

WHAT AILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "zonedness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, **Dr. Pierce's Golden Medical Discovery** will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination.

Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

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

Liver, Blood, and Lungs.

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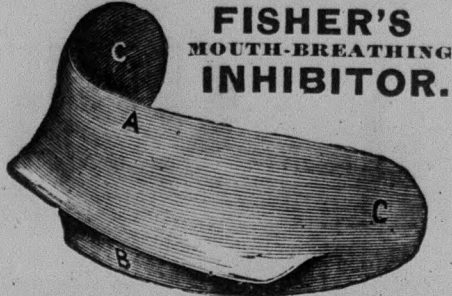
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The snorer, who not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our circular sent free. Address **PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.**

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Scrofulous

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. — **W. F. Flower, M. D., D. D. S., Greenville, Tenn.**

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. — **Geo. W. Fullerton, 32 W. Third St., Lowell, Mass.**

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. — **Taylor James, Versailles, Ind.**

The many remarkable cures which have been effected by the use of

Ayer's Sar

saparilla, furnish convincing evidence of its wonderful medicinal powers.

Prepared by **Dr. J. C. Ayer & Co., Lowell, Mass.**

Affections

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. — **Lucia Cass, 360 Washington Ave., Chelsea, Mass.**

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes—the result of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. — **E. C. Richmond, East Saugus, Mass.**

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. — **Mrs. Celia Nichols, 8 Albion St., Boston, Mass.**

The healing, purifying, and vitalizing effects obtained by using Ayer's Sar-

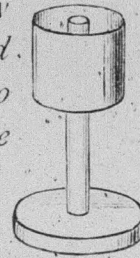
saparilla

are speedy and permanent. It is the most economical blood purifier in the world.

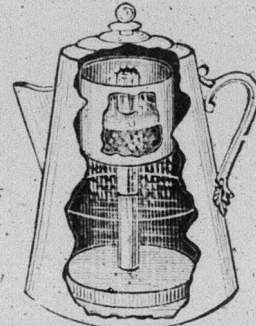
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makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the *caffo-tannic-acid*, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the *Coffea*, 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

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The Living Church.

SATURDAY, MARCH 12, 1887.

FROM A HAPPY HEART.

BY J. C. S.

"In all time of our prosperity; Good Lord, deliver us."

Not with a soul, by tempests shaken
While tossing on Life's troubled sea;
Not with a heart oppressed, forsaken,
Come I, O gracious Lord, to Thee;
No load of care, no hidden-grief,
Moves me to seek Thy kind relief.

Nay, 'tis the mercies that surround me,
The sunbeams bright, the blossoms fair,
These loving hearts I see around me,
This wish fulfilled, that answered prayer,
Bright memories and hopes more sweet—
These bring me to Thy sacred feet.

I ask not now for strength in sorrow
Or comfort for an aching heart,
In fear lest Thou should'st bid to-morrow
These blessings suddenly depart;
Ah no! the grace for which I pray
Is to bear joy aright to-day.

To take each separate gift or pleasure
As token of that tender care,
Which I can never fully measure,
Yet know surrounds me everywhere,
And, though my sunshine turn to night,
Still guides my wavering steps aright.

O Father, let no bliss Thou sendest,
Fill utterly this wayward heart,
And while I take the joy Thou lendest
Make me content therewith to part.
When Thou shalt bid me yield to Thee
E'en that which choicest seems to me;

And keep before my spirit ever
The sense of my unworthiness,
For what am I, whom Thou dost never
Forget to comfort and to bless!
Yes, let me always humbled be
By each bright gift Thou sendest me.

NEWS AND NOTES.

We publish in another column the letter in which the Rev. E. Talbot accepts the call to Wyoming and Idaho. The letter will explain the delay in making known his decision. Mr. Talbot will probably be consecrated at Whitsuntide, in Christ church, St. Louis.

It has been decided at Northampton to build another parish church in a popular part of the town, making the fifth church erected in as many years. The church will be dedicated to St. Paul, will accommodate five hundred persons, and will cost £5,000.

FATHER CHARLES TURNER, lately Professor of Theology at Bishop Bagshawe's "Diocesan Seminary of Our Lady and St. Hugh," Nottingham, has seceded from the Roman Catholic Church and has been received into the Church of England. Father Turner is—as his former position would indicate—a good theologian.

THE holder of a very ancient office has just died, viz., John Simmonds, city horn-blower at Ripon, at the age of eighty-five, after retaining for forty-three years the office, in which his father preceded him. Simmonds was a prominent personage at the Ripon Millenary Festival, where the blowing of the Wakeman's Horn, a ceremony which has been kept up every night since Saxon times, was an interesting feature.

THE VEN. ARCHDEACON LEFROY, the new Archdeacon of Warrington, has been appointed Donnellan lecturer in

the University of Dublin. The post has been always filled by the most distinguished alumni of the university, amongst others by the present Bishop of Peterborough, the late Archdeacon Lee, the late Bishop of Ossory, and the Bishop of Edinburgh.

A SILLY tale has been going the round of the papers to the effect that Bishop Wordsworth, of Salisbury, had refused to ordain a curate for Mr. Carr Glyn, the aged vicar of Dorset. The fact is that the Bishop thought it advisable Mr. Glyn should have a man in priest's orders, and this has by arrangement been effected, with the entire concurrence of Mr. Glyn. The deacon has got a title elsewhere.

THE REV. ETHELBERT TALBOT, Bishop-elect of Wyoming and Idaho, if we are not mistaken, is the first man born west of the Mississippi who has been elected to the office of bishop. Mr. Talbot was born at Fayette, Mo., Oct. 9, 1848. The event of his election might be taken as the beginning of a new era for the American Church. As "westward the star of empire takes its way," so the Church is beginning to look to the West as the field offering the widest scope for Christian work and for the men western-born to lead that work.

THE patriotism and liberality of the Duc d'Aumale's gift to the French nation deserves the highest praise. His response to the harsh injustice which drove him forth from his country and home is to bequeath to the nation which has cast him off, the princely domain of Chantilly, of the value of a million and a quarter pounds. The will making this bequest was executed in 1874, but, instead of revoking it when his expulsion took place, he confirmed it the day after he was driven from French territory.

A MEMORIAL, erected in the baptistery of Westminster Abbey to the memory of the late Professor Fawcett, has been unveiled. The Dean of Westminster presided, and said that in the deceased statesman they had one whose services to his country rendered him worthy of the honor of a memorial in the abbey. Lord Granville also delivered a warm eulogium on the high character and attainments of Mr. Fawcett. The memorial consists of a bust of Mr. Fawcett, beneath which is a series of allegorical figures in brass representing Brotherhood, Zeal, Justice, Gratitude, Sympathy, Industry, and again Brotherhood. Beneath it is the following inscription, written by Mr. Leslie Stephen: "Henry Fawcett, born 26th August, 1833; died 6th November, 1884." After losing his sight by an accident at the age of 24, he became professor of Political Economy in the University of Cambridge; member of four parliaments, and from 1880 to 1884 post-master-general.

THE recumbent effigy of the late Bishop of Lincoln is in process of execution. The figure has been admirably modelled by a French sculptor, M. Guillemain, under the direction of Messrs. Bodley and Garner. The Bishop is vested in cope and mitre, and holds in his hand the pastoral staff which was designed for him by Canon Sutton. Probably no modern figure of the kind approaches it in dignity and breadth of treatment, with the excep-

tion of the effigy of Lonsdale, at Lichfield, which was modelled by Mr. Watts.

THE magnificent reredos of St. Nicholas' Cathedral, Newcastle, presented by Mr. Westmacott, and designed by Mr. R. T. Johnson, is in course of progress, and will be completed during the course of the year, and the restoration committee desire to take advantage of the chancel floor being taken up in order to put in the foundations for the reredos, to commence the work necessary for the completion of the restoration. The works proposed are, chancel stalls, £2,300; chancel screen, £1,200; corporation seats, £200; and completion of bishop's throne, new pulpit, alteration of lighting of chancel, and East end chapel, £1,300.

THE phenomenal ignorance of Protestants, which seems to be shared by Protestant editors, is beautifully exemplified in the following paragraph in *The Christian* on the Epiphany offerings of gold, incense, and myrrh by the Queen: "We were not aware of this 'customary offering' on behalf of her Majesty. It looks as if she were being drawn in little by little to these Popish practices. The Empress Eugenie has been very much with her of late years." Really, the editor might have known that the offerings have been customary from time immemorial, and that during the time of George III. they were always made by the Sovereign in person. It is rather funny to imagine the Queen being "drawn into Popish practices."

MR. GEORGE A. JARVIS, of Brooklyn, who founded the Bishop Paddock Lectureship, has given \$40,000 to the General Theological Seminary, New York, toward the erection of a building on Ninth avenue, joining the library and deanery, and completing the eastern side of the seminary's quadrangle. The plans for the new building, which will be known as Jarvis Hall, call for a structure four stories in height, built of pressed brick and Belleville brownstone. The style of architecture is the collegiate Gothic. Through the middle of Jarvis Hall will run the arched main entrance to the grounds. The first floor will be used for reception rooms and offices, and the upper stories will be devoted to rooms for post graduates, fellows, and occasional visitors. In the last catalogue of the seminary the estimated cost of the new hall is put at \$75,000.

THE Roman Church does its missionary work cheaply. A Belgian paper has published the amount of the sums collected by the Roman Catholics for missionary purposes since 1822, when the Propaganda Fide was established. The sum total amounts to £8,800,000, from which the Vatican created 260 apostolic prefectures, with 9 bishoprics. At present India has 26 bishops and archbishops, and 1,200 priests; China and Japan, 50 apostolic vicars and 1,400 missionaries; Africa, 2 archbishops, 12 bishops, 17 vicars, and 16 apostolic prefectures; British America has 30 bishops and 2,000 priests; Australia, 23 bishops and 900 priests. The total of £8,800,000 subscribed for the really great missionary efforts of the Roman Church in sixty-four years is less than the amount collected in Great Britain alone for Protestant foreign missions in ten years.

Rome wastes nothing, and is always in advance, not in arrear, of its work, and this without a Board of Managers.

THE grave has just closed in Willesden Cemetery over a remarkable woman, Susan Oldfield, the first superior of the community of St. Peter's, Kilburn, which was founded by Mr. and Mrs. Lancaster in 1861, in a small house in Brompton Square, and moved in 1867 to Kilburn, where the sisters accommodate more than a hundred patients. In 1866, during the terrible outbreak of cholera, the sisters labored indefatigably in Ratcliff Highway, and won the warm sympathy of Archbishop and Mrs. Tait, and the latter confided her Seaside Orphanage in Kent to the care of the sisterhood, who had likewise homes at Woking and Littlehampton, and conducted a number of missions in the East End of London. The superior's power of organization and grasp of details were conspicuous, while her social gifts, influence over others, and sweetness of disposition, made her intensely popular, as the immense attendance of rich and poor at her funeral testified.

THE famous Brooklyn preacher, Henry Ward Beecher, died at his home on Tuesday morning. He has been a conspicuous figure in the stirring events of the last thirty years. His powers as an orator were extraordinary, and he has won a deserved fame upon the platform and in the pulpit. He will be remembered as the champion of the anti-slavery party, in the troublous times which culminated in the civil war. As a preacher, his career has been unique. It is probable that his published sermons have reached a larger circle than those of any other, while crowds have hung upon his spoken words. The *Chicago Tribune* has well expressed the popular verdict upon the tendency of his preaching, when it says, "that the transcendentalism of Emerson, the iconoclasm of Ingersoll, and the humanism of Beecher have tended towards the same end. While broad and tender, and loving in his sympathies, he had no conception of the city of God, and his preaching tended to minimize faith."

THE Rev. E. S. Thomas, D. D., has accepted his election as assistant bishop of Kansas. Dr. Thomas is a graduate of Yale College, in the class of 1858, and of the Berkeley Divinity School in 1861. For three years he had charge of St. Paul's chapel, New Haven, Conn. He was called to Faribault as rector and professor of Exegesis in the Seabury Divinity School, in the autumn of 1864, and remained there over four years, when, in 1869, he went abroad, and spent a year in Berlin and in Heidelberg, in the study of the Semitic tongues, and in attending lectures on Exegesis. Soon after his return he went to St. Mark's church, Minneapolis, where he spent five years, and he did a noble work in building up that important point. In July, 1876, he went to St. Paul's church, in the city of St. Paul, where he has remained for ten years. Since his residence there his Communion list has run up from 138 to 606, and the evidences of prosperity are proportional in all other departments of his pastoral work. Two beautiful churches attest his zeal and energy. He is a trustee in nearly all the diocesan institutions, and is president of the Standing Committee.

CANADA.

The report of the Quebec Diocesan Board of Missions for 1886, shows a very pleasing and satisfactory state of affairs. All the congregations have paid their assessments, and with the exception of Labrador (vacant since July last), there is not a vacant mission in the diocese. In spite of the heavy reduction of the S. P. G. grant, the treasurer reports a balance of \$3,000 in hand. Since 1865 the sum received from assessments has increased from \$2,981 to \$10,000 and during this period the grant from the S. P. G. has been reduced from \$9,500 to \$5,319, which latter sum is only one-fifth of the gross diocesan income. The sum of \$1,082 has been subscribed annually for three years for a mission to the Eastern townships, and \$647 has been received in donations. The subscriptions towards the Mission Fund also show an increase. This record of solid progress is all the more remarkable when the fact of the steady emigration of English-speaking people from Quebec is taken into consideration. So extensive has been this movement of late years, that the English cemetery in the city of Quebec is becoming sadly neglected and can hardly be kept in decent order.

The Sisters of St. Margaret, Boston, have opened a Nursery for Foundlings in Montreal. They have at present 13 infants under their charge. The institution is opened to all denominations. At its formal opening a large number of the most prominent city clergymen were present and spoke.

The Bishop of Qu'Appelle has recently ordained from his Divinity College, Mr. Owen Owens, to the Touchwood Hills Mission. Mr. Owens was one of the first to enter the college 15 months ago.

A general conference of all the clergy of the diocese of Algoma, is to be held next summer in Parry Sound. This being the first meeting of the kind since the formation of the diocese, a good deal of interest and importance attaches to it. Its present object is the perfecting of missionary organization, but that its ultimate outcome will be the formation of a synod cannot reasonably be doubted. At the last Provincial Synod representation was accorded Algoma in the proportion of two members of each order. The Bishop seems somewhat hampered by the lack of a few additional clergymen. Otherwise the diocese is in a most prosperous condition, with the promise of still better things in the near future. The clergy now number 24 and there are 11 parsonages.

Branches of the Church Army of England, are now working in the cities of Halifax, Nova Scotia, and Toronto, with so far satisfactory results. The work in both instances has been under the strict personal supervision of the parish priest. Other detachments are shortly expected from England.

A counter proposal to the erection of a cathedral at Halifax in commemoration of the founding of the colonial episcopate, has been made, to wit: the restoration of King's College, Nova Scotia, which was founded by Bishop Inglis in 1788. Its present state is described as ruinous, and not fit to live in, although the number of the students is increasing. St. Paul's church, Halifax, it appears, used to be the cathedral of the diocese, and it is suggested, might be restored to its original position and dignity. Seeing, however, that the Provincial Synod has endorsed the proposed centenary cathedral, and that the scheme has already been heartily taken

up by at least one of the great English missionary societies, this proposal comes rather late. But might not something be done for King's as well?

The Toronto Mission Fund is now overdrawn to the extent of \$6,000. The recent decision in the case of Langtry vs. Dumoulin, by which a large sum of money will go to the Toronto rectors, thereby enormously relieving the congregations, should be signalized by a determined effort on the part of Toronto Churchmen to wipe out the debt.

CHICAGO.

In addition to his own appointments in Chicago diocese, the Bishop of Quincy has added four which the Bishop of Nebraska cannot conveniently meet.

MARCH.

15. Austin. 16. Oak Park.
17. Maywood. 18. Pullman.

NEW YORK.

CITY.—On Friday night, March 4th, the rector of Trinity church delivered a thoughtful and able discourse on "Church Unity." The large audience which nearly filled Trinity chapel, listened intently, the preacher being unusually eloquent and earnest. Thirty years ago, he said, a society was formed in England to pray for the union of the Greek, Latin, and Anglican Churches, and indeed for the reunion of Christendom throughout the world. They had no plan or proposals as to how such re-union should be brought about, beyond making it a subject of daily prayer. The society now numbers 10,000. Was it too much to say that through its prayers and intercessions the feeling of the Church at large had undergone such a change in regard to the sin of schism? Thirty years ago the feeling was prevalent that such separation was on the whole to be desired, and at least, inevitable. It was now seen that it was a grievous sin to be deeply repented of, and to be rid of, if possible, at whatever cost of prayer and sacrifice.

The house, No. 139 Astor Place, which was bought by Miss Catharine L. Wolfe, at a cost of some \$50,000, is by her being thoroughly overhauled, so as to become the Bishop's headquarters. The house, on the opposite side from the Astor Library, is essentially four story and a double one, and with the new and large addition in the rear, there will be abundant room for offices and other apartments in which to carry on the work proposed. The entire wall in front together with the stoop, is being taken down and will be re-placed by a wall and portico of more imposing character. All the rooms will be put in thorough repair, and the entire house will be re-painted and decorated. There will be a large room in which to hold meetings, say, of 130 people, and offices, perhaps, for one or two societies. On the second story of the new addition in the rear, a large room some 35x40, is, it is understood, designed for a library, the paneled ceiling in ash being already completed. On the upper stories are rooms for deacons or others who may be engaged in work about the city, as, also, rooms for servants. The establishment will be provided with kitchen laundry, dumb waiter, etc., by which to provide for the regular inmates. The work which has been going on all winter, will be completed, it is thought, about midsummer. The house is admirably located, being so near the Bible House, the libraries, and so many book stores and publication offices.

LONG ISLAND.

The Bishop is expected to reach home not far from Palm Sunday. To a

list of appointments which he has submitted, he has appended a pastoral, in which he reminds the diocese of a resolution passed at their convention, in 1885, about the matter of making offerings for diocesan missions. "The system provides for three offerings for diocesan missions each year—one in the autumn, one in the spring, and one upon the occasion of the Bishop's visitation." In adopting the new missionary days, he hopes the old offertory will not be allowed to drop out, and that each rector will especially remember the offering at the bishop's visitation. He also hopes that a portion of the Lenten offerings of the Sunday schools may be devoted to diocesan missions.

BROOKLYN.—Special Lenten services are being held in nearly all the churches of this city. In most cases services are held each morning and afternoon, or evening, the clergy of New York and Brooklyn having been arranged with to preach on special occasions. Such services for instance, are being held at St. Ann's, the Rev. Messrs. Boyd, Darlington, De Cormis, Bunn, Hubbard and Malcom, addressing the brotherhood connected with the church. At Christ church, E. D., the Rev. Dr. Darlington rector, Mrs. H. C. Rosenquist is giving Bible readings on Tuesdays. She is said to have special gifts as an expositor. The Sunday afternoon preachers are the Rev. Messrs. Mottet, Drowne, Burford, Morton Reed, Watkins, and Bancroft. Something new is the course of lay lectures for Wednesday evenings. The lecturers are Mr. S. D. C. Van Bokkelen, of church of the Messiah; Mr. E. J. Sterling, of Christ church, E. D.; Mr. N. S. P. Schenck, of St. Ann's; Major Gardiner, of the cathedral; Mr. E. A. Clark, of Christ church; Col. Hamilton, of St. John's, Fort Hamilton; and Mr. R. Fulton Cutting, of St. George's, New York.

It is expected that the debt on Calvary church, E. D., amounting to \$1,300 will be cleared off in the course of the year. In that case the church will come into the possession of \$10,000 as a legacy from the late John R. Jacott. Already the church is quite too small for the Sunday school. The Rev. Drs. Satterlee, Kirkby, D. Parker Morgan, McGuffey, etc., have been engaged to speak at the Lenten services.

The church of the Reformation, the Rev. John G. Bacchus, rector, has been observing the 20th anniversary since its formation in 1867. The church began over a fish market at the corner of Claussen and Fulton Aves., the number present at the first meeting having been 22. The number of communicants is now 500, while the church has a constituency of 900. The Sunday school has grown from less than 100 scholars at the beginning to 450. In the last 14 years or during the rectorship of the present incumbent, the Easter offerings alone have amounted to \$40,000, this sum having been expended on the church and in the purchase of a rectory. The parish is now clear of debt. There are connected with the parish two notable features; as first, its perfect harmony, which seems to have prevailed from the beginning, there has been no agitation over questions of ritual and least of all, over trivial points, and the parish has been troubled by no Diotrephes; in the second place, the parish has held to a large conception of what the Church is in the way of inclusiveness. At a reception given on Feb. 22, Judge Van Wyck said that the success of the parish was largely due to the gift of leadership on the part of its rector. The latter had inspired the par-

ish by the preaching of a pure Gospel and in the teaching of a wide charity. The future of the parish is a bright one, its location being in an excellent neighborhood, and its constituency becoming more and more stable. Among its well directed organizations are a Dorcas Society, a Woman's Missionary Society, a Guild for Young People, a Free Reading Room and Workingmen's Club, a company of the Knights of Temperance which is considered a very valuable agency, and a Helping Hand Society in which young girls are engaged in charitable work.

PENNSYLVANIA.

A meeting of the congregation of the Ardmore Mission was held on the evening of February 22nd, to consider the question of independence when Mr. Rowland Evans presided and made a statement of the objects of the meeting and gave his idea of a parish. Forty persons were present. Replies were read from eighteen who were favorable to immediate independence and from five who desired the mission to remain under the control of the mother church another year. It was then on motion resolved that the mission organize as an independent parish and that a committee of five be appointed with power to prepare a charter and other papers and to obtain the proper consent to the organization of the new parish. It is to be known as St. Mary's church, Ardmore. A financial statement was then made showing what pledges had been made, and what income might reasonably be expected during the coming year.

At a missionary meeting held at the church of the Resurrection on the evening of Quinquagesima Sunday, the Rev. G. H. Kinsolving delivered an earnest address upon missions; he was followed by the Rev. P. W. Cassey, a colored presbyter from New Berne, N. C., who gave an interesting account of the work he is doing. The offerings were presented in a new and beautiful alms basin which had recently been presented as a memorial of the rector's wife.

Under the auspices of the committee of the Northwest Convocation, having such meetings in charge, two missionary meetings were held in its boundaries; on Quinquagesima Sunday at St. Clement's, the Rev. C. N. Field presided. The Rev. Duncan Convers, the Rev. G. Woolsey Hodge, and the Rev. C. N. Field made addresses.

On the first Sunday in Lent the missionary meeting was held at the Epiphany chapel, itself a missionary work. The speakers were ex-Governor Pollock, the Rev. Dr. Benjamin Watson, and the Rev. Dr. Daniel S. Miller, president of the convocation.

The quarterly meeting of the South-West convocation was held on Monday, February 21st, at the church of the Ascension. The Holy Communion was administered in the morning, the Rev. G. Woolsey Hodge, the rector, being the Celebrant. The business meeting was held in the afternoon, when reports were presented showing progress at the mission of the Holy Communion, and St. Augustine's colored mission. The Rev. Dr. C. F. B. Miel was received into the convocation. In the evening a general missionary meeting was held in the church, when Bishop Whitaker presided and made an address. He was followed by the Rev. W. P. Lewis, D. D., the Rev. Peter Morgan and Mr. Rowland Evans, treasurer of the Diocesan Board of Missions.

UPPER MERION.—The winter session

of the Norristown convocation was held at Christ church, Feb. 16th. The Rev. Dr. Atkins and the Rev. C. W. Duane said Morning Prayer, after which Bishop Whitaker preached and celebrated the Holy Communion. A business meeting was held after the service.

The afternoon session, commencing at 2:30, was exceedingly interesting. After devotional exercises, learned addresses were made by the Rev. Messrs. Duane, Appleton, D. D., and Palmer. The music was rendered by the regular choir in its usually acceptable manner.

The spring session will be held at St. John's church, Norristown, sometime in June.

WESTERN MICHIGAN.

COLDWATER.—The Bishop visited St. Mark's parish on Quinquagesima Sunday, February 20th, and confirmed 23 persons. On the afternoon of the same day he confirmed two persons in St. John's Mission, Quincy.

SPRINGFIELD.

Dean Whitmarsh and Mr. Foley, the two diocesan commissioners of the Church Building Fund, have issued a circular letter to every clergyman in that diocese asking early offerings from each parish. The same has been done by the commissioners in Connecticut.

CARROLLTON.—A tablet, designed and executed by Messrs. Lamb of New York, was recently placed in Trinity church. This is the gift of the rector, the Rev. A. J. Sauer, erected in memory of his brother, Frederic J. Sauer, who was for five years organist of the church. This tablet is Gothic in design, and is very elaborately treated. In the upper part is an angel figure, holding a scroll on which is engraved the memorial inscription. The tablet is received against a back-ground of oak.

DECATUR.—The rector of St. John's church has been training a choir of boys for sometime past. On the first Sunday in Lent the vested choir rendered the service for the first time, to the great satisfaction of the congregation. The parish paper gives an interesting account of the valuable work done by the Ladies' Aid Society. The society is now raising funds for a guild hall. On Tuesday, March 1st, the Bishop made a visitation to St. John's parish, and administered the rite of Confirmation to a class of 17 persons, presented by the rector, the Rev. A. Kinney Hall. The music was well rendered by a surpliced choir of 20 boys, who have been well drilled by the rector; this is a new departure in rendering Church music and great credit should be given to Mr. Hall for his patience and zeal in teaching the boys the music of the Church, and bringing them to such proficiency in so short a time. It is gratifying to know that the church is constantly increasing in numbers and influence, under the earnest Catholic teaching of the rector, until it has become one of the most flourishing parishes in the diocese of Springfield.

MARYLAND.

WASHINGTON, D. C.—With Ash Wednesday the social gaiety of this city came to an end for a while. Here and there we hear of a reception or a high tea, but they are the exceptions that show how thoroughly the people have yielded to the influence of the season. The churches are all having multiplied services which are well attended.

The new chapel of St. Mary, in St. John's parish, was planned by Renwick, Aspinwall and Russell of New York, and built under the supervision of Gen. P. V. Hagner. The church now seats 400, but as only half of the nave is finished,

the capacity will be nearly doubled. The building is of brick with terra cotta trimmings, with an interior of red and buff brick, and an open roof. The floor is of block cement, and that of the chancel and sanctuary is of Tennessee marble and French tiles. The chancel walls were polychromed by Weiss, of New York. The chancel furniture is of carved oak, and each piece is a thank offering. There are three buildings on the foundation, chapel, residence for the clergy, and rooms for the janitor, and for the industrial school. The chancel windows are: St. Simon bearing the Saviour's cross, St. Tryphena, in memory of Sister Gertrude; and St. Cyprian, the gift of the colored people, in memory of Abraham Lincoln. The windows are by Lorin, of Chartres, France. The Rev. William Holden is the deacon in charge of this work, under the direction of the Rev. Dr. Leonard, rector of St. John's.

Among the clerical changes in the city are the following: The Rev. S. S. Cheevers, of Shamokin, Pa., has been called to be assistant to the Rev. Dr. Elliott at the Ascension, and has entered upon his work; the Rev. C. D. Andrews, much to the regret of his friends here, has accepted the parish of Christ church, St. Paul's, Minn., leaving Christ church, Navy Yard, for that purpose. The Rev. J. G. Shackelford, lately removed to Baltimore, has been obliged to give up active work for the time being, owing to nervous prostration. One of the rectors issues the following Confirmation notice:

We want the names of every person in the congregation who is ready and desirous to be confirmed. But we feel constrained to say we wish to present no one for that sacramental rite who is not firmly resolved to make duty to God the first object of his life. That involves God's claim upon his *time*, his *strength*, and his *substance*. There is nothing new in this. But we see so many communicants of the Church, and, alas, that we must say, among those whom we have presented for Confirmation, who seem entirely unmindful of these obligations, that we are not willing to increase the number of such neglectful ones. We are not anxious for a large class, but we are desirous of a good one in the best sense of the word.

This is so well put that no apology is needed for spreading it before the readers of this paper.

The clergy are seriously agitating the matter of Funeral Reforms.

The congregations present at the special course of lectures to the Hebrews, in the church of the Epiphany, have been large, and have numbered many Jews among them. What results have been attained by the lectures it is impossible to say, but they have brought out the most kindly expressions of approval, and most courteous criticism from the people to whom they were addressed. It is probable that the course will be repeated in Baltimore at some time in the near future, and there, as here, it may tend to break down the spirit of antagonism which unfortunately stands in the way of effective work among God's ancient people.

The very liberal offerings of the parishioners of the Epiphany on the annual missionary day, together with the amounts which have been since added, bring the total amount to \$1,922.43. Money has been sent to the following branches of the missionary work: Domestic missions, \$844.25; Bishop Morris, for schools, \$60; for mission work, \$25; for the wife of one of his clergy, \$140; diocesan missions (balance of assessment of \$750) \$478.42; Indians, \$18.87; work among the colored people, \$60.23; foreign missions, \$150; general

mission work, \$133.66; expenses, \$12; total, \$1,932.43, the largest mission day offering in this parish.

CENTRAL PENNSYLVANIA.

HAZLETON.—The opening of a fine new organ which took place on Quinquagesima Sunday, was the latest of a notable series of improvements in St. Peter's church. The instrument is of the Hamilton Vocalion make, having two manuals and pedals, and is a splendid addition to the appointments of the church. It is valued at \$1,000, and its purchase was made possible by the earnest efforts of the Woman's Parish Aid association. Preceding this, a generous donation from a devoted parishioner, Mrs. J. C. Haydon, provided beautiful new lights for all the windows; the colors of the glass are very rich and pleasing. They are from the factory of the H. Edgar Hartwell Co., of New York, and give evidence of most skillful workmanship. Prior to this, the same liberal Churchwoman presented a melodious peal of three bells in harmonic succession, cast at the foundry of McShane & Co., Baltimore; they bear upon their metal sides the appropriate inscription: "In that day shall there be upon the bells * * * Holiness unto the Lord," with the name of the church, and date of giving. They have been hung in the loft of the graceful new tower erected at the expense of Mr. Haydon, from plans furnished by architect C. P. H. Gilbert, of New York.

Beside these handsome additions, the congregation has introduced a complete steam heating plant with a Garton boiler, a recess-chancel has been constructed, a brass pulpit and lectern from Geissler's (also the gift of Mrs. Haydon) have been put in position, and in other ways, what was before an unattractive edifice has been transformed into a well-appointed and beautiful Church building.

Best of all there has been an accompanying advance in the spiritual welfare of the parish, and the Church in this thriving town has undoubtedly entered upon an era of great promise.

NEW JERSEY.

CAMDEN.—A Mission was conducted at St. John's church recently, by priests of the Society of St. John the Evangelist; Father Torbert from Boston, and Father Convers of St. Clement's, assisted by the Rev. G. W. Christian, of Newark, and the Rev. J. Williams, of Hoboken. On Friday evening, Feb. 11, 27 members were received into the guild of the Iron Cross by Father Field, the chaplain-general of the organization, and a number from Gloucester were admitted on Sunday.

St. Andrew's Mission chapel, Third and Kaighn avenue, (Mr. Chas. Mercer Hall, missionary-in-charge), has just received a handsome set of altar ornaments, consisting of cross, Eucharistic candlesticks and vases, as memorials of deceased relatives of Mrs. Thomas A. Wilson.

WYOMING AND IDAHO.

The following is the letter of the Bishop-elect accepting the high office to which he was elected last October:

RT. REV. ALFRED LEE, D.D., LL. D.
Presiding Bishop, etc.

RT. REV. AND DEAR SIR:
After a delay much greater than I could have anticipated, I now write to accept the office of Missionary Bishop of Wyoming and Idaho, to which I was elected at the last General Convention.

As you are aware, this election found me in the Providence of God, the head of a diocesan school, with many fiduciary obligations resting upon me. Before I could honorably and dutifully accept, these had to be provided for.

And even now they are so far binding that I cannot leave till the end of the school year in June.

It will be necessary therefore that my consecration be deferred till about that time. Meanwhile, dear Bishop, may I beg your prayers, and those of the general Church, that I may receive grace, and strength, and humility, worthily to enter upon a work so full of grave responsibility, and requiring for its discharge so large a measure of patience and wisdom.

Obediently and affectionately in Christ,
Yours, etc., ETHELBERG TALBOT.

LOUISIANA.

BATON ROUGE.—Bishop Galleher made a visitation to St. James' parish on Friday, Feb. 18th. On Saturday evening, the 19th, a public reception was given in his honor; there were many callers, even from some miles across the river, and many methods devised to make the event enjoyable to all. The guilds of the parish on this occasion took the opportunity of presenting to the Bishop a handsome royal purple cassock. It was a very agreeable surprise to the Bishop, and was a fresh proof of the love and thought all have for him. Sunday, the 20th, was a busy day for the Bishop. At 9:30 A. M. he addressed the Sunday school, which, since the present rector took charge, has greatly increased in numbers and efficiency. At 11 A. M. the service consisted of choral Litany, and choral Eucharistic Celebration with the Bishop as celebrant. The Bishop preached at this service a sermon on "Charity," which for real practical worth, beauty of thought, and eloquence of delivery could not be excelled. At 4 P. M. the Bishop addressed the various guilds and societies of the parish. These guilds now number eight, and are doing much good. At 7:30 P. M. choral Evensong was held, with another most excellent sermon by the Bishop. At this service the rector presented for holy Confirmation 37 candidates. At these services, standing room even was not to be had, and over a hundred were unable to secure entrance.

It is intended shortly to put more pews into the church, the present seating capacity not being sufficient to accommodate the large congregation attending the services.

BASTROP.—The Rev. R. S. Stuart, rector of Christ church parish, this town, is hard at work trying to secure sufficient funds to erect a church. He hopes to have a building erected during the year which for beauty and Churchly design will not be excelled by any building outside of New Orleans in this diocese. About \$800 has already been subscribed by the people of Bastrop. On "Shrove-Tuesday," or as it is called in Louisiana, "Mardi-Gras" night, the rector delivered an admirable lecture given under the auspices of the Ladies' Aid Society, for the benefit of the church fund. A large audience was present at the lecture, and quite a sum of money realized.

PRAIRIE MER ROUGE.—Service was held in St. Andrew's church on Sunday, Feb. 13th, at 11 A. M., by the Rev. R. S. Stuart. This parish is served by the rector of Christ church, Bastrop, in connection with his other work. Although the people in this section of the country have had very short crops, and obtained a very low price for their staple product, cotton, yet they are very hopeful, and are working for Christ and His Church, not letting worldly matters cause them to weary in well-doing.

OAK RIDGE.—Immediately after morning service at Prairie Mer Rouge, the Rev. R. S. Stuart rode 17 miles in

an open buggy across the country to the church of the Redeemer, reaching Oak Ridge in time to officiate at half after four in the afternoon. He was rejoiced to find a very large congregation assembled, and more than rejoiced to observe the devout bearing of those present, and the reverent attention given throughout the entire service.

CLINTON.—The Rev. E. W. Hunter, the Bishop's missionary, visited this parish on Sunday, Feb. 20th, holding five services on that day. On his visits he catechizes and addresses the Sunday school children at 9:30 A. M., has full morning service, sermon, and Celebration at 11 A. M., and in the evening has Evening Prayer with instruction. The "Instructions" are bearing good fruit, and consist of expositions of the history and doctrines of the Church.

NEWELLTON.—Through the efforts of Mrs. E. H. Newell and Mrs. Wade, this mission has raised the sum required to obtain the services of a rector. As soon as St. Joseph and Tallulah raise the sum required of them, the Bishop will have a clergyman placed in charge.

VIRGINIA.

RICHMOND.—One of the missions of St. John's church is the Sunday school of the Good Shepherd for colored people. There is only one other mission to colored people conducted by our clergy in the city. A chapel is much needed by the St. John's Mission. The parish is building a chapel for one of its other missions, and sorely needs help in this. Send contributions to the Rev. Lewis W. Barton, 2306 East Grace Street, Richmond, Va.

PITTSBURGH.

The pre-Lenten Conference was held in Trinity church, Pittsburgh, and was fairly attended, a majority of the clergy of the city and vicinity being present. The Holy Communion was administered by the Bishop, who delivered a timely address on the sins and temptations of the clergy, the points discussed being superficiality, cowardice and selfishness. After dinner at the Seventh Avenue Hotel, the conference was resumed, the essayists, the Rev. Messrs. Maxwell, Mackay, and Vincent read papers on "The Responsibilities of the Ministry," "Temptations of the Ministry" and "Preparation for Lent," followed by a general discussion, interspersed with calls to prayer, the Rev. Messrs. Hodges, London, Bragdon, Maxwell, Mackay, Vincent, West, Meech, and Dr. J. C. White, participating.

A slight fire occurred at St. Paul's, Pittsburgh, just before the Christmas decorations were removed, but was promptly discovered and extinguished without serious loss or damage. This parish is in charge of the Rev. Thomas Crumpton, D. D., who is over 88 years of age, and who on Quinquagesima Sunday, was so enfeebled that he was barely able to get through the services, and was compelled to announce that he would be unable to hold Lenten services. The only service held is on Sunday morning, the doctor being conveyed to and from his residence in a carriage. He is the oldest clergyman in the diocese, if not in the State, and his congregation is more than loyal to him in attendance and hearty sympathy, and support.

On the eve of Ash Wednesday, the Bishop assisted by the rector, the Rev. H. Q. Miller, and the Rev. Samuel P. Kelly of Crafton, re-opened St. Mary's, Beaver Falls, with an appropriate service of benediction. The Bishop and the rector made addresses, and the

Bishop concluded with a forcible sermon. The readers of THE LIVING CHURCH will remember that this church was partially destroyed by fire on Epiphany. It has been entirely repaired and renovated, carpeted throughout, the side walls frescoed and the chancel renewed and beautified. The altar was decorated with choice flowers, the offering of the Bishop. A movement is on foot to build a much needed rectory.

During Lent there will be union services in Trinity church, Pittsburgh, on Wednesdays and Fridays at 12 o'clock, noon, conducted by the rectors of St. Andrew's, St. Peter's, and others. These services are not union in the popular acceptance of the term, but are intended to meet the wants of members of the different parishes in the city, whose business may keep them down town, at this hour.

IOWA.

MASON CITY.—Within the past winter the Ladies' Aid Society of St. John's parish, have accomplished a wonderful work. There was due the Church Building Commission \$1,000, interest for one year \$60. When the loan was made it had been stipulated to pay off the amount by installments of \$200 per annum. The ladies have done better, for they have paid the entire amount. There was in the hands of "the trustees of Funds and Donations" \$500, available when this amount should secure the Church building free from all debt and incumbrances. By labor in ordinary work, by personal solicitation from parishioners and friends outside of our Communion, sufficient was raised to secure the amount needed to cancel this debt of \$1,060, and another of \$100 for material, and a balance of \$50 due for plans. Thanks are due to the Bishop for a personal donation of \$50, and for \$50 received from a personal friend of the rector in Minnesota. Especial thanks are due to the president of the Ladies' Aid Society, Mrs. Richard Smith, and the secretary, Mrs. Wm. J. Stewart. The canvassing of the town was done solely by them. Since the incumbency of the present rector the Young Ladies' Guild, "Ai Adelpai" has been established, also "The Children's Guild," all now laboring for the decoration and furnishing of the church. Lenten attendance is good. The Ash Wednesday services, both morning and evening, were remarkably well attended. The rector has secured the promise of the Rev. J. A. Gillilan, of Minnesota, to conduct a mission service sometime during Lent. The rector also will preach during Lent upon "The Apostles' Creed." Two class instructions auxiliary to Confirmation are conducted weekly. Sometime after Easter the church will be consecrated, and it is the hope of the rector that a fine class will be presented for Confirmation.

INDIANA.

Frankfort is a town of some 6,000 people. Here a small band has labored for years. They have a Church building partly finished, and have three bands of little ones, young, and old, all laboring to pay off a debt which is a sore burden, the interest on it being hard to raise. They have met with many drawbacks and are deserving of the aid of those better favored. The missionary thanks most heartily all the kind givers who have sent their copies of THE LIVING CHURCH, and other Church papers, nearly all of which have been given out and are on their errands of love. As there are villages all about, reached by railroads running in eight directions, there is a large pop-

ulation to be affected by planting the Church strong here.

FORT WAYNE.—The Bishop visited Trinity parish on the last Sunday after the Epiphany, and confirmed a class of 14 presented by the rector, the Rev. W. N. Webbe. Another class is under instruction, and will be presented at the regular episcopal visitation shortly after Easter. In addition to looking after the spiritual interests of a large and growing congregation, the rector holds services in several adjoining towns.

CENTRAL NEW YORK.

Grace church, Utica, has recently been enriched by the erection of an elaborate memorial pulpit, the gift of Mrs. Ward Hunt, Jr., of this city. The base, which rests upon the floor, the platform, and the large central shaft and six smaller columns which support it, are all of grey Champlain marble. The pulpit is octagonal in form, the central panel receiving a rich design of lilies and the symbol of the Chi-Rho, and the others the symbols of the four Evangelists, all modeled in low relief. Ornamental bands of rich scroll-work continue entirely around the pulpit, above and below these panels. The memorial inscription reads as follows:

"To the glory of God and the beloved memory of Ward Hunt, at rest March 24, 1886." "A just man and one that feareth God."

This is the work of Messrs. J. & R. Lamb of New York, who also were its designers.

NEBRASKA.

Christ church, Beatrice, was highly favored during the meeting of the Southern convocation there, in having with them the Rev. Mr. Webber from Topeka, Kansas, who preached Sunday morning and evening. His sermons were not only a great benefit to the large class about to be confirmed, but inspiring to the whole congregation, producing an influence which was truly blessed. It was, however, in connection with the "Quiet Day" appointed by the Bishop for the clergy that Mr. Webber manifested his great power. The exercises of the Quiet Day began with an early celebration of the Holy Communion, followed by a meditation on "The Burning Bush as a symbol of the Eucharistic Feast." At 8 A. M. came breakfast with select reading—the clergy at this meal and the others during the day, assembling in the large and hospitable mansion of the senior warden, Mr. J. G. Smith; at 9 A. M., Morning Prayer accompanied with an address on prayer and a silent meditation; 10 A. M., meditation on ordination vows; 11 A. M., "Characteristics of the Ambassador of Christ;" 12 M., meditation on "True Worship of the Spirit of Truth; 2:30 P. M., on temptations of the clergy and examination of conscience; 3:30, practical work and meditation; 4:30, instruction of the great doctrine of the Faith; 5:30, answering questions; 7:30, Evening Prayer with sermon on "The Spiritual Life." The general expression of the clergy was grateful acknowledgement of the benefits they derived. Coming just before Lent it was a preparation which would be felt through the holy season, and fit them to become agents of blessing to their people. The papers read and discussed at the convocation had special reference to the work of Lent.

Bishop Worthington performed the religious ceremony of blessing Brownell Hall on Wednesday, Feb. 9th, at 3 P. M. A procession of bishop and clergy, trustees, faculty and scholars, passed into the halls, reception rooms, library, infirmary, refectory, kitchen and store-

rooms, dormitory-cloisters, study and class rooms, singing appropriate psalms, chants, hymns, versicles and prayers.

The new school, consisting of a centre building and two wings each 100x40 feet, and four stories with basement, in old English style of architecture modernized, is now built and two-thirds of it completed, furnished and occupied. The interior of the remaining third will be finished and furnished, it is expected, by next fall. The buildings are of pressed brick, with stone facings, and the cost so far is \$75,000, of this amount \$3,150 was received from contributors outside of the diocese. The people of Omaha contributed \$30,000, and one gentleman in the city gave the beautiful site valued at \$50,000. A gentleman in Chicago is going to build a chapel for the use of the school, to cost not less than \$15,000. The work will be commenced on the chapel in the spring. It has been the steadfast policy of Brownell Hall for the past 12 years to contract no debts, and it is hoped and expected that there will be no debt on the new building.

MINNESOTA.

Bishop Gilbert visited the free church of Ascension, Kenyon, the Rev. W. Wilkinson, minister-in-charge, on Tuesday the 15th; it was crowded at the evening service. The Bishop preached a very impressive sermon. Three persons were confirmed Wednesday, the Bishop drove 15 miles to Zumbrota and celebrated Holy Communion in the afternoon, and in the evening there was a good congregation. The Bishop made arrangements for regular service monthly on Sundays, and other services to be held on week days by the missionary. On Thursday, at Pine Island, Holy Communion was celebrated, in Grace church. At five o'clock a reception had been arranged for at the house of Mrs. Hawkins. There was a large attendance and a delightful time. At 7:30 in the church Evening Prayer was held and the Bishop preached. At 4 A. M. on Friday the Bishop and missionary got up to drive to Kenyon (22 miles), but owing to the depth of the snow they had to return and wait daylight's appearance, when they started anew, reaching Kenyon before three o'clock in the afternoon, and counting it a joy that they could even thus do the Master's work, and make known His saving grace.

MASSACHUSETTS.

The sermons which the Rev. Father Prescott has been preaching at the church of the Advent during his stay in Boston, have been listened to with great interest by many outsiders as well as by his many friends. Father Prescott is one of the ablest and best sermonizers in the Church, and it is earnestly hoped that the Sunday evening course, which he delivered through Advent, may be published in book form, and given to the public.

Mid-day services at St. Paul's, Boston, are one of the established features of Lent. The church is situated so in the heart of the business portion of the city, that it is convenient for men, and at noon, bank clerks, busy mechanics, and the usual shoppers from the suburbs, through the sacred edifice, when some well-known and popular preacher is known to be there. This year the interest centres on the Monday, Wednesday and Friday services, which are taken by the Rev. Arthur C. A. Hall, the Rev. Dr. Courtney and the Rev. Frank L. Norton, D. D., respectively. The sermons are characteristic of the men, delivered in each case without notes, the one intensely spiritual, an-

other logical and convincing, the third helpful and picturesque, abounding in illustration. Father Hall has the intense earnestness of the mission priest, Dr. Courtney, the well trained logical utterance of a skilled controversialist, Dr. Norton the "man to man" earnestness of a message-bearer, who feels the importance of his message. The services are a great blessing to the busy people who can spend a half hour at the church.

CONNECTICUT.

BRANFORD.—A Retreat of one day was held here on the Thursday before Quinquagesima Sunday. The Rev. J. W. Hyde of West Hartford conducted it in the following order: 10 A. M. Holy Communion with suitable address; 12 M. Litany with address on "Knowing Christ;" 1 P. M. Refection; 1:30, Reading and conference; 2:20, Private reading and Devotion; 3, Prayers with address on "Believing in Christ;" 4, Evensong with address on "Receiving Christ."

WEST HARTFORD.—A Quiet Day for the clergy of Hartford Archdeaconry was held on Saturday, Feb. 19th, in St. James' church. It was conducted by the Rev. J. W. Hyde, rector of St. James' and was designed to be a preparation for "The Bishop's Mission" which took place in Hartford during the first week of Lent.

HARTFORD.—The Bishop's Mission opened at noon on Ash Wednesday with the celebration of the Holy Communion at Christ church. In the evening Bishop Williams addressed a large congregation on "Privilege and Responsibility." After the benediction about one half of the congregation remained for a service of intercession. After introductory remarks by the Rev. Mr. Bradin, rector of St. John's church, special cases were brought forward by one and another, and the prayers of the congregation requested for them. Prayers were said by the Rev. Mr. Watson, and after a space for silent intercession, the meeting closed.

Request has been made through the daily papers that any wishing prayer offered either for themselves or for friends will make it known without giving names, either by a letter mailed to some one of the clergy, by a note deposited in the box placed for that purpose at the door, or by speaking of it during the meeting. A table containing books and tracts for devotional reading has been placed near the door of the church, some for free distribution and some for sale at cost prices.

On Thursday evening another large congregation gathered to hear the Bishop's address on "Consecration." The after-meeting for intercessory prayer was well attended. It was conducted by the Rev. Messrs. Goodwin and Seymour. Requests for prayer were made both orally and in writing, suitable prayers were offered, concluding, as before with a space for silent prayer. The service was a very impressive one.

The Bishop's subject on Friday evening was "Union of Apparently Contradictory Things." The general solution of the difficulty is to be found in the fact that every truth, scientific, social or religious, can be looked at from various sides, and the man who has as it were but one eye and looks only at one side, gets only a half truth which is the worst kind of error.

Almost all of the large congregation remained to the after-meeting which was carried on as before with an increase in the number of applications for prayer. The Holy Communion was celebrated daily at noon,

BOOK NOTICES.

ABIDING. Compiled by the author of "Rest and Peace."
CONFIDING. By the same author. New York: A. D. F. Randolph & Co.

Two daintily bound little books containing short selections of religious poetry from various writers. They will be welcomed as pretty tokens of remembrance from friend to friend.

THE MOON MAIDEN, and Other Stories. By Jessie E. Greenwood. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.25.

This is a very pretty book, and the children like it. It has enough in it of the impossible to suit the childish conceptions of reality, and enough of good thought and high motive to make it helpful in the formation of character.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION, with an Appendix on the English Orders. By Hon. and Rev. A. P. Percival, B.C.L., Chaplain in Ordinary to the Queen, etc. New York: Protestant Episcopal Tract Society.

Messrs. James Pott & Co., have re-issued for the Tract Society, the celebrated tract of "Percival on the Apostolic Succession." We know of nothing more distinctly to the point, than is this brief setting of the whole subject. The tract remains, from a controversial point of view, unanswered and unanswerable, and an edition of it at the present, is most timely.

PERLEY'S REMINISCENCES OF SIXTY YEARS IN THE NATIONAL METROPOLIS. Illustrating the Wit, Humor, Genius, Eccentricities, Jealousies, Ambition and Intrigues of the Brilliant Statesmen, Ladies, Officers, Diplomats, Lobbyists and other noted Celebrities of the world that gather at the centre of the Nation; describing imposing Inauguration Ceremonies, Gala Day Festivities, Army Reviews, etc. By Ben. Perley Poore. Illustrated. Vol. II. Philadelphia: Hubbard Brothers; Chicago: A. W. Stolp.

These charming volumes are well described on the full title page. They are a never-ending source of entertainment and information; a combination of history, biography, anecdote; profusely illustrated, handsomely bound. Scarcely a prominent man, or important event related to Washington, that has not some fitting mention. And there is much good humor bubbling up at every turn.

THE WAY OF SORROWS. Seven Discourses for Lent. By the Rev. S. Baring Gould, M. A. New York: James Pott & Co. 1887.

This is a new installment in the series of Baring Gould, treating of the events connected with the passion of our Lord, and will be welcomed by all who have become familiar with the preceding volumes. A devout blending of scholarship and what may be called historical imagination, gives an almost startling realism to the author's portrayal of the hours of the first Holy Week. For private meditation or for public reading by the clergy at Lenten services of meditation, the book will be found of real value. A final volume is announced as in preparation, on the "Entombment and Resurrection."

JACK AND THE BEAN-STALK. English Hexameters. By Hallam Tennyson. Illustrated by Randolph Caldecott. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 70. Price \$1.50.

The story of Jack is of perennial interest, and it is delightful to find one of our childhood favorites done into English hexameters by so skillful a hand. Such ponderous measures are best fitted to describe the acts of the bulky giant, and the heroic verse is admirably suited to enshrine the exploits of the doughty Jack. How delicious are these lines:

The plump wife, peony-bulbous, toasted a Boa-constrictor, which rolled in vast revolutions.

Or these—
Then he shouted aloud, "Wife, bring in the meat now,"
Gorged his elongate meal; the snake in warm revolutions
Making his huge back swell, disappeared like man's macaroni.

The lines are illustrated by unfinished sketches which are the "ideas" that

Mr. Caldecott cogitated over during the last winter of his life. These sketches are in Caldecott's best vein, and while all are good, the illustrations of a smell—"I smell the flesh of a man"—are capital, and so is that of the giant's wife as she gazes at Jack while she exclaims: "Oh! what a cramped-up, unsequipedalian object." We can fancy how good these sketches would have been had the author been able to work them up into finished pictures. Old and young cannot fail to be interested and amused by this edition of the time-honored story of Jack and the Bean-Stalk.

A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Edited by Philip Schaff, D.D., LL.D. Vol. II. St. Augustin's City of God and Christian Doctrine. Buffalo: The Christian Literature Company, 1887.

This second volume of the Post-Nicene series is chiefly occupied with the masterpiece of the great Christian philosopher, described by some writer as "the first real effort to produce a philosophy of history." It is one of the few great books of the world, yet how little the world knows of it! "The City of God" was the work of thirteen years of one of the world's greatest minds. Roman and Protestant, as well as Anglican theologians have extolled it, and even Gibbon, who had no sympathy with any religion, concedes to it "the merit of a magnificent design vigorously executed." The work of course has its faults, when tested by the learning of our day, but for its time it was a wonderful book. Dr. Schaff, in his admirable preface, charges one fault to Augustine which he should charge to his own Protestant spectacles, when he says: "He (Augustine) confines the kingdom of God to the narrow limits of the Jewish theocracy and the Visible Catholic Church." Suppose Dr. Schaff tries to apply the parables about the Kingdom of God to the Calvinistic theory of the Invisible Church! The absurdity of the thing is evident. Augustine lived before the theory was invented.

The Art Amateur gives its final criticism upon Munkacsy's great picture, "Christ before Pilate," which is to find its home in this country. The A. T. Stewart and Robert Graves collections, which have recently been sold at auction in New York, receive worthy notice. The Art notes are valuable. In the department of art needlework, designs are given for altar hangings. The colored art supplement, "Titmice," as also the frontispiece, a "Decorative Head," are by Ellen Welby, and in her usual style.

The Magazine of Art has for frontispiece an etching by Charles Courtney from Adolph Menzel's picture, "Forced Contributions." "Current Art" has four fine engravings from English pictures. Ludwig Passini, an Austrian artist, by Percy Pinkerton, is finely illustrated with examples of the artist's work. In the article by Cosmo Monkhouse are given four engravings from paintings in the National gallery by Cimabue, Duccio, Fra Angelico, and Paolo Uccello. The art notes contain much of interest to the art student.

International Record of Charities and Correction. A monthly journal devoted to a broad humanity, as it relates to paupers and criminals. Should be in the hands of and read by every one having aught to do with these classes. Especially it contains a mine of valuable information for the average county supervisor or commissioner. Some of these legislators, however, seem to need nothing but their intuitions to guide them in their official duties, no matter

what or how great they may be or what mighty interests may be involved.

The Church Eclectic for March, has the following: Place and Use of the Psalter in Public Worship, by the Rev. W. C. Butler; Socialism and Darwinism (concluded), Church Quarterly Review; Keble's Christian Year, by the Rev. D. L. Schwartz; Religious Orders—Their History—London Church Review; The Catholic Faith and Unity, by Lord Halifax; Re-union of Christendom—Rome's Terms Impracticable.—Parochial Work Under the Free Church System, by Dr. Van Rensselaer; Miscellany. [Utica, N. Y., W. T. Gibson, editor and proprietor.]

The March Magazine of American History is a spirited spring number. "The First Religious Newspaper in America," with fac-simile of opening page, is one of the principal features of this number. Every article is worthy of the widest reading, and of careful preservation. [\$5.00 a year in advance. Published at 30 Lafayette Place, New York City.]

A MORE incisive and splendid piece of writing than Henri Taine's characterization of "Napoleon Bonaparte," in the March issue of The New Princeton Review, has not been read for many a day. It is a study of a man of genius on the side of action, by a man of genius on the side of reflection. "The Essentials of Eloquence" are defined with masterly clearness, by the Rev. Dr. W. M. Taylor.

The article on "The Stability of the Earth," by Prof. N. S. Shaler, of Harvard, in the March number of Scribner's Magazine, treats in a most thorough and comprehensive manner the whole subject of earthquakes and kindred phenomena, and also discusses the probability of severe shocks occurring in the different portions of our country, and the best methods of preparing to meet their dangers.

The colored supplement of the Art Interchange for February 26, is a reproduction of a brilliant water color study of apples. The color is somewhat crude, evidently from exaggeration of the original painting by the lithographer. Fully half the present number is devoted to Notes and Queries.

"ECHOES of Bible History," with fifty illustrations, by the Rt. Rev. W. P. Walsh, Bishop of Ossory, Ireland, will be soon published by Mr. Thomas Whittaker. It will show how discoveries of recent years in Eastern lands throw light upon the Bible narrative.

AN important contribution to the March number of Lippincott's Magazine, is "Gen. John A. Logan, by one who knew him," written under the personal supervision of Mrs. Logan, and with the advice and assistance of Generals Sherman, Fremont, Clark, and others of Logan's comrades-in-arms.

DR. T. K. CHEYNE'S commentary on "Job and Solomon, or the Wisdom of the Old Testament," will be published by Mr. Thos. Whittaker, to match his work on "The Prophecies of Isaiah," of which a fourth and finally revised edition was recently issued.

THE quarterly issue of the clergy list by Mr. Morehouse of Milwaukee, demonstrates the need and value of the publication, by recording no less than 251 changes in the American list for the last three months.

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OF the declaration of the House of Bishops, on Church Unity, Prof. Briggs says, in *The Presbyterian Review*: "It should find a cordial response from the Presbyterian Church. The four terms that are set therein as essentials to the restoration of unity among the divided branches of Christendom, are in my judgment entirely satisfactory, provided nothing more is meant by their authors than their language expressly conveys."

THE utterance of the Bishops' pastoral on the subject of religion in the family, was timely and true. Unless religion is rooted in the family it cannot branch out and bear fruit in society and in the State. Religion, like charity, must begin at home. Its light and life are from above, its soil is the domestic life which was the first divinely instituted order of the human race. Out of it spring all social, civil, and spiritual orders which have been ordained of God. The neglect of religion in the family is the decay of social purity, the decadence of public order. No advantage of public worship, pastoral influence, preaching power, can compensate for the neglect of family worship, and the due and daily recognition of God's providence around the home hearth-stone.

BISHOP PETERKIN has written "A Stirring Letter" about the influence which a "troublesome belt of dioceses" is exerting. He says that they should not have so much influence, because they are small dioceses. His argument is a boomerang. The Bishop of Western Va., should not have much influence, because he represents a small diocese, having

only 22 clergy, 2,485 communicants, and contributing only \$607 to Domestic Missions. He doubts if the small dioceses named in his letter will be "allowed" to force unwelcome changes, etc. In what have they shown a disposition to "force" changes? If he means that they shall not be "allowed" to exercise their constitutional rights in a legal way, he is advocating force to deprive them of their rights. Are the adherents of the Philadelphia society preparing to resort to revolution?

OF course Keble's Christian Year should have been included in our brief list of devotional books. It is not easy reading, but the thoughtful reader may find in it a most valuable aid to meditation. A correspondent suggests Bishop Kip's "Double Witness" as suitable for the list. It has been for a long time a favorite. He also mentions several small books by the Bishop of Truro: "First Steps to the Holy Communion"; "The Communion of Saints"; "How to Deal with Temptation"; and especially "Instructions in the Devotional Life." Another recommends "The Treasury of Devotion"; Bishop Kip's "Lenten Fast"; Sadler's "The One Offering"; "The Kiss of Peace," by G. F. Cobb; Bennett's "Cousin Eustace, or Conversations on the Prayer Book"; Blunt's "Key to the Prayer book"; "Household Theology," and "History of the Reformation"; Goulburn's "The Holy Catholic Church"; Bishop Hopkins' "Law of Ritualism"; Holden's "John Wesley and High Churchman"; Littledale's "Reasons against Joining the Church of Rome." The above can be obtained through the Church book-stores.

WE find that much of the opposition to a change of the name "Protestant Episcopal" comes from the assumption that the substitute proposed is the "Catholic Church." It should be borne in mind that in the discussion upon the change of name, no substitute was proposed, except by the opponents of any change, who assumed that it must be "Catholic Church." We concede that such a name would be too comprehensive, no branch of the Church can be "The Catholic Church." Probably no intelligent opponent of a change of name would deny that the Protestant Episcopal Church is a branch of the Catholic Church. We except the Romanists, who claim to be the whole Catholic Church, and to whom American Protestants seem disposed to yield the claim. We are "Catholics" or else we profess, in the Creed, to believe in Romanism. A correspondent says that with four-fifths of the masses, "Catholic" is identified with the Roman Church. He says also,

that in his own diocese children have been withdrawn from parochial schools, because they have been taught to believe "in the Holy Catholic Church." His conclusion is, that we "ought to let well enough alone, and not give the sects a stick to break our own head with." Our conclusion is that it is high time that the masses should be enlightened. If they cannot say the Creed of Christendom without fear of Romanizing, we had better teach them that "Protestant Episcopal" does not fairly represent the status of "this Church." Any name that will indicate our lineage as a branch of the "Holy Catholic Church" will be gladly accepted. We know of none better than "Anglo-Catholic." This does not "unchurch" anybody, while it expresses historical truth.

PRAYER BOOK REVISION.

IX.—THE GLORIA IN EXCELSIS.

Down to the time of the publication of the American Prayer Book of 1789, it is believed that the *Gloria in Excelsis* never had a place in the Daily Offices of the Western Church. It was always, on the other hand, a distinctive feature of the Eucharistic Office. This was certainly the case long before the revision of St. Gregory; and in every form derived from or modelled upon the Gregorian type, it occupied a position before the Collect, Epistle and Gospel, corresponding in place and importance to the *Trisagion* of the Eastern liturgies. The same order existed in the Ambrosian Rite at Milan and the Mozarabic of Spain. So it stood in the Sarum and other uses of England; and so it remained in the first English Prayer Book.

In the second book of Edward VI. however, this angelic hymn was transferred to the end of the Communion Office, where it still stands in our own book. This was a bold innovation and would seem to have been done without due consideration of the significance which it held in its old position, as the preliminary announcement from heaven of the Incarnation, now about to be proclaimed in the Gospel and sermon, and to be more vividly set forth in action in the following part of the service. It is true, however, that the new arrangement may be defended as supplying a great hymn of thanksgiving after Communion.

The revisers of 1552, radical as they were in many things, never seem to have thought of breaking the western tradition of so many centuries, by separating this great hymn of the Incarnation from the Communion Office and allowing its use elsewhere. Even the latitudinarian divines of 1689 did not propose it. That innovation was left to our American fathers after the Revolution.

We are far from attributing the change then made to mere whim or fancy. We have a better opinion of our first bishops and their coadjutors than to suppose that they were governed in their work by mere individual sentiment. They made mistakes, without doubt; they were not liturgical scholars any more than their English brethren of the same period; nor were they trained under such circumstances as might supply them with correct instincts in these particular matters. When the state of the Church in this country is considered before and during the revolutionary war and especially at its close, it seems little short of a miracle that such a Prayer Book as that of 1789 could have come out of such circumstances.

With all their disadvantages, those who had this work in charge used with faithfulness the best lights they had. They understood thoroughly the Anglican appeal to antiquity and were sincerely desirous to act upon it. Thus they found that in the earliest records the *Gloria in Excelsis* was repeatedly called "a Morning Hymn" and therefore, thought themselves justified in including it in the Morning Prayer of the Church. If they had been acquainted with the fact that it has from time immemorial held a place in the office of Prime in the Eastern Church, they would doubtless have taken that, however mistakenly, as a further justification of the change which they now introduced.

No doubt an additional reason of a practical character for the change, was the infrequency with which the Holy Communion was celebrated. They thought that so glorious a composition ought to have a place in an office with which the people generally were familiar. No leave however, was given, except by doubtful implication to employ this hymn in the evening; and that use of it was probably not contemplated.

Nevertheless, in practice it would seem that the *Gloria in Excelsis* has rarely been sung in the morning. Rich as our Matin Office is in psalms and canticles already, the addition of another would unduly prolong it. But in some localities the custom has prevailed of singing it after the Psalter in Evening Prayer. This has been so far the case that it is asserted that many congregations would almost feel themselves deprived of a part of their lawful heritage if this right were taken away. The "Book Annexed," with the complaisance toward popular desires or demands, regardless of the ground on which they were based, for which that book was so eminent, embodied this questionable custom in the new Evening Prayer where the *Gloria in Excelsis* appeared printed at length with explicit permission for its use. And this arrangement was

endorsed by the joint committee in the General Convention of 1886 and now appears in the legalized Office of Evening Prayer.

To us this action seems, so far from being an improvement, to be an unfortunate mistake. We had hoped that it would finally be determined no longer to print this hymn in the Daily Offices at all, and even if the old permission to use it in Morning Prayer still remained, certainly not to extend it to Evening Prayer also. We are well aware that to speak of scientific liturgies, is to provoke a smile of derision in some circles, and yet it only implies that the offices of worship rest upon certain laws which can be ascertained, and that each of them has a significance of its own; that they are not chance compositions but have a history, and are formed upon definite models.

We shall at this time simply set down the more general principles upon which we object to the use of the *Gloria in Excelsis* in the Daily Offices.

In the first place, the title "a Morning Hymn" given to this composition by certain ancient writers, by no means proves that it was actually contained in the regular offices of the Church. It is admitted, however, that it has had a place in the first Day Office of the East from a very early date; but as we have said, this seems never to have been the case in the West. There it has always been peculiarly a Eucharistic hymn. Now, with whatever alterations and abbreviations, our offices have never ceased to be of the Western type, and it might be thought that such a distinction as this was well worth preserving. So splendid an anthem, after being connected exclusively with the great central act of worship for so many centuries, cannot without a certain sense of incongruity be torn from its place and used in a more common way elsewhere. The scruple, which seemed to us ungrounded in the case of the shorter Absolution, would apply here with great force.

Finally, the English Prayer Book with which our own is immediately connected has continued, in accordance with all Western usage, to confine this great hymn to the Communion Office; and we can think of no "local circumstances" which required a departure from that precedent.

We are well aware that these reasons are insufficient to convince those who are accustomed to make light of historical continuity in the Catholic system of worship. It will be said that such reasons are only external and formal. If a good purpose can be served by a change, or if people generally like and desire it, or if it is a beautiful thing in itself, why should we not have it in

spite of precedent? That a thing has not been done is no reason why it should not be done. In fact, it is likely to be claimed as a merit that we do venture to differ from our Mother of England and the usages of the ancients. It is so truly American.

We shall therefore endeavor to show in another article that where there are external and formal reasons of the kind just stated, there are very likely to be deeper and more serious considerations lying beneath. And we shall give this discussion the form of an answer to a new argument drawn of late from Oriental precedents, for the use of the *Gloria in Excelsis* at Evening Prayer.

ONE NOTE OF DIFFERENCE.

Every Christian body stands for something, and among the rest the "Episcopal Church" may be considered as standing for something. Undoubtedly it is true that a portion of the circle of divine truth is held by each of the great denominations. The written or unwritten creed of each of the most widely accredited societies represents a larger or smaller section of the faith. But it is a fit question to ask: If society had to spare one among these various religious bodies, which would be missed the most? We ask the question now, not on moral grounds but solely on the score of the amount of divine truth cherished and conveyed. We have no thought of comparing the Protestant Episcopal Church with any denomination, as to its members, its benevolence, or its activity in good works. We drop all reference to its clothing the naked, feeding the hungry, enlightening the ignorant, and ground our query simply on this point: Which of all the bodies claiming recognition and support, presents most fully the truth taught by Christ and His Apostles?

We think it necessary to put the question in this cold light, because every Christian body sets up a claim. It is only reasonable to believe that every individual Christian among us should think himself and "his church" the nearest right. But when we observe the strong family likeness which prevails among the evangelical denominations, it naturally removes any one of them from a comparison with the historic Church. The general aims and methods of the other bodies are so similar as to render any sharply drawn distinctions between them impossible, except to the trained theological mind. Allow any one of the denominations to fail, and the rest would do its work; but allow this Church to fail, and where shall we find the body that will take its place? We will go further and say—what may seem to some exceedingly uncharitable—

if every denomination were to fail, the old Church in her all-embracing character would carry on the work of them all. She would preach the Gospel, she would administer the sacraments, she would preserve the proportion of the Faith. She would not stand for this or that doctrine, but for all doctrine. Her round of services in the Christian Year, proclaims every essential fact, sets forth every truth, comprises the sum of Christian duty, and all this in such order and fulness that where her voice is hushed or is never heard, society is handed over to the caprices of the individual Christian teacher who may follow his idiosyncrasies and hide the larger sum of God's Word behind his personal preferences.

If the case is examined with candor it will be found, that while the Christian bodies on every hand stand largely for the same things, the Church stands for many things which none of them hold. While she embraces all essential truths represented and taught by them, she does much more than this. For example, her worship is not accidental, but prescribed. We know whereof we affirm when we say, that very few Protestants (not of our Communion) know what the Christian Year is. It arranges in due historical succession the chief persons, and facts, and truths, of the New Testament. This may be called one of the marks of the apostolic Church. The absence of such a system leaves a congregation of Christian people within a sphere of teaching, the dimensions of which will be determined by the capacity and industry of the minister. If he be a man of large powers his range will be correspondingly large. But the average minister is not a man of large powers, and hence the people whom he instructs are limited to comparatively few topics from which of necessity all the freshness is speedily exhausted. But in the case of one of our clergy, whatever his abilities may be, there is his topic provided for him, a new one every Sunday, and even if he be a man of narrow mind, we submit that his people will fare better with a poor treatment of a new subject than with a poor treatment of an old subject; and whatever the minister says or omits to say on his own part, the people hear, through the assigned Epistle and Gospel for the day, the eternal Word giving its divine basis for the faith of men. It is through the Christian Year that the Church of God proclaims herself as the authorized and responsible teacher of the truth in its completeness. Her law binds the clergyman to the use of the service for each day. To omit it or to change it would be like dropping one of the signs of the Zodiac from the sky.

TRUE RELIGION.

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

V.—SOME THINGS IT REQUIRES.

Christianity, as a true religion, has, of necessity, its theoretical, or doctrinal, side. On that side, it comprises the principles and laws of its faith, order and worship. These constitute the doctrine, the systematic presentation of which is so distasteful to the superficial, the lax-living, and the sensation-loving church-goer. Yet, without that body of doctrine, even the "practical," on which these persons pretend to lay such stress, would be a mere seeming, without any real substance. True practice exists only as the spontaneous outcome of sound doctrine. Hence, one of the chief reasons why practical religion is at so low an ebb, is the fact that Christian doctrine is so unskillfully handled by the pulpit, and so grossly neglected by the pews. No man's religious life rises higher than his convictions; and there can be no real convictions where there is no grasp of doctrine. Men are not going to practice what they do not believe; and, while they may have fancies and prejudices enough, they cannot properly believe except as they have been intelligently taught. Hence, it cannot but be regretted that preaching, as a sacred art and an express means of instructing and convincing the people, is so little valued in the Church, is so often disparaged. That it is so grievously abused by others in displacing worship, propagating error, and ministering to a vulgar sensationalism, is only the greater reason why we should the more strenuously endeavor to illustrate its true Christian character and use, as the art of presenting sound doctrine in effective discourse. Only let the preacher be skilled in the divine Word and be moved by the most profound convictions.

In another direction, this matter of convictions as depending upon grasp upon doctrine, is important; it bears directly upon the subject of toleration. Much of the toleration for which the age is so clamorous is a snare and a delusion. Toleration, forsooth! It is sheer indifference. It is simply a negation of honest concern, produced by evacuating the religious consciousness of all conviction. The men who would have us so tolerant towards either secularism, rationalism, or schism, are, for the most part, simply wanting in doctrinal grasp and conviction. Having no intelligent and conscientious hold upon the truths underlying and inspiring it, they regard a firm adhesion to them as bigotry, and opposition to their antagonistic errors as intolerance. Even where this toleration is urged under the plea that it favors the restoration of Christian unity, it is to be regarded with suspicion. It is either the grace of "easy virtue" in religion, or it is a Philistine Delilah persuading Samson to be tolerant to her shears, in order that she may rob him of the locks of his strength. Let, then, this toleration prevail, and both true religion and the Church must suffer; for the strength of the one, is the truth; and the power of the other, is conviction.

While, however, all this is true of the importance of sound doctrine, it is also true that Christianity, as the true religion, has its practical side. It is not only a knowledge, it is also an activity; it is not merely a belief, it is also a life. As a practical religion, it is the sum of Christian character and conduct in which the true Faith, as a living principle, realizes, or embodies, itself.

The Household.

CALENDAR—MARCH, 1887.

- 13. 3rd Sunday in Lent. Violet.
20. 4th Sunday in Lent. Violet.
25. ANNUNCIATION B. V. M. White.
27. 5th Sunday (Passion) in Lent. Violet.

TURN YE EVEN TO ME, SAITH THE LORD. Joel ii: 12.

BY F. BURGE GRISWOLD.

Who would not turn? What other call so sweet? With all the world's allurements for our feet!

The voice of God is full of gentleness, It never calls but that it calls to bless

Wicked, rebellious, petulant are we, Gracious, and merciful, and slow to wrath, is He,

Not one poor sinner but God's pity yearns, And follows, till the prodigal returns.

Ah! what a wondrous love the love divine, How can it crave this evil soul of mine, How could God stoop from highest heaven to give

His only Son to death, that I might live.

Lord, I will turn to Thee, with all my heart, Come Thou to meet me, and thy grace impart,

So shall I ever tread the narrow way, And never from Thy righteous presence stray.

Washington, D.C., Ash Wednesday.

A CINCINNATI firm has gone into the manufacture of prehistoric arrowheads.

A LITTLE girl of three years, noticing the lightning for the first time, came rushing to her mother crying: "O mamma! did you see the sun flying by?"

FROM Solomon to Shakespere, from Otway to Wordsworth," says Mrs. Lynn Linton in the Fortnightly Review, "and onwards to Keats, the supreme value of woman has been found in her virtues; and her virtues have ever been those of the stiller, gentler, more patient and more self-sacrificing kind."

BISHOP HANNINGTON, when he had a charge in England, had such a family as this under his care. He says, in his diary: "Visited old Mrs. Sayers, who lives with two unmarried sons. She is ninety; they are both over sixty. She said: 'I boxed Joe's ears the other day and sent him up to bed, as the boy was troublesome.' Then she said: 'I forgot they are growing up.'"

A PARISHIONER of the church of the Advent, Boston, who on account of the infirmities of age, is in the habit of entering the church after sermon, for the Celebration, came in one morning while Fr. Prescott was preaching. He said to the sexton: "Isn't the sermon rather long this morning?" "Oh yes," was the reply, "but he has such a beautiful text."

No matter if it is antique, says the Boston Transcript, it is good to hear again the story that the late Emory A. Storrs once rose in a meeting in Chicago at which the question of a public library was under discussion in the face of some objections as to the financial result, and fervently declared: "Gentlemen, I hope Chicago will some day rise to the dignity of doing something that does not pay."

THE University Library at Cambridge has received a very valuable addition in the shape of a collection of Syriac and Arabic manuscripts, which have been presented by the Society for the Promotion of Christian Knowledge. The collection was made for the Society

about forty years ago by the Rev. G. P. Badger, during a mission to Mesopotamia, with the object of making investigations into the condition and ritual of the Nestorians.

AN intelligent physician says: "It is a good rule always to ride up in a elevator, and when coming down to take the stairs. Like going up hill, walking up stairs is hard work, and sometimes risky, especially for people with weak lungs, defective respiratory organs, or heart disease. But going down stairs hurts nobody, is good exercise; going down on a brisk run is really a good thing—it shakes up the anatomy, without incurring the danger of physical over-exertion. This shaking-up is good for one's internal mechanism, which it accelerates, especially the liver, the kidneys and the blood circulation."

KING FREDERICK VI. of Denmark, while travelling through Jutland, one day entered a village school and found the children lively and intelligent and quite ready to answer his questions. "Well, youngsters," he said, "what are the names of the greatest kings of Denmark?" With one accord they cried out: "Canute the Great, Waldemar and Christian IV." Just then a little girl, to whom the schoolmaster had whispered something, stood up and raised her hand. "Do you know another?" asked the king. "Yes; Frederick VI." "What great act did he perform?" The girl hung her head and stammered out: "I don't know." "Be comforted, my child," said the king; "I don't know, either."

THAT the Maine pioneers understood the disadvantages likely to accrue to a parish by a too long search after a perfect minister is shown by a sentence in a petition for a town meeting in Bluehill in 1795, to consider the question of settling a pastor in that place. A copy of the petition is given in the Bangor Historical Magazine, and the principal reason urged for action is as follows: "It must evidently appear to every one that the longer this business is postponed and the greater number of different preachers the town may employ, the greater will be the division among them, until each man may wish to have his particular minister, and by that means have no one." This danger was happily averted by the ordination of the Rev. Jonathan Fisher, who agreed to come for \$200 a year, a barn 40 by 30 feet, 15 cords of hard wood, and an agreement of the parish to fall and clear five acres of land on the minister's lot yearly. He was also to have a five weeks' annual vacation.

SOME excavations which have been made recently in the south aisle of the choir of Lincoln Minster from the retro-choir, have laid bare a portion of the foundations of the original eastern termination of the cathedral as erected by St. Hugh, subsequently taken down for building the angel choir. They have also brought to light the tomb in which the body of that canonized bishop was at one time apparently deposited, with some small remains of its contents. The foundations prove that (as previous investigations at the close of the last century had given reason to believe) St. Hugh's church ended in a polygonal apse with chapels attached, somewhat resembling that at Westminster Abbey. The apse formed a semi-hexagon, with semi-circular chapels similar to those of the eastern transept, projecting from the two sloping sides, and a polygonal chapel forming a complete hexagon attached to the eastern wall. This was probably the Lady chapel. Between

this chapel and the semi-circular chapels on either side there is a small circular appendage, the purpose of which is not very evident. The sepulchre of St. Hugh was discovered where it was anticipated, beneath the black marble table on carved supports, erected by Bishop Fuller about 1670, bearing a Latin inscription of elegiac verses of considerable elegance, stating that the saint's body lay below. The original place of the shrine was the centre of the space behind the reredos. Beneath this memorial, a short distance below the pavement, the workmen came upon a stone coffin, which on raising the lid was found to contain a second coffin of lead. The coffin was rudely formed of plates of lead unsoldered. Its contents were in such a state of decomposition that it was difficult to determine their nature. It is certain, however, that these were no remains of a body—nothing more than decayed vestments, or perhaps linen cloths, in which a body had once been swathed. Among the decaying fabrics were very fine gold threads, indicating a material of some richness. It was evident from the stains on the sides and bottom that the coffin had once contained a human body, but whether it was St. Hugh or not must be uncertain.

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 III.—Continued.

SIR PERCIVAL.

The great garden sloped very slightly towards the south-west, and in the corner in this direction was another low doorway, which opened at once upon the chase. This had always been a favorite spot with me from my childhood days. On either side of the door, within the garden, were tool-houses, within which were kept mysterious implements, and which oppressed my senses as I entered them, with a strange earthy smell. When you had taken down the great bar that fastened this door you came out upon a cart road formed along a sort of natural terrace, along which stretched a row of ash-trees of great size and age. Beyond this the chase sloped away towards the west, with a rapid decline, into a dingle or valley in which the oaks and ashes, sheltered from the wind, had grown to an enormous size; and beyond the dingle, and through the vistas of its woods, the valley opened out with an expanse of woodland as far as eye could reach. I had not been able to choose my hour for bringing my companion to this spot, or I should probably have preferred a fine evening; but when the door in the wall was opened, and we stepped out upon the chase, I was content.

The radiant summer sun, alone in the cloudless sky, flooded with light a world of young green foliage, unruined by a touch of storm or age. A flickering haze, drawn up from the marshy parkland by the heat, quivered over the delicate green of the grass, and of the young oak leaves, and of the larger foliage of the ashes, and protected it from the killing sunlight that annihilated all other color in its blaze. From the green forest-world below, the haze ascended against the worn, pale blue of the heaven, also killed by the blazing light, and softened it also into a tender mezzotint, blending, with the green of earth and

the golden light, into an opal veil, as it seemed, of crystal amber, in which the vast expanse of woodland, a world of invisible life and possible activity, lay brooding in a sleep of silence and of rest. Beneath the spreading branches of the trees flitted stealthily the forms of deer, and other creatures, more swift and active, stirred the fluttering leaves.

I stood for a moment dazzled by this glorious sight. Then I turned to my companion and looked eagerly into his face. He did not notice me, but stood looking before him with something of the same expression I had noticed before, but, as I thought, with a look of greater insight, as though some perception of a hitherto unknown fact was forcing itself upon his mind. I would not speak; some instinctive power within me kept me silent; but with all the force of an intense desire which sprang up suddenly within my soul I begged him to see! 'O Percival! Percival!' though not a sound was uttered, yet the words seemed to form themselves within the murmuring breeze, and throughout the rustling grass, and along the spreading branches of the ashes. 'See! only see!'

He looked steadily before him for some seconds, then he turned to me with the old, puzzled, winsome look.

'It is very odd,' he said; 'ever since I have been out with you I seem to have felt some new, strange way of looking at things, as though things I never thought of were coming into my mind—as though I should be able sometime to see and do things which I have never seen, never thought that I should do. I must have seen many such a place as this, but they never looked like this to me before.'

'You cannot think,' I said, 'how I love this place. I want you to see it as I see it. I have never lived anywhere else; I have hardly ever seen anything else.'

'But it is not only places,' he said, 'other things seem different to me since I knew you.'

We went back to the house along the cart road, beneath the spreading ashes, and after this sudden experience and confession we felt little more of shyness or embarrassment, but could walk silently side by side without awkwardness or any sense of the necessity of speech. We went round to the northern front, through the wilderness, or orchard, and into the silent sunny quadrangle, through the low cupolaed arch.

After lunch, as I was helping the Duchess to dress for her drive, she said:

'I hope you like Percival, my dear; how did you get on with him?'

'I like him so very much,' I said. 'I love him dearly; I am sure he is good. He will grow up to be a great and a good man.'

'You must be prepared to find him deeply in love with you in a day or two,' said my aunt, smiling.

'I think not, aunt,' I said.

'He told me before lunch, after you came in,' said my aunt, 'that he had never had such a walk. He said that walking with you was like walking with an angel, and that you had the loveliest face that he had ever seen. You have a very sweet face, you know, Constance, my love,' continued my aunt in a rather injured tone; she always looked upon me as peculiarly of her own family, almost her child, as well she might, and was jealous in respect of me.

'I am afraid boys do not fall in love with angels, aunt,' I said.

Though I spoke sadly, I confess that I was pleased to hear what she said, so

pleased that I was almost frightened. 'If I do not take care,' I thought, 'it is I who will be hopelessly in love in a day or two.'

'Poor boy,' said my aunt, 'I wonder that he is so good, brought up as he was, and with that wicked old woman to influence him.'

That night after dinner the Duke, at our request, had the priceless Caxton brought into the drawing-room, and read to us all that he could find, or chose to select, concerning Sir Percival. The Duke was a beautiful reader, and was very familiar with the old English of Chaucer and his fellows, and understood their system of rhythm, of final syllables, and much besides, which he had often explained to me. Percival listened, I could see, with much interest, and looked at the great black-letter folio with awe, as well he might.

'But this knyght,' the Duke read, 'that foughte with Syre Percyval was a proved knyght and a wyse fyghtinge knyghte, and syre Percyvale was yonge and stronge not knowyng in fyghtinge as the other was. Thenne syre Percyvale spak fyrste and sayd syre knyght hold thy hand a whyle stille, for we have fouzten for a symple mater and quarel over longe, and therfor I requyre thee tell me thy name, for I was never or this tyme matched. Soo god me help sayd that knyghte, and never or this tyme was there never knyght that wounded me soo sore as thou hast done, and yet have I foughten in many batails and now shalt thou wete that I am a knyghte of the table round, and my name Syre Ector de marys broder unto the good knyghte syr launcelot du lake. Allas said syr Percyval and my name is syr Percyval de galys that hath made my quest to seke syr launcelot, and now I am seker that I shall never fynysse my quest, for ye have slayne me with your handes. It is not soo said Syre Ector, for I am slayne by yore handes, therfore I requyre you ryde ye here by to a pryory, and brynge me a preest that I may receyve my saveour, for I may not lyve. Alas said syr Percyval that never wille be, for I am so faynte for bledyne that I maye unneth stande, how shold I thenne take my hors.'

'Thenne they made bothe grete dole out of mesure, this wille not avayle said sire Percyval. And thenne he kneled doune and made his prayer devoutely unto al myghty Jhesu, for he was one of the best knyghtes of the world that at that tyme was, in whome the veray feythe stode moost in. Ryght soo there came by, the holy vessel of the Sancgreal with alle manner of swetnes and savour, but they coude not redyly see who that bare that vessel, but syre Percival had a glemerynge of the vessel and of the mayden that bare it, for he was a parfyte clene mayden, and forth with al they bothe were as hole of hyde and lymme as ever they were in their lyf dayes. Thenne they gef thankynges to god with grete myldenessse. O Jhesu said syr Percival, what maye this meane. I wote ful wel said syr Ector what it is. It is an holy vessel that is borne by a mayden, and therein is parte of the holy blood of oure lord Jhesu crist blessid mote he be, but it may not be sene said syr Ector, but yf it be by a parfyte man. Soo god help me said syr Percyval I sawe a damoysele as me thoughte alle in whyte with a vessel in both her handes, and forth with al I was hole.'

When he had finished the reading, the Duke told us in his simple way, with a manner which he always had, as though his chief object was to imply that he

knew no more than we did, that Sir Percival was hardly treated in the 'Morte d'Arthur.' In the French books he had a romance all to himself, and occupied the same position that Sir Galahad does in the English romance, but that when Sir Thomas Mallory undertook to translate these French romances into one book, he would not omit any one of them, and was therefore obliged to cut out all the deeds of poor Sir Percival, which were identical with those of Sir Galahad, and leave him in a very secondary position.

The reading was over, and the Duchess had retired for the night; the whole house was wonderfully still, the staircases and lobbies, antique and roughly panelled as they were, were alight with fires and candles in silver sconces, and full of strange gleams and mystic depths of shadow. Percival and I wandered out of the drawing-room, and found our way to the great hall. Before the stone fireplace, carved with Actæon and his dogs, lay two or three stags' skins with the antlers still attached, a dangerous practice, but peculiar to the house. The fire had been fed with a huge log of wood, which had burned very low. There was little other light in the hall. The flicker of the expiring flames that leaped up suddenly and fell again, lighted the oak paneling, the massive doorways, and the armour that had been discarded as useless, centuries ago, the faded brightness of which still shone upon the walls.

Avoiding carefully, trained as I was by long custom, the branched antlers, I stood at one side of the stone fireplace by the expiring blaze. Sir Percival stood opposite to the hearth looking fixedly into the fire. 'His youthful, handsome face and boyish figure in modern evening dress contrasted strangely with the old-world surroundings, toned and mellowed by the disappointments, the sorrows, the losses of ages of men. It seemed to me that spiritual beings, fairies and ghosts, the true owners of the scene, were only waiting the removal of our intrusive presence to resume their rightful possession.'

'I like that fellow, Constance,' Percival said,—he had mustered courage to call me Constance within the last few hours, and my aunt had encouraged him to do so,—'I like that fellow Sir Percival, and I am glad that I was called after him. He was young and not knowing in fighting as the other was; and in the book he was dispossessed of his birthright, and took the second place. I like him.'

The expiring log sent up a sudden and final flame that lighted all the hall. Percival looked up suddenly into my face and went on as though remembering the rest.

'And he saw a damoisele all in white with a vessel in both her hands, and withal he was whole.'

The transient gleam faded from the lofty hall and left no other light save the dim glimmer of the candles, and we shook hands and said good-night.

The next day we went a ride together in the afternoon, while the Duke and Duchess drove into Rivershead. Percival had ridden with the Duke in the morning, and proposed tennis to me in the afternoon, as there was a court laid out for visitors on the farther part of the lawn. I was soon, however, able to convince him that I was a wretched player. It was quite an agreeable surprise to me when I hit the ball at all, much more when I sent it in the right direction. Percival therefore, who was a superb player, soon got tired of this,

and was quite willing to ride with me, or to do anything else to escape such an infliction. Here I was at an advantage, for I was a quite fearless rider. I had a perfectly trained lady's horse, and would gallop with him to any extent, whereas the Duke's sober riding in the morning had not been at all to Percival's taste. We rode out through the chase, towards the north, to the ruined tower.

It was a sober afternoon following the glories of the previous day. A vast pall of thunder-cloud stretched over the entire heaven, but towards the west and north a broad belt of clear sky let in the light. The sun was not low enough to allow its rays to be seen, but its light above the thunder-pall produced an effect of crystal clearness and brilliancy, both on the horizon and across the broad landscape beneath the cloud,—an intense distinctness in the outline of every object, far more intense than could have been possible in the light of the sun.

We soon got into a gallop over the rough grass of the chase. It was dangerous no doubt; but all riding is dangerous, and our horses knew the country, and for this afternoon, at any rate, we escaped without accident. Thus galloping, with an occasional walk, we reached the dark tower, and stood beyond it on the grassy knoll looking over the channel and the distant coast-line. Here and there in the far distance, below the dark rain-clouds, the sun's rays were shining through the crystal air. It was a lovely scene—the broad channel in shadow, but in clear light, dotted with white sails—the distant hills lighted with the misty, slanting rays which gilded the under edges of the clouds, and softened their rugged, storm-laden forms. Then we turned our horses' heads, and pacing round the grassy knoll, reached the southern side of the tower and drew rein, facing the chase over which we had come.

There were no distant rays of sunlight here. The dark pall of cloud stretched nearly to the horizon, with only a narrow line, in the far distance, of solemn light. Beneath the dark canopy lay the vast extent of woodland, unbroken by spire or tower or house. Every tree, almost every leaf, stood out with awful distinctness in this strange light, which could not be called the light of day. A wild wind swept over the wood, bending and driving its waving branches into fantastic forms. The scene was terrible in its distinct, colorless gloom.

It seems to be generally accepted as a fact that childhood and youth are thoughtless and gay. I can only say that not only in childhood, but in youth, I had fits of nameless, inexplicable terror, nay, of horror, which I never experienced in later life. Whether children, being nearer to the unseen, have consciousness and instincts which older people have lost in a grosser tabernacle of flesh, I cannot say; all I know is that as I sat upon my beautiful horse by Percival's side that afternoon, an intense dread and horror settled upon my mind.

The cold clearness of the forest glades, the strange forms that rose against the mystic sky-line in the distant south, sent flashing into my mind something I had heard the Duke read about what would happen to the world when the sun had expended its heat. Here, it seemed to me, was the awful cold and gloom of the final day—a world without a sun, a world without a God.

In my helplessness and terror I turned to Percival for help. He was sitting

well back in his saddle, his hands straight down upon the pommel; his pose, and that of his splendid horse, perfect as that of the figures upon a Græcian frieze. The outline of his clear-cut face, and the tossing crest of his horse, chafing against the rein, stood out in the clear sombre air. I drew my breath again freely in the sense of his strength and repose.

'Constance,' he said, 'this is grand: this forest, this wild, tossing woodland, this dark sky, is what the knights often saw in their quest.'

(To be continued.)

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

XV.—SAINT CHRYSOSTOM.

'And Chrysostom we claim
In that clear eloquent flame
And deep taught zeal in the same woe,
Which shone
Bright round a martyr's throne.'

One spring near the close of the fourth century the gay city of Antioch was the scene of the wildest terror and confusion. The great forum was deserted; the theatre generally thronged by its patrons was closed; the circus was empty; the schools where the youth of the place daily repaired for instruction were unopened; no crowd busy with the day's employment hurried back and forth through the now deserted streets. All was hushed in the silence of expectation,—expectation not of joy, but of death or lasting disgrace. But where are the inhabitants of the once festive Antioch? Why do her people hide, like guilty criminals from the light of day? In yonder church is heard a voice, raised now in stern reproach, then lowered to gentle entreaty, earnest expostulation and humble supplication. It is the voice of Chrysostom urging a sinful people to kneel in penitent submission to the decrees of heaven. The terror-stricken populace who only a short time before, with the bravado of ignorance dragged in ignominious contempt the imperial statues through the streets of the city, now crushed and trembling await the verdict of the insulted ruler.

The philosophers fled; the city, and the wealthy citizens had followed their example, while the Christian monks of the surrounding country, fearing not death for themselves, came down to minister to those in distress. It was the sacred season of Lent and daily Chrysostom ascended the pulpit and urged the people to repent. He compared the terror of the time, to the worse terror of that great day, that "Dies Iræ" when all nations shall tremble and quake; and as the eloquent preacher poured forth his words with power they fell on hearts ready to receive them.

Hourly now the officers dragged the suspected criminals to the prisons. Men high in rank were beaten with stripes, while those who acknowledged their participation in the outrage done to the Emperor, were burned alive, or cast into the dens of the wild beasts. Frail women hung about the prison doors, repulsed by the coarse guards, and listened for the voice of father, husband or brother who might at that very moment be breathing out his last under the cruel torture!

At last came the sentence for the city. All places of theatrical representation were to be closed forever, the baths were to be prohibited, and the city was to be put down to the level of a town under the jurisdiction of Laodicea. The guilty individuals would

be dealt with according to law. The feeble Bishop Flavinus pleaded with the Emperor, and urged him to show Christian clemency, and let his religion appear in the right light before the heathen, and the stern Theodosius listened to the entreaties of the Bishop for his city, and sent at Easter a full pardon to the rebellious people. This is the first important picture that we have of John, surnamed the Golden-mouthed; where he stands before us endeavoring to turn the people from their present fears to those awaiting them at the Judgment Day.

Chrysostom was born in Antioch of a noble family, about the year 350, A. D. His mother was left a widow at the age of twenty, and remained faithful to the memory of her husband. John, her only son, was educated under the renowned Libanius, who did all in his power to induce him to embrace the true Grecian philosophies, but in vain. At the age of eighteen he began to study the Scriptures, and the skillful instruction of Diodorus who was well versed in Biblical lore, won him to Christianity, and Libanius lost the promising pupil whom he had hoped might succeed him.

Chrysostom longed to retire to the seclusion of the deserts and with his friend devote himself to a life of meditation. But his young and gentle mother urged him not to leave her while she lived. It was probably after her death that he joined the brotherhood of monks, where he remained six years in comparative seclusion. After that period had elapsed he returned to Antioch and was ordained deacon and priest and became the great preacher of the city. Here we find him in a prominent position during the tumult which followed the desecration of the statues of the Emperor and his family.

It was some time after the death of Theodosius that Chrysostom was elected Bishop of Constantinople in the place of Nectarius, by the advice of Eutropius, a favorite of the Emperor. He was conveyed secretly in a post-chariot from his native city to Constantinople and became the archbishop.

Chrysostom was now in a position where he would be most likely to make enemies. He abstained from the luxurious and indolent living of his predecessor, and bestowed upon hospitals and other fitting charities the money thus saved. He always dined alone without wine or companions, on food of the most simple kind. This unsocial habit his enemies attributed to pride.* In his preaching he aimed not to curry favor with the rich and influential, but to expose sin in all its hideousness. He spared not the clergy, nor even the imperial family, and his allusions to Jezebel and Herodias seemed to point at the guilty Eudoxia. The emperor, the weak pleasure-loving Arcadius, was ruled by his wicked queen Eudoxia, young, beautiful and unprincipled. And when the Alexandrian Prelate, Theophilus, jealous of Chrysostom, came to the city with his adherents determined to put down the one bishop of the province who dared raise his voice against the crying sins of the age, he found a willing and powerful ally in the indignant Empress.

The illegal council of Chalcedon was held at a place called the Oak, and be-

* Palladius defends the Archbishop. 1. He never tasted wine. 2. The weakness of his stomach required a peculiar diet. 3. Business, or study, or devotion often kept him fasting till sunset. 4. He detested the noise and levity of great dinners. 5. He saved the expense for the use of the poor. 6. He was apprehensive in a capital like Constantinople of the envy and reproach of partial invitations. See Gibbon's History of the Decline and Fall of the Roman Empire.

tween the court and the council Chrysostom was deposed. He did not fear the assaults of the enemy, but spake thus to the admiring crowd which thronged his church. "The billows are mighty and the storms furious; but we fear not to be wrecked, for we are founded on a rock. What can I fear? Death? To me to live is Christ and to die is gain. Exile? The earth is the Lord's and the fulness thereof. Confiscation? We brought nothing into this world and it is certain that we can carry nothing out of it. I scorn the terrors and smile at the advantages of life; I fear not death. I desire to live only for your profit. The Church against which you strive dashes away your assaults into idle foam. It is fixed by God; who shall move it? * * * But you know, brethren, the true cause of my ruin. Because I have not strewn rich carpets on my floors, nor clothed myself in silken robes; and because I have discountenanced the sensuality of certain persons. The seed of the serpent is still alive, but grace is still on the side of Elijah."

His enemies feared to seize him lest the people should rise in tumult; and Chrysostom shrinking from bloodshed, delivered himself up to the officers and was conveyed away by night, across the Bosphorus, and confined in a villa. His enemies entered the city in triumph, and his friends were forced into outward submission.

But the next night a strange rumbling was heard throughout the city, the earth shook, the palace itself rocked to and fro; the terrified people crowded into the street fearing the judgment of heaven; the throngs surged up the streets toward the great palace, determined that Chrysostom should be recalled. The superstitious and now terrified Empress sank upon her knees and implored the Emperor to recall the banished saint. After this short exile the Bishop was brought back amidst the applause of the people; men and women alike went forth to welcome him once more; torches were lighted and voices were raised in hymns of praise and joy.

But this truce was only for a short time, for the righteous man could not by silence seem to countenance the wickedness of the people and especially of the Empress.

Just in front of the church Santa Sophia, Eudoxia decided to place her statue, and it was erected with almost heathen rites. After this the Bishop denounced in unmeasured terms the sins of those in high places, referring, though not by name, to the wicked Empress. She again became infuriated, and Chrysostom was prohibited from performing his sacred functions.

It was the solemn fast of Good Friday, when the soldiers burst into the church and rushed up the aisles to the chancel and the altar; the scene was one of frightful sacrilege; the men and women were trodden down by the brutal soldiers; the chalice and paten were seized and the sacred elements dashed to the floor. For days the populace were up in arms, until finally Chrysostom for the sake of preventing further loss of life, again surrendered himself up to the officers and was secretly hurried away. But at the moment of his departure the flames burst from the roof of his church and spread to the senate house, and a new terror was before the people of Constantinople. It took but a short time to destroy the labor of years, and soon fire, that demon of destruction had accomplished its work.

The exiled bishop was carried to

Cucusus, on the ridges of Mount Taurus in lesser Armenia. His enemies hoped that the long journey might end his life but notwithstanding the heat and the frequent attacks of the Isaurians he arrived at the lonely place assigned to him. Though torn away from his flock he still exercised control over them, and wrote letters of advice in all directions; and says Milman: "The exile of Cucusus exercised perhaps more extensive authority than the Patriarch of Constantinople."

At length his enemies not content with his present exile ordered him to be removed to Pityus, on the Euxine, a still more lonely place than Cucusus. On his way thither he passed the little oratory of Basilicus, where he begged the cruel soldiers to let him rest, but they refused and urged him on, until his strength utterly failing, they were forced to return to the little chapel where he expired with these words: "Glory be to God for all events." The son of Eudoxia, the younger Theodosius, to atone for the sin of his parents, brought back the remains of the martyred saint to Constantinople, and they were received with pomp and reverence.

Thus perished at the age of sixty the great and eloquent preacher, the enemy of sin, and the advocate of holiness; who lived a pure and self-denying life, and earned the title of Chrysostom, or the Golden-mouthed.

LETTERS TO THE EDITOR.

A PROTEST.

To the Editor of The Living Church:

I am in receipt, in common with every clergyman in the land, of a copy of a series of addresses, delivered at a meeting of the American Church Missionary Society, held in the church of the Holy Trinity, Philadelphia, on Dec. 6, 1886. Among the speakers, copies of whose addresses are forwarded, are Dr. W. N. McVickar of Philadelphia, the Rev. Cyrus S. Bates of Ohio, and the Rt. Rev. Bishop Lee of Delaware. This is the first time that this society has impressed its existence upon me. I confess I had to look in my Church Calendar to learn the nature of the American Church Missionary Society, and from that source I did not learn very much. In the second paragraph of the letter accompanying the pamphlets, the purpose of this movement is stated as being directed against the "recent attempts to unprotestantize our Church," and an appeal is made for funds to enable the society to send out missionaries, whose work shall be to counteract the aim of those who thus seek to "unprotestantize our Church." Now who are those who seek to "unprotestantize our Church?" Simply those who desire to leave off some of the cumbersome terminology attached to the name of our Church, and so render the name simpler and more portable on the tongue. Into the merits of this question I do not propose to enter. I will simply say that I never sign my name to any document, requiring a full description of my ecclesiastical status, but I feel how very heavy and sectarian the description looks, when I write it out in full. I never speak it out in full; I am content with using the simple New Testament appellation, "the Church." The object of my letter is not to enter into the controversy at all. The propriety, the timeliness, the legitimacy, of undertaking, at this day, to drop some of the descriptive adjectives, preceding the name of our Church, are very properly matters of controversy. Differences of

opinion and judgment must necessarily exist. Good men, and true, may differ *in toto caelo* on this question, and yet be equally loyal to the Church. It is a question of ecclesiastical economics. It is not a doctrinal question at all; for whether any change be effected in the Church's name or no, in some subsequent Convention, the change will not effect one iota the views of any clergyman or intelligent layman, or any one fundamental teaching of the Church.

Who will change his views upon the Church's sacramental teaching, if the Church ceases to be officially called "Protestant Episcopal," and is simply "The Church," or "The American Church," or "The Church in the United States of America," or the "Anglo-American Church?" Will Dr. McVickar or Phillips Brooks? I trow not. Neither will Bishop Seymour, nor Bishop McLaren, nor be-cassocked Father Osborne.

The question of the change of the name of the Church is not a doctrinal question at all, and the ultra-Protestants in endeavoring to import doctrinal significance into the movement in favor of changing the Church's designation, are by this very thing deliberately stirring up strife and contention. And this is the charge I make against them, and the whole reason and motive of my letter. I protest against the method of agitation adopted by those who regard the adjectives "Protestant Episcopal" as the *articulus stantis vel cadentis ecclesiae*.

Have we not our diocesan conventions, our General Convention, our Church papers and organs, through which discussions of this kind may be carried on, and carried on without strife or bitterness, or jealousy, or rancour? Why should the Dr. McVickar-Phillips-Brooks-Bishop-Lee school seek, not only to create a party issue, but to inaugurate a crusade by the help of the American Church Missionary Society, that has a look in it of division and disaster? Why these pamphlets and speeches, except it be that they want to force an issue, or compel those who are of a contrary way of thinking to eat their own words? Are there not, I say, legitimate channels for the discussion of this topic? Do our Eastern brethren consider the possible harm that may come of raising a party cry, and forcing a party issue in the Church at this juncture? I protest as a priest of the Church against such so-called evangelization. Our Eastern brethren will not affect the judgment of one single clergyman, or intelligent layman, of the Church by their raising a war cry in Philadelphia, and then trumpeting it throughout the land by means of printed speeches. I am one of those who would love to see our Church's present cumbersome designation simplified; but I do protest that if we remain "Protestant Episcopal" in name forever, I shall not be any the less a good Catholic Churchman; and if we cease to be "Protestant Episcopal," and become simply "The Church in the United States," or "The Anglo-American Church," or acquire any other title, adopted for simplicity, for truth, for apostolic precedent's sake, I shall not be any the less a good "Protestant," or a good "Episcopalian." And such I take it is and will continue to be the position of every sensible thinking Churchman in the land.

WM. GARDAM.

Lake City, Minn.

WANTED—GOOD HYMNS FOR LENT.

To the Editor of The Living Church:

I have just finished selecting my hymns and tunes for Lent, it has

FORTY-FIRST ANNUAL STATEMENT

Connecticut Mutual LIFE Insurance Company

OF HARTFORD, CONN.

Table with financial data: NET ASSETS, Jan. 1, 1886, RECEIVED IN 1886, For Premiums, For Interest & Rents, Profit and Loss.

DISBURSED IN 1886.

Table with financial data: For claims by death and matured Endowments, Surplus returned to policy-holders, Lapsed and Surrendered Policies.

Total to Policy-holders, \$5,285,000.64

Table with financial data: Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate and all other Expenses, TAXES.

Balance Net Assets, Dec. 31, 1886, \$54,071,189.82

SCHEDULE OF ASSETS

Table with financial data: Loans upon Real Estate, first lien, Loans upon Stocks and Bonds, Premium Notes on Policies in Force, Cost of Real Estate owned by the Co., Cost of U. S. and other Bonds, Cost of Bank and Railroad Stock, Cash in Banks and Office, Balance due from Agents.

ADD

Table with financial data: Interest due and accrued, Rents accrued, Market value of stocks and bonds over cost, Net deferred premiums.

Gross Assets, December 31, 1886, \$55,702,493.94

LIABILITIES:

Table with financial data: Amount required to re-insure all outstanding Policies, net, assuming 4 per cent. interest, Additional reserve by Company's Standard, 3 per cent. on Policies issued since April 1, 1882, All other liabilities.

Surplus by Company's Standard, \$5,059,106.41; Surplus by Conn. Standard, 4 per cent., 5,242,243.40

Table with financial data: Ratio of expenses of management to receipts in 1886, Policies in force Dec. 31, 1886, insuring.

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JOHN M. TAYLOR, Vice-President.

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SCALLOPED EGGS.—Five hard boiled eggs, half cup gravy or drawn butter, one cupful bread crumbs, three quarters of a cupful of minced cold meat, the rabbit left from yesterday, or better still, cold ham or tongue.

A VERY showy and effective scarf for draping furniture or pictures is made of Madras cloth. Cut it the size desired, and finish the ends with lace of the prevailing color in the cloth.

MINCE WITH POACHED EGGS.—Chop cold meat as for hash, removing all bits of fat and gristle. Warm in a saucepan with a little gravy, or if neither this nor soup stock is attainable, moisten the meat with a little boiling water in which a dessertspoonful of butter has been melted.

INFANT'S SHIRT.—Take one skein of three-threaded Saxony yarn and two small ivory needles. Cast on 75 stitches, knit two rows plain.

Now cast on 75 stitches for the other side, and knit another piece exactly like the first. Then sew the two sides together with a loose flat stitch, leaving two inches open at the top for part of the arm size.

1st row. Knit across plain, 2d row. Like the 1st row, 3d row. S 1, o, n, to end of row, 4th row. K 2, p 2; repeat this row until the sleeve is of sufficient length, then cast off loosely.

Sew the sleeve together and sew it into the arm hole, leaving the cast on stitches for the shoulder. Crochet a row of shells around the neck and sleeves, and run in a narrow ribbon to draw up the shirt about the neck.

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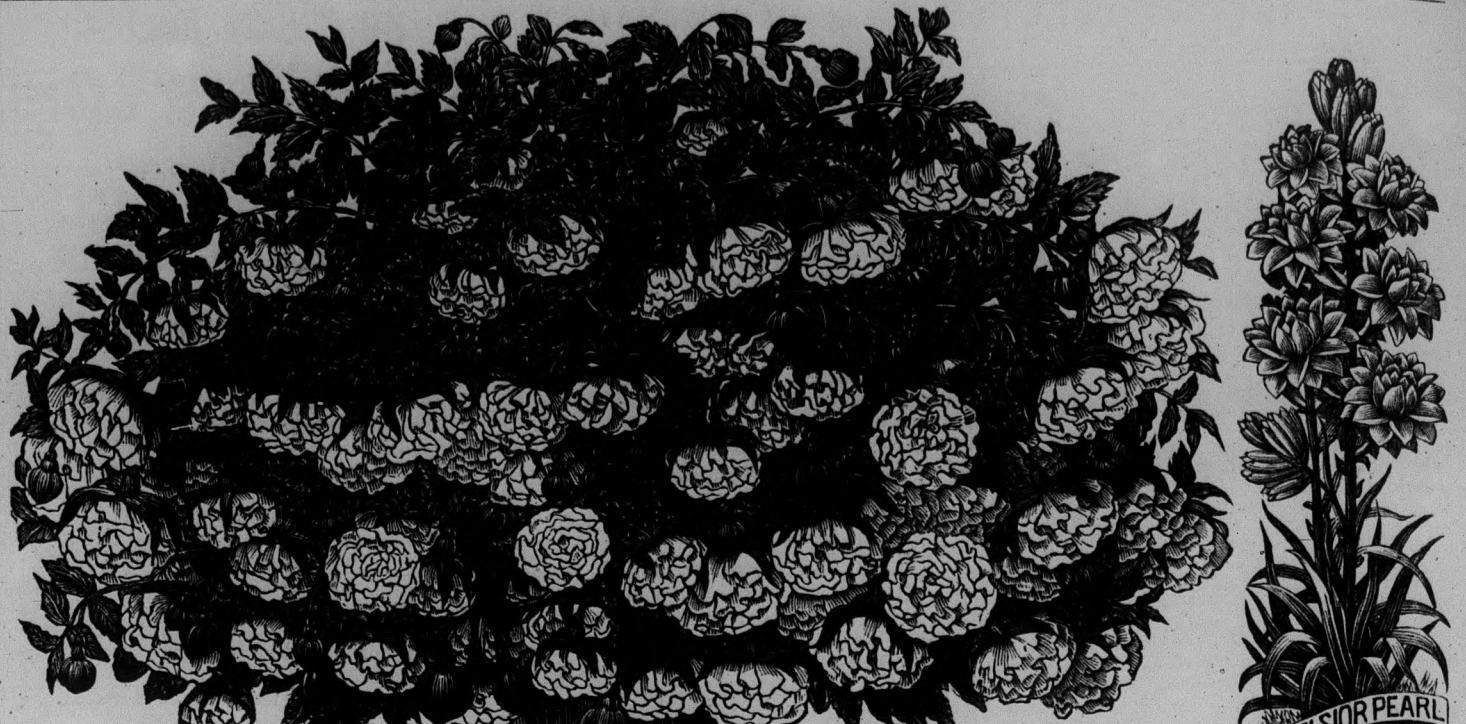
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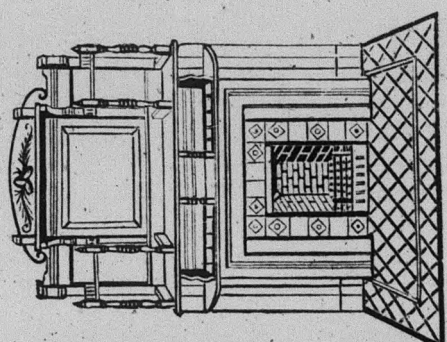


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