the congregation meets in the chapel. The church will be reopened before Lent.

At Brookville, Jefferson county, where several efforts have been made to establish a mission, there is now a prospect of success. There have been at different times as many as 13 communicants at a time, all but one of whom have been lost by removal, or absorbed by the sects while waiting for the Church to be established. A new element has now moved in, including a few active Church people. A meeting was recently held in the interest of the Church, and the Bishop requested to provide a clergyman. The matter was referred to the general missionary who will go up at an early day and organize the mission.

NEBRASKA.

At a large meeting of the Women's Aid Society of the church of the Holy Trinity, Lincoln, resolutions were unanimously adopted to the effect that this society "for the future abandon all forms of entertainment to raise money for Church purposes, and that instead of the methods heretofore adopted, the undersigned do promise to pay (monthly) the sums set opposite their names for all purposes of the said church." A long list of names of generous and conscientious givers followed.

This society has in the past raised thousands of dollars. They have had a "mind to work." But they trust that this new departure will advantage the Church and bring blessings to themselves. Cannot others follow their good example?

EAST CAROLINA.
THE BISHOP'S VISITATIONS,
FEBRUARY.

3. St. John's, Newbegun.
4. Christ church, Elizabeth City.
5. St. Joseph's, Camden Court House.
6. St. John's, South Mills.
9. Rockahock, Chowan Co.
11. St. Paul's, Edenton.
13. Holy Trinity, Herford.
15. St. John's, Winton.
17. St. Barnabas's, Murfreesboro.
20. St. Peter's, Gates Co.; St. Peter's, Gatesville.
22. Holy Innocents', Avoca.
24. Grace church, Woodville, Bertie Co.
25. St. Mark's, Roxobel.
27. St. Thomas', Windsor.
28. Grace church, Plymouth.

MARCH.

1. St. Luke's, Washington Co.
2. St. David's, Seppernong.
3. St. Andrew's, Columbia.
6. St. Martin's, Hamilton.
8. Advent, Williamston.

INDIANA.

EVANSVILLE—Bishop Knickerbacker visited this city on Sunday, January 16th, and held Confirmation in three parishes. The Rev. Mr. Mann was in the city on the same day, and officiated in the afternoon at St. Paul's church. He baptized two deaf mute brothers. He also held a service on the Saturday evening before at the same church.

ALBANY.

WINDHAM.—Trinity parish was greatly grieved to learn of the death of its former rector, the Rev. H. C. Hutchings, at Burlington, Vt., to whom it owes so much in the re-building of the church, and for his faithful pastorate and fatherly council. This parish, which was organized in 1798 by Bishop Philander Chase when in deacon's orders, is the old home and spiritual mother of such saintly men as the late Rev. H. H. Prout, and three sons now in the ministry, Bishop Tuttle of Missouri, the Rev. Dr. Doty of Rochester, N. Y., the Rev. Prof. Hall of Racine. She holds in loving memory all her faithful priests, rejoices in their prosperity, and mourns their loss. A set of resolutions passed by the congregation, second Sunday after Epiphany, were sent to the afflicted family of the Rev. H. C. Hutchings.

Since the beginning of the rectorship of the Rev. S. T. Brewster, the parish has thoroughly repaired the rectory, which with beautiful grounds, and surrounded by the mountains, makes it one of the most beautiful spots in the Catskills. This is the only working parish in this valley. The church has large congregations in summer from people who visit the Catskills.

GOVERNEUR.—The festival of the Holy Nativity was ushered in by a mid-night celebration of the Holy Sacrifice; a very good number of parishioners and friends attended. This is the first mid-night Celebration in the history of the parish. The altar looked bright and festal, and many were the expressions of the dignity and solemn impressiveness of the service. At a little before twelve the rector desired the congregation to intercede for divine blessing upon the parish and announced that at the stroke of 12, the choir would sing the Hymn of the Angelic Choir as an Introit.

The interior of the church has been thoroughly renovated through the efforts of the guild and gifts of money from friends, and in devout remembrance of departed communicants, a new altar rail was presented to the parish; so that the holy message of peace came to many souls with a deeper significance as the tokens of the Divine Blessing filled the heart of rector and people with holy gratitude. There were also Celebrations at 8 and 10:30 A.M.

The St. Agnes ward of the Guild has pledged \$100 towards a coal furnace which, it is hoped, may be put into the church by next winter.

BOOK NOTICES.

FOR SCHOOL AND COLLEGE. Five-Minute Readings for Young Ladies. Selected and adapted by Walter K. Forbes. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price, 50 cents.

These selections are intended to meet the taste and wants of the girls, as those of the "Five-Minute Recitations" were for boys. They are very good and entertaining, pathetic, and humorous.

CHURCH WORK. A Monthly Magazine for Church Workers. Volume I. Edited by Mrs. A. T. Twing. New York: Published for the Church Work Association by James Pott & Co. 1886. Pp. 342. Price, \$1.50.

Mrs. Twing should be congratulated upon the success of this magazine; we doubt not that great good has been derived from this first volume which comes to us in convenient and permanent form. We wish the second volume the success it surely merits. It is designed as a medium of communication for the women of the Church, in regard to the various branches of Christian service in which they may engage.

THE MANAGEMENT OF THE EYE, EAR AND THROAT. By Drs. Henry Power, George P. Field and John S. Bristowe. With Illustrations. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.25.

These excellent essays are by surgeons of high standing, and are written for the people rather than for the profession. The delicate organs here described, the priceless treasures of all healthy persons, are in constant danger of injury by neglect or improper use, and it is of vast importance that this information and these cautions should be widely disseminated. We believe we are doing the public a service in calling attention to such a book.

NEW HISTORICAL ATLAS AND GENERAL HISTORY. By Robert H. Labberton. 198 maps printed in colors, and 30 genealogical charts. New York: Townsend MacCoun. 4to cloth. 312 pages. Price \$2.40.

Labberton's historical maps have long been standard, and the atlas has been widely used as an aid to historical study. The present work contains all the features of the atlas and the outlines, and many more. There is a map for every period of every country, and explanatory texts sufficient for all needs of review and reference. It is the work of a scholar for scholars; systematic, comprehensive, concise. It has an index and list of reference books.

AMONG THE LAW-MAKERS. By Edmund Alton. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 308. Price, \$2.50.

This book is very appropriately dedicated to the boys of America. The author was a page in the U. S. Senate, when a small boy, and has a rich fund of anecdotes with which to diversify his instructive pages. His intention seems to be to take his young readers through the various departments of the national government and to make them familiar with the various phases of Congressional life. Much of the matter appeared originally in *The St. Nicholas Magazine*. It is an admirable book for both boys and girls.

A BANKER OF BANKERSVILLE. By Maurice Thompson. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

This is an excellent story. The men and women are real and the narrative is full of interest. The love passages are well done, the lady sustaining her part with admirable tact and spirit, while at the same time she lets the secret of her heart out with all the naivete of her sex. The character and career of Arthur Selby, drawn with unusual power, tell their own story. A young man of taking qualities is introduced at a critical moment. He flashes at once into notice. He takes the town by storm. He secures the confidence of the best men in the place, and is in fact the most pushing and enterprising spirit that the little city has ever

known. But behind all this there is an unscrupulous character. With a bad record, which comes out by-and-bye, he lends himself to all the scheming dishonest tricks of the gambling financier. He sets vast plans in operation, secures control of great sums of money, establishes himself in the admiration of all the youth of the town, spends his gains like a prince, and after a short but brilliant course, is shown up as a thoroughly unprincipled scamp. The last we see of him is in Canada, a seedy, bloated and broken fugitive from justice. We thank Mr. Thompson for the fidelity with which he has drawn a character that some of us know so well.

CHRISTUS CONSUMMATOR. Some Aspects of the Work and Person of Christ in Relation to Modern Thought. By Brooke Foss Westcott, D. D. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

This is a companion volume to one issued by the same author in the year 1884, on "The Revelation of the Father." Outwardly they have every desirable quality. The paper and typography are a perpetual charm. They have also the same inner qualities of depth and beauty which attach to all the works of Dr. Westcott. In this volume the subject comes closer home "to the business and bosoms" of men. It is an invaluable contribution from a calm religious thinker upon many of the most intimate phases of Christian life. There is a sweet and solemn wisdom pervading the lectures which eminently fits them for instruction in the private reading of the Christian who is beset by the cares of life and especially the life of to-day. Take this as an example; "As years go on there is great danger lest we should lose the ennobling faculty of wonder. We are occupied with small cares and they become the measure of our universe. Failures depress our faith, and disappointments dull our hope. Then this great spectacle of sovereign love (the Incarnation) rises before us, and the common things of earth are again touched with a heavenly light and become to us figures of the divine." Again consider the force of this fine passage: "No thoughtful person can seriously regard the circumstances of his life without feeling the need of forgiveness and the need of strengthening. He looks back upon the past and he sees not only failures, but, unnecessary failures. "He has done what he ought not to have done, and he has not done what he ought to have done." He looks forward to the future, and he sees that while the difficulties of duty do not grow less with added years, the freshness of enthusiasm fades away, and the temptation to accept a lower standard of action becomes more powerful." These quotations illustrate the vein in which the writer enters into the spirit of modern life and administers lessons of patience and courage.

The variety in the contents of the current *Century* is not less noticeable than the geographical distribution of their origin. In subjects and contributors all sections of the country are represented, and appeal is made to many tastes. Politics, biography, travel, fiction of four kinds, art, architecture, astronomy, public questions, war reminiscences, unwritten history, poetry, and humor, furnish topics of vital and present interest. The drawings, by Winslow Homer, Pennell, Blum, Kemble, Alexander, the beautifully printed engravings of astronomical subjects (including a novel one of "A Flash of Lightning," from a photograph), the reproductions of the newly discovered Roman bronze statues, and the portraits of American statesmen and di-

vines, show no willingness to subordinate the excellence of the pictures to the excellence of the text.

CASSELL'S National Library. Published weekly. Price, ten cents. New York: Cassell & Co., Limited; Chicago: S. A. Maxwell & Co., A. C. McClurg & Co., and Brentano Bros.

PETER PLYMLEY'S LETTERS, and Selected Essays. By Sydney Smith.

PLUTARCH'S LIVES of Demetrius, Mark Antony and Themistocles.

THE BRAVO OF VENICE. A Romance. Translated from the German.

TRAVELS IN ENGLAND IN 1782. By C. P. Moritz.

UNDINE. The Two Captains. By La Motte Fouque.

CONFESSIONS OF AN INQUIRING SPIRIT, etc. By Samuel Taylor Coleridge.

A JOURNEY TO THE WESTERN ISLANDS OF SCOTLAND. By Samuel Johnson, LL.D.

AS YOU LIKE IT. By Wm. Shakespeare.

A CHRISTMAS CAROL, and the Chimes. By Charles Dickens.

HARPER'S-Franklin Square Library. Published weekly. Price, 20 cents:

MOHAWKS. A novel. By Miss M. E. Braddon.

THE GIRL IN THE BROWN HAT. A Sporting novel. By Mrs. Edw. Kennard.

JOHN WESTACOTT. A novel. By James Baker.

A WILLFUL YOUNG WOMAN. A novel. By the author of "Who is Sylvia?"

CHILDREN OF GIBBEON. A novel. By Walter Besant.

DOROTHY FORSTER. A novel. By Walter Besant.

THE SON OF HIS FATHER. A novel. By Mrs. Oliphant.

KING SOLOMON'S MINES. By H. Rider Haggard.

THE WORLD WENT VERY WELL THEN. By Walter Besant.

A DAUGHTER OF THE PEOPLE. A novel. By Georgiana M. Craik. (Mrs. A. W. May.)

A NEW serial story by James Otis, the author of "Toby Tyler," is begun this month in *St. Nicholas*. The author calls it "Jenny's Boarding-house; a very quiet but very true story of New York life." It deals with the doings of a lot of little newsboys and a baby whom they adopt, and it begins to be interesting with the first paragraph. Hjalmar H. Boyesen opens the number with a stirring and seasonable tale of Icelandic adventure, entitled "Between Sea and Sky," capably illustrated by the frontispiece drawn by J. W. Bolles.

A NEW novel by W. D. Howells begins in the February *Harper's*. Its title is "April Hopes," and it is calculated to be specially strong, as its purpose is to set forth society life in Boston. The opening chapters are very rich in character study.

THE February number of *Scribner's Magazine*, of which 125,000 copies have been ordered as a first edition, contains a most interesting article, by Mr. John C. Ropes, upon the "Likenesses of Julius Cæsar," with 18 portraits. A new story is begun in the same number by Mr. F. J. Stimson (J. S. of Dale), entitled: "The Residuary Legatee."

MISS M. G. McCLELLAND'S third novel, "A Self-Made Man," appears complete in *Lippincott's Magazine* for February. "A Day with the President," giving much entertaining information in regard to President Cleveland and his wife, and a notable article, "Our Actors and their Preferences," by Charles E. L. Wingate, dramatic editor of *The Boston Journal*, are also in this number.

MR. LOWELL'S five-page poem, "Credidimus Jovem Regnare," will undoubtedly be the first thing to which readers of the February *Atlantic* will turn. John Greenleaf Whittier also contributes a poem entitled "A Day," and the two strong serials, "The Second Son," by Mrs. Oliphant and Thomas Bailey Aldrich, and "Paul Patoff," by F. Marion Crawford, are continued.

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

The Living Church.

Chicago, Saturday, Feb. 5, 1887.

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

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested a postage stamp must be sent with the request. It requires from two to three weeks to make a change in the label.

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

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. Be sure in each case to mention the State. Your name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

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

FOREIGN.—Subscribers in England will please note that 4s-8d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

ADVERTISING RATES PER AGATE LINE, - - - 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

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

Subscribers will please note that the price of this paper is One Dollar a year only when paid in advance, or within thirty days after the date of the bill. After thirty days the price is \$1.50. Subscribers who are not more than six months in arrears may still take advantage of the One Dollar rate by remitting \$2.00 for two years.

A CORRESPONDENT suggests that the next Church Conference should be largely given up to the discussion of Church unity, and that a number of representative men of the leading denominations be invited to participate in the debates and conferences. It might be a very interesting meeting, but before voting for it we should like to know what speakers are to represent (or misrepresent) the Church on that occasion.

WITH Septuagesima the Church begins to prepare her children for Lent. We pass not at once from the glory of the Epiphany to the shadow of the cross. For nearly a month before Ash Wednesday the warning is sounded, and the call is heard. We are reminded of the race before us, of the need of preparation, of the pervading spirit in which all our works must be begun, continued, and ended. In accordance with these spiritual counsels, it behooves us to mark out for ourselves a line of duty and discipline, in the following of which our souls shall have fit preparation for the sanctifying grace which comes to the prayerful and penitent in the reception of the precious Body and Blood. Let not these hours of preparation pass without a consecration to fuller and more faithful observance of the holy season in commemoration of the death and passion of our Saviour Christ.

The Interior notes the premonitory, but sure, symptoms of an early reunion of the northern and southern Presbyterian Churches. A con-

vention of the representatives of the two in Florida, soon to be held, will resolve itself into a committee of ways and means for the more rapid advancement in that State of the Presbyterian Church as a unit. This is the right way to look for unity. Let the Methodists and Baptists, etc., follow the same line, uniting first those sects which have the same family name and differ scarcely at all in doctrine or polity. Then, between the three or four great bodies into which all the minor sects have been gathered, agreement in essentials, and unity in discipline and order, may possibly be reached.

In the January issue of *The Church Magazine*, the Rev. D. D. Chapin discusses in his terse and sensible way the subject of "Law and Liberty in the Church," and shows that the tendency of our canon law is rather towards the Roman law theory of regulating everything, than towards the English common law theory of restriction as to particulars, and the widest liberty in all else. The one is the tyranny of "thou shalt," at every turn; the other, the restraint of "thou shalt not," where it is needed. In other words, as we said about the petty details which were insisted upon in Prayer Book revision, our committees seem to assume that nothing at all can be done without a canon or rubric providing that it shall be done.

Our friend, the Reformed Episcopal Recorder, is much discouraged about "the Church to which we once belonged," and (naturally) sees only in it signs of decadence and death. He admits, with a sigh, that the General Convention in Chicago is not the only sign that the High Churchmen are having it all their own way. "The aroma of many saintly lives in the past," he says, still clings around but there are no successors! Poor P. E.! It has no more "clear cut, evangelical opinions!" This is all sincere and kindly meant, no doubt, but it seems to us in very bad taste. It reminds us of a remark made by the sectarian in the parable in which our blessed Lord taught the virtue of humility and the sin of pride. We hardly know how to reply to the accusation that we have no piety among us, except to say, as has been said, we have "none to brag of!"

MR. HENRY GEORGE, in his labor organ, furiously attacks the Roman pontiff, and all ecclesiastical authority, as enemies of liberty and progress. In his defence of Dr. McGlynn he is quite beside himself, which is saying a good deal, for his normal state is one of extreme eccentricity. We could smile complacently to hear him abuse the pope, but when he brings in the Church of England, and even Martin Luther,

for a share of his denunciation, we think it is time to assert our "protestant principles"! The fact is, Dr. McGlynn seems to be in rebellion against the ecclesiastical authority to which he voluntarily submitted himself at his ordination. He is at war with his environment. He must obey or resign. The Roman Church is not going to take from him, nor from Mr. George, were he ten times the editor and politician that he is, its principles and policy. Obedience is the corner-stone of its system, as Dr. McGlynn should have known before his ordination.

The last issue of *The Diocese of Chicago* gave some statistics showing that the diocese had contributed to domestic missions over \$11,000, whereas, by the reports of the Missionary Board, less than one-tenth of that amount was placed to its credit. This was not attributed to any fault of the managers, but was shown to be the result of our system. The fact is, large amounts are expended, annually, by many of our dioceses, especially in the West, for the prosecution of missionary work within their borders, and these amounts find no place in the reports. Of necessity some dioceses are compelled to use missionary offerings largely in this way. Chicago receives nothing at all from the Board, and rightly so, but the demand for missionary work among its rapidly growing suburbs is as urgent as in any field on the face of the earth. Chicago asks no aid in pushing this work, but it is not fair to such a diocese to be represented to the world as contributing only a thousand dollars to missions. It is so in many other places; and even in dioceses which receive aid from the general fund, much larger amounts are contributed for local than for general missions. Still, they are credited only with the minimum which goes to the general fund, and the paucity of their contributions is paraded in partisan statistics, to bring contempt upon them because they have the audacity to vote in General Convention according to the dictates of conscience.

PRAYER BOOK REVISION.

VI.—THE DAILY SERVICE.

A fundamental point which ought to be considered and settled in connection with any revision of the Offices of Morning and Evening Prayer, is the purpose for which they are intended and their proper place in our system of worship. To put the question plainly, it is this: Are these Offices *daily*, without discretion, or are they intended only for Sunday and festival use? Again, do these services have in view the individual congregation, or the whole Church?

If we look at the character of

these forms as simple aggregations of the ancient Offices of the Hours, and, as such, having in their order and the significance of their chief elements a certain relation to the successive periods of the day, it would seem clear that a daily recitation of them is assumed as a matter of course. The same appears when we turn to the "Order how the Psalter is appointed to be Read" and note these words: "The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer." This order, which is unconditional, and leaves no discretion, cannot be obeyed except by a *Daily Service*. It is to be remembered that the Psalter, arranged to be said in course, is the very central and absolutely essential feature of these Offices, and an order to read the Psalter through as appointed, once a month, is equivalent to an order that Morning and Evening Prayer be said daily. The same rule is implied again in the "Order how the rest of the Holy Scripture" (*i. e.*, outside the Psalter) "is appointed to be Read." So likewise the rubric after the collect for the first Sunday in Advent: *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Day.* This rubric cannot be obeyed without a *Daily Service*. The same is true of the rubric after the Collect for Ash Wednesday: *This Collect is to be read every day in Lent, after the Collect appointed for the day.* It is hardly necessary to say further that the very titles of the Offices in question implies their daily and invariable use: the "Order for *Daily Morning*" and for "*Daily Evening Prayer*."

If we look at the history of the use of such devotional forms, in the Church of God, we find that from time immemorial, in the East as well as in the West, in the Anglican Church no less than the Roman, they have been *Daily Offices*. As the reformers did not undertake to compose brand-new services, but to correct and simplify the old, so also they did not change the law of use, but, on the contrary, reaffirmed it and bound it anew upon all the clergy. The direction to this effect stands in the present English Prayer Book after the introduction entitled "Concerning the Service of the Church," in the following terms: "All priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause."

While the American Prayer Book omitted this introduction and with it this explicit direction, nevertheless, by retaining the order for the daily reading of the Psalter and the rest of Holy Scripture, as well as all the other places which clearly require a

daily saying of the divine offices, she has plainly shown that this was one of the points in which she had no idea of departing from the Mother Church of England. Nay, she has added more to the same effect, for she has placed at the head of the Forms of Prayer to be Used at Sea, the following direction: "The Morning and Evening Prayer to be used *daily* at sea, shall be the same which is appointed in the Book of Common Prayer."

With all the disadvantages and limitations under which they labored, and the feebleness and imperfection of the Church as it existed in their times, the revisers of the American Prayer Book expressly recognized the daily service as the true rule. "Surely," says Dr. Wm. Smith in 1785, "in large towns and cities (of which America will have many in a hundred years more) the good old custom of week-day prayers will not be laid aside." In view of all this evidence it will not be denied that the intention of the Church is that these services be used daily. And in fact there is not a word in the Prayer Book to countenance the notion that they were intended only for Sunday or festival use.

But many persons while admitting all this will still urge that a daily service is impracticable in a large number of cases. The impossibility of getting a congregation is the difficulty most commonly urged.

This brings us to ask upon whom the obligation, if it be an obligation, is binding. If the failure of the people to attend absolves the priest from his duty in the matter, it must be because the obligation rests co-ordinately upon priest and people. But as a matter of fact, whenever the rule has been distinctly enunciated, it is a rule for the priest and not for the people. For the people it is a "counsel of perfection;" but for the priest it is a part of the rule of his every-day life.

The English direction embodies the Catholic law on the subject: "All priests and deacons are to say *daily* the Morning and Evening Prayer, either privately or openly." By common consent of Christendom there is but one service of absolute obligation upon the lay people and that is the Holy Eucharist. And the reason is plain, it is the only act of worship ordained by our Blessed Lord Himself, and it is the means of administering to the people the Bread of Life. Universally, the obligation is laid upon Christian people, to attend upon this supreme act of worship, at least upon Sundays and the greater holy days.

But in the meantime, the Church in her organized capacity, through her priesthood ordained for this end, carries on an unbroken round of worship and praise. It is for the priest the primary rule of a devout

life; yet the offices are not his private devotions, the language is not that of an individual but of the Church. In fact, as has been well said, the priest is never without a congregation; though it be far away and have chosen an earlier or later hour than his own or none at all; like St. Paul he is separated from it in person only, not in spirit and reality.

"We are to remember," says Bishop Cosin, "that we which are priests are called '*angeli Domini*,' and it is the angel's office, not only to descend to the people and teach them God's will, but to ascend to the presence of God to make intercession for the people and to *carry up the daily prayers of the Church* in their behalf."

Thus understood, as part of a grandly ordered round of unceasing worship, the Daily Offices assume an importance which they can never possess, if considered simply as popular forms adapted specially to certain occasions when a congregation can be got together.

An apparent failure to grasp the true theory of the purpose and use of the offices of Morning and Evening Prayer, was one of the most serious defects in the Book Annexed. The daily character of those offices was ignored or rejected and a new theory bred of the carelessness and sensationalism of the present age, was substituted for it. The confusion thus introduced was not altogether obviated in the action of the recent General Convention, and it seemed proper, before proceeding further with our review of the Morning and Evening Prayer in their revised form, to vindicate principles which up to this time have remained unshaken in the letter of the Prayer Book, however ill observed in practice.

BRIEF MENTION.

The late Dr. Hodge, in an article published by *The New Princeton Review*, on "Religion in the Public Schools," quotes a college president as saying that a state superintendent returned to him a text-book he had prepared on Political Economy, with the note that the first sentence condemned it for use in the public schools. That sentence was: "The source of all wealth is the beneficence of God." Yet we shudder when we read of atheism in France!—A Baptist paper advertises "Rubber Baptismal Pants. Alpaca Finish." If immersion cannot be prudently administered without resort to such unseemly contrivances, it had better be abandoned. Pouring is the safer and more comely mode in northern climates.—*The Church Messenger* (N. C.) makes this good suggestion about "epitaphs": "These should not perpetuate temporary grief, but the rather permanent hope. And, after all, there is naught

so appropriate as some brief and simple text of Holy Writ. And better a memorial gift to bear it, than the cold and costly marble of some distant cemetery."—A literary lunatic in Spain has been for many years working at a rhymed version of the Bible. He has completed the task and has 260,000 verses. We doubt if any except the author and the proof-reader will ever read them all.—An English exchange, speaking of the visit of bishops and deputies to Racine, during the late General Convention, says: "A journey of *penance* it might be called, considering the fierce persecution of America's noblest and most loyal priest, whose life was cut short by the fierce hostility which assailed him theologically, he having been refused consecration for several dioceses wanting him as their bishop. The cry of 'Romanizing' is very much less heard now."—It has been a good year for scribblers, in the West, and the crop of verses and stories is large. *The St. Louis Magazine* announces that it has enough accepted MSS. to last till January 1889, and before that date the editor will examine no more copy.—The new editorial management of *The Advance* manifests vigor and good temper. It is fun to see the good-natured Congregationalist stir up the animals in the Presbyterian bear garden! —

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE RESULTS OF DISSENT.—CONCLUSION.

If by the very philosophy of our modern Protestantism we are denied in judging its claims, the ancient tests that we have applied in all our historical study, it is surely no unfairness if we attempt to judge it by itself, its present effects, and its future hopes. And unquestionably there is a way in which our current religion is wonderfully successful. If crowds, and enthusiasm, and social zeal are to be the criteria, our popular liberal congregations are marvellous successes. And if this be true, the more closely the religious teaching and practice of the day can be brought in accord with the spirit of the age, the greater success will such movements become. Give men what they want, and they will flock to it. Give them what they ought to have, and the result is different. To bring the Church down to the spirit of the age is an easy thing, and a very popular and successful thing. To bring the age up to the spirit of the Church; to lift human life, or to make it climb to that level where our blessed Lord laid the borders of His kingdom—that is another thing.

There are three tests by which this marvellous success called Protestantism may rightfully and fairly be judged. These are: (1) its effect on faith, (2) its effect on the religious life, and (3) its prospect for the future.

(1) Its effect on faith.

The most solemn question a man can ask himself in this world, is the ques-

tion of the Roman governor: "What is truth?" And thrice solemn is the question when men come to leave the facts of a more material life, the investigations of physical science, the logic of a self-created, self-asserted society, and face the mighty spiritual problems that concern themselves and their eternal destiny. Conjecture, theory, all this may answer in less tremendous issues, but when men face themselves, when men halt at the grave, when even in meditation they brush aside the curtain and peer into the unseen and unknowable, then the human mind as well as the human heart, must have the truth. If it be true that there is a God, has He left men to search blindly for the truth, if haply feeling after it they might find it? The answer of all professedly Christian thought is: God has given the Bible to the world. But what of understanding, of comprehending, of believing the Bible?

The answer of Protestantism is the answer of independence, of conscious rational ability, so suited in its spirit to this western world. You are to take the Bible, read it, weigh it, compare it part with part; pray for guidance and you will be guided aright. How does that answer work out—not alone in the individual faith, but in the differentiating faith of the different bodies calling themselves churches? Sum up the Protestant world into one mass of "isms," and let us go to that concrete body, one in "the invisible Church," with any single question of faith, asking of it: "What is truth?" What an answer! Can you conceive the dissimilarity of the conflicting voices? Each against the other, formulating totally dissimilar theories of inspiration, incarnation, mediation, salvation—what an answer to this momentous question: "What is truth?" Nor can it be other. The voice of the Protestant sect depends solely upon the voice and vote of its individual members. One generation may change the creed of any sect. And so soon as the standards of an earlier day are disbelieved, they are conveniently voted down and out, and new ones set up in their place. There is no certainty. The faith of to-day may not be the faith of to-morrow. There is not a sect, that even in the one century of its life has not modified its creed, if not in the letter at least in the preaching and the practice. Moreover, the tendency of the whole fabric is to lower its height, and to widen at the base. Witness the upspringing of the more confessedly liberal and ethical creeds; witness the increase in the number of independent congregations all over the land, who can find no place where all can unite, and therefore go no place and attempt no unity. And not only is there this uncertainty in faith, but the very genius of Protestantism is destructionism. It is builded, nay, rather it is an unbuilding by negatives. Something that is already incorporated in a received faith is hostile to the omnipotent "spirit of the age." Soon a set of men gather, who henceforth say to the world: "We do not believe in such a thing. Come and join us." The same is true of the next new sect to depart in turn from them. Mark the gulf between the first High Church Presbyterians or Lutherans, and the Unitarian, Congregationalists, or the liberal independent congregations of to-day. The negative process has gone on until there is nothing left. A creed of "shreds and patches," that is all. The public common faith of the average Protestant community has as little of certainty and definiteness in

it, as have the winds of heaven. And the legitimate outgrowth is rationalism and agnosticism. The "articles" of a lately founded independent congregation in one of our cities announced it as a place where those "who in common with the great multitude of our day believe in little or nothing, may find a church (1) home." Behold the legitimate result of the Protestant spirit! Utter uncertainty of doctrine, utter destruction of faith!

(2). And what of the religious life? It follows hard upon faith. The constant tendency of our modern religion is to compromise between the life of the world and the high monumental standard of ancient Christianity by evolving a life that shall suit "the age."

Smooth, open ways, good store,
A creed for every clime and age,
By Mammon's touch new moulded o'er and o'er,
No cross, no war to wage;
This is the Church our earth-dimmed eyes behold.

Not that in the sectarian world there is not godly living. God forbid that any should assail the devotion, the godliness of many that have wrought righteousness, though sadly out of harmony with the Church of the Living God. It is not the ethical, the moral, that of necessity decays and languishes in the atmosphere of sectarianism. It is the religious life; not of individuals alone, but of community, of the world. The life that manifests itself in that enthusiasm, that zeal, that charity, that can alone come from devotion, implicit devotion, to one, single, authoritative, Catholic cause. The zeal that has builded and carved and painted and sung, that has raised every spire and spread all the colors, and tuned the chords, that the world sees and hears, and worships as masterly. The zeal that has written the words filled with spiritual inspiration that all men drink in as true food for the innermost soul. This life, what of it to-day? Here too is the spirit of Protestantism destructive, negative. Tied down to the life that now is, the centre, the soul, the great One-idea, shattered and broken, it is concerned but with mass, number, quantity; how to preach, to sing, to work, so as to reach the age, to catch the people, to be a part and a portion of the mad rush of these present times. Against it match that spirit of the Church of God, that far above on a sublime height, like her great Head would draw men up, would lift the age toward God.

3. And the argument from futurity—what is to be expected, what hoped for? The sects are multiplying; faith is weakening; the religious life is waning more and more. Is there hope of aught else? Can Protestantism cope with the on-sweep of agnosticism and infidelity? To the disputing sectarian the infidel can answer: "Where do you get your right to correct me?"—the agnostic shall say: "Who gave you understanding above me?"—the rationalist shall say: "It is your opinion against mine, that is all." Can Protestantism answer aught? Denying authority, denying Catholicity, denying the Pentecostal promise save in a vague and general way, to what can the appeal be made? Moreover the very atmosphere of the sects themselves is surcharged with negative liberalism. Why also this array of the young men against the old men? Why does this congregation want a young liberal man, rather than an old orthodox minister? Ah! the fatal poison is there. The poison that sets the human mind in the pride of its rea-

son, against Almighty God, in the unalterable revelation of His Will. Nor can Protestantism cope with Rome. In vain the mission to the Italies; in vain the evangelists to the crowded cities. Now and again a pervert, here and there a small congregation, but mark, all this while far more untrumpeted converts to Rome, than much heralded perverts from Rome. Even the ignorant prefer some certainty to all uncertainty. Protestantism cannot cope successfully with heathenism, and false religions. True there are noble records; true there is self-sacrifice; true there are results. But what compared with the time and men and money employed. In all else men would call such results a mockery, and the reason? A divided Christendom; sectarianism. Shall an enlightened Brahmin turn from the faith of his fathers for one broken and confused among its own professed adherents? Sectarianism is the paralysis of foreign missions.

Against infidelity and unbelief, against the assumptions of the Bishop of Rome; against heathenism and all false doctrine, there is but one power that can irresistibly advance and sweep this world, and that, the One Holy Catholic and Apostolic Church of God, holding the ancient symbols, professing the ancient creed, breaking in faith the Bread of Life, praying in faith the common prayers.

In union with the Anglican branch, that which so sadly hides her face and name behind a mask, inconsistent with her true lineage, the so-called Protestant Episcopal Church in this western land, continues steadfast in the Apostles' doctrine and fellowship, in the breaking of bread, and in the prayers. She wages an unequal warfare. Against her is arrayed this vaunted "spirit of the age." But who can read the signs of these same times and not realize that a great under-current is beginning to sweep? Protestantism with its destructive logic, is working out its legitimate results. Claiming only the Bible, it is losing the Bible even. Claiming reason in faith, it is in its agnostic helplessness losing faith in reason.

To all these wanderers from the home, children though exile, the voice calls out to-day from lips, that though named with words of earth, sound forth the syllables of the voice of God. It is the voice of the Mother Church.

Wanderers! come home! when erring most, Christ's Church aye kept the Faith, nor lost

One grain of Holy Truth.
She ne'er has erred as those ye trust,
And now shall lift her from the dust,
And reign as in her youth!

THE END.

SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and	
Harper's Monthly.....	\$4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Church Magazine.....	2 75
Youth's Companion (new subs. only).....	2 50
The Practical Farmer.....	2 50
Church Review (new subscribers only).....	4 60
The Living Age.....	8 50

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

PERSONAL MENTION.

Owing to no change of residence, but to a re-naming of the street, the address of the Rev. W. P. Law is now 1215 E. Grand Ave., Des Moines, Iowa.

The Rev. Wm. Heakes has resigned his charge at Cranford and Westfield and has accepted a call to Christ church, Chambersburg, N. J. His address is now Hotel Windsor, Trenton, N. J.

The Rev. Dr. G. Morgan Hills has been elected a corresponding member of both the New England Historic-Genealogical Society and the Connecticut Historical Society.

The address of the Rev. D. P. Oakerhater is Darlington, (not Washington) Cheyenne and Arapahoe Agency, Indian Territory.

The Rev. F. W. Bartlett having accepted St. John's church, Williamstown, Mass., should be addressed accordingly.

The address of the secretary of the diocese of Kansas, is the Rev. T. W. Barry, 21 Main Parade, Fort Leavenworth, Kas.

The address of the Rev. Daniel I. Edwards, after February 6, will be Summerville, Augusta, Georgia.

The Rev. Geo. W. West, rector of the Cathedral Grammar School of Pekin, Ill., has accepted a call from Grace church, Grand Rapids, Mich., to begin as soon as a successor can be secured in the parish and school of which he is rector.

The Rev. C. C. Griffith, formerly assistant at Epiphany, Washington, D. C., has taken charge of the Ascension, Baltimore.

The Rev. Alfred Harding, assistant at St. Paul's, Baltimore, has accepted the rectorship of St. Paul's, Washington, and enters upon his duty February 8.

The Rev. Wm. B. Hamilton, rector of St. Luke's Mission, Minneapolis, Minn., has changed his address from 3233 Nicollet Ave. to 2646 Portland Ave. Address accordingly.

The Rev. Francis Lobell, D. D., rector of St. Andrew's church, New York, has accepted the rectorship of Trinity church, Buffalo, N. Y., and will enter upon his duties there on the first Sunday after Easter.

The address of the Rev. George S. Gibbs is changed from San Antonio to Galveston, Texas.

The Rev. George H. Buck's address is Birmingham, Conn.

The Rev. Joseph S. Cotton has resigned the charge of St. James' mission, Griggsville, and St. Cyprian's, Carthage, Ill., diocese of Quincy, to accept that of the church of the Messiah, Dexter, and the neighboring mission of Holy Trinity, Maine. Address after Feb. 10th, Dexter, Maine.

TO CORRESPONDENTS.

E. J. B.—All right. "The more the merrier." We shall always be glad to hear from you.

"BISHOP'S WIFE."—Though your letter is on the side we favor, we must decline it, as it seems to throw no light on the subject.

OBITUARY.

POTWINE.—Entered into rest at her residence in Fair Haven, Conn., on Jan. 19, 1887; Lydia T., wife of Nathaniel W. Potwine, aged 57 years. "She hath done what she could."

TURNER.—On Saturday, January 22d, at Pittsfield, Mass., the Rev. Joseph Mason Turner, son of the late Professor Samuel H. Turner, D. D., aged 47 years.

COLTON.—At the rectory, Pine Meadow, Conn., Sunday morning, January 23, 1887, the Rev. Clarence W. Colton, aged 47 years.

STEELE.—In Waukegan, Ill., at her residence, on Friday evening, Jan. 21st, 1887, Betsey Steele, mother of Homer B. and Margaret Steele, aged 88 years.

A true and ever faithful daughter of the Church, she rests from her labors and her works do follow her.

SWEETLAND.—Entered into Paradise, on Sunday, Jan. 9th, 1887, Samuel, infant and only son of the Rev. Edward Rogers and Martha Sweetland.

"The firstfruits unto God and to the Lamb, without fault before the throne of God." Rev. XIV:4, 5.

HUTCHINGS.—Entered into rest, Jan. 8th, 1887, at Burlington, Vt., the Rev. Henry C. Hutchings. A faithful servant of the Lord Jesus Christ.

BARTLETT.—Entered into rest, Jan. 20, 1887, Orrin D. Bartlett of Towanda, Pa., in his 73rd year. The departed was one of the organizers of the parish of Christ church, Towanda, Pa., in 1841. He was active in promoting its interests, and was for many years a warden. He was an earnest Churchman and looked forward with humble and firm confidence to the inheritance of the redeemed.

MINUTE.

At a meeting of St. Mary's Guild, of St. John's parish, Bridgeport, Conn., held January 19th, it was resolved that the following minute be entered upon the records of the Guild:

Entered into Paradise, January 11th, 1887, Mrs. S. B. Sumner, first directress of St. Mary's Guild. A wise woman, a loving wife, a good mother, a sympathetic friend, a true neighbor in time of need. She will be remembered for her zeal and good works, not only by this Guild, whose directing spirit she was, but by the Church and community at large.

Resolved, That a copy of these minutes be sent to the afflicted family and printed in the leading Church papers.

Mrs. S. NEWELL SMITH,
MISS MINNIE AVERILL,
Mrs. TRACY B. WARREN,
Committee.

ACKNOWLEDGEMENTS.

For the Rectory Fund, Honolulu, \$25. A Christmas offering from A. L. B.

OFFICIAL.

RETREAT FOR CLERGY.

A retreat for clergy will be held in St. Luke's Memorial church and rectory, Utica, N. Y., beginning Monday, February 14, and ending Friday morning February 18. Those of the clergy caring to avail themselves of the privileges of the retreat, please address the Rev. Bernard Schutte, 192 Columbia Street, Utica, N. Y., who will gladly arrange for all who care to come. The Rev. A. C. A. Hall of Boston, Mass., conductor.

DIOCESE OF CHICAGO, OFFICIAL.

To the Clergy and Laity of the Diocese of Chicago: In consequence of my proposed absence from the limits of the United States, I hereby authorize the Standing Committee of the diocese of Chicago to act as the ecclesiastical authority thereof, on and after February 1, A. D. 1887, according to the provisions of Title I, Canon 15, § xiii.

Given under my hand and seal this twenty-sixth day of January, A. D. 1887.

WILLIAM EDWARD MCLAREN,
Bishop of Chicago.

APPEALS.

A FEW scholarships, yielding from one to two hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

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.

LENTEEN OFFERING BOXES.

The Lenten Offering Boxes for the collection of the children's contributions to Domestic and Foreign Missions are now ready. They will be furnished, in such quantities as may be needed, upon application to the GENERAL SECRETARY, 22 Bible House, New York.

Seeing that a change of location was imperative, we last fall secured an acre of ground in the heart of our village, and removed our chapel thereto. The ground had been held in reserve for the R. C's. It is a slightly and beautiful location. The improvements now required are the ceiling of chapel and a house for the future missionary. We have paid to the last dollar. We now propose to "work with our hands the thing which is good that we may have to give." We can fill almost any order for seeds, either flower or vegetable. 25 choice well filled pkts. \$1.00. We also supply seeds to destitute Indian and other missions, asking those who have no use for seeds to aid in this charity. Catalogues sent. Please address, SHARON MISSION, Sharon, Walworth Co., Wis. THE REV. G. F. BRIGHAM, missionary, Sharon.

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 59 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.

MISCELLANEOUS.

FOUR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$1.00 a year each. The climate is very healthy; absolutely free from malaria, drainage perfect. Address the rector.

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

AN Organist and choir master accustomed to a surpliced choir (at present engaged where there is a mixed choir) desires an engagement. Address C. M., Box 333, Sarnia, Ontario.

A PRIEST of experience and good standing, aged 35, married, English, is desirous of obtaining a parish or curacy, about the end of May, in America or Canada. Highest references. Would not object to take temporary duty for a few months. Address, Rev. M. A. care Thomas Whittaker, Esq., 2 and 3 Bible House, New York.

THE SEABURY DIVINITY SCHOOL.

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

An Unconscionable Epitome.

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

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

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

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR—FEBRUARY, 1887.

6. Septuagesima.	Violet.
13. Sexagesima.	Violet.
20. Quinquagesima.	Violet.
23. ASH WEDNESDAY.	Violet.
24. ST. MATTHIAS.	Red.
27. 1st Sunday in Lent.	Violet.

CHILD WISDOM.

BY J. C. S.

"O mother, wipe my tears away!"
I heard a little maiden say,
Although her mother's stern surprise
Had brought the tears to those sweet eyes.

Dear little one! full well she knew
Though mother chides, she comforts too;
One moment she must needs improve,
But naught can change her tender love.

Children of larger growth are we,
But oft this truth we fail to see,
That He alone can balm bestow
Who caused the bitter tears to flow.

Though His rebuke has made us mourn,
Our penitence He will not scorn,
If, like the little child, we say,
"Dear Father, wipe our tears away!"

"WHAT are pauses?" asked the
teacher of the primary class. "Things
that grow on cats," piped the small boy
at the foot.

Sexton (to group of travelers): "This,
gentlemen, is the highest church steeple
in the country. It contains three bells;
the largest is rung only on the arrival
of the bishop, in cases of fire and floods,
and other threatened calamities."

MOORE compared Lord Castlereagh
to a pump which
Up and down its awkward arm doth sway,
And coolly spout, and spout, and spout
away.

In one weak, washy, everlasting flood.

A WRITER asserts that Oliver Weh-
dell Holmes is "not America's Carlyle.
It is all the more to be regretted, in that
America, at the present day, more needs
and would more benefit by a Carlyle
than would any other country."

A LADY was once lamenting the ill
luck which attended her affairs, when
a friend, wishing to console her, bade
her "look upon the bright side." "Oh!"
she sighed, "there seems to be no bright
side." "Then polish up the dark one,"
was the reply. This was sound advice.

A YOUNG Irish girl, in giving testi-
mony in a court of justice, when asked
some questions in reference to the
prisoner, replied: "Arrah, sir, I'm sure
he never made his mother smile." There
is a biography of unkindness in that
simple sentence.

In a late biography of John Bunyan
it is stated as an undeniable fact that
three of John Bunyan's children were
baptized in infancy. The last record is
in 1672, and as found on the rolls of St.
Cuthbert's church is about as follows:
"Baptized Joseph Bunyan ye son of
John Bunyan, November 16th."

BURKE, in 1759, was the topic of a
very stinging quatrain, which tradition
attributes to Warren Hastings:

Oft have we wondered that on Irish ground
No poisonous reptile has e'er yet been
found;
Revealed the secret stands of Nature's
work;
She saved her venom to produce a Burke.

It is said a Massachusetts manu-
facturer, who employs 700 men in the
small town where his factories are
located, recently presented each man
with a new \$10 bill which he had pre-
viously marked for identification. The
second day afterward 410 of these bills

had been deposited in the various banks
by saloon-keepers, and in consequence
the workmen are said to have organized
a temperance society.

THE many silly questions that are
asked at railroad ticket-offices would
try the patience of a saint. The other
day a man stepped up to the window at
Port Jervis and asked: "Will this train
coming now leave before the one going
next?" The agent said he would have
to give it up.

THERE were few of the women of
Connecticut in the last century who did
not keep some sort of diary. An entry
in one of these diaries shows what
events were recorded, and also how
witty some of the girls of the period
were:

"1790. We had roast pork for dinner,
and Dr. S—, who carved, held up a
rib on his fork, and said: 'Here, ladies,
is what Mother Eve was made of.'

"'Yea,' said Sister Patty, 'and it's
from very much the same kind of
critter.'"

A SINGULAR event occurred at a
church at Willenhall, Staffordshire. A
couple presented themselves to be mar-
ried, and upon the clergyman putting
the question: "Wilt thou have this
woman for thy wedded wife?" the bride-
groom answered with an emphatic
"No," and left the church. His ex-
planation was that a year ago when he
wanted to be married his intended bride
refused, and he thought the present oc-
casion afforded him the opportunity of
"returning the compliment."

SOMEBODY whistled. Teacher calls up
a big boy on suspicion. Big boy comes
up and holds out his hand sullen and
savage. Noble little boy comes man-
fully forward, and says: "I'm the boy
that whistled, sir," at the same time
extending his hand. Teacher cools down
and lets them both off. (*Mem:* Noble
little boy thought teacher wouldn't
thrash him if he told the truth, but
knew the big boy would if he didn't.)

Merchant (to applicant for a job): "Do
you know anything about figures, Uncle
Rastus?" *Uncle Rastus:* "Yes, sah."
Merchant: "Well, if I were to lend you
\$5, and you promised to pay me \$1 each
month, how much would you owe me
at the expiration of three months?"
Uncle Rastus: "Fi' dollars, sah." *Mer-
chant:* "I'm afraid you don't know
much about figures." *Uncle Rastus:*
"No, sah; but I spees I know all 'bout
Uncle Rastus."

"I MINISTERED once," said Bishop
Huntington, "in a church where many
a pew stood for a million dollars. There
were generous men and saintly women
among them, not a few. But it only
happened once in the nine years that,
after I had announced an offering for
the following Sunday, a person stopped
after the service to say: 'I must be
absent next Sunday and wish you to
take my gift now.' She was not a
Samaritan, but she was a cook and she
was to be absent to cook a rich man's
dinner, and I had some reason to suspect
that her gift was larger than his."

MRS. SOPHIA BIBB, who recently died
at Montgomery, Ala., at the age of
eighty-five, was active for many years
in the philanthropic work in that city.
The following incident of her career
during the war is told: When she was
President of the Hospital Society sixty
wounded Federals were brought to the
city and there was no place to put them.
Mrs. Bibb said: "Put them in the
ladies' hospital. They are suffering
men and no distinction shall be made

between them and our own boys." When
the Federals took the city one of the
first acts of the commander was to send
a guard and place it about her house,
and no one was allowed to molest her
or anything she owned.

"WHEN Stanley was proposing to
lecture," says *The Critic*, "before he
was so suddenly 'called back,' the presi-
dent of a New England college wrote
to his manager inviting Mr. Stanley to
address the students, adding words like
these: 'If Mr. Stanley will be my guest,
I shall be most happy to receive him at
my house,' etc. For answer came this
message: 'Mr. Stanley is not a wild
man, but perhaps it will be better for
him to secure rooms at the hotel.' The
good president was much astonished
and a general misunderstanding follow-
ed, which cleared up when the note was
referred to. It had been read 'If Mr.
Stanley will be very quiet.'"

IN clearing away behind the Temple
of Hadrian, at Athens, the foundations
of a temple to Pluto have been discover-
ed in the rock of the Acropolis, near its
foot. Three natural caves have been
found, and in them three fine sculp-
tures. One is a statue of a draped man
with bare breast and long flowing hair.
Another, about 3 feet long, consists of
two reliefs, one compartment showing
Pluto and his wife in Hades seated at
table. Pluto offers Persephone a beaker
of wine, a nude cup-bearer standing be-
hind. From the inscription it appears
that it is a sacred offering to these gods
from Lysimachides. The third piece is
a fragment containing well carved heads
of the same deities and the beginning
of a long inscription. Other caves have
been found in the rock of the Acropolis.

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 damoyzel 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 I.—(Continued.)

KINGSWOOD.

Some three or four years after the
death of his wife my father was killed
in some nameless skirmish with a front-
ier tribe, in one of those little wars
which occupy a paragraph or two in a
morning paper. I am only a woman,
and my opinion is of little worth, but I
have often thought with surprise that
what seems to me to be a unique
characteristic of the English race is not
more thought of than it is.

I say the English race, because I have
a distinct idea in my mind, though it
is somewhat difficult of expression—
the great victories of the world, the
victories that have triumphed over
death and hell, have been won, for the
most part, by the English race; the
noble and the peasant standing side by
side, and 'jeopardising their lives unto
the death in the high places of the
field.'

I would cut out my tongue rather
than it should speak a word that would
imply disparagement of that 'thin red
line' that has won for the world price-
less victories which never would have
been won but for that superb character-
istic of the English race, manifested as
much in the peasant as in the noble.
But after all there is something in the
gift—the supreme gift—of leadership,
and there is a class in England, history
teaches us so on every page, without

whom the world's victories would never
have been won.

'Their graves are severed far and wide
By mount and stream and sea.'

Civilization pursues its beneficent
march, forwarded, for the most part, by
this glorious English race—forwarded
too, for the most part, by these little
nameless wars. Three lines only in the
Gazette, but some bright young life is
laid down without a murmur—not a
vulgar life, but a life the offspring of a
family, the flower and type of the hu-
man race—some home is made desolate,
with no thought save 'we have done
that which it was our duty to do.' I
have been told by clever men that in
the days when Rome was the mistress
of the world something like this was
also known. Whether it were so or not
I cannot say.

By the time I had attained the age of
seventeen or eighteen years the life at
Kingswood had become so settled and
regular that I fancy even a conventual
household could scarcely surpass it for
regularity and repose.

We breakfasted in a room in the
south-west angle of the house beyond
the drawing-room. This room was
chosen in preference to one in the east
front, which might have seemed more
suitable for a morning-room, because it
communicated with the library, which
was situated in the west front. The
Duke received few letters or papers, all
business letters being disposed of by
the Marquis or his agents. The Duke
opened a paper two days' old, and gave
us an account of such news as he
thought would interest us. Immediately
after breakfast he retired into the
library. Exactly at eleven his horses
were brought to the door, unless the
weather was very unfavorable. He had
two rides, which he never varied, one
for each alternate day. The one lay
towards the west, through the chase
and wooded lanes, with here and there a
country town. Here the accustomed
horse stopped of his own accord at the
agent's gate, where the Duke sat for a
few moments in his saddle in consul-
tation, then on to the rectory, where,
if the rector and his wife were at home,
his Grace would alight and take a glass
of sherry. Were it market day, he
would pass through the market-place
and speak many a gracious word.

The other ride lay due north, entirely
through the chase, through tangled
thickets of twisted thorn and holly,
with distant glades of oak and beech;
at last, on a rising ground, a ruined
tower and a flash of far-off sea. After
lunch, should the weather be propitious,
the carriage came to the door exactly
at three. For the Duke and Duchess
there was only one drive, and this lay
towards the east. Why they never
visited the market town which was the
scene of the Duke's morning ramble I
never knew; but they never did. The
road lay through the chase for about a
mile till it reached a quaint little church
—a spot so dear to me that I shall
presently describe it more fully—and,
after a further stretch of chase and
open common, passed a group of cot-
tages, also connected with the story I
have to tell, and then, by a long reach
of country road, well kept, came, at
the end of some two miles or a little
more, to what might be called a con-
siderable town. Its position on a river,
navigable, for the few miles which lay
between it and the sea, for ships of
what in those days was considered a
respectable size, had made it in former
days a port of some importance; and

some small deposits of coal and iron-stone had encouraged enterprising persons to erect more than one quaint little factory, which in no degree detracted from the picturesque aspect of the place. There were old-fashioned wharves and offices, sleeping in the sunshine, with bales of goods and strange-looking cranes and landing-stages; very seldom, if ever, did we penetrate so far as these.

This was particularly the Duchess' drive, and had only two objects in view. The first in position was the parish school, which was situated at the entrance to the town. Here on alternate days the carriage stopped. Her Grace alighted and entered the school. The Duke never accompanied her; for half an hour, or sometimes more, he would remain quite silent in the carriage, open or closed according to the time of year. As the carriage always stopped precisely at the same place the aspect of the scene was invariably the same, yet it never seemed to weary the Duke. I know from frequent experience the sight that met his eyes. Opposite the school was a stone garden wall, above which in the season apple and pear trees were in blossom. Beyond this was a little cottage of two stories occupied by a cobbler, whose work was exhibited in an old-fashioned bulkhead window. Day after day this confined view seemed to satisfy the Duke. Whether he saw it at all, what thoughts, what recollections of a long life passed in the gay capitals of Europe, filled his mind, during these quiet afternoon hours, who can tell?

He was satisfied with the narrow prospect from the windows of a brougham, but in summer from an open carriage there was a wider view. Past the old garden wall, with the ruddy apples perhaps overtopping it,—past the cobbler's hutch,—the eye wandered down a picturesque bit of street winding between irregular red and white houses, with here and there a projecting sign. Overhead was the wide expanse of the English heaven—that gentle heaven of pale blue sky and passing cloud. Over the tiled roofs that formed the line of the street rose against the sky the red cupolaed tower of a Queen Anne church. The narrow winding footpaths were paved with irregular and broken flags and the gutters with pebble stones, amid which grass and dock leaves forced their way. Every now and then as the Duke sat, patient and silent, in the warm sunny street, a solitary figure would approach along the pathway, giving a momentary life and even excitement to the scene. A perceptible quiver of interest passed through the perfectly trained servants; none ever passed, were it even a stranger tramp, without raising his hat—without receiving a touch of the hat from the Duke.

Inside the school the Duchess took a class, now of girls, now of boys, now of infants. Some survival of the early training of her life, in her father's parish, made it impossible for her to pass her life without some such effort for the good of others. I have ample knowledge, from certain experience, that these efforts of the Duchess were productive of exceeding good.

The object of the drive on the alternate days took the carriage a little farther on into the centre of the little market-place, where was a stone market hall supported by pillars. The visit was so arranged as never to fall upon a market day. Here the carriage always stopped at a small shop kept by two old ladies who were sisters—a book, stationery,

and Berlin wool shop. The visit to these old ladies was the one dissipation of her Grace's life. It was her Regent Street and Piccadilly. Any new book which the unerring judgment of the Misses Smith assured them would meet the approval of their patroness was always procured. The Duchess was devoted to the writings of Miss Yonge, but, as it was obvious that it was impossible for that lady to keep her Grace supplied with a new work on each occasion of her visit, she was obliged to depend upon the taste and instinct of her friends, and I have reason to know that the trust was never misplaced. The Duke invariably accompanied his wife into this shop; seated on a chair by the counter he appeared to take the greatest interest in its entire contents, not at all excluding the wool and crewel work. His taste in novels was limited. He thought it proper to admire Scott, considering his principles correct and even excellent, but it is my conviction that he was often bored by Scott's novels. The writer of fiction whom he really unaffectedly admired was the late G. P. R. James. The tone of his novels, he said, was invariably high, his English style unaffected and pure, and his stories interesting. But what really delighted him was Mr. James' knowledge and grasp of French history and life. The Duke had been, in his youth, an attaché to the embassy in Paris during the Bourbon Restoration, and his judgment on this point was worthy of attention. He has often pointed out to me the minute knowledge of old France possessed by Mr. James, extending to the points of junction of bye and crossroads in the times of the old provinces. This visit to the Misses Smith and the talk with which it was accompanied—much of which was regularly repeated—was always a source of pleasure on both sides. The Duchess sometimes purchased articles at the other shops in the quiet square, but rarely alighted.

In the winter we dined in the room looking on to the court, which I have already described as the scene of that never-to-be-forgotten evening; but in the summer we dined in the same room we had breakfasted in, in the southwest corner of the house. This room had two windows looking towards the south and one towards the west. This western window, the three windows of the library, and the rest of the windows in the west front, looked on to what was called the Wilderness, but what was really an apple and pear orchard of immemorial antiquity. A long straight path ran up the middle of this piece of ground, and terminated, at some considerable distance, at a neglected terrace, with stone balustrades and urns, overlooking 'the chase,' with a distant woodland of massive thorn-trees and oaks, and groups of Scotch firs against the western sky. As the Duke sat at dinner, at the end of the table opposite to this west window, a glory of sunset light suffused the Scotch firs and the apple blossom, set in the dark blue of the evening sky.

The other two windows of this morning and dining room looked out on to the garden, the only flower garden of the house. This was a square plot of ground, extending along the entire south front, and, being exactly square, occupying, of course, a considerable extent of ground. It was laid out in formal beds, and terminated at its farthest extent with an immensely broad gravel terrace, commanding a magnificent view of chase and woodland towards the south. I always regretted

that we lived so much towards the south and west; but I had one consolation. My own sleeping room faced the east, and reminded me always of the chamber of the House Beautiful, where Christian slept, that was called Peace, and faced towards the sun rising. The morning glories over wood and meadow fill my heart at this moment, so many years after, with gratitude and joy.

When we were alone we spent the evening in the library, which, as I have said, adjoined the room in which we had dined. I think I enjoyed this hour more than any other of the day. The Duke, as was natural from his extraction and early residence in Paris, was greatly read in French literature, and had collected a large number of French memoirs of the last two centuries. He delighted in Montaigne, and would read to us passages of the old humorist's courtly French with a grace and ease that made it impossible to miss the meaning. There was a rumor that in the last days of the true Bourbon Monarchy this brilliant young English noble, himself of royal French blood, whom the king deigned to call 'Mon Cousin,' had formed an attachment to one of the princesses. The Duchess would sometimes, by way of courtesy, introduce her name, saying, 'I believe you knew the Princess—very intimately,' and the Duke would never fail to observe that she was 'une vraie fille de France'—a true princess of the Blood-Royal.

As I recall these stories and such as these, there mingles with the regret that so much was passed unnoticed, and is forgotten, the pathetic sorrow that, the loved and familiar voices of our youth being for ever silent, we shall never hear the like any more.

(To be continued.)

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

XII.—ST. HILARY.

France, as it is now, avowedly an agnostic, and anti-religious country, and France as it was fifteen hundred years ago, forms a picture of marked contrasts, of lights and shadows in which, alas! to-day the shadows prevail.

France, I will think of thee, as what thou wast,

When Poitiers* showed her zeal for the true creed;
Or in that age, when holy truth, though east

On a rank soil, yet was a thriving seed
Thy schools within, from neighbor countries chased.

E'en of thy pagan day I bear to read,
Thy martyrs sanctified the guilty host,
The sons of blessed John, reared on a
Western coast.

Saints Pothinus, Iræneus, Denys, Hilary, Martin, Germain, and scores of other holy men were once the pride of that nation which now deems Christianity but a superstition and a delusion.

St. Hilary has been called the Athanasius of the West, a name which he deserves to bear, for throughout the great Arian controversy he played no unimportant part. Not only the Gallic Church, but the whole Church of the West, owes a vast debt to his uncompromising orthodoxy. St. Jerome says: "The Christian Church has grown up and flourished under the shadow of two trees, St. Hilary and St. Cyprian," meaning Gaul and Africa. Again he speaks of him as "The Rhone of Latinity."

Hilary was born at Poitiers in Gaul, of an illustrious pagan family, and received an education befitting his position. He married in early life, and was

*The author refers to St. Hilary by the name of his see, Poitiers.

the father of a beloved daughter. It is probable that his wife soon died, as no reference is made to her in later years. In his book upon the Trinity he gives an account of his conversion, which seemed to have been the result of his efforts to find the Truth, as distinguished from the false philosophies and theories of his time. After his Baptism, his godly behavior was so remarkable that he was scarcely deemed a layman.

There have been times in the history of the Church when men of heroic character were needed to occupy positions of importance and danger. In such cases the choice has frequently fallen upon those who, though possessing the necessary characteristics, yet belonged to the rank of laymen. Thus it was with Ambrose and Hilary. Ten persecutions had swept over the Church; and now there existed what was far worse—internal controversies; the result of heretical and schismatical tendencies in men who preferred private judgment to the revealed doctrine of the Church. Hence the Gallic clergy saw in Hilary, the devout layman, the one best fitted to fill the position of Bishop of Poitiers. He was consecrated about 350 A. D., and soon the renown of his eloquence as a preacher spread throughout Gaul. St. Martin, afterwards so famous as Bishop of Tours, was attracted by his reputation and came to the see city to be under his instruction. The Arian controversy, and the repeated banishments of Athanasius, were the important topics of the time.

In 355 A. D., a great council was held at Milan, there being present no less than three hundred ecclesiastics. Constantius, the Emperor of the East, seemed to regard the assembly as his own. He compelled the clergy to leave the church and hold their meetings in the palace. He pretended to have received inspiration from on high, and declared that he was commissioned by Heaven to restore peace to the Church, which object could be best accomplished by deposing Athanasius and favoring Arianism. Many of the bishops present were forced into signing a paper against Athanasius, and those who refused were banished. Liberius, of Rome, was one who was sent immediately into exile, but Hilary was not banished until the following year. St. Hilary wrote to Constantius imploring him to restore the Catholic bishops to their rightful sees, but his efforts were unavailing. An Arian synod was called at Arles, where he most bravely defended the Nicene Faith, and, as a punishment, was condemned and deposed by the unlawful assembly of heretics. Constantius then banished him to Phrygia. He left Gaul accompanied by his fellow-sufferer, Rhodanus, Bishop of Toulouse, who died in exile. After the departure of Hilary, his clergy underwent a fierce persecution from the Arians, because they refused to elect any one to supply his vacant see.

While in exile, separated from his Church, and beloved daughter Apra, he received a letter from her saying, that she had been asked in marriage by a young man, and desired his counsel. He replied immediately, urging her to set her heart upon heavenly treasures, and showing her the blessedness of a life of consecration, unfettered by the snares of the world. The pious advice was joyfully followed by the maiden, and she resolutely declined to give herself to any one but God.

At the request of the Gallic clergy, Hilary prepared a "History of the Synods," giving an account of the contro-

versies between the Catholics and Arians, with the results of the different councils. He also wrote his famous "Trinitarian Tract," and his "Treatise against the Arians," during his sojourn in Phrygia. In 359 A. D., the Semi-Arians called a council to meet in Seleucia, at which Hilary was present by invitation. He then went to Constantius, and urged him to recall his sentence of banishment, but the Emperor refused. Finally the Arians became so averse to his presence in the East that they induced the monarch to send him back to Gaul; not with the intention of granting his request, but merely to rid themselves of so formidable an opponent. It was a joyful day for Hilary and his clergy when he once more appeared among them after an absence of four years. His advent was hailed with delight. St. Martin came forth from his seclusion to meet him, followed him to Poitiers and began to build a monastery near the city. St. Hilary called a council at Paris, which condemned the Arian synods, and declared the consubstantiality of the Son. Shortly after his return to his native land, his beautiful and obedient daughter was called to the rest of Paradise, without any visible sign of suffering.

The last public appearance of Hilary was at Milan where he extorted from the Arian clergy a confession of the Nicene Faith; this so enraged the Arian Bishop Auxentius that he induced the Emperor to send him from the city. Having complied with the imperial request, Hilary returned to Poitiers where he died peacefully January, 368 A. D. A flood of celestial glory is said to have filled the apartment where the body of the saint lay in its last sleep.

As a theological writer, Hilary occupies no inferior position. He is one of the earliest Latin hymn writers, and is called the "Father of Western Hymnology." While in Phrygia, he remarked the influence of the Arian song, and upon his return to the West, he introduced the singing of orthodox hymns in his churches. He made a collection of spiritual songs which he entitled: *Liber Mysteriorum*. St. Jerome refers to this, but unfortunately it has been lost. When in the East, Hilary wrote to Apra, saying, that he had sent her a morning and an evening hymn: *Interim tibi matutinum et serotinum misi ut memor mei semper sis*. The first stanza of the Morning Hymn referred to is this:

Lucis largitor splendide,
Cuius sereno lumine
Post lapsa noctis tempora
Dies refusas panditur.

It is touching to think of the gentle girl reading and singing her exiled father's hymns, and striving to keep his memory fresh in her heart, for she was but a mere child of ten or twelve years when he first left Gaul. The Morning Hymn is translated thus:

Thou bounteous Giver of the light,
All-glorious, in whose light serene,
Now that the night has pass'd away,
The day pours back her sunny sheen.

Thou art the world's true Morning Star,
Not that which on the edge of night,
Faint herald of a little orb,
Shines with a dim and narrow light.

Far brighter than our earthly sun,
Thyself at once the Light and Day,
The inmost chambers of the heart
Illumining with heavenly ray.

Thou Radiance of the Father's light,
Draw near, Creator Thou of all;
The fears of whose removed grace,
Our hearts with dire-dread appal.

And may Thy spirit fill our souls,
That in the common needs of time,
In converse with our fellow-men,
We may be free from every crime.

These are our votive offerings,
This hope inspires us as we pray,
That this our holy Matin light
May guide us through the busy day.

Another hymn sets forth the doctrine of the Trinity as follows:

Deus, Pater ingenite,
Et Fili unigenite,
Quos Trinitatis unitas
Sancto connectit spiritu.

The Evening Hymn sent to his daughter is supposed to have been a part of an abecary consisting of twenty-four stanzas, beginning: *Ad coeli clara non sum dignus sidera*. It is to be regretted that so many hymns composed by Hilary should have been lost; but the few which have been preserved, serve as a type of the early Latin hymns, showing the simplicity of style, as distinguished from the more pedantic compositions of the later centuries.

St. Hilary was one of the foremost men of the age in which he lived. A scholar, a theologian, and a poet, his name has come down the ages as one worthy of commemoration and deserving of honor.

SEPTUAGESIMA.

BY E. O. P.

We know that the souls of our blessed dead are resting where "no torment shall touch them," and yet theirs is a twilight of preparation ere being ushered into the fuller joys of the triumphant throng. So too, has the Church Militant her twilight of approach to each year's retreat from the world into that deeper communion with our blessed Lord which comes in forty days' fasting and prayer. The shadows are already beginning to fall upon the Church's highway, for to-day she enters upon what has been well expressed as the *penumbra* of Lent.

The old Spanish Church mentions and treats Alleluia as a person, and it is Dr. Neale who tells us too, of the frequent repetitions of this word in the Mozarabic rite, upon the Saturday before Septuagesima, as a farewell to the joyous being who withdraws herself from us at this season of penitence, uniting with the angel choirs of heaven's own courts until Easter joy shall win her back to earth again. In the same early ritual Alleluia is wished a prosperous journey, and is especially commended to the care of angels, and longings are expressed for her return to earth. For the accustomed note of adoration was substituted, and has been handed down to us; "Praise be to Thee, O King of Glory," and it has a similar meaning; but we are reminded that the one is men's language, whilst the other is that of angels and therefore does not besit a state of mourning.

Perhaps in nothing, is the loving care of our Mother for her children more tenderly manifested than in giving them in prospect of so soon undertaking their Lenten journey, the twenty-third Psalm for to-day's Introit. She thus reminds us that the gentle Shepherd will Himself lead his flock through the wilderness, and the mystic pastures cannot fail, neither the still waters.

To-day's collect is from the sacramentary of St. Gregory, and its "justly punished" brings vividly before us the penitent upon the cross with his "we, indeed justly!" The soul that would calmly endure hurts which others unjustly inflict upon it, cannot but find great help in accepting them as deserved of God, and in offering all sufferings in loving penitence to Him. To suffer and be silent even when falsely accused

—this is the "patience of the saints!" How few, alas, are able to imitate St. Vincent de Paul who, in the ante-chamber of the French king accepted all the shame of false accusation, going down upon his knees without a word.

That same pardoning love which answered the penitent's petition even at the eleventh hour, may surely be hoped for by all who humbly confess their guilt as did that penitent, or who, with the publican's cry of self-accusation, ask mercy of their Lord. But it were pitiable to desire salvation only for its own sake, and our collect teaches that we ask to be delivered "for the glory of Thy Name." "If we aim at being saved at the least glory to our Redeemer, we may easily lose our souls." Then shall we not ask Him with Whom we hope soon to "go apart into a desert place and rest awhile," to deepen our sorrow for the many offences we have committed against Him, and to pour more love into our hearts? We cannot undo the past (although it were dangerous for us to forget it!) but we may give ourselves to the blessed Jesus more unreservedly henceforth, daily renewing the offering, and trusting Him to take what we desire to give, and think we give, yet perhaps are holding back, at least in part, from Him Who has given His only-begotten Son to die for us.

It is by the goodness of God that we hope for the deliverance we ask. What other assurance could we desire of this goodness being even now applied to our individual souls, than having within us the sacramental Presence of Him Who Himself is goodness? And who has not found out that his own frail heart is so "deceitful above all things and desperately wicked," as to be hopelessly unproductive of goodness? Our old hymn line: "The good that's in us is divine," helps this conviction. But the good Shepherd Who gently leads His own through the life-long Lent of their earthly pilgrimage, has given His life for the sheep, and comes to be their Daily Bread. Having within the soul that objective goodness which is the Christian's hope of glory, shall now and always be the truest deliverance, and is the earnest of the beatific vision.

LETTERS TO THE EDITOR.

A WORD FOR PAROCHIAL MISSIONS.
To the Editor of The Living Church:

Among the various articles and letters that have appeared from time to time in your columns, I have read none with more interest than I have those touching upon Parochial Missions. I have examined both the arguments for and against, but have never had the slightest inclination to add anything myself until last evening I read in THE LIVING CHURCH for January 8, the extract from the Convention Address of the Bishop of Alabama.

Whatever the feeling which that extract called out in me may be, it is strong enough to impel me to express my convictions on the point at issue, although I can add nothing new to what has already been said.

Two points, I would say with deference, Bishop Wilmer's position seems to me practically to disregard, although both points are familiar enough to everybody. The first of these points is that the mission of the Church on earth is to gather into itself men, sinful men, both high and low, and having received them to thoroughly convert them—I am assuming the work of God's Spirit—and build them up into the likeness of Christ. The Church, or some other Christian organization, is to be the

means of the world's salvation. I do not understand that the mission of the Church primarily is to conserve dignity, culture, good taste, or even to worship God, using that term in its common meaning. The practical question as far as the Church's work on earth is concerned, is how that work can be done, and this question, I am sure, is to be answered neither by theory nor by tradition, but by observation, experiment and experience.

There is a state of conservatism which is as dangerous as very advanced liberalism. It is that state when a man attempts to gauge the needs of other men by what he has found to be his own needs, and proceeds to say that whatever has been sufficient for himself and those like him must necessarily be sufficient for all the world beside.

I judge from Bishop Wilmer's address that he, loving our beautiful Liturgy as every true Churchman must love it, argues from its effect upon himself and upon Churchmen generally, that a similar effect will be, or ought to be, produced by it upon men indiscriminately. As to this, I as a layman, can simply say that such is not the fact. The proper or any adequate understanding of and participation in our liturgical worship presupposes in one either considerable education in the Church, or else an educated mind or some natural refinement and self-control. I do not hesitate to say that the great majority of those who come into the Church from outside, whether rich or poor, possess one or the other of the latter qualifications.

Now, what of the masses who are neither educated, nor refined, nor self-controlled? Does the Church want them and ought she to reach them? If not, then that furnishes an unanswerable argument against special methods in Missions. If however the Church ought to include them, they must be reached, for they will not come of themselves, they will go elsewhere; and in reaching them questions of taste, of culture, of liturgical fitness and dignity of worship, must for the time being be secondary to the practical question: How the end sought can be attained? It is useless to say that the ordinary methods we employ, if prolonged and repeated, ought to be all that is required. Are they? Are they doing this work? Are the masses coming to us? Are there any in the Church who have not yet learned the lesson taught by Wesley and by Methodism?

I do not presume to state what should be done. Above all things never let the Church in its ordinary Morning and Evening Prayer lower its standard of dignity, beauty and reverence. But if at other times means may be used which under the grace of God have been proved to be the means of salvation to thousands and tens of thousands, who have been inaccessible to any other approach, then why should the heads of the Church hesitate to take under their control such agencies, even if in so doing their own sense of fitness and taste and order may be constantly offended?

The second point to which I alluded, is that there may be religious services, and legitimate ones, whose end is not worship at all, but something having a much more direct reference to man. From Bishop Wilmer's address such services are apparently not to be thought of. I am unable to see any ground for this assumption. Any one who is familiar with the possible fruits of religious services, having as their aim, not the worship of God but the stirring, moving

and turning of hardened men, does not need to argue the point at all. He sees the results, and knows that in the majority of cases it is of no sort of use to call these results "a ghastly semblance" of life "at best," for he knows that with all its crudities, its lack of veneration, and often its coarseness, it is really life, and life in the place of death. For my part I find fulness and uplifting in the liturgical services of the Church; oftener than otherwise I have found barrenness or nervous excitement in other forms and services. What of it? Am I to be the measuring reed of my brother's stature? If he needs what disgusts me, and for the present cannot endure as his only food that which satisfies me, is the Holy Catholic Church powerless or unwilling to minister to any man's immediate wants, however rude and low those wants may be?

Devout and intelligent worship expressed in dignified and appropriate forms, implies an elevated condition of heart and mind. This fact I should suppose would be enough to show the fitness or unfitness of our forms of corporate worship to answer all the uses for which religious services may be worthily employed.

No one, not even a bishop, could be sorrier than I, if many agencies that are used by other Christian bodies should ever be used by us as they often use them. But the agency is one thing and the way it is used is quite another. I may be wrong in my conviction that there are methods of religious service which have been sparingly used by some of our most earnest missionaries and active parishes, which under the careful guidance and control of the bishops, might be developed greatly to the growth of the Church and the good of the world, but if wrong, then the currents of religious and irreligious life in the world are very misleading: Shall these movements within our own Church be frowned upon, and work if they work at all in unhappy disregard of authority, or shall the conservative spirit of the Church deem itself safe in proving all things and holding fast that which is good?

I cannot believe—I should think myself unworthy to count myself one of the Church which I love, if I did believe—that the real security or the elevation of the Church can be affected by any extra efforts, though outside her usual lines, which she may put forth to save men and to prove to the children of men that she is a Mother Church indeed.

In closing, no one can doubt the sincere devotion to the welfare of the Church that they serve, of those who look with distrust upon certain tendencies of missions. On the other hand the devotion of those who fall under this distrust is at least equally certain. I do not include those who are not true Churchmen at heart.

Accordingly, although I speak from the standpoint of a High Churchman, I cannot think the reference of the Bishop of Alabama to "bit and bridle," a very happy one. The particular animal to which he wishes to compare his people, I do not know, neither do I know whether bishops, in general are in the habit of occasionally looking upon their flock as a driver looks upon ungovernable horses, but I am fain to think that the "lawlessness" of which the bishop complains, is not the lawlessness of unreasoning brutes, but rather the lawlessness, if it be so, of thinking men whose zeal it may be, sometimes runs away with their discretion.

Greenwich, Conn.

C. B. R.

THE FILIOQUE.

To the Editor of *The Living Church*:

In your issue of January 1st, "W. S. M.," of Philadelphia, asks "how would the bishop, who objects to using the Nicene Creed on account of its Filioque, manage about saying the Litany, the third petition of which also contains Filioque?"

I am morally certain that the bishop does not deny the truth of the Creed as we now use it; but the fact is, the Nicene Creed was finally confirmed by the Council of Ephesus, and nothing short of an Ecumenical Council can authorize any addition to or subtraction from the Creed as then sanctioned. It is very much to be regretted that the Church of England did not at the Reformation preserve the creed in its in-

tegrity, not that the Filioque is unscriptural, but disregard for the prohibition of a Council was and is highly reprehensible. The seventh Canon of the Third General Council decreed: "No one shall be permitted to introduce, write, or compose any other faith besides that which was defined by the holy fathers assembled in the city of Nicea with the Holy Ghost." We can hold the doctrine of the Filioque, but we cannot lawfully introduce it into this Creed.

Port Dover, Ont.

OPINIONS OF THE PRESS.

Correspondence of *New York Evening Post*.

DECAY OF SECTS.—Now what are the causes of these facts about the churches in the New England back towns and their decay and disappearance? Dr. W. C. Prime, in a recent article in *The New Princeton Review*, notes this religious stagnancy. He tells how, in his travels through these parts, he had happened upon many unused meeting-houses, and many more Sunday congregations spiritually dead and numerically dying. But he gives us no idea of the real trouble. He found one meeting-house mouldering because a row had broken up the society; he found one congregation filled with apathy and littleness chiefly because the preacher was possessed of the same qualities. He draws no conclusions from the first case because he does not know what caused the row; he draws the broad conclusion from the second that the ministers are largely responsible for this declining piety. And perhaps they are, in great part. The avidity with which they have seized upon "special calls of God to go to larger fields of usefulness," where society and salary hold out also many allurements, has robbed those that are left behind of half their power with the country folk, and has lent a ridiculous aspect to their service in the cause of Christ. But all this does not begin to touch the root of the trouble. Blame rather the various denominations, professing the same Lord, charged with the same mission, and supposed to be imbued with the same spirit, who narrowly allow their own petty dogmatical differences to overshadow all, and by this persistent pulling in different directions deprive one another of great power for good and often swallow each other up. How many country towns there are hereabouts, only big enough to support one large aggressive church, where the Baptists and Congregationalists, by refusing to unite their forces for the one great object of redeeming the neighborhood, fail to the earth together or barely maintain an existence in littleness, weakness, and resulting coldness that redeem nothing. Cummington, Mass., the native place of William Cullen Bryant, possibly affords an example of this. Here live yet in quiet seclusion, undisturbed by the Roman Catholics, the descendants of the Puritans—comprising a thrifty and unusually busy community for one so far removed from railroads. The place is just big enough for one large aggressive church. It has two—Baptist and Congregationalist. But the dozen or more Baptists will no more affiliate with the other denomination than with Roman Catholics. They cannot afford preaching all the time, and so they go without it the most of the time. As far as the good of the community is concerned, they might much better burn the church and disband. But the Congregationalists also persist in keeping by themselves, and they too are weak and growing weaker. And by strangely persisting in this division of strength they are fast losing, if they have not already lost, all power as a Christianizing force in the community. The case of this Cummington Baptist church, came before the annual meeting of the Baptist Association for this region, held last month in this city. It was represented that the society was weak in numbers, in finances, and in spirit, and it needed prayer and sympathy and money, not apparently that the cause of Christ might the better be advanced—no mention was made of that—but "to place the society on an equal footing with the other denominations." Such was the grand object of this skeleton of a church, whose members had rather rattle the few dry bones that are left than to seek new life and power for good in a union with those who baptize by sprinkling. And instead of advis-

ing these dozen brethren to sacrifice a little irrelevant difference for the sake of the cause they pretended to represent, and to unite themselves heart and hand with the stronger Congregationalists in the work of reclaiming for Christ that neighborhood which sadly needs such work, the association had the hat passed around and took up \$250 not to start them off in this aggressive coalition, but "to place them on an equal footing with other denominations," to enable them to pull a little more strongly in an opposite direction, that the two might the more equally fall together.

The *Indian Churchman*.

THE AMERICAN CHURCH.—The American Church have just been holding their Triennial Convention. It was important on more than one account. Not the least interesting of the discussions was that on the title of the Church. A hundred years ago, when things were very different from what they are now, the Church in America saddled itself with the title "Protestant." The Protestant Episcopal Church of America—such was the name they selected. It was a mistake but there was much to excuse it at the time. The case is very different now, and a vigorous attempt was made in accordance with the growing feeling on the subject amongst Churchmen, to get rid of the misleading name, and to secure from henceforth for the Church its proper title of the American Church. The attempt has been unsuccessful for the present; but there is little doubt but that by the time the next General Convention comes round victory will be on the side of those who are for the moment defeated. This determination on the part of the Anglican Church to maintain her rights and avoid misleading terms is not the least healthy sign of present life within her pale. Our readers will remember that only a few months ago an attempt was made, whether accidentally or not it is difficult to say, to foist upon the Irish Church this most inappropriate title of Protestant. The attempt was promptly and successfully met and our sister Church retains her title of the Church of Ireland, a title she has never parted with, and which was proved, not so very long ago in a most able article which appeared in the *Church Quarterly*, to be hers by inalienable right. The question is one which is evidently interesting, as the very lively correspondence in our own columns a short time ago clearly proves. Our own view is that we are certainly "Protestants," in one sense because we are unfortunately obliged to protest against many Romish errors, and many infidel errors, too. But to describe ourselves as protestants is in the present day absurd. The term in no way describes a Churchman; you might just as well try to describe an ordinary human being by saying that he had arms and legs. And not only so, it has become so discredited of late years, that in Germany as a correspondent pointed out, it is now commonly taken to mean one who does not believe in Christ. When this is the case it is high time that all Christians discarded it.

Trinity Church Messenger.

APPELLATE COURTS.—There has been for some years past a growing sentiment in the Church that an improvement should be made in her judiciary system. At present the trial of a clergyman for any offence lies with the diocese of which he is a minister; and from the decision of a diocesan court there is no appeal. It is obvious that under such a system justice may not always be administered. The civil courts in most cases provide for appeals to higher tribunals, and allow for the sake of impartial judgment a change of venue. The movement in favor of an ecclesiastical Appellate Court to try presbyters, is in the direction of a central body to be appointed by the General Convention. The opponents of the measure, who nevertheless are anxious to secure some sort of appellate court, wish to leave the matter with each diocese or with groups of dioceses lying contiguous to each other. The objection to this plan is that the creation of a court of appeal in the vicinage where the court of first instance is held leaves the accused under the same kind of influences, since the higher court to which his case is carried will be created out of the very same material as composed the lower court. On the whole it seems but fair that an accused clergyman should have

the privilege which is accorded to a citizen in secular cases—that of being permitted to appeal to a tribunal which is not influenced by local prejudice or passion. The majority of the General Convention voted down the proposition to afford this kind of relief to the clergy, although the clergy themselves were strongly in favor of the measure. It is somewhat singular that the laity should be opposed to a judicial plan which the clergy sought in the interest of equity for their own order. And of course the responsibility rests with them. Meanwhile it is a curious fact that no kind of discipline has been canonically provided for the laity.

How To Save Money.

Wherever you live, you should write to Hallett & Co., Portland, Maine, and learn about work that you can do while living at your own home at a profit of at least from \$5 to \$25 and upwards daily. Some have made over \$20 in a day. All is new. Either sex. All ages. Hallett & Co. will start you. Capital not needed. All particulars free. Send along your address at once and all of the above will be proved to you. Nothing like it ever known to workingmen.

Food for Consumptives.

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

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A.H. Dixon, & Son, 395 King Street W., Toronto, Canada.

Every one knows that cocoa is an excellent tonic. Taken in the morning, at breakfast, it has no equal for nutrition and strengthening qualities; but it can be taken with advantage at any time. It is especially recommended for nursing mothers, to whom its benefits are invaluable. Unfortunately cocoa is sometimes mixed with starch, arrowroot or sugar, and thus loses a great part of its special properties; hence, great care should be taken to procure the best in the market. Baker's Breakfast Cocoa and Chocolate preparations have long been the standard of excellence, and are guaranteed absolutely pure.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, Jan. 10, 1887.

Brown's Bronchial Troches

Are known and used all over the world and at all seasons, for the relief and cure of Coughs, Colds, Sore Throat, and Bronchial troubles, sold only in boxes, with the fac-simile of the proprietors, John I. Brown & Sons, on the wrapper. Price 25 cents.

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

Purify the Blood.

We do not claim that Hood's Sarsaparilla is the only medicine deserving public confidence, but we believe that to purify the blood, to restore and renovate the whole system, it is absolutely unequalled. The influence of the blood upon the health cannot be over-estimated. If it becomes contaminated, the train of consequences by which the health is undermined is immeasurable. Loss of Appetite, Low Spirits, Headache, Dyspepsia, Debility, Nervousness and other "little (?) ailments" are the premonitions of more serious and often fatal results. Try

Hood's Sarsaparilla

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

100 Doses One Dollar

EVERY HOUSEKEEPER SHOULD USE ELECTRO-SILICON

THE BEST POLISH FOR Gold and Silverware.

PRODUCES greatest brilliancy. REQUIRES least labor. IS HARMLESS in every respect. Sold everywhere, and sent, post-paid, on receipt of 15 cents in stamps.

SEE THAT FULL NAME ELECTRO-SILICON IS ON EACH BOX. Send address, mention this paper, and receive

A TRIAL SAMPLE FREE.

THE ELECTRO SILICON CO., 72 John St., New York.

CANCER Cured without the use of knife. Pamphlet on treatment sent free. Address F. L. POND, M. D., Aurora, Kane Co., Ill.

HINTS FOR HOUSEWIVES.

THE wings of turkeys, geese and chickens are good to wash and clean windows, as they leave no dust or lint, as cloth.

A HINGHAM lady, having complained of being unable to tell her mince pies from her apple pies without testing, was advised to mark them. She did so, and complacently announced: "This I've marked 'T. M.'—'Tis Mince,' an' that I've marked 'T. M.'—'Tain't Mince."

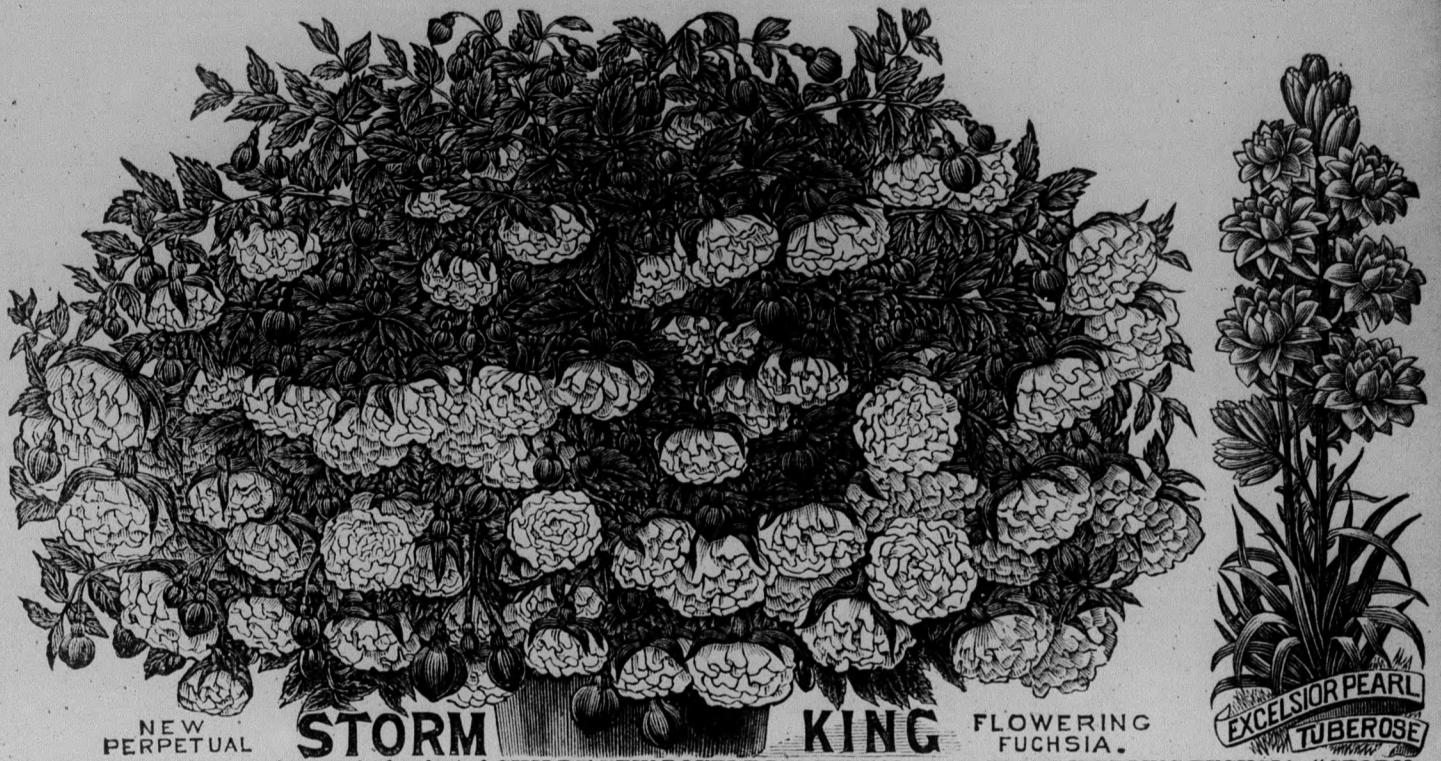
A WELL-KNOWN American sculptor in Italy recommended lately the following plan for cleaning marble statues: Brush off all dust with a dry brush; then dissolve a small quantity of pearl-lash in water; brush the marble over lightly with this solution, and the dirt will come off at once; then rinse off with clean water. Never touch the marble with bare hands, as the skin leaves a grease on the marble which can never be entirely removed.

BAKED COD WITH CHEESE.—Soak overnight a piece of salt cod. In the morning, pick to pieces, removing all bits of skin or bone. Heat a cup of milk to boiling, and thicken with four good teaspoonsful of corn starch, rubbed into a tablespoonful of butter. When the gravy is smooth and thick, add the flaked cod. Let this become thoroughly heated, and pour into a greased baking dish. Strew the top thickly with grated cheese and brown in the oven.

In hanging baskets for the sitting-room, baskets to hold trifles, some very pretty affairs are made of willow twigs braided with corn husks or coarse swamp grass. The grass is braided with three strands loosely. The twigs run through the border, and the shape can be square or three-cornered, folded from the corners toward the centre or made in tunnel shape. Twigs should be wet and twisted into handles, or supports, to hold the basket upon the floor or table. For finishing, use bronze or gilding, attach large bows of ribbon at the corners and the effect will be found unique and pretty.

DORCHESTER SPONGE CAKE.—Six eggs, two cups powdered sugar, two cups prepared flour, one saltspoonful of salt, juice and grated rind of a lemon. Beat the eggs very light and smooth with the sugar, and the juice and rind of the lemon, next the whites, whipped to a stiff froth, and last the salted flour. Stir as little as possible after putting in the flour. Bake in a moderate oven, and do not touch the stove, if it can be avoided, for fifteen or twenty minutes. Unless you are very sure of your oven, it is a wise precaution to lay a sheet of brown paper on the top of your pan, removing it long enough before taking out the cake to allow this to brown slightly.

THE CARE OF LAMPS.—To insure a clear, mellow light, the brass of your lamp burner should be kept perfectly free from smutch or stain, and this can best be done by immersing it in kerosene. If, when a lamp is new, you will begin by keeping a bowl of kerosene handy, and drop the burner into it a few minutes nearly every morning, afterwards polishing it off with a soft, woolen rag, you can always keep it bright. An old, blackened burner is, however, very hard, almost impossible to clean, but may be greatly improved by a long kerosene bath, and a good scouring with common brick dust, polishing off afterwards with a soft, woolen cloth dipped in ammonia and whitening. Don't cut your wick, but, turning it just above the tube, take a match and shave off the charred end, thus insuring an even flame; while, at least once a week, the lamp should be emptied and washed out with soap suds, containing soda or ammonia. This is necessary to remove the greasy sediment from the bottom, but care must be taken to dry it thoroughly before refilling, or it will sputter when lighted. This can be nicely done with a whalebone swab, as its flexibility permits it to reach to every part. A lamp thus cleaned and trimmed, and filled full of pure oil, (for lamps, like coal stoves, burn less fuel when kept well filled) with its shade and burner polished to brilliancy, will give as perfect a light as any lamp is capable of, and richly repay your time and care.



NEW PERPETUAL STORM KING FLOWERING FUCHSIA.

The above cut is a true photograph of a plant of CHILDS' NEW DOUBLE PERPETUAL FLOWERING WEeping FUCHSIA, "STORM KING," introduced by us and is the finest novelty and grandest flowering plant of the age. It is always in bloom, often as many as 200 buds and blossoms on a plant at once. The branches droop most gracefully, and the blossoms are frequently as large as teacups. The buds for two weeks before they expand are balls of glowing scarlet crimson. When expanded, the enormous double flowers are almost pure white, capped by a calyx of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for true grandeur and beauty no flower can surpass. They are of the easiest culture and will grow and bloom freely with ordinary care in any window or garden. Price of strong plants which will soon bloom, by mail, post-paid 50 cts. each, 3 for \$1.00, 7 for \$2.00, 12 for \$3.00. We pack secure from frost and warrant them to arrive in good order. Form Clubs for this grand Fuchsia and get them at dozen rates. Remember, we are the introducers and the only ones in the world who can supply the true Storm King in quantity. Beware of others who are selling inferior varieties as Storm King. CHILDS' NEW GIANT EXCELSIOR PANSIES are the largest and finest in the world. (See large chromo in Catalogue.) They produce their gigantic flowers from May to December, in great profusion. Mixed seed of 50 colors, which are of marvelous beauty, 25 cts. per paper. We will also mail 6 large flowering bulbs of CHILDS' EXCELSIOR DWARF PEARL TUBEROSES for 50 cts. (They are grand for pots.) 7 fine hardy LILIES, including Auratum, \$1.00. 12 choice mixed GLADIOLUS, 50 cts. 4 TEA ROSES, red, white, pink and yellow, 50 cts. 5 grand CHRYSANTHEMUMS, 50 cts. Any of the above articles will be sent by mail, post-paid, and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of liberal and honest dealings have secured to us our enormous retail business in Seeds, Bulbs and Plants, which is the largest in the world. Orders can be sent at once. Preserve this as it may not appear again in this paper. We have a large and choice stock and grand variety of Flower and Vegetable Seeds, Bulbs and Plants. We have the best and are headquarters for Pansies, Chrysanthemums, Moonflowers, Passionflowers, shrubs, Vines and small fruits. Canadian and English buyers supplied free of duty and postage, as we have a branch office in both countries. Our CATALOGUE for 1887, is probably the most elegant ever issued. It contains two large chromos and 8 colored plates of new flowers, and hundreds of beautiful engravings. It will be mailed free to any who order Storm King, Pansy, or any thing here offered. We are also willing to mail it free to all who will send us an order after receiving it. Otherwise those who apply for it should send at least 10 or 12 cent in stamps, which is only a part of its cost to us. Remittance can be made by money order or postal note (on Queens), Address, JOHN LEWIS CHILDS, bills, drafts or stamps. For every dollar's worth ordered from this advertisement, the buyer will receive an elegant seed or bulb novelty free. (FLORAL PARK,) Queens, N. Y.

CATARRH HOW TO USE CREAM BALM. Place a particle of the Balm into each nostril and draw strong breaths through the nose. It will be absorbed and begin its work of cleansing and healing the diseased membrane. It allays inflammation and prevents fresh colds. NOT A LIQUID OR SNUFF. No poisonous drug. No offensive odor. A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROS., Druggists, Owego, N.Y.

NO MORE ROUND SHOULDERS. KNICKERBOCKER SHOULDER BRACE. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter for Ladies. No harness—simple—unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r.

Have You CONSUMPTION? Cough, Bronchitis, Asthma. Use PARKER'S TONIC without delay. It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all else fails. \$1. at Druggists. The Best Cure for Corns, &c. 15 cts. at Druggists. HINDERCORNS A SOLID 10 PER CENT

INVEST Through the Sound and Reliable WESTERN FARM MORTGAGE CO. F. M. PERKINS, LAWRENCE, KAN. L. H. PERKINS, Secretary. PAID UP CAPITAL, \$250,000.00. The Choice 1st Mortgage Farm Loans, also the Company's Ten Year Debentures, based upon its paid up Capital and Assets of over \$650,000. No Losses. 11 years' Experience with absolute satisfaction to over 1500 Investors. Send for circulars, forms and full information. Branch Offices in N. Y., City & Albany, N. Y. Office, 137 B'way, C. C. Hine & Son, Agts.

WE WANT YOU! A live energetic man or woman needing profitable employment to represent us in every county. Salary \$75 per month and expenses, or a large commission on sales if preferred. Goods staple. Every one buys. Outfit and particulars Free. STANDARD SILVERWARE CO., BOSTON, MASS.

NOW READY! A New Revised and Greatly Enlarged Edition of "Gardening for Profit." BY Peter Henderson. A GUIDE TO THE SUCCESSFUL CULTURE OF THE MARKET AND FAMILY GARDEN. Profusely illustrated. 375 pages. Price, post-paid, \$2.00. The immense and unprecedented sale of the earlier editions of "Gardening for Profit" indicates the estimate of its value as a thoroughly practical work. The NEW BOOK, just issued, contains the best of the former work, with large additions drawn from the author's added years of experience. OUR NEW CATALOGUE OF SEEDS AND PLANTS (140 pages) is replete with new engravings of the choicest flowers and vegetables, and contains, besides, 2 beautiful colored plates. Mailed on receipt of 10 cents (in stamps), which may be deducted from first order, or sent FREE to all purchasers of the New "GARDENING FOR PROFIT," offered above. PETER HENDERSON & CO. 35 & 37 Corrlandt St., NEW YORK.

Mental Gymnastics, Or, MEMORY CULTURE. By ADAM MILLER, M.D. A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.

THE CLERGY, Their Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test. The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean. We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—Interior. Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance. The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times. This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address DANIEL AMBROSE, Publisher

SEED-CATALOGUE of all kinds of Seeds, Bulbs, Tools, &c. Contains prices, descriptions, planting directions, &c. FREE to all applicants, old customers need not apply. Our finely illustrated SEED ANNUAL with Colored Plates, Lithograph Cover, portrait of Mr. A. W. Livingston and pkt. of his New Beauty Tomato 10c. Choice cabbage and Onion Seed. Originators of Paragon, Acme, Perfection, Favorite and Beauty Tomatoes. Seeds Reliable. Prices Low. We aim to please. A. W. LIVINGSTON'S SONS, Box 11, Columbus, O.

The Strowbridge Broadcast Seeder. Sows all grain and grass seeds, plaster, salt, ash, and commercial fertilizers. Fully warranted. FOR \$10 00, Cash with Order, will ship to any address one of above machines. THE EDMISTON & WADDELL COMPANY, BROOKLYN, E. D., N. Y.

THE MIKADO BRAIDED WIRE HAIR ROLLS. Do not heat the head. By holding the hair out loose they keep it from getting musty or gathering dampness from perspiration. Made to match any color. Sent by mail, if you do not find them at store. WESTON & WELLS MFG CO. PHILADELPHIA. YOU CAN HAVE ALL THE COMFORT AND CONVENIENCE Of the very best Water Closet by using HEAP'S PATENT DRY CLOSET. NO WATER! NO SEWERS! Can be placed anywhere INSIDE THE HOUSE. HEAP'S PATENT EARTH CLOSET CO. Muskegon, Mich.

Horsford's Acid Phosphate
In sleeplessness.
Dr. Henry Tucker, Brattleboro, Vt., says: "I have used it in several cases of sleeplessness with very pleasing results."



MOST PERFECT MADE
Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracts Vanilla, Lemon, Orange, etc., flavor deliciously.
PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

**HAVE YOU CATARRH?
ARE YOU GOING INTO CONSUMPTION?
Do You Have Asthma?**

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

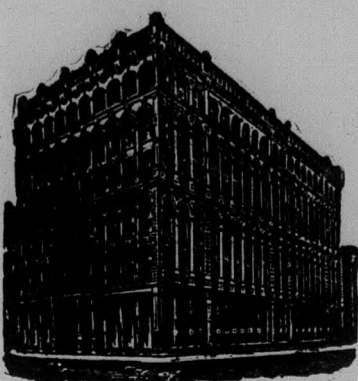
You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is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

Mr. E. BERRY INGALLS, 17 Wabash Ave., Chicago, says: "My son had Chronic Asthma, and after trying every remedy I could hear of, and doctoring with some of the best physicians in the city, without any benefit, I bought a PILLOW-INHALER. It gave him relief at once, and cured him in a few months."
Wm. C. CARTER, M. D., Richmond, Va., a physician in regular practice, says: "I believe the PILLOW-INHALER to be the best thing for the relief and cure of Lung Troubles that I have ever seen or heard of."
Mr. R. D. McMANGAL, of the firm of McManigal & Morley, Miners and Shippers, Logan, Ohio, writes: "I suffered fifteen years with Catarrh of the throat. I bought a PILLOW-INHALER, and after four months' use of it my throat is entirely cured."
Mr. H. G. TRELLE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years."
Send for Descriptive Pamphlet and Testimonials, or if convenient call. THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.
BRANCHES: Chicago, (Central Music Hall, Room 12) State and Randolph Streets.
New York, 25 East Fourteenth Street.

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

**BAKER'S
BREAKFAST
COCOA**
Delicious, Nourishing, Absolutely Pure.
Costing less than one cent a cup.

The GREAT CHURCH LIGHT
FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest & best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N. Y.



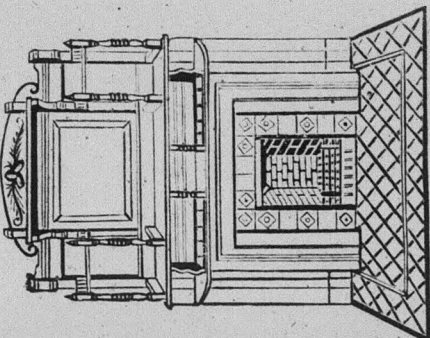
JAMES H. WALKER & CO.,
Wabash-av., and Adams-st.
CHICAGO, ILLS.

We call especial attention to our immense Stock of **HEAVY BLACK LYONS SILKS** at

75 CENTS A YARD
AND
BLACK SATIN RHADAMES
AT
75 CENTS A YARD.

These goods are warranted to wear well, and at such prices, are real bargains.

Samples Sent Free by Mail.
Mention this paper.



This Mantel, with Hand Carving, large Bevel and Side Mirrors, fitted with the Newest and most Desirable Tiles, Brass Frame, Nickel Grate, and Fireplace, set in your house in Chicago for \$50, or in store for \$40, is the best bargain I have ever offered.

CHAS. L. PAGE,
337 WABASH-AV., CHICAGO.

And Lung Affections Cured. A remedy lately discovered by a German physician which Hundreds of cases have been cured. So great is our faith in the remedy, we will send sample bottles FREE with treatise and directions for home treatment. Give Express office. **Dr. W. F. G. NOETLING & CO., EAST HAMPTON, CONN.**

GRAPE VINES,
All varieties, old and new. Largest stock in America. Prices very low. Catalogue free. Address, **SILAS WILSON, Atlantic, Iowa.**

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

MENEELY & COMPANY,
West Troy, N. Y., Bells,
For Churches, Schools, etc. also Chimes and Peals. For more than half a century noted for superiority over others.

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

CLINTON H. MENEELY BELL COMPANY,
TROY, N. Y.
Manufacture Bells of Superior Quality.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM



Lactated Food
FOR INFANTS AND INVALIDS

The Physician's Favorite!
A predigested, non-irritating, easily assimilated food indicated in all weak and inflamed conditions of the digestive organs, either in infants or adults.
It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.
The Most Nourishing, Most Palatable, Most Economical, of all Prepared Foods.
150 MEALS for an Infant for \$1.00.
EASILY PREPARED. At Druggists, 25c., 50c., \$1.
A valuable pamphlet on "The Nutrition of Infants and Invalids," sent free on application.
WELLS, RICHARDSON & CO., Burlington, Vt.

Vick's Floral Guide
FOR 1887.
Now ready, contains 2 Colored Plates, hundreds of Illustrations, and nearly 200 pages—32 pertaining to Gardening and Flower Culture, and over 150 containing an Illustrated List of nearly all the FLOWERS and VEGETABLES grown, with directions how to grow them, where the best SEEDS, PLANTS, AND BULBS can be procured, with prices of each. This book mailed free on receipt of 10 cents, and the 10 cents may be deducted from the first order sent us. Every one interested in a garden, or who desires good, fresh seeds, should have this work. We refer to the millions of persons who have planted our seeds. BUY ONLY VICK'S SEEDS AT HEADQUARTERS.
JAMES VICK, SEEDSMAN, Rochester, N. Y.

EVERY SPOOL WARRANTED
100 LLD PAGE PAMPHLET WITH RULES FOR KNITTING, EMBROIDERY, CROCHET, ETC. SENT FOR 10 CENTS IN STAMPS. WASTE EMBROIDERY, SILK ASSORTED COLORS 50 CTS PER OZ. WASTE SEWING SILK BLACK OR ASSORTED 25 CTS. PER OUNCE.
EUREKA SILK CO., Chicago, Ill.

A full assortment of above as well as the celebrated Eureka Knitting Silks, Filene and Wash Etching Silks, all of which are Pure Dye and fast colors. For sale by all leading dealers.

HOOK & HASTINGS
BOSTON, MASS.
Builders of the Grand Organs in Tremont Temple and the Cathedral, Boston; Plymouth Church, Brooklyn; Music Hall, Cincinnati, and of over 1300
CHURCH ORGANS FOR every part of the country. We invite attention to our new styles of PARLOR ORGANS, at from \$500 to \$1000 and upwards. **MUSIC COMMITTEES, ORGANISTS,** and others are invited to apply to us for all information connected with our art. **DESCRIPTIVE CIRCULARS** and specifications furnished on application. Second-hand Organs for sale at low prices.

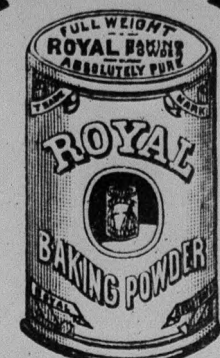
MICHIGAN CENTRAL
The Niagara Falls Route
The GREAT CENTRAL CANADA ROUTE
Michigan (Lies) Niagara Falls, Buffalo, New York, Boston, and New England Points. O. W. Ruggles, Genl. Pass. & Tkt. Agt.

PATENTS
F. A. LEHMANN, SOLICITOR OF PATENTS, Washington, D. C.
No charge unless patent is secured. Send for Circular.

COMPOUND OXYGEN
Cures Lung, Nervous and Chronic Diseases. Office and Home Treatment, by A. H. Hatt, M. D., Central Music Hall, Chicago. Prices reduced Pamphlet, Testimonials, etc., mailed free.
Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH
Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

ROYAL BAKING POWDER
Absolutel Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. **ROYAL BAKING POWDER CO., 106 Wall St. New York.**

A BIC OFFER. To introduce them, we will Give Away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. **The National Co., 23 Dey St., N. Y.**

Stained Glass. FOR CHURCHES, Manufactured by George A. Misch; 217 East Washington Chicago, Illinois.

W. H. WELLS & BROTHER, COMPANY.
Stained Glass Works,
48 & 50 Franklin St., Chicago.

RUPTURE
Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment—the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. **Now \$10 only.** Send for circular of measurements, instructions and proofs. Get cured at home and be happy. office 224 Broadway, New York.

CURE FOR THE DEAF
FRICK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invaluable, comfortable and always in position. All conversation and even whispers heard distinctly. Send for illustrated book with testimonials. **FREE.** Address F. HISCOX, 253 Broadway, N. Y.

BOOK AGENTS WANTED for PLATFORM ECHOES or LIVING TRUTHS FOR HEAD AND HEART, By John B. Gough.

His last and crowning life work, brim full of thrilling interest, humor and pathos. Bright, pure, and good, full of "laughter and tears." It sells at sight to all. To it is added the Life and Death of Mr. Gough, by Rev. LYMAN A. BOTT, 1000 Agents Wanted, Men and Women. \$1.00 to \$2.00 a month made. Distance no hindrance as we give Extra Terms and Pay Freight. Write for circulars to **A. D. WORTHINGTON & CO., Hartford, Conn.**

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN
BRIDGE'S FOOD
THE BEST DIET FOR INVALIDS AND OLD PEOPLE
FOUR SIZES 25, 50, 100, 200 LBS.
MADE BY BRUCSTEN

Mitchell, Vance & Co.,
836 & 838 Broadway, N. Y.
Designers and Manufacturers of!

Ecclesiastical
Gas Fixtures and Metal Work.
Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

TELL YOUR WIFE
Attempts are made to palm off Imitations and Counterfeits called "Automatic," etc., on the well-known reputation and merit of the Willcox & Gibbs "Automatic" or "No Tension" Sewing Machine, which is the Standard of the World.
Genuine Automatic Machines are not sold through dealers but are supplied only from our own Stores.
Willcox & Gibbs Sewing Machine Co.
CHICAGO BRANCH: 242 Wabash Ave.
AMERICAN TYPE-WRITER EXCHANGE
164 LaSalle St. Chicago.
If you want to BUY, SELL, or EXCHANGE, write.