

More Facts.

STERLING, ILL., August 22, 1885.
We feel we must write something of the success of Hop Bitters. Their sale is thrivable that of any other article of medicine. Hence we feel it but justice to you and your Bitters to say that it is a medicine of real merit and virtue, and doing much good and effecting great cures.

Yours, J. F. & H. B. UTLEY.

HAYESVILLE, OHIO, Feb. 11, 1884.

I am very glad to say that I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take \$100 for the good they did me. I recommend them to my patients, and get the best of results from their use.

C. B. MERCER, M.D.

NEW HAVEN, CONN., Sept. 15, 1885.

We take pleasure in giving you a notice and a nice, strong one, as it (Hop Bitters) deserves it. We use it, and we know it deserves it.—*The Register.*

GREENWICH, Feb. 11, 1886.

HOP BITTERS CO.:
Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They are having a large sale here.

LERROY BREWER.

GREENWICH, N. Y., Feb. 12, 1885.

Hop Bitters are the most valuable medicine I ever knew. I should not have any mother now but for them.

HENRY KNAPP.

LONE JACK, MO., Sept. 14, 1885.

I have been using Hop Bitters, and have received great benefit from them for liver complaint and malarial fever. They are superior to all other medicines.

P. M. BARNES.

KALAMAZOO, MICH., Feb. 2, 1886.

HOP BITTERS MFG. CO.:
I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintain it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never done before with any patent medicine.

J. J. BABCOCK,
Physician and Druggist.

KAHOKA, MO., Feb. 9, 1886.

I purchased five bottles of your Hop Bitters of Bishop & Co. last fall, for my daughter, and am well pleased with the Bitters. They did her more good than all the medicine she had taken for six years.

WM. T. MCCLURE.

The above is from a very reliable farmer, whose daughter was in poor health for seven or eight years, and could obtain no relief until she used Hop Bitters. She is now in as good health as any person in this county. We have large sales, and they are making remarkable cures.

W. H. BISHOP & CO.

DROPSY

TREATED FREE.

Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may cry humbug without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cured.

H. H. GREEN & SONS, M. D's.,
250 1/2 Marietta Street, Atlanta, Ga.

ON 30 DAYS' TRIAL.

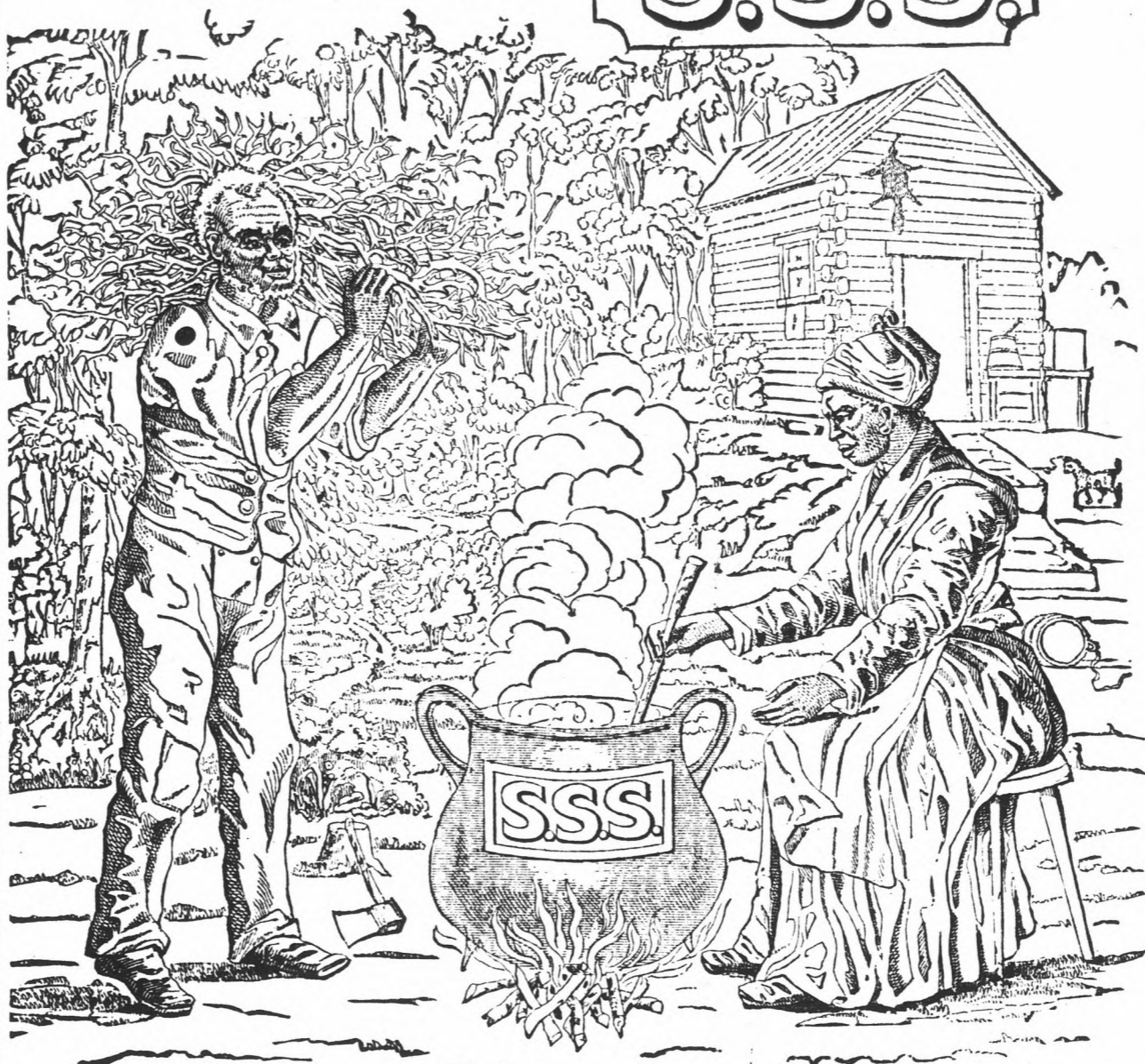


THIS NEW ELASTIC TRUSS
Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the organs, thus just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail, Circulars free.

EGGLESTON TRUSS CO., Chicago, Ill.

SWIFT'S SPECIFIC

UNCLE REMUS, GATHERING ROOTS
FOR THE MANUFACTURE OF



FOR THE BLOOD.

SWIFT SPECIFIC CO.
ATLANTA, GA., U.S.A.

For Sale by all Druggists.

Eczema Eradicated.

Gentlemen—It is due you to say that I think I am entirely well of eczema after having taken Swift's Specific. I have been troubled with it very little in my face since last spring. At the beginning of cold weather last fall it made a slight appearance, but went away and has never returned. S. S. S. no doubt broke it up; at least it put my system in good condition and I got well. It also benefited my wife greatly in case of sick headache, and made a perfect cure of a breaking out of my little three year old daughter last summer.

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

A Well-Known Physician.

ELBERTON, Ga., June 16, 1886.
The Swift Specific Co.—Gentlemen. During the year 1876 I was attacked with articular rheumatism—the effect of exposure to dampness and night air. I exhausted all the remedies known to our profession, including iodide of potash in various combinations, wine of colchicum, fluid extract of poke root and various other preparations, including a patent potash preparation. I was also treated for several years by a number of our best physicians, but obtained no permanent relief. For nearly a year I was confined almost continuously to my bed, and could not attend to business of any kind. Being a practicing physician I was somewhat prejudiced against patent medicines, but coming in contact with traveling salesmen almost every day, who with one accord recommended the S. S. S. to me, I finally concluded to try it. I commenced improving while using the first bottle, and when I had finished a half dozen bottles I was so much improved that I was able to walk about and attend to my business once more. I consider your Swift Specific the best tonic and alterative made and I do not hesitate to prescribe it in all cases requiring a reliable blood purifier.

Very truly yours,
H. C. EDMONDS, M.D.

Strong Testimony from the Pulpit.

My little daughter Manda was affected with scrofula since birth. The glands of the neck were enlarged and fearfully ulcerated, and for a long time had an offensive scrofulous discharge therefrom. In March last I commenced giving her Swift's Specific, and by the time she had taken the third bottle she was entirely cured. For four months past she has not had a symptom, and her general health is sound and perfect.

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

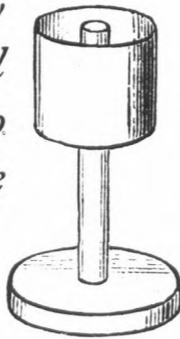
Neuralgic Rheumatism and Erysipelas.

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

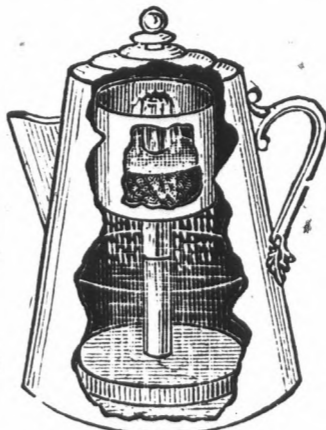
REV. R. M. PICKENS,
Greenville, S. C., June 21, 1886.

Good Coffee! Good Coffee!

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



THE LITTLE GIANT COFFEE DISTILLER.



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

OUR LITTLE GIANT COFFEE DISTILLER

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

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

You Carry

A whole medicine chest in your pocket, with one box of Ayer's Pills. As they operate directly on the stomach and bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the head is affected, digestion fails, the blood becomes impoverished, and you fall an easy victim to any prevalent disease. Miss M. E. Boyle, of Wilkesbarre, Pa., puts the whole truth in a nutshell, when she says: "I use no other medicine than Ayer's Pills. They are all that any one needs, and just splendid to save money in doctors' bills."

Here is an instance of

A Physician

who lost his medicine chest, but, having at hand a bottle of Ayer's Pills, found himself fully equipped.—J. Arrison, M. D., of San José, Cal., writes:

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana, W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

CANCER CURED.

Doctors, Ministers and the poor treated free. Address Drs. J. S. & V. C. T. KINGSLEY, Danville, Ill.

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



By means of the PILLOW-INHALER, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well. The PILLOW-INHALER is apparently only a pillow, but from liquid medicines that are harmless (tar, carbolic acid, iodine, etc.) it gives off an atmosphere which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes or tubes, as the medicine is contained in concealed reservoirs, and the healing atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each INHALER, ready for use. The wonderful and simple power of the PILLOW-INHALER is in the long-continued application. You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

CATARRH. BRONCHITIS. CONSUMPTION.

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

The Living Church.

SATURDAY, APRIL 16, 1887.

"A SAVIOUR, WHICH IS CHRIST
THE LORD"
St. Luke ii:11.

BY CATHERINE M. MORRIS.

Break forth, O Zion, from the hills,
That round Jerusalem arise,
With song, that every nation fills,
The Saviour, and the Sacrifice!

Oh, wondrous night! on Syrian plains,
When shepherds heard the sweet ac-
claim,
That chanted, in seraphic strains,
The music of a Saviour's name!

The manger—for the King of Kings—
The wearied feet—the taunting word—
To Him who glad salvation brings,
The cruel cross, for "Christ the Lord!"

The fair Judean lily throws
Its perfume on the midnight air;
In lone Gethsemane there rose
The agony of midnight prayer.

Oh, priceless gift! Oh, joyful night,
Thou brought the King of Glory down!
Above the sepulchre—the Light;
Above the crucifix—the Crown!

Chicago, Apr. 10, 1887.

NEWS AND NOTES.

ALFRED LEE, Bishop of Delaware, died Tuesday afternoon April 12, at Wilmington, in his 80th year. He was born at Cambridge, Mass., Sep. 9th, 1807, graduated at Harvard, 1827, and for two years practiced law in New London. He was made bishop in 1841. Two sons and a daughter survive him.

THE Duke of Westminster has announced that he will give £1,000 a year for the building of churches during the remainder of his natural life. Judge Prince would like to get hold of him.

THE death is announced of the Rev. Archer Gurney, at Bath, England, on March 21st. He began life as a barrister, but was ordained in 1844. He held many positions of trust, and is well-known as a writer of great ability.

AT the March meeting of the Church Building Commission, the following loans were made: St. John's, Florence, S. C., \$400; St. Thomas', Rawlins, Wyo., \$1,000; Mission at Pipe Stone, Minn., \$500.

IN a letter in *The Guardian* of March 16, Canon Liddon says of the Rev. Chas. R. Hale, D. D., dean of the cathedral of Davenport, Iowa: "To Dr. Hale, probably more than to any other living man, it is due that the patriarchs and bishops of the Church of Christ in the East have learned to form a more accurate and friendly estimate of the position and claims of the Anglo-American Church, than had existed among them, until within the last few years."

THE Bishop of Sydney is about to pay a short visit to England. He sails in the *Carthage*, which should arrive at the end of April. *The Guardian* learns, with much regret, that this visit is forced upon him by the necessity of bringing home Mrs. Barry, whose health has entirely broken down, and who is imperatively ordered by her medical advisers to remain in England for a year at least. But the Bishop will take the opportunity of communicating with the Church authorities at home on some important resolutions passed at the late session of the General Synod of the

Church in Australia and Tasmania. His stay in England will probably not exceed a month.

FOR three successive Sundays, says *The British Weekly*, the Bishop of Ripon has astonished all Oxford by preaching to crowded congregations eloquent, learned, and interesting sermons, which occupy just an hour in delivery, without the aid of MS. or notes. He will give five more lectures next term to complete the Bampton course; and, as he never writes a word, two shorthand writers always attend to take his sermons down, with a view to their subsequent publication.

THE recent adverse decision of the court of Queen's Bench in the case of the Rev. J. Bell-Cox, vicar of St. Margaret's church, Princes-road, Liverpool, who is charged with carrying on certain unlawful ritualistic practices in that church, will not be accepted as final by the reverend gentleman and his friends. It has been decided to appeal to a higher court for a review of the judgment. The requisite notices have been lodged, and the writ of execution issued by Mr. Girdleston, solicitor of Dr. Hakes (promoter of the suit), under which it was proposed to arrest the Rev. Mr. Bell-Cox, was stopped just in time to prevent that purpose being carried out. In consequence of the notice of appeal, pending which no action can be taken on Lord Penzance's judgment, the arrest of the reverend gentleman was not carried out.

IT is rumored in Yorkshire that in the event of the £10,000, necessary to complete the Wakefield Bishopric Fund not being forthcoming from other sources, there is a possibility of the same being raised amongst a few of the more prominent lay and clerical supporters of the scheme. It is still suggested that the Bishop of Ripon is himself not indisposed to accept the see of Wakefield, although the names of at least one dean as well as of several other prominent workers for the fund are freely talked of.

WE find the following amusing item in *Church and Home*:

"We have been asked to obtain for publication, a copy of the 'eloquent discourse' delivered by the Bishop of Tennessee, at the grave of General Loring in Augustine, last week, and mentioned in a secular paper. On conferring with the Bishop we find that the 'eloquent discourse' has been 'delivered' by a great many clergymen, through a great many years, and in many lands, as it consists simply of the committal portion of the Burial Office in the Prayer Book. 'Only this, and nothing more.'"

ON the Feast of the Annunciation, at Lambeth Palace, the Archbishop of Canterbury consecrated the Ven. Archdeacon Blyth to the office of Bishop of the Church of England in Jerusalem. The Primate was attended and assisted by the Bishops of London, Rochester, and Dover, and the consecration was performed in the private chapel, which was crowded. The preacher was the Dean of Lichfield, who stated that the German government having ceased its annual payment in support of the bishopric they had of course lost their right to the alternate appointment of the bishop, and a new settlement had been made vesting the nomination of the Bishop in the hands of the Arch-

bishops of Canterbury and York and the Bishop of London.

THE Rev. Dr. Lightfoot, rector of Exeter College, Oxford, died on March 23, at the age of 84 years. He had been rector of the college for 33 years. He was elected Fellow in 1824, after taking a first-class in classics; was tutor of his college until the year 1834, when he became rector of Wootton. In 1833 he was junior proctor; and the same year was made honorary Canon of Peterborough. In 1854 he was elected rector of Exeter College. He was member of the first Hebdomadal Council, which came into existence in that year, and held the vice-chancellorship in the years 1862-1866. Dr. Lightfoot was also a curator of the parks and of the University Chest. Much of the business connected with the management of the college properly passed through his hands as rector, and in these as in all other matters, Dr. Lightfoot was distinguished by a conscientious discharge of duties.

AN important address or memorial has been presented to the Archbishop of Canterbury on the subject of the Bishopric for Palestine and the Levant, on behalf of the large section of English Churchmen who are opposed to the revival of the Jerusalem Bishopric. It asks for a re-assurance in regard to the grave anxiety caused to Churchmen by the fact that part of the bishop's stipend is provided by two societies whose agents are said to have been eager to proselytize from the Orthodox Church. The Archbishop in his reply states that he does not share the fears of the memorialists with regard to the C. M. S., preferring to judge the policy of such a great society by its own actions and utterances, and not by scattered sentences drawn from the letters of one or two local agents. He quotes again the Convention of Dec. 7, 1841, establishing the Jerusalem Bishopric, to the effect that the bishop shall act with the Orthodox Church "with a view to co-operation on Catholic principles, and in the prospect of Christian union;" and Archbishop Howley's statement, "published by authority," Dec. 9, 1841: "The bishop is specially charged not to entrench upon the spiritual rights and liberties of the Churches of the East, but to confine himself to the care of those over whom they cannot rightfully claim any jurisdiction;" and the patriarch's own recent letter, in which he "deems it necessary that a properly qualified bishop of the Church of England should be placed in this holy city and not in Beyrout."

THE Standing Committee of the Society for the Propagation of the Gospel, in view of Bishop Callaway's retirement, have adopted the following minute, of which a copy has been sent to his Lordship:—"Agreed: That the retirement of Bishop Callaway from the See of St. John's, Kaffraria, severs a connection which has existed between him and the Society's missions in South Africa for upwards of thirty years. In the mission of Springvale, as missionary-priest, and since 1873 as bishop, he has been closely identified with the literature and education and the spiritual and temporal charge of the part of South Africa which he has made his home, and to which he devoted a considerable portion of his private means. After

long and laborious years of work as priest and bishop, combining also the duties of physician, farmer, schoolmaster, and printer, the infirmities or advancing years have now at last compelled him finally to retire. The Standing Committee desire to place on record the Society's high appreciation of his lifelong work, and heartily pray that he may long enjoy the repose which he has so nobly won."

WE are pleased to see that the Bishop of Ohio discountenances the sentimental custom of celebrating the Holy Communion on the evening of Maundy Thursday. He says that the mistake of those who desire a Celebration on that day arises, "1st, from the idea that this Holy Sacrament was established in commemoration of the Supper instead of the Passion; 2nd, from supposing that our Church sanctions or provides for evening Communion," both which are errors in the opinion of the Bishop. The Bishop goes on to give his decision against a Celebration on Good Friday, and curiously enough, grounds his condemnation of the practice on the idea that the Sacrament being a feast is incongruous with a fast day and especially on Good Friday. If the Sacrament is a commemoration of the Passion, and not of the Supper, the pleading of the Sacrifice of the Death of Christ might be urged as a fitting thing to do in the days of Passion-tide. We agree with the Bishop that the memorial of the Sacrifice should not be celebrated on Good Friday, the day when the Sacrifice itself was offered, but we cannot accept his reasons for the decision.

THE great lesson to be learned from the late Miss Catherine L. Wolfe, was that of faithful stewardship in regard to money. One who enjoyed her confidence said he had never known anything like it. She was searching out on every side for the worthiest objects to give to, and so turn her great fortune to the best account. Scores of churches and institutions, as well as private individuals who have received of her benefactions, will rise up to call her blessed. How unlike this has been the management of some great accumulations of property, whether in New York or elsewhere. Millions have been amassed and they have scarcely served any other purpose than that of a sordid aggrandizement and self-indulgence. Vast fortunes have been made only to be wrangled over or somehow disappear as though they were not, or were a curse rather than a blessing. They who made them added nothing with increasing millions to their names, nothing that will perpetuate their memories. They who inherited them planned nothing for the good of others, nothing which will make them, unknown at first, more than unknown hereafter, first and all acted on the idea that a man's life consists in the abundance of the things that he possesseth and that covetousness is the last thing in the world to beware of. Such was not that noble Christian woman who administered her great fortune with a constant sense of responsibility and whose great and manifold benefactions have been such a blessing to others, as they will continue to be, while they have consecrated her name and memory forever.

CHICAGO.

CITY.—The congregations of the West Side churches, with one exception, united in the "Three Hours" service at the church of the Epiphany on Good Friday, the combined choirs rendering the music, and the Rev. O. S. Prescott making the addresses. The large church was completely filled throughout the service; the clergy who acted as ushers found considerable difficulty in seating all who came. It was a very impressive service, the effect being seen in the absorbed attention to the words of the preacher, and the devout demeanor of the congregation. The service was prefaced by the singing of the Reproaches, the very effective rendering giving a key note to the devotions which followed. Another noticeable feature was the hearty and general singing of the hymns by the immense congregation, led by the large choir. Fr. Prescott's addresses upon "The Seven Words" were marked by intense feeling and great spirituality. The effect of such a grand service cannot fail to be marked in inducing a more general observance of Good Friday by the public at large.

On Palm Sunday Bishop Burgess visited St. James' parish, preached an interesting sermon on "The Valley of Decision," and confirmed 63 candidates whom he afterwards most feelingly addressed.

Five new windows have recently been erected in this church, made by those princes of glass-staining, Messrs. Heaton, Butler and Bayne of London, which firm also painted the panels of the reredos. There are no windows in the city that can be compared with them for beauty of design or depth of coloring. The central chancel window shows "The Crucifixion," and is erected "to the glory of God, and in memory of James DeKoven, D. D., March 19th, 1879." The window in the northern side of the chancel apse shows "the Adoration of the Magi," while in the south is shown "the Ascension of our Lord." These two windows are put up "to the honor and glory of God, and in memory of Helen Haddock DeKoven, who died March 24th, 1886." They were presented by Mr. Jno. DeKoven and Mrs. Jos. T. Bowen. The subjects of the windows at the last end of the nave (south side) are "the Annunciation," and "the Presentation in the Temple," while in the quatrefoil above is a lovely reproduction of Raphael's "Madonna della Sedia." These windows are in memory of Mrs. Julia Butler Newberry, who died December 8th, 1885. The composition and drawing are admirable, and the richness of color unsurpassed.

Gaul's "Passion Music" was rendered in its entirety Wednesday in Holy Week at St. James'. This work—which has never before been sung in the West—is the composition of Mr. Henry Gaul, of Birmingham, England, whose sacred cantata, "The Holy City," created such a profound impression at the Birmingham Festival of 1883. Those who urge that such music is only fitted for the concert room, and is only a means of personal display, should have been present at the service to witness the devotional feeling with which the work was rendered, and the deep impression made on the congregation by the unity of such sublime strains with the solemn words adapted. Certain it is, that by such means there is an energy imparted to Lenten services that has been conspicuously lacking in this city, and we venture to say that this service has had

the effect of drawing many to church who rarely enter it on a week day, even in Lent. The church was crowded to excess—many being unable to obtain admission—and the singing of the hymns, set to familiar tunes, which are interpolated in the work, and in which the vast congregation joined, was exceedingly impressive.

The reports of the Easter services in the daily papers indicate a vigorous Church life in the city parishes. Crowded congregations and liberal offerings are reported. At the church of the Epiphany the Easter offerings amounted to \$7,000. Mr. W. H. Gano of this parish, promised as his Easter gift to erect the spire of the church and to furnish it with a peal of bells. This will complete this beautiful edifice. The payment of the debt and consequent consecration of the church will be a question of a short time only.

At Calvary church the congregations were very large, and the music of a high order. The offerings of the day were sufficient to extinguish the indebtedness of the parish. The Sunday school contributed to the offering the sum of \$250.

The Bishop of Quincy visited All Saints' Mission April 4th, and confirmed a class of 27, mostly adults. This mission was organized by the Bishop of Chicago, April 26, 1885, and up to October last, was under the immediate care of the Rev. W. H. Vibbert, S.T.D., and his assistant, of St. James'. At that time, the Rev. James Foster, of Minn., who had been temporarily officiating at All Saints', became one of the assistants of St. James', and has since been devoting his whole time to the mission. The congregations have been steadily increasing, and already the need of a more roomy place for worship is being felt. The Sunday school has about doubled in regular attendants—the communicants, from letter and Confirmation, increasing from 30 to 150—the families from 25 to 112. Mr. Foster has, meantime, organized a St. Agnes Guild, of young women, numbering 40; a young men's 19th Century Senate, of 30 members, and is already taking steps to organize a St. Andrew's Brotherhood. Within a month after assuming charge—All Saints' Day—a class of nine were confirmed; making a total of 36 within five months, and already a supplementary class is forming for the return of Bishop McLaren. The growth of All Saints' is unparalleled by any other mission, during the same period, within or about the city, and must result, ere long, in the organization of an independent, strong parish.

OAK PARK.—The long series of instructive Lenten services in Grace church reached their climax on Easter Day. During the four weekly services there were distinct addresses—Tuesdays, on the missionary news of the day; Wednesdays, exchanges with clergymen of the neighborhood; Thursdays, subjects of thought for the children; and Fridays, historical lectures. One Wednesday evening, Bishop Worthington confirmed a class of eight, preached and addressed them.

On Easter Day with a crowded congregation—both aisles and pews being filled, with a communicant list at the Holy Eucharist of 124—larger than ever before, with the spirited singing of a boy choir for the first time, amidst a brilliant host of Easter buds and blooms, the alms and oblations at the offertory amounted to over \$2,000, more than enough to pay off the indebtedness of the church.

In the afternoon the Knight Templars had a service, and were addressed by the rector, the Rev. Mr. Pratt, while at four o'clock the children came in to the church with their little red bags of pennies and made an offertory of over \$100.

The day was filled with spiritual joy in close harmony with the songs of birds, and the atmosphere of a spring-tide of nature, which to say the least, was simply perfect.

AUSTIN.—The people of St. Paul's church, had a very delightful Easter. The large vested choir sang finely their choice collection of Easter music. The congregations were large all day. The offerings were liberal. The attendance at Holy Communion, the largest ever known.

NEW YORK.

CITY.—A chapter of the St. Andrew's Brotherhood has been founded at St. Chrysostom's chapel, 39th Street and 7th Avenue. It was organized March 14, and that evening attended the 8 P. M. service, where all were admitted as members by the Rev. Thos. H. Sill. The officers are as follows: The Rev. T. H. Sill, chaplain, *ex officio*; L. C. Rich, director; H. A. Sill, treasurer; Geo. M. Nisbett, secretary.

Palm Sunday was observed in quite a number of the churches, both in the matter of decorations and services appropriate to the occasion. This was especially true in Trinity church, the rector preaching from St. Matt. xxi. on the subject of palms.

At St. Thomas's church, there was a Confirmation of a large class by the Bishop, Palm Sunday being regularly set apart in this church for that rite. At Grace church, Dr. Huntington preached on Christ's Mission.

The funeral of Miss Catherine Wolfe took place at Grace church, on Thursday, April 7th. The body was met at the door by the Bishop, the Rev. Dr. Huntington, and the Rev. Dr. Nevin, of Rome, and also by the four assistant ministers of the parish, by whom it was borne up the aisle. The service was taken by the Rev. Drs. Huntington and Nevin, the latter reading the lesson, while the Bishop said the committal service. There was also the singing of appropriate hymns, there was no address and no display whatever. The interment was at Greenwood.

Miss Wolfe had always been known for her great wealth and for her notable and manifold acts of charity. In the five years after the death of her father in 1872, she gave away nearly \$1,000,000 and in later years her annual gifts have amounted to from \$100,000 to \$200,000. She was a devoted Churchwoman and largely bestowed her gifts on the Church and on institutions connected with it, but by no means wholly so. Grace church, of which she was a communicant, was greatly indebted to her, and the Bishop and former rector specially enjoyed her confidence in the many objects which seemed most deserving of her benevolence. She built the chantry on the south side of the church, Grace house on the north side, between the church and the rectory, and which is a kind of institution in itself, had the organ and reredos placed in the church at her expense, and also the beautiful *Te Deum* window above the chancel, which has always been considered the finest stained glass window in the country. She, also, bought a lot in the rear, so that no structure might ever be placed upon it and shut out the light. She was a gen-

erous giver to the Home for Incurables at Fordham, to the Sheltering Arms, to St. Johnland, while she erected the Newsboys' Lodging House, in East Broadway. One of her more recent gifts was that of \$50,000 with which to purchase St. Phillip's church for the Italian mission, and also \$5,000 to put the church in repair. Her last gift of all, perhaps, in the matter of importance was that of the property on La Fayette Place, which is to become the See House of the diocese. The property cost nearly \$80,000, and its reconstruction will cost nearly as much more, while it was also endowed.

Elsewhere Miss Wolfe gave large sums to Union College; to the Theological Seminaries at Alexandria, and Kenyon College; to the High School for Girls' at Denver, Colorado; to the College of the Sisters at Bethany, a diocesan school for girls at Topeka, Kansas, etc. She also built the American chapel at Rome, and contributed to the chapel at Paris. She was also the patron of the Wolfe Expedition to Asia Minor, in 1884, in which valuable archaeological researches were made, and new light was thrown on many parts of the Bible. It is estimated that her property might amount to \$20,000,000, but what is the disposition of it cannot be known till the opening of the will. She had no nearer relations than first cousins. It is understood that her fine collection of pictures valued at \$500,000, has been willed to the Metropolitan Art Museum.

CENTRAL NEW YORK.

BISHOP'S APPOINTMENTS.

APRIL.

17. A. M., Syracuse, St. Paul's.
21. Evening, Owego.
22. A. M., Smithboro; Evening, Horseheads.
23. A. M., Millport; P. M., Big Flats.
24. Elmira: A. M., Trinity; Evening, Grace.
30. P. M., Sherburne.

MAY.

1. A. M., Oxford; Evening, Guilford.
2. P. M., Mt. Uto; Evening, New Berlin.
8. Utica: A. M., Calvary; Evening, St. George's.
15. A. M., Sackett's Harbor; P. M., Dexter; Evening, Brownville.
16. P. M., Adams; Evening, Pierrepont Manor.
20. Evening, Watertown, Trinity.
21. P. M. or evening, Carthage.
22. Clayton and La Fargeville.
23. P. M., Cape Vincent; Evening, Watertown, Grace.
29. Syracuse.
31. Evening, Skaneateles.

SPRINGFIELD.

SPRINGFIELD.—The Bishop held his visitation at St. Paul's parish church, and at the two missions, on Palm Sunday. At the parish church the rector, the Rev. Frederick W. Taylor, presented a class of 16 persons to receive the Gift of the Holy Spirit. This is the first class he has presented since he took charge of the parish last fall. The Confirmation was held after the sermon at the mid-day Celebration. In the afternoon the Bishop confirmed four at St. Luke's Mission, and in the evening four more at St. John's Mission, and on Monday he confirmed two sick persons in private, all of whom were presented by the Rev. Thomas Hines, priest-in-charge of the missions.

Lenten services at St. Paul's have been very well attended. Daily readings and meditations have been given, besides Wednesday and Friday evening lectures. But the best appreciated and perhaps most helpful feature of the Lenten work has been the Monday evening conference classes held in the guild room. At these meetings, questions on all sorts of religious subjects, which had been handed to the rector during the previous week, were answered by him, and then opened to discussion. The result has been to impart a large amount of information upon important ques-

tions of doctrine, practice and the usages of the Church, which could not well have been otherwise given.

MINNESOTA.

MINNEAPOLIS.—The rector of St. Paul's church by invitation and appointment of the New York Mission Society, obtained the consent of the Rev. Campbell Fair, D.D., of St. Mark's, Grand Rapids, Mich., to act as missionary. After a preparation of ten weeks, the eight days' mid-Lent Mission began on Tuesday, March 22nd. On each day the services or meetings were held as follows: Holy Communion, 10:15; Bible reading, 11; children's meeting, 4; mission services, 7:30; after-meeting, closing before 10. At the principal Mission meetings the services consisted of the Creed, Lord's Prayer and Ash Wednesday and Good Friday prayers with five or six hymns from the Mission Hymnal and the telling words of the Mission preacher.

Besides these there was a meeting for men only and for women only on Sunday, when they were addressed on the subject of their peculiar sins, making seven services for the day. On the last two days the missionary was in the vestry room, (when not engaged in the church), to examine the children on the instructions and to meet any who desired to see him for religious counsel. Before the after-meetings the missionary would remove the surplice and take up the subject of his discourse and make special application; after this, answer any questions, read the requests for prayers for wayward sons, intemperate husbands and the like, then kneel with the congregation and offer up in his own words, petitions to the Throne of Grace. That there was a great deal of interest manifested is evident from the fact that the week-night congregations were even larger than the ordinary Sunday morning attendance. The daily press spoke of the meetings as "conducted entirely without excitement, with no attempt at oratory, but with a simple, logical and direct statement of Gospel truths that must have its effect." The rector already sees the benefit on unbaptized, unconfirmed, and, more than all, on his own people. The good effect of the Mission has only begun.

At Gethsemane church, on the evening of Palm Sunday, Bishop Gilbert preached a strong, earnest sermon on self-sacrifice and confirmed a class of 59 persons. This class is not so remarkable for its numbers as for the character of the persons in it, which shows the kind of work being done in our young Western cities. Of the 59 only 10 were under the age of 16; 40 were brought up outside the Church; 32 were married people, five married couples. The talks on Confirmation by the rector for six weeks previous were attended by 150 people, many of them members of the denominations and some of them old communicants of the Church. The class numbered eight more than the class last year and was the largest ever confirmed in the diocese, as it ought to be in a parish of 700 communicants, and increasing at the rate of 100 a year.

KANSAS.

LEAVENWORTH.—Bishop Vail visited St. Paul's church on Palm Sunday, and confirmed a class of 11 persons presented by the rector, Dr. Tupper. The rector was assisted in the service by the Rev. Frank O. Osborne, of Wisconsin, and the Rev. Chaplain Barry of the Fort. The church was literally packed by a congregation from chancel to vestibule. This number makes 26 confirmed

in this parish since Dr. Tupper's incumbency, last July. A special service and sermon for the Knights Templar of this city was held on Easter Day at the evening service.

CONNECTICUT.

HARTFORD.—There was an important meeting in furtherance of the Church Building Fund held on Thursday evening, March 31st, in Christ church. After a short service, the rector, the Rev. Wm. F. Nichols, made some appropriate remarks on the subject and then introduced Judge Prince, who made a forcible address for about twenty minutes, and was succeeded by the Rev. J. W. Braden, of St. John's church, who briefly but earnestly set forth the claims of the Commission on every Churchman. A number of well-known citizens were present including the Rev. Dr. Smith, President of Trinity college. This meeting is expected to inaugurate active work for the Fund in Connecticut, where heretofore but little has been done for it.

PITTSBURGH.

At a recent visit of the Bishop to the Mission of the Holy Spirit, Reynoldsville, he confirmed a class of three. This mission established only a little over a year ago is, (under the direction of the Rev. Joseph Barber, one of the order of perpetual deacons in the diocese) growing steadily and surely. Some of the most substantial people in the town have recently become interested. A new executive committee was organized at the Bishop's visitation, and things put upon a business basis. Mr. Barber is a farmer residing many miles away, but serves the place and the new mission at Fairmount City, for his travelling expenses and a small stipend from the Board.

Returning the Bishop visited old St. Mary's, Red Bank, the Rev. Wm. White, rector. The services were held at mid-day, and consisted of Morning Prayer, the Holy Communion, a sermon from the Bishop, the Confirmation of three persons, an address by the general missionary, and the opening of the mite chests containing the Easter offering for diocesan missions, which amounted to \$8.28.

In the evening the Bishop and general missionary proceeded to Lawsonham, about six miles distant. With no Church building, or any accessories to worship, beyond an organ, a few faithful Church families have bravely held on for years, with occasional visits from the Bishop and other clergy, and have brought up their children in the Faith once delivered to the saints, regardless of all the inducements and attraction of false doctrine, heresy and schism around them. The Bishop preached to a large congregation at the school house in the evening, and the next morning the Holy Communion was administered at a farm house. Here there are communicants who have been baptized, well instructed, confirmed, and have received the Holy Communion often, but have never seen the inside of a church, other than the church as it has been brought to their homes. This is what is called missionary work in this diocese, providing for those of our own house; while here the Bishop received the deed of a lot for a chapel.

Returning to Pittsburg, the Bishop stopped at St. Paul's, Kittanning, the Rev. W. W. Wilson, rector, and at a special service at 3 P. M. April 1st, confirmed a class of 20. He then proceeded across the country to Leechburg, where service was held in the evening and two persons confirmed. A business

meeting was also held, and a site selected for the new chapel.

On Palm Sunday the Bishop visited Trinity and St. Andrew's, Pittsburg, confirming large classes.

On Palm Sunday, Bishop Whitehead administered Confirmation to seven deaf-mutes—six at Trinity church and one at St. Andrew's church. He also confirmed a deaf-mute at St. Paul's church, Kittanning, the Friday evening before. On that Sunday the Rev. Mr. Mann administered Holy Baptism to five deaf-mutes. On Monday evening, at a combined service at St. Stephen's church, McKeesport, he baptized one deaf-mute.

MICHIGAN.

BAY CITY.—The new edifice of Trinity church was opened for public worship on Thursday in Easter week, April 14. The church is constructed of Sandusky blue limestone, heavily trimmed with Berea (Ohio) sandstone, and consists of chancel, nave, transepts and porches. The building is 58 by 134 feet over all. There are three entrances to the main vestibules on the front, including the one through the tower, which has been treated as the principal one, and has a deeply recessed porch, flanked with polished granite columns. The centre entrance is unusually wide, and is directly opposite the centre of the nave and main alley. The transepts have large rose windows filled with stone tracery, and the east transept on Grant street has a deep porch of stone opening into a vestibule which forms a side entrance to nave and choir. A separate porch, built of stone and facing on Grant street, opens into the guild room, which is between and connects the church with a stone chapel. The tower is 15 ft. square at its base and 80 ft. high to the battlement, heavily buttressed, and ornamented on four corners with stone pinnacles with carved finials. It is 95 ft. to the top of the finials of pinnacles. The style is perpendicular Gothic, with some work of more modern date. The building sets four ft. from the ground; the various entrances are approached by stone steps, broad and easy; the roof is covered with Michigan black slate. The main vestibule is 53 ft long by ten wide. The floor is tiled, and the walls are wainscoted to the height of six feet in solid oak. Light is admitted through six lancet and two tracery windows filled with opalescent and jewelled glass of rich design. The length of the nave is 78 ft. All the doors are heavy paneled oak, and put together with brass screws. The pews 132 in number, and wainscoting, are also of oak. The nave is lighted by 16 lancet windows, filled with cathedral glass, and one large triplet window over the main entrance. The transepts which are a marked feature of the exterior, are masked from the interior, and are utilized for vestibule and organ chamber on the east side, and for vestry room, with lavatory, sacrarium and fire-proof vault attached on the other. The nave and chancel are under one roof, the chancel ceiling being framed below, and independent of the main roof, and is enriched with heavily traceried panels of oak, with richly carved bosses. The sanctuary and choir have tiled floors, and are approached by five steps of solid oak to the choir, one of slate to the sanctuary and two of tile to the altar. The choir is furnished with stalls for 40 men and boys, and with other necessary appointments.

The furniture of the sanctuary, reredos, sedilia and credence, are elaborately carved in oak, the credence opening through the wall into the sacrarium,

and nearly opposite the fire-proof vault where the altar vessels are kept. The chancel window, a gift of the children of the Sunday school, is from the well-known house of Cox Son, Buckley & Co., of London. The thought given to the artist was the combination of the children's offering and the ideal of the Blessed Trinity. The conception is wonderfully and artistically brought out. The symbol of the Holy Trinity, flanked by the angels, fill the apex of the lancet window, while the great High Priest, and Saviour of Men, overshadowed by a halo of heavenly glory and treading upon the rainbow of covenanted promise, is flanked by angels and archangels singing, "Holy, Holy, Holy." Beneath the central figures, in panel on the right, is portrayed the story of the Annunciation, in the centre the circumcision, and in the left the Resurrection. "Is it well with the child?" The conception, coloring and execution are worthy of the celebrated firm that produced it. The window sets well up from the floor, allowing plenty of room for reredos.

The organ chamber is on the epistle side of the chancel, and is open into the chancel through a large arch. This room is wainscoted and the ceiling is finished in oiled Norway pine. Back of and adjoining the organ chamber, is a choir room, which is reached through a roomy vestibule from the Grand street porch. From the choir room there is a passage-way or cloister extending around in rear of chancel and connecting with the vestry room on the gospel side of the chancel, the stone roof finishing outside directly under the chancel window. A mortuary vault for the temporary reception of the dead, to be used as occasion may require, is built beneath and in the basement. Both the vestry and guild rooms have open fire places, in addition to the other means of heating and ventilating. These rooms, nave and vestibules are wainscoted with oak, and all the wood-work and furniture of nave and chancel are finished in antique oak.

The entire cost of the building is about \$50,000. Messrs. P. C. Floeter & Co., of Bay City, are the architects. The corner-stone was laid on the 16th of April, 1885. The church is also the recipient of many individual "love tokens," such as, the stained glass west (south) window; an elegant and massive Communion service of sterling silver, altar, bronze lectern, alms receiving basin, hymn tablet, all from the well-known church furniture establishment of R. Geissler, New York; altar cloths and altar linen; a rug of softest texture which extends from the altar steps to the floor of the nave, and the tiling of all the vestibules. The St. Margaret's society have given the elegant glass for vestibule windows, and cushions and gas fixtures. The St. Mary's society, in addition to the reredos and sedilia, altar rail and choir stalls, have furnished the vestry room with elegant solid oak table, wardrobe, mantel and other necessary appointments. The St. Cecilia's have rebuilt the organ at an expense of nearly \$1,000, while the Sunday school, in addition to the chancel window, have provided for the tiling of the entire chancel, and also the vestments for the boy choir.

In connection with the opening of this noble edifice, it should be said that there are still those who recall the ministrations of the venerable Father Browne, who was the pioneer missionary here more than 40 years ago. He was followed in 1850 by the Rev. Joseph Adderly, and he by the Rev. Daniel B.

Lyon. The Rev. Voltaire Spaulding, who died last year at Three Rivers, Mich., ministered here for six years from 1853. The Rev. Edward Magee, still of this diocese, but now on the retired list, was followed in his rectorship by the Rev. C. B. Hayden, and he by the Rev. Mr. Lewis, whose pastorate may be said to close the earlier history of the parish. Twenty years ago, the Rev. Fayette Royce, D. D., now of Beloit, entered upon the rectorship of the parish, which then began a rapid growth. He was succeeded in 1869 by the Rev. John Wright, now of South Boston, Mass., who first anticipated the "new church," and in the Sunday school began the collection of pennies and dollars which have since swelled to thousands. The lamented Dr. Schetky succeeded in 1874, and the present energetic rector of the church of the Epiphany, New York, the Rev. A. A. Butler, besides accomplishing much else, secured the erection of the stone chapel, while it has been left for his successor, the Rev. E. R. Bishop, the present rector, to guide the efforts of noble laymen to the completion of this stately edifice.

DETROIT.—Holy Week was well observed in all the churches. On Good Friday, the Three Hours' service at St. John's and Christ church was well attended by large numbers of devout women. The men were unable to be present in force at the services in business hours. Grace church and Emmanuel united in an evening service.

St. Paul's is erecting a new organ of great power, and with her choir of boys and men under splendid training, will make the welkin ring. At St. John's, a large class was presented for Confirmation on Sunday evening, April 3d, and another at St. James', April 4th.

LOUISIANA.

ST. FRANCISVILLE.—Grace church has just been presented with a very handsome marble altar cross. The cross is about 3½ ft. or 4 ft. high and has engraven on its face the words, "One, Holy, Catholic and Apostolic Church." The gift is from Mrs. Max Fischer to "the glory of God," and in memory of two of her children.

DE VALLS.—The vestry at this place have decided upon a plan for the church they propose to erect. It is similar to that of St. Timothy's chapel, Osaka, Japan, and was furnished the vestry by Mr. S. M. D. Clark, a brother of one of the vestry at this place. Work is to be begun at once, and the church to be completed at as early a date as possible. The Bishop's missionary at present holds service here once a month in the large hall at the residence of Mr. W. L. C. Clark. The vestry are determined to have a neat Churchly building, and to see that the chancel and altar arrangements and ornaments are both Churchly and complete.

MONROE.—The Bishop's missionary held service in Grace church on Tuesday night, April 5th. The church was crowded to its utmost capacity. The vestry were spoken to on the subject of procuring the services of a resident rector, and correspondence was at once begun with a clergyman now in Michigan, who it is hoped will accept a call to the parish. Grace church is a large brick building, very Churchly-looking on the exterior, and in the interior. The young ladies of the parish have made a present to the church of many ornaments for the altar, and the new rector will find his chancel and sanctuary well supplied with the ornaments

the Church sanctions. The people are anxious for services, and will support a clergyman morally as well as financially.

TALLULAH.—On Wednesday night, April 6th, Evening Prayer was held in Trinity church, and on Maundy Thursday morning there was a Celebration and sermon, the Bishop's missionary officiating at both services. The little church here has been without service for some time, and on the night of the 6th and morning of the 7th the building was filled with people of all types of religious preferences. It is hoped to supply Tallulah with services once a month. A clergyman willing to teach school in connection with his church duties could obtain a good support here. The missionary baptized several on this visit.

VERMONT.

RUTLAND.—A brass corona of twelve lights was placed in the chancel of Trinity church at Easter, and lighted for the first time at the early service. The design and workmanship are beautiful, and it is furnished by Cox, Sons, Buckley & Co., of New York. A brass memorial plate in the chancel wall bears this inscription:

This corona is offered to the glory of God, and in loving memory of their infant sons, Greenville and Arthur Winthrop, by Edward L. and Lucy G. Temple, Easter, A. D., 1887.

"In Thy light shall we see light."

LONG ISLAND.

BROOKLYN.—Bishop Neely is taking the place, for the time being, of Bishop Littlejohn. He was at St. Luke's church on Sunday, April 3d, where he confirmed a class of 90. On Good Friday he confirmed a class at Christ church, the Rev. Dr. Bancroft, rector.

MARYLAND.

BALTIMORE.—The Bishop has been very busy during the past week with his annual visitations. The classes this year have been unusually large, amongst the largest of which may be mentioned Ascension, 74; St. Mary's (colored), 53; and St. Michael's and All Angels', 40.

At St. Luke's church, the Rev. Wm. M. Barker, rector, one of the observances on Palm Sunday was the rendition (for the first time in this country) of Dr. Stainer's cantata of the "Crucifixion," by the regular choir of the church, assisted by Mr. Bottomly, of Washington. This cantata is a meditation on the Sacred Passion of the Holy Redeemer, the words being selected and written by the Rev. J. Sparrow-Simpson, M. A., and consists of solos, choruses, and hymns, the latter being sung by choir and congregation, and also a short service and address. The rector had prepared copies of the hymn music which were distributed throughout the church, in the hope that they would result in hearty congregational singing. The entire work was admirably rendered and reflected great credit upon the choir; and its appropriateness was demonstrated by the deep reverence which prevailed among the immense congregations which assembled to hear it. The work was repeated upon Tuesday and Wednesday evenings in Holy Week, and at all these services the church was filled to the utmost—about 1,500 persons being present at the Sunday afternoon service.

QUINCY.

On the evening of Maundy, Thursday the Bishop visited St. John's Knoxville, and St. Mary's school, and administered Confirmation in the chapel of the

school. Fourteen of the pupils, dressed in white, nearly filled the chancel, and the ceremony was very impressive. The solemnities of Holy Week had prepared the minds of candidates and congregation for the earnest address of the Bishop, and the hearts of all were touched. Five of the pupils had been baptized by the rector on the evening before. Three daily services have been maintained and well attended, during Lent. The Bishop remained over the morning of Good Friday and again preached. The services of the day made a profound impression which will not soon be forgotten. Many flowers for Easter decorations were sent by old pupils, who never forget the services and spiritual blessings of Alma Mater.

LEWISTOWN.—Easter services at St. James' church were all that could be desired. There were two celebrations of the Holy Communion, with good attendance. The Knights of Pythias lodge attended Evensong in a body, and joined heartily in the service. The rector, the Rev. J. M. D. Davidson, preached to them from Heb. xi: 35, in the character and guerdon of true knighthood.

Arrangements are being made to erect a guild room on the church lot this coming season.

INDIANA.

FRANKFORT.—The Bishop visited St. Luke's Mission, preached and confirmed three persons, two of whom were baptized the week before, and all three heads of families. The Bishop also addressed them, and gave a Lenten address, and all were very much refreshed.

MASSACHUSETTS.

Bishop Paddock has appointed St. Stephen's church, Lynn, to be the place for the annual ordination of priests, and the time, June 8th. The Bishop of Connecticut is to preach the ordination sermon.

SOUTHERN OHIO.

CINCINNATI.—Easter day at St. Luke's church was a festival long to be remembered in the calendar of this live, earnest and growing church. The call for decorations met with a glad and hearty response from a devoted parish and both church and chancel shone with a new radiance on the glorious Easter morn; snowy lilies, fragrant roses, graceful smilax, feathery fern and swinging basket, all filling the air with perfume and the heart with adoration. They were tributes of love in memory of lost loved ones, who have passed from a sin-stained earth into the Paradise of God. The music, selected with great care and taste by the new organist, Mrs. Olla D. Gregory, was most harmoniously and artistically rendered by an efficient choir. The sermon by the rector, the Rev. Lewis Brown, from the words "Why seek ye the living among the dead? He is not here but is risen," was received with manifest appreciation and was an eloquent appeal for renewed consecration to the dear Master.

Both early and late Communion were largely attended. The afternoon witnessed a Baptismal service and the evening an annual celebration for the children, so that every hour of the day was fittingly employed. This church begins her new year with every evidence of continued prosperity. With a steadily advancing membership, she is becoming widely known and stretches out her arms to welcome many new followers throughout the West End.

PENNSYLVANIA.

PHILADELPHIA.—At the Palm Sunday services at St. Andrew's church,

Eighth street, above Spruce, the Rt. Rev. Dr. Bissell, Bishop of Vermont, preached from the text: "While ye have light, believe in the light, that ye may be the children of light," St. John xii: 36, and confirmed a class of 23 candidates. The Holy Communion was then administered.

At St. James' church, Twenty-second and Walnut streets, the rector, the Rev. Dr. Morton, who has served the congregation for over six years beyond the half century, and who will henceforward be rector *emeritus*, announced to the congregation that a call to the active duties of the rectorship had been extended to and accepted by the Rev. William F. Nichols, of Christ church, Hartford, Conn. Mr. Nichols has been rector of Christ church, the oldest church in Hartford, for ten years, during which period he has received ten different calls, all of which he declined. The congregation of Christ church, which had greatly fallen off, had revived under his administration till the list of communicants numbered 1,200. Mr. Nichols also filled the chair of ecclesiastical history in Lafayette College, and had become extremely popular, both as a teacher and preacher.

IOWA.

DAVENPORT.—Trinity church, the Rev. D. C. Garrett, rector, must be credited with continued triumphs in Church work. Again this parish presents the largest class for Confirmation during the convention year; Easter evening 44, of which a large number were men, received the laying on of hands. This is the largest class Bishop Perry ever confirmed in his diocese, and makes within a year a total of 79 confirmed in this parish. The number of communicants has more than doubled in two years. Since Ash Wednesday 41 Baptisms are recorded, 17 of these are adults. The attendance at the Easter services was so great that several hundred were turned away at both Morning and Evening Prayer. The music was of the highest order. The number who communicated at both Celebrations is exactly that reported for the whole number of communicants at the last Convention. This shows not only a remarkable increase in the number of communicants, but also strong spiritual life in the parish. Although only last Easter an offering of \$1,100 was received and again at Christmas one of nearly \$500, the alms this Easter for the reparation fund were quite large.

OHIO.

CLEVELAND.—A very large congregation attended the celebration of the Holy Eucharist in Trinity church, at 6 A. M., on Easter Day, and at the mid-day service there was standing room only. The Bishop was present and confirmed 28 candidates. He was prevented from preaching by the feeble state of his health. Lenten services have never been so well attended, especially the daily Celebration in Holy Week. The venerable Dr. Bolles was in the chancel on Easter Day, for the first time in many weeks. His many friends will be glad to learn of his recovery from the long and severe attack of rheumatism which has housed him for some time.

In a large class presented at Grace church, by the rector, the Rev. Mr. Clendenin, on Palm [Sunday, was] one deaf-mute. On Easter, another deaf-mute was confirmed at St. Mary's church,

BOOK NOTICES.

ILLUSTRATED NOTES ON ENGLISH CHURCH HISTORY. From the Earliest Times to the Dawn of the Reformation. By the Rev. C. Arthur Lane. Published under the direction of the Tract Committee of the S. P. C. K. New York: Messrs. E. & J. B. Young & Co. 1886. Pp. 271.

This little book should have a hearty welcome among us. It seems to be just what is needed in the way of English Church history, and is an inexpensive work. The illustrations are interesting and instructive.

THE MARBLE CROSS, and Other Poems. By S. M. I. Henry. Chicago: The Woman's Temperance Pub. Ass'n, 161 LaSalle St. Price, \$1.00.

These poems comprise a pleasing collection, most of them being of a religious character. Here and there is a bright lesson as to the worth of industry, or the wisdom of trust, or the nobility of courage. Many good pieces of versification are to be found and the general tone of all the contents is pure and high.

FROM THE FORECASTLE TO THE CABIN. By Captain S. Samuels. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1887. Price \$1.50.

In these times when sailing vessels are almost things of the past, the narration of sailor life has the added enchantment and romance of distance. We welcome books like Dana's "Twenty Years Before the Mast," which preserve for our generation faithful pictures of the strange life of the sea. The volume before us is such a book. Bishop Potter, in his introductory note, says "there is not a dull line in it." The captain of the *Dreadnought* must have improved his opportunity in the fore-castle in learning to spin yarns. He tells a capital story in a bright, frank, free sailor style. It is like a breath of ocean air, invigorating and healthfully exciting.

SOME PROBLEMS OF PHILOSOPHY. Richard Alexander, Professor of Philosophy in Columbia College. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 170. Price, \$1.00.

A great subject is here treated in a small volume, and in a fragmentary way. The problems of metaphysics are frankly stated. The nescience of Hume and Comte, which in our day is known as Agnosticism, is the result of the skeptical treatment of these problems. Dogmatism, as a philosophical method, is unsatisfactory and inconclusive. The critical method, while it admits the skeptic's conclusions, denies his premises. It takes issue with the sensational school, by asserting that there is a non-sensational element which must be accounted for. The difficulties which arise from the relation of philosophy to theology, are the most important. The value of a frank statement of the difficulties of philosophy is argued, as only by such a treatment can progress be assured. Every step in advance, as shown in the history of philosophy, has been made "under the stimulus of questionings, doubt, and negation." Among the titles of these papers we find: The Problem of Matter; of Organic Being; of Physiological Psychology; of the Human Will; Doctrine of the Ego; Relation of Belief to Knowledge; Immortality of the Soul; Feeling of Obligation and Moral Knowledge.

RETROSPECTIONS OF AMERICA, 1797 to 1811. By John Bernard, edited from the manuscript by Mrs. Bayle Bernard, with an introduction, notes and index by Laurence Hutton and Brander Mathew. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 380. 1887. Price \$1.75.

If one wants to be interested and amused, let him turn to these entertaining retrospections of John Bernard, one of the brightest of English comedians and one of the earliest of American theatre managers. Coming over here from England—where he was the secre-

tary of the famous Beef Steak Club—he brought with him a bias in favor of the new country and the young nation, and looks at things on this side of the water through kindly eyes. The pages of this book are full of anecdote and humor, and are written in a chatty and agreeable style. The ten illustrations (chiefly portraits of actors of the early part of this century) are poorly executed, and the narrow margin of the pages give an uninteresting appearance to the book. It looks cheap; but like a singed cat, is a great deal better than it looks.

JAMES HANNINGTON, First Bishop of Eastern Equatorial Africa. A History of his Life and Work, 1847-1885. By the Rev. E. C. Dawson. Sixth Thousand. New York: E. & J. B. Young & Co. 1887. Pp. 451. Price, \$2.

"A devoted life, crowned by a heroic death." Such was the career of Bishop Hannington, the story of whose life is here told by one who knew him personally and intimately. Read in the light of what we now know of his fate, there is a deep interest in the story of how a life was lived that was to end in a martyr's death. The illustrations scattered through the volume are nearly all from the Bishop's own sketches. Many of them reveal a spirit of drollery, which is delightful as associated with the profound earnestness that marked the man. The young clergyman off for a hard-earned holiday finds time to make absurd pen-and-ink sketches of his adventures for the amusement of small nephews and nieces at home; and the Bishop of Equatorial Africa, in the midst of toils and perils, represents himself in attitudes by no means heroic, as with ready pencil he illustrates the comical side of a journey undertaken, indeed, in feebleness and pain, and with high-hearted zeal for the cause to which he had devoted his life. The same native energy that set him, a college lad, to work in laying out a road down the face of a dangerous cliff on the wild coast of Devonshire, leading "from nowhere in particular to nobody knew where," is put into action, when filled with Apostolic zeal, and with love for souls whom Christ had redeemed, he sought to make through the heart of the Dark Continent a highway for the bringers of the Glad Tidings. His dying testimony was: "I am about to die for the Baganda, and have purchased a road to them with my life." His character was one of marked individuality. The portrayal of that character in his biography, and the story of his life as here told, is a valuable contribution to the literature of the Church.

A DEFENCE OF THE CHURCH OF ENGLAND AGAINST DISESTABLISHMENT. With an introductory letter to the Rt. Hon. W. E. Gladstone, M.P. by Roundell, Earl of Selborne. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Pp. 363. Price, \$2.25.

Two things contribute to the importance of this book, the valuable contents of the volume itself and the position and eminent learning of the author. Lord Selborne begins in his "Introductory Letter" by criticising relentlessly Mr. Gladstone's utterances of Sept. 1885, with respect to Disestablishment, and while he is intent on showing that the position of the Church of England as the established Church is unique, manages to stow away in twenty-five pages an immense amount of information about the relation of the State to the Church in the different countries of the civilized world. The volume is divided into three parts. The first treats of the Church and its Establishment, the second of its Endowments, and the third of the Adversaries and their case. The author disposes at the outset of the absurd idea that the Church is the creation of the State, and

also of the idea that the English Church before the Reformation was not identically the same as the English Church after the Reformation; and although the chapter on the "Church before the Reformation" is too brief, one gets a very clear idea of her "Liberties, Law and Jurisdiction" from it. In part second there is a masterly treatment of the subject of Tithes, in which the matter is discussed with legal exactness. The origin of tithes, the difference between English and Continental customs as to their division, the Parochial System, Queen Anne's Bounty, Ecclesiastical Commissions, Parliamentary Grants, Private Gifts, etc., are all briefly and clearly described. It is a comfort to get hold of such a clear statement and definition of these matters that one meets with in reading English Church History. The third part, although argumentative, is almost as full of information as the rest of this valuable volume. He treats here of Non-Conformity, Dissenters' Endowments, Church Work, How Disestablishment Would Work, Mr. Mann's Religious Census Tables, the attempt to separate Wales, etc. If we were called upon to take an active part in the battle for the Church of England as it is, we should welcome such help as this book affords. But as we are not, we are thankful for the facts and the information about the English Church with which it is filled and which are set forth so clearly, accurately, and in such compact form. Although necessarily a controversialist, Lord Selborne writes in a spirit of toleration and with a tone of cheer and hope. He evidently does not think the English Church is going to be disestablished right away, and rather believes in girding on his armor for a vigorous defence than in setting his house in order for the end. A good index adds to the value of this important volume.

PHILOSOPHY OF RITUAL. Apologia pro Ritu. By L. P. Gratacap, A.M. New York: James Pott & Co. 1887.

This volume is one which will attract attention and merit careful study on the part of all who are interested in the subject of Church ritual, whether they are friendly or hostile to what is technically called, "Ritualism." It is not only impartial, but exhaustive in its treatment of an important question, and one which grows in interest at the present day. Bishop Hopkins' little monograph, published some twenty years ago, was interesting as a special plea for certain points of Anglo-Catholic ritual; for which he adduced proofs from texts of Scripture and ancient custom in the Church of England. It was an able and well-written plea for the lawfulness of "Ritualism" so-called. But he never attempted to enter on the wide domain of all rites and ceremonies. This is just what Mr. Gratacap has done with singular felicity. By Ritualism he does not mean the "Six Points" of Anglo-Catholic ritual; but the use of external rites and ceremonies in the public worship of God. And thus defining the term, he proves conclusively that Ritualism is (1) Universal; and, (2) Reasonable. In the first part of his book, entitled "Ritualism Universal," he defines Ritualism as the union of the three elements of Art, Symbolism and Commemoration in public worship. This he illustrates by a graphic description of the rites and ceremonies used by Catholic Apostolics (Irvingites) Orthodox Greeks and Roman Catholics in their varied ceremonial and beautiful church architecture. But the author does not stop here. He goes on to show that Ritualism is common to all

the great religions of the world so far as they are positive in their teachings. In religions which are crude and barbarous, Ritualism is faint; and in religions which are negations of something else, it tends to rapid decay. These positions he proves and illustrates with great wealth of learning and descriptive power, by an examination of the religions of Egypt, India, China, Persia, Judæa, Mexico, Peru, Africa and the aborigines of North America. He defines with a masterly hand the determining causes of Ritualism in these religions, and shows that the same causes are potential in Christianity. Thus Ritualism (in this broad and true sense of the word), is shown to have its foundation in the natural impulses of the human heart. The second part of the volume, (The Reasonableness of Ritualism) can, perhaps, be best sketched by simply citing its heads, which are: Art in Ritualism; Art's Relations to Religion Fundamental; Its Value in Worship; Its Comfort; Symbolism; Its Nurture of Mysticism; Commemoration; Its Mnemonic and Practical Uses. The author has gathered his material from all directions, and his citations from Theophile Gautier, Mrs. Jameson, Bayard Taylor, Nathaniel Hawthorne, Wilkinson, James Freeman Clarke, Grandidier, Monier Williams, Rhys Davids, Herbert Spencer, Milman, THE LIVING CHURCH, Dr. Schaff, Cardinal Newman, Canon Liddon, Sadler, McColl, Dr. Pusey, A. W. Little, Hunter, Strauss, Ruskin, Martineau, Lecky, Cardinal Manning, Jukes, and many others, are both interesting and valuable. Some may think that he hardly does full justice to the beauty and dignity of the Catholic Apostolic (Irvingite) service; and many of his readers will hardly concede the "absurdity of Masonry," or that its rites are "tiresome and affected."

THE Duke of Argyll comes to the rescue of Canon Liddon in the current number of *The Nineteenth Century* and turns the tables upon Prof. Huxley. "The Trials of a Country Parson" brings to light many of their trials, and is written in a rich vein of humor. *The Contemporary* has "The Old Testament—Ancient Monuments and Modern Cities," by Capt. Conder, which is a refutation of Wellhausen conclusions by the light of recent discoveries. The "New Reformation," by Canon Freemantle in *The Fortnightly* will command a great deal of attention. The theologian of the new epoch will start without any theory of inspiration. The fact that Christ takes human nature as the chief guide to the divine and does not pretend to an absolute knowledge of God, will give a new and peculiar interest to the study and influence of Christ; the theologian of the future will probably be little concerned with miracles; the Athanasian Creed should not be read in the public services. These are some of the results and prospects of the "New Reformation." (Leonard Scott Pub. Co., 1104 Walnut St., Phila., Pa.)

"REMINISCENCES of a Grandfather, or The Recent Past from a Southern Star-point," by the Rt. Rev. Richard Hooker Wilmer, D. D., LL. D., will be presently issued by Mr. Thomas Whitaker. Bishop Wilmer is one of the strong men of the Church, and his reminiscences will deal with political as well as ecclesiastical subject. The volume will be a valuable contribution to our historical literature.

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

WE begin next week a short series on certain phases of the English Reformation by the Rev. Arthur W. Little, author of "Reasons for Being a Churchman." This is not to be a long, connected serial, nor a treatise on the Reformation, but a few pointed and practical letters on certain facts and fundamental principles of the Reformation, not sufficiently appreciated by Churchmen, and systematically misrepresented by others.

A CORRESPONDENT makes the following note in reference to supply of the clergy: "In 1886, as appears from the Church Almanacs, there were 586 unemployed clergymen, and 483 vacant churches; *i. e.*, if all the churches were filled there would be 103 clergymen unprovided for. Under these circumstances one is inclined to doubt the value of the curious piece of exegesis which has been interpolated in the Litany." We suspect the weak point of the calculation to be in assuming that all or a greater part of the 586 unemployed clergy are able to do full duty in charge of parishes. Besides, there is an immense amount of work to be done in vast regions where we have no churches. If we had the means we could doubtless put a thousand more men in the home field.

A PRESBYTERIAN minister in a letter to a contemporary, says that he uses forms of prayer, written prayers, in family worship, and wishes that every family in his church would use a prayer book. He confesses that he had for many years an inveterate prejudice against written prayers. "With entire want of charity," he says, "I had been used to charge those who used them with lacking piety and devotion, and merely using a form of prayer to satisfy an uneasy conscience. I blush to charge myself with these things, but they are true." The neglect of family pray-

er cannot be excused on account of the timidity or inexperience of the head of the family in offering extempore prayer, as there are many admirable compilations which may be used by those not accustomed to the Book of Common Prayer. To the Churchman this treasury of devotion is always at hand, to meet the wants and to voice the aspirations of devout souls, in every season.

A CORRESPONDENT calls attention to the irregularity and uncertainty of our Church discipline, as administered in various dioceses. Some recent events emphasize this. For instance, in one diocese the rector of a large congregation has publicly mis-stated the Church's position on an essential doctrine, without protest or rebuke from his diocesan; in another diocese a pastor has been peremptorily forbidden, by episcopal authority, the use of cope and incense, which our correspondent thinks are not essentials. In one diocese wafer bread, and lights on the altar are used with episcopal sanction, while in another it is unlawful to put even a flower on the holy table. The complaint is not that there is variety of use, but that one bishop should pronounce to be unlawful and peremptorily forbid what another bishop allows, and what the Church has never declared to be unlawful. This is all the more deplorable, since there is no appeal from the bishop's decision. It may be said that a clergyman may have his appeal by a trial, but that is only to make a bad matter worse, without an appellate court. No uniform toleration can ever be reached by diocesan courts. It must be confessed that this is a weak point in our administrative policy — impolicy it should be called; and it must have a discouraging influence upon those who are looking towards our Communion or seeking our ministry for greater stability of doctrine and less fickleness of discipline than exist in the religious bodies with which they have become thoroughly dissatisfied.

WE have heard much of late about the longing for Church unity among the various Christian bodies of our land, and there have been some indications of such a hearty desire, in the utterances of several representative assemblies. There are, however, some voices in favor of prolonging the dis-union and discord which to many seem a reproach to "our common Christianity." The following, which is quoted by a contemporary from *The Methodist Review*, is so uncharitable in its sentiments and so untruthful in its insinuations, that it ought not to pass without rebuke:

We have no quarrel with our brethren of the Protestant Episcopal Church

so long as they will keep themselves to their own proper calling and leave others to theirs. It may be that our American society needs such a church, in which the vigorous spiritual elements of church life shall not be made inconveniently aggressive, where the worship shall be distinctively æsthetical rather than spiritual, where the utterances of the pulpit shall not jar harshly upon sensitive nerves, nor come into unnecessary conflict with the practices of respectable sinners and with the usages of society. Happily, church-going is still a respectable practice in good society, and churches for the use of that class may be a necessity, such as will make the least possible demand upon its "worshippers" in either intellectual or spiritual faith, or in either the minor or major moralities. A church may be required also into which the rich families from less fashionable churches may gravitate, and in which their young people, having been raised to social positions of which their parents knew nothing at their time of life, may find a home. It may be thought desirable that in a community in which are a full share of *snoobs* there should be churches adapted to their requirements. We say, then, to our friends of THE Church, there is room enough in the world for both yourselves and those who do not wish to be members of your household, and in behalf of those others we pray, do not come to us, and we will not ask you to make room for our overgrown families.

We are sorry for the man who could write that, and we are sorry for the Methodism which has the misfortune to be misrepresented by such a writer.

EASTER.

In the Primitive Church there was a question about the proper time of keeping Easter. Some would have it on the same day with the Jewish Passover, as it took the place of that festival. Others, and especially the Gentile Christians, would have it on the exact anniversary of our Lord's resurrection, which was the Lord's Day immediately following the Passover. The latter practice prevailed, we may suppose, by the same kind of influence and apostolic authority as changed the Sabbath to Lord's Day, making it the first instead of the seventh day of the week. This usage was approved and confirmed by the Council of Nicæa.

Whatever dispute there may have been before that time, between Judean and Gentile Christians, or since that time between the Eastern and Western Church, as to the ecclesiastical calendar, there is no question as to the fact and propriety of keeping this grand festival, instituted in commemoration of the most signal act of our Lord while he was here among us.

He "who was delivered for our offenses, was raised again for our justification," and the rising again was the confirmation of hope to the world, as it affords the most convincing proof of our Lord's character, and of the certainty of His doc-

trine. The death of Christ showed Him to be truly Man, while His resurrection declared Him to be truly God. The resurrection of Christ, considered as a fact to be proved by evidence, is as plain and as susceptible of proof as any fact of history.

He was recognized by those who had known Him before His crucifixion; He conversed with them; He ate and drank in their presence; He showed the prints and scars that marked His identity. They who had witnessed His death, and had helped to carry His body lifeless to its tomb, saw Him alive again. One thus rising from the dead is an object of sense; he can be seen, and heard, and handled; and if men have the ability to distinguish between a body dead and a body alive, a matter in which every man admits himself to be a judge, then are they competent witnesses in this case.

Not only the disciples and friends bear testimony on this point, but the enemies are equally good witnesses. The soldiers that were employed to watch the sepulchre plainly saw, and some of them believed; they felt the earthquake that removed the stone from the door of the tomb; they looked on the countenance of the angel that stood by, his raiments white as snow, and they became as dead men, while others, running into the city, told what was done.

By the resurrection of Christ we are assured that we also shall awake from the sleep of the grave. Well might the primitive Christians, and well may we celebrate this glorious fact, so full of comfort and joy to all who believe in Christ and in the reality of His appearing again at the last day, to reward our hope.

NON-COMMUNICATING ATTENDANCE.

We very much regret that a subject of great practical importance, both for the clergy and laity, like non-communicating attendance, should be discussed with acrimony or ill feeling.

May we say a word to deprecate this at the outset, before it advances to such a height as to end in angry personalities? There is the more room for forbearance and patience, because the phrase, "non-communicating attendance," is not precise as to its meaning until further explanation is given, and because this is one of those questions upon which something at least can be said on both sides.

We do not propose to do more now than to show that it will scarcely do for any one in a grand and lordly way to assume to settle the issue by his own fiat, however eminent he may be.

"Non-communicating attendance"

may mean, first, the presence of persons who are not communicants or even members of the Church at the celebration of the Holy Eucharist; secondly, it may mean the presence of those who have communed or who intend to commune on the same day and hence do not receive; thirdly, it may mean the presence of communicants who, although they do not receive, desire to be present and join in the solemn worship.

The primitive Church, on the principle of not casting pearls before swine, excluded the profane heathen mob from the celebration of the Holy Mysteries. We are placed under very different conditions and consequently we cannot ordinarily urge exclusion on the same grounds.

In her penitential discipline the Early Church sent away prior to the consecration of the Holy Eucharist, all the classes of the penitents, save one, the co-standers, and they were permitted to remain as a great privilege without partaking. This practice of the Early Church makes for the permissibility of non-communicating attendance. The fact that a class of persons were allowed, as a reward for perseverance in well doing, to remain and share in the highest act of Christian worship without participating in the Blessed Sacrament, shows her sense of the fitness of non-communicating attendance, and of its personal value to devout souls. It will be observed that this witness is not the saying of any one Father or Doctor, but the consensus of the Church Catholic as summed up in her written law.

Our own liturgy, as it stands to-day in England and the United States, recognizes the lawfulness of non-communicating attendance and the expectation that more or less such an element will always be present in the congregation, hence, our Anglican Communion deliberately separates the people present into two classes, or rather asks them thus to separate themselves, for she says, when the service is well advanced: "Ye who mind to come to the Holy Communion," implying inevitably that there are those persons who do not mind to receive at that Celebration, and who constitute in consequence a "non-communicating attendance." Thus recognized, she nowhere intimates that their presence is unwelcome, or that they ought on any account to depart. The Anglican Liturgy, we say, implies a non-communicating attendance, and in doing so is one with the primitive Church. Those who are opposed to allowing any persons to be present unless they actually communicate at any given service, confess the weakness of their position, in so far as the law of the Church now stands, by seeking to introduce new rubrics sending the non-communicants by express direction away from

God's house. Were such legislation to prevail it would put our Church out of joint with the primitive Church, and virtually declare, that "the showing forth the Lord's death till He come" is by us discounted as a factor in the Blessed Sacrament of the Body and Blood of our Lord. We hope and pray that this will never be done. To say that persons ought not to be present at a service and participate in it because certain portions of it are not at that particular time applicable to them, would exclude most of us from the church on many occasions when we desire and have an inalienable right to be present.

REVISION OF THE HYMNAL.

The Hymnal Committee seem to be in earnest to ascertain the sense of the Church as to the hymns desired and changes sought, and we cannot too highly commend their wisdom in taking this course instead of seeking to revise the hymnal out of their inner consciousness. The method they have adopted for getting at the common sense of the people does not, however, seem to be altogether felicitous. They have sent out a circular containing all the numbers of the hymns, with a request that those not used be marked off, and that those rarely used be indicated. "Absence of mark indicates frequent use of a hymn." This plan of getting at the choice of the people by negatives, is vague and unsatisfactory, and we do not see how it can be conclusive. It is a classification without any true principle of division. Some indispensable hymns are "rarely" used because the days for which they are appropriate occur but once a year. Several hymns for Christmas and Easter, one for Good Friday, for the end and the beginning of the year, etc., are of this kind. Some hymns are "rarely" used because the special office for which they are provided is seldom said; some are never used in a parish because the appropriate occasion never occurs, *e. g.*, "For those at Sea;" for ordination, institution, consecration. Again, some most desirable hymns are not used in some parishes because the choir has no suitable music at hand. There are some hymns of which some verses are used, while others are objectionable. Would it not lead to a more satisfactory conclusion as to the mind of the Church, to ask each pastor to mark such as are positively approved for use, and such as are positively objected to? By this method of inclusion and excision, it seems to us the chaff might be winnowed. All could be retained which were generally approved, all could be thrown out which were generally distasteful, and the committee could exercise its discretion upon all that

remained in the border of indifference.

If we must have a prescribed hymnal, we believe that one approximating as nearly as possible to "Hymns Ancient and Modern" would be most acceptable to our people. There are few, if any, who do not believe that congregational singing is the true norm of Church music. The increase and popularity of large boy choirs is an indication that the people regard with favor the abolition of artistic performances of Church music, and a return to a more popular and simple rendering of the songs of Sion. A hymnal with music would greatly accelerate this movement, and remove the great obstacle which now stands in the way of congregational singing. The people have a right to it and ought to have it. They have just as much right to the music as to the words of a hymn which is announced in the order of worship in which they have come to take a part. It is humiliating and vexatious for devout worshippers, who have the least capacity for musical utterance, to have all the musical portions of the service performed by a few people who happen to be favored with a musical library from which selections are made to please their fancy or show off their voices. Those who have the least talent and education in music are capable of joining without producing discord, in the singing of familiar tunes. If hymns are always sung to the same tunes, and the music is in the hands of the congregation, there are few who would not be able to share in this great act of worship.

We know that there are a few of the "Hymns Ancient and Modern" which are objectionable to some of our people. We believe that there are many more in our hymnal which are objectionable. Still, if in the English collection there are a few which might be objected to on the ground of doctrine, why may we not have the book revised in a liberal spirit? At the same time we are not prepared to admit that we have no legal right to use it as it is. It will be better, of course, if we can have uniformity, but we cannot hope to secure this by any revision conducted on narrow principles.

"HEELS OVER HEAD"

BY D. D. C.

A clergyman of the Church now gone to his rest, but who in his generation was as witty and useful as he was learned and devout, one day startled his congregation by addressing them somewhat on this wise: "Brethren, I have something to say to you which I wish you to consider. There are two ways in which a rector can carry on a parish; one way is with his head; the other with his heels. Now if you want me to do so, I can run this parish with my heels, or, I think, I can run it with

my head; but I cannot with both heels and head. If I use my heels chiefly, I cannot use my head; but if I use my head, I shall have little time to use my heels, and you must do the heel-work yourselves. Think it over, brethren, and let me know which you prefer."

As a wise people in their generation, they thought it over, and told their pastor that they preferred him to use his head, and they would do the "heel-work" themselves; so the legend runs.

This is a true story, and there is something in it which the clergy and parishes of this day and generation would do well to think about.

Is a clergyman's chief work, head-work or heel-work? Some of both, may be; but first and chiefly which? The good man's people spoken of above, evidently concluded that it was head-work and were they not right?

To be sure, heel-work demands some brain-work behind it, a little, just enough to run the heels; but does this combination furnish just the type of man the Church has commonly looked for in her clergy?

Furthermore, is it not evident in this generation (or degeneration), in the toss of the parochial and rectorial penny that "heels" are up and "heads" down? What kind of answer would our good brother be likely to get to his question if he were living now? Very likely: "Heels! we want heels; we want a rector to build up the parish, and to do that, there is a deal of work to be done, and we expect the rector to do it, we want a worker—that's the thing—money must be got, and the rector must get it; a church must be built, and the rector must build it; a school established and the rector must establish it; and then we must have 'guilds' and 'clubs' and 'committees' and the rector must form and look after them; and all the work must be organized, that is the word, we want an organizer-organizer-organization, that is what we want; heels! heels! We want some one to run the parish machine."

Is this a caricature? The old injunction was: "Go ye into all the world and preach the Gospel." The new theory and practice is: "Go into all the thriving towns and build up parishes." The two may be the same thing; they may be very different things. Where would the good old-fashioned clergyman, with his studious habit of thought and scholarship, which all the world looked up to and revered, be in these days of "parish work?"

And the pulpit, how about that? "O, the rector is too busy, he is an indefatigable worker, he has little time for that; no, he isn't much of a preacher, the dear man, we cannot expect everything of him, you know."

"The hungry sheep look up and are not fed." Indeed it is evident that in these days in these respects, things have got pretty much "heels over head."

When Dr. C—— so the story went, the brilliant and famous rector of C—— church, was called away to be a bishop many years ago, he was waited on by a committee of the vestry, who made known their errand as wishing to consult him in regard to his successor and ask his advice. Having heard them, he said: "Yes, I have been expecting you to call and see me about that, and have been thinking the matter over. It depends on what kind of man you want, and what you want him for. If you want a man to do all the little work of the parish, all the odd jobs, all the running about, here, there, everywhere, looking after the little things, I would recommend the Rev. Mr. So and So, he

is just the man for you. But if you want a preacher, a godly priest; one whom you can look up to and respect, and who can instruct you, and be your guide and leader in heavenly things, then I would recommend to you the Rev. Dr. W——, but if you call him, you will have to do all the little parish business yourselves; he cannot and will not do that sort of thing."

Like another wise people they called Dr. W. —, and did the "little odd jobs" themselves. The head was over the heels.

"It is not fit" that the priests of the Church should "serve tables," their call is to the "ministry of the word and to prayer." *Verbum sap. sat.*

THE GREAT SERVICE.

A Commentary upon the action of the last General Convention.

BY THE REV. WM. C. POPE.

When any great movement is undertaken, there must of necessity be made many mistakes. The desultory way, in which the Prayer Book enrichment has been proposed to us, may be compared to the fighting of the first years of the war.

We are, at present, engaged in trying to evolve what the mind of the Church is, with regard to her Office Book.

It may be premised, that she has no settled mind on the subject. The smoke of battle, and the din of party cries will have a little to do, with preventing a clear and dispassionate view of what is wanted. Yet we may prayerfully hope, that if undue haste is not used, we may have, as a result of the present movement, an Office Book, with such flexibility, as will render it suitable for use in mission services, in district school houses, and in the stately cathedrals to be erected in the near future, where will be imitated the worship of heaven, with its stars, and its golden candlesticks, and its many colored rainbow, and its twenty-four elders, in white robes, and crowns on their heads, and its lowly adoration of the Triune God, upon His throne, high and lifted up.

My remarks will be confined to the Eucharistic Office. They may carry more weight, if it is remembered that five out of the six amendments to the Prayer Book, which I proposed in my minority report to the Diocesan Council, were adopted by the General Convention.

The rubric at the beginning of the service, saying where the "Table" and the minister are to stand, is a long, bungling affair, not to be compared with the corresponding one in the P. B. of 1549, viz.: "The priest standing humbly afore the midst of the altar shall say the Lord's Prayer with this Collect."

The omission of the Doxology in the Lord's Prayer is correct, as is also the permission to omit the Decalogue, on certain occasions.

The P. B. of 1549 has two Collects, Epistles, and Gospels for high days, which ought to be restored.

The rubrics providing for the omission of the Lord's Prayer and Creed if they have been said in Morning Prayer, does dishonor to the Communion service. If there is to be omission anywhere it should be in the Morning Prayer. The Nicene is the proper Creed for the Communion service. There should be no mention of the Apostles' Creed in the rubric.

The offertory is liturgically speaking an important part of the service, and the Scotch Rite may well be consulted with reference to it.

According to it, at the presentation of the alms, the sentence is said: "Blessed be Thou, O Lord our God, forever and ever," etc. The rubric in this place is superior to ours. Whereas we are directed to place the alms upon the holy Table with much reverence, it is a matter of small consequence, according to the rubric, how the oblations get there. The American rubric is: "The priest shall then place upon the Table so much bread and wine as he shall think sufficient." The Scotch rubric is: "And the presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table."

The Scotch book also omits the word "militant" in the bidding to pray for the Church. The holy Church throughout all the world from the beginning cries out against such a restriction in our prayers, as the word "militant" implies. God speed the time when we can call upon the people to pray for the "whole state of Christ's Church."

It would very much broaden our sacramental love, and teach us to realize the communion of saints, if after the example of the Primitive Church, and in the language of the P. B. of 1549, we should say, in the prayer for the Church: "And here we do give unto Thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all Thy saints from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, Mother of Thy Son Jesus Christ, our Lord and God, and in the holy patriarchs, prophets, apostles and martyrs, whose examples, O Lord, and steadfastness in Thy faith, and keeping Thy holy commandments grant us to follow. We commend unto Thy mercy, O Lord, all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; grant unto them, we beseech Thee, Thy mercy and everlasting peace; and that at the day of the general Resurrection we and all they which be of the mystical Body of Thy Son, may altogether be set on His right hand, and hear His most joyful voice: "Come, ye blessed of My Father, and possess the kingdom which is prepared for you, from the beginning of the world."

The rubric providing that it is sufficient to say the longer exhortation once a month had better be omitted, and the exhortation along with it.

It is the custom at the church of the Good Shepherd, St. Paul, to sing a short anthem, while the heathen and catechumens are going out of church.

It would be in accordance with the ancient liturgies, the P. B. of 1549 and the Scotch rite, that the anaphora should then follow. This consists of the *Dominus Vobiscum, Sursum Corda*, triumphal hymn (which would be enriched by the addition of the *Benedictus*,) the Proper Preface, the Prayer of Consecration. This arrangement would give harmony, where there is at present, discord.

Then properly there should follow: the Preparation of the People, consisting of the Invitation, "Ye who do truly," Confession, Absolution, Comfortable Words, Prayer of Humble Access. Then follows the Communion. I cannot conceive how any enrichment of the Eucharistic Office, worthy of the name, can be attempted without the addition of the *Agnus Dei*. In the P. B. of 1549 the rubric is: "In the Communion time the clerks sing, 'O Lamb of God that takest away the sins of the world; have mercy upon us,' 'O Lamb of God that

takest away the sins of the world, grant us Thy peace."

The order of the whole service according to this arrangement would be: Ante-Communion, sermon, offertory, anaphora, Preparation of the People, Communion, Post-Communion.

The service herein sketched would be enriched in accordance with the Anglo-Catholic mind of the Church. It would have an order, not now possessed, and a consequent, increased beauty, fascinating to holy souls.

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PERSONAL MENTION.

On April 1st, in St. Matthew's cathedral, Dallas, Tex., the Bishop deposed from the ministry, the Rev. Christopher T. Denroche, upon his renunciation.

The Rev. John M. Rankin has recently resigned the rectorship of St. Paul's church, Coffeyville, Kas., and accepted a call to the rectorship of St. Paul's church, Manhattan, Kansas.

The address of the Rev. Dr. J. D. C. Smedes is changed to Mechanicsburg, Pa.

The Rev. W. W. Silvester has been elected to the rectorship of "the George W. South Memorial church of the Advocate," Philadelphia. His address is 831 North Broad St., Philadelphia.

The Rev. G. Heathcote Hills has accepted an invitation to be assistant minister in St. James' church, cor. Madison Ave. and 71st St., New York. Address for the present, 106 Madison Ave.

The Rev. T. D. Martin, Jr., has received and accepted a call to the rectorship of St. John's, Pine Meadow, Conn. Address accordingly after May 1st.

Post-Chaplain William K. Hubbard has been ordered to Fort Buford, Dakota. Address accordingly.

The Rev. J. S. Hartzel of St. Thomas' church, Glassboro, N. J. has accepted a call to Shenandoah, Pa. Address accordingly.

The present address of the Rev. C. S. Witherspoon is 123 11th Street, Toledo, Ohio.

The address of the Rev. Edwin B. Russell, while in Europe, is care of Brown, Shipley & Co., Bankers, London, Eng.

The Rev. E. W. Colloque has resigned St. Paul's parish, Fremont, Ohio, and accepted the rectorship of St. Mark's church, Cleveland, Ohio. Address 405 Franklin Ave., Cleveland, Ohio.

TO CORRESPONDENTS.

OBSERVER.—We know of no such custom, nor any authority for it. It was a piece of sentimentalism.

DECLINED.—"The American Inter-Seminary Alliance;" "That Name;" "Reformation Needed;" "Christ is Risen."

J. W.—We do not think it advisable to discuss the "Name" any more at present. Between Anglophobists and Romo-phobists, it is getting tiresome.

W. E. W.—The poem will appear in issue of June 4th, being suitable for Trinity.

B. J. J.—Too late to use the poem this season. Will keep it over.

H. B. P.—Because "Consubstantiation" is a term used in Lutheran theology. It is not objected that Luther taught the doctrine of the Real Presence (which he undoubtedly did), but that he attempted a scholastic definition of the manner of that Presence, which the Anglican and Greek branches of the Catholic Church have never done.

ACKNOWLEDGEMENTS.

The Rev. A. W. Mann thankfully acknowledges the receipt of two dollars from "N. B. W." of St. Paul, Minn.

OBITUARY.

LANGLOIS.—In Minneapolis, Minn., the Rev. Henry Langlois, missionary.

KNOWLTON.—Entered into rest April 6th, 1887, after a brief and painless illness, at the residence of her son, the Rev. W. H. Knowlton, rector of St. Paul's church, Winona, Minn., Rhoda Ann Knowlton, in the 80th year of her age.

TICKNOR.—Entered into rest at her home in Pensacola, Fla., April 5, 1887, Anne Elizabeth, widow of the late Rev. J. H. Ticknor, D.D.

APPEALS.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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MISCELLANEOUS.

CAMP HARVARD, the SUMMER CAMP for Young Boys. (See "A Boys' Camp" in *St. Nicholas*, June 1886.) 3rd year. For circular address J. F. NICHOLS, Epis. Theol. School, Cambridge, Mass.

WANTED.—Rector (unmarried) of a Southern parish, desirous of spending the summer North. Will be glad to undertake parish work at small remuneration per month. Address "RECTOR," LIVING CHURCH Office.

A SINGLE priest of many years' experience desires a temporary position (four or six months) in sole charge, or as assistant. Required salary very moderate. For information and testimony as to personal and official qualifications, address, with particulars, P. O. Box 667, Baltimore, Md.

WANTED, a position as choir-master and organist for a vested choir, by a gentleman of large experience. Good testimonials. The Southern States preferred. Address A. O., care of LIVING CHURCH.

PUPILS preparing to enter upon our course of study in the fall, or to join some advanced class, will find it greatly to their advantage to begin after Easter and make the short spring term for review. It will make the next year easier and more successful in every way. Address, St. Mary's School, Knoxville, Illinois.

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

A WELL educated young Englishwoman desires an engagement in an American family as governess or companion; moderate salary. Address "M," care of THE LIVING CHURCH.

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

THE undersigned has had placed at his disposal several thousand acres of land in Florida to be sold for the benefit of the "New Rectory" and "Church Building" Funds of St. Peter's parish, Fernandina. The lands are good, well situated, with perfect titles, and will be sold in lots of forty (40) acres at from \$2 to \$5 per acre. Correspondence solicited. Maps, description and certified abstract of title sent on application. Address the Rev. C. M. STURGES, rector of St. Peter's church, Fernandina, Florida.

SHARON MISSION.

The Sharon Mission sells flower and vegetable seeds in aid of its building fund. Twenty-five choice assorted packets \$1.00. Destitute Indian and other missions supplied free. Aid earnestly solicited. A list sent. Please address SHARON MISSION, Sharon, Walworth County, Wis.

PLAN FOR SMALL CHURCH.

I will send above, which is churchly and inexpensive with specifications and full details, for one dollar. Receipts towards building one according to plan in this mission. CUTHBERT WILLIS, rector, Petittodiac, N. B.

An Unconscious Epitome.

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

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

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

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The Household.

CALENDAR--APRIL, 1887.

17. 1st Sunday (Low) after Easter. White.
24. 2nd Sunday after Easter. White.
25. ST. MARK, EVANGELIST. Red.

EASTER CAROL.

On the Resurrection morning,
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.

Here, awhile, they must be parted,
And the flesh its Sabbath keep,
Waiting in a holy stillness,
Fast asleep.

For a space the tired body
Lies with feet toward the dawn,
Till there breaks, the last, the brightest
Easter morn.

But the soul in contemplation.
Utters earnest prayers and strong,
Bursting, at the Resurrection,
Into song.

Soul and body, re-united,
Thenceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied.

O the beauty, O the gladness,
Of that Resurrection Day,
Which shall not, in endless ages,
Pass away.

To that brightest of all meetings,
Bring us, Jesus Christ, at last
To Thy Cross, through death and Judgment,
Holding fast.
—Selected.

DR. LYMAN BEECHER once replied to an enquiry of Dr. Hawes, "How are you getting on?": "First-rate! first-rate! first-rate! ever since I stopped trying to run this world."

A POPULAR writer, who sometimes has a bad "spell," wrote the name of the illustrious author of "Pilgrim's Progress," as "John Bunion." His publisher suggested that it be put in a foot note.

"Is the sermon done?" an old woman was asked as she was leaving the church. "No," was the prompt reply, "the sermon is preached, but it will have to be done (and practised) by us hearers during the week."

A GERMAN gentleman of Haifa, Palestine, mentions the remarkable fact that at Acco, a single bunch of grapes was brought to market which weighed fully twelve pounds. This is a good confirmation of Numbers xiii: 23.

MR. D. L. MOODY says:—"If Peter had put a prelude of the usual length to his prayer when he was sinking, he would have been forty feet down before he had asked for what he wanted. The Bible prayers that were answered were mostly only a sentence."

SIR CRICTON BROWNE has been discussing before the members of the National Health Society, London, the question of national beauty, and hesitatingly gives the palm for feminine loveliness to the West End. So far the fashionable world has cause for self-satisfaction, but the lecturer afterwards added that more real beauty is to be found cleaning the doorsteps in the morning than in the drawing-rooms in the evening.

AN amusing story is told of a famous German savant, connected with the Berlin Royal Library, and notoriously absent-minded. Of a rare book, a very valuable folio edition suddenly disappeared twenty-five years ago from the library, and during that time there appeared annually search warrants, but

all in vain. Among the most eager in the search was Dr. S. It was afterwards discovered (he died lately) that the Doctor had, with complete forgetfulness, during those twenty-five years been using the folio to raise his seat.

THE annual theological Review, published by professors of the Chicago Theological Seminary, says, "the growth of the 'Episcopal Church' in this country, especially the moderate form of it (?), shows a conservative contact of Christian thought with the ideas of the time. One half of the Episcopal ministers in America were brought up in other communions. The comprehensiveness of the Episcopal Church, we are told, makes her everywhere the residuary legatee of other bodies. Her membership has increased twenty per cent while the population increased ten per cent."

THE Rev. Dr. Schuyler tells a coincidence that happened at an evening service when he was rector of Trinity church, Buffalo. As he was going up into the pulpit to preach the sermon, a large number of people entered and seated themselves among the congregation. The Dr. gave out his text: "Our lamps are gone out," and preached his sermon. When the service was over, the Dr. learned that the people who had entered the church were the members of a congregation who worshipped in a chapel a few squares off. The gas in their chapel had suddenly gone out and they sought the nearest church to continue their worship.

A FRIEND writing from Boston relates the following anecdote told her by a headmaster of one of the schools in that city, as illustrative of the hold that a well-known daily paper has upon the popular mind: "The recitation was in ancient history. The pupil was expatiating upon the topic of the Olympic games. 'A great many people went to see them,' she said, 'because it was put in the paper when they were coming off.' 'The paper!' exclaimed the teacher, 'did they have newspapers in those days?' 'Why, yes,' was the reply, 'it says so in the book, anyway; it says the Herald proclaimed them.'"

A VERY pleasant and useful enterprise has been inaugurated by some members of our Theological School in Cambridge, in the establishment of a Summer Camp for young boys, on one of the picturesque lakes in New Hampshire. Mr. John F. Nichols is the active manager of this work, and is pushing it on with commendable enthusiasm. Most satisfactory arrangements have been made for health and sport, and for communication by mail, telegraph, and telephone. The boys have the advantage of religious services, choir rehearsals, and personal association with masters. The influences cannot but be for good, upon body and mind. The Camp has been conducted successfully for several years, and has been visited and patronized by many prominent Churchmen. It is a work which might be imitated elsewhere to great advantage.

IN one of our small towns, where the Church services are little understood, early Celebrations have lately been instituted by the priest in charge. He has a young colored boy for sexton, who wishing to refer to something that occurred at one of the Celebrations said: "De mornin' you had dat *Soon Meetin'* in de church!" A new name for early Celebrations! The following shows that ignorance is not confined to the colored race. At the Bishop's last visitation, a member of one of the sectari-

an bodies asked if some of the "old members" were 'nt going to be confirmed! This is in the order of sectarian revivals; they convert the same old ones over every year! And another one of our good sectarians, a lady, entering the church one day to see the building, exclaimed on beholding the ante-pendium: "Oh! what a beautiful tidy!" It is not to be wondered at, that the Church finds it difficult to make advance against such material!

AN illustration of the proverbial difficulty of transferring ideas from one language to another is related by Mr. Brady, one of the first missionaries to Sitka. He called in the help of the best interpreter he could find to secure a good translation of the Twenty-third Psalm. Now, as we all know, there is no small difficulty in making an ordinary company of city-bred people appreciate the pastoral similes of the Bible. If one knows nothing about sheep how can he know about a shepherd? The Alaskans are in even a still worse situation. Not only do they have no domestic animals, but they cannot go anywhere to get sight of any. Besides, they are familiar with a mountain sheep in such a way as to make the acquaintance positively misleading. They hunt the mountain sheep, and only a very bold and wary hunter can take him as he passes from crag to crag, with one eye on his enemy far below him and the other on his feeding places. Imagine Mr. Brady's chagrin when he found that the consoling phrase, "The Lord is my Shepherd," had been translated "The Lord is a great mountain sheep hunter," thus completely reversing the figure.

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

"I sawe a damoyssel 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 V.—Continued.
VIRGINIA CLARE.

The gloomy, ivy-covered ruins oppressed me with a sense of sadness and melancholy which I had never felt in them before, though I had often visited them on far more cheerless days. The flowing river hurried past with a wierd and dreary sound; even the chatter of the jackdaws seemed subdued to a mournful note; and a low, sad murmur swept through the ivy and the grass. If I had been really alone, I should have wept.

From where I sat I could not see the others when they had reached the top of the wall. They stayed some time, charmed, no doubt, with the lovely view.

Suddenly I was aware that they had descended, and were entering the choir by the chancel arch. In the lovely setting that surrounded them I thought it would have been difficult in all England to have found so beautiful a pair.

'I hope you have enjoyed the view,' I said.

'It is lovely,' said Virginia kindly; 'thank you so much for sending us up. I wish you had come.'

She looked radiant with happiness and beauty.

'I have seen it so often,' I said, 'and the steps are very slippery and steep.'

The words sounded strange as I said them, as though spoken by some one else. These are not the only steps in this life, I thought, that are slippery and steep.

We went farther up the choir and stood beneath the east window, where the sun shone warmest upon the grass.

'The view of the nave, and the rose tracery in the west window,' I said, 'is considered, I believe, very beautiful from here.'

We stood for a moment silent, then Percival said:

'Well, we have never heard your opinion of Mr. de Lys' tale, Virginia—he called her Virginia now.'

'Oh, I hate it!' she said, almost fiercely. 'It is false and sickly in sentiment, it is obsolete and *passe* as these crumbling ruins of an effete superstition, which makes one's flesh creep even in the sunshine.'

Percival seemed surprised at her warmth.

'I did not know it was so bad as that,' he said.

'I never see ruins like these,' she went on, 'but I think of some lines of a poet, I don't in the least know who, I heard some one quote:

The crumbling ruins of fallen pride
And chambers of transgression, now forlorn."

'They are Wordsworth's,' I said,—Mr. de Lys had long ago taught me to love the 'Excursion,'—'but I do not think that he is speaking of abbeys like this, but of ruined castles where wicked and cruel deeds were done.'

'It is the same thing,' she said; 'indeed the abbeys were worse. The nobles would never have gained the power they had to oppress and crush the people but for the terror of the priest and his superstitious faith. And to think of the nobles in your story living in selfish luxury amid a starving and wretched people, and, not content with earthly luxury, inventing for themselves spiritual luxuries as well! All religion has been invented for the selfish satisfaction of the rich.'

'But if they are so happy and satisfied,' I said, 'it is strange they should have invented a religion. I should have thought that religion was for the miserable and the sad.'

'Yes, that is just like one of your sayings,' she said laughing; 'you certainly are the cleverest girl I ever met. But it won't do. There are sorrows in all ranks. Nature is cruel, wicked. That is a fact that must be faced. The death of that poor girl in your story was wicked and cruel. But religion is cowardly as well as selfish. It is the duty of a reasonable being to face the shadows and spectres of existence like a man, not to run sobbing, like a child, into its father's arms.'

She was standing, in her beauty and in her fierce scorn, on the spot where the high altar of the faith she so despised had once stood. The sun was shining full upon her, till she seemed almost dazzling in contrast with the green background against which she stood.

I looked at her in silence.

'The shadow of existence has crossed my path through you,' I thought. 'It is you who are cruel. You have robbed me of my friend; would you rob me also of my Heavenly Father's love?'

Perhaps she read in my eyes something of what was passing in my mind, and guessed the rest, for she turned to Percival and moved away.

'Constance does not like such talk as this,' she said; 'let us go out of these chill ivied walls into the free sunlight again.'

We went across the sunny lawns, and by the stone terraces and statues, to the front of the house. The old servant who let us in was a friend of mine.

'Her Grace is in the drawing-room with Mrs. Merrivale, miss,' he said. Mrs. Merrivale was rather a fashion-

able gay woman, but she was sincerely attached to my aunt, and was kind to me. She was pleased to see us all; and after we had had some tea, she took Virginia and Percival, with whom she was evidently struck, to see some curiosities in the great gallery, which were considered to be some of the sights of the county.

'I dare say you will like to stay with the Duchess,' she said to me, 'you have seen the wretched old things so often.'

It was very hot, and we had had a long drive, and my aunt, in spite of her tea, was plainly on the point of taking a nap.

'Do not stay with me, my dear,' she said dreamily, but she was asleep before she heard my reply.

I went softly to one of the tables, upon which books were lying, and took up one of them by chance. It seemed to open of its own accord at these perfect lines, which seemed written for that hour and place, and for myself alone.

We are like children rear'd in shade
Beneath some old-world abbey wall,
Forgotten in a forest glade
And secret from the eyes of all,
Deep, deep the greenwood round them waves,
Their abbey, and its close of graves.

But where the road runs near the stream,
Off through the trees they catch a glance
Of passing troops in the sun's beam—
Pennon, and plume, and flashing lance,
Forth to the world those soldiers fare,
To life, to cities, and to war.

And through the woods, another way,
Faint bugle-notes from far are borne,
Where hunters gather, staghounds bay,
Round some old forest lodge at morn,
Gay dames are there in sylvan green,
Laughter and cries—those notes between

* * *

Long since we pace this shadow'd nave;
We watch those yellow tapers shine,
Emblems of hope over the grave,
In the high altar's depth divine.
The organ carries to our ear
Its accents of another sphere.

Fenced early in this cloistral round
Of reverie, of shade, of prayer,
How should we grow in other ground,
How should we flower in foreign air?
Pass, banners, pass, and bugles cease,
And leave our desert to its peace!

We did not see much modern literature at Kingswood, and I had never read Mr. Matthew Arnold's poems. I read these lines over several times in the quiet room. There was no sound but the happy murmur of the great gardens without. I felt inexpressibly soothed and calmed. Presently my aunt awoke.

'What have you got there, my dear?' 'Have you anything pretty to read to me?'

I sat down by her and read the whole of the poem 'Stanzas from the Grande Chartreuse.' Some of the lines I did not like so much.

I had just finished when the others came back. The carriage was at the door, and we drove home, mostly in silence. Virginia and Percival were rapidly reaching that stage of mutual understanding when silence ceases to be embarrassing.

CHAPTER VI.

THE GARDEN DOOR.

The day on which we had driven to Merrivale was a Friday. The next morning the Duchess was not very well. She seemed to have been over-tired. I spent most of the day in her room, reading to her when she wished it, and sitting by her when she wished to be quiet.

The next morning, Sunday, she was much better, but did not feel strong enough to go to church. The Duke came up to her room after breakfast.

'We must not keep Constance here all day,' he said; 'I can sit with you as long as you wish it.'

We were not at all surprised at this, for the Duke never went to church unless my aunt went.

I dressed in time for church, and went down into the garden where Virginia and Percival were sitting. Virginia had arranged for herself two or three of our old-fashioned uncomfortable basket-chairs into a kind of lounge, and, lying on these, she was reading Shelley. I think she must have brought the book down with her, for I do not know that there was a Shelley in the Kingswood library, at least I never saw one.

It was again a lovely morning, and its beauty seemed at once to exhilarate and soothe. I do not know what influence had been working upon my spirit during the quiet hours of the previous day, or during the night, but I seemed to feel a dawning hope springing up in my heart that all was perhaps not over, and that Percival would even yet come back to me. When I say 'come back,' I see now that I thought foolishly, for he had never belonged to me; but I did not know that so clearly then. As I came across the lawn in my white and pink summer dress I fancied the walk to church through the flowery meadows of the chase, the morning service, the hallowed and the gracious influences of the time. What would happen who could tell?

I came up to the two, who were seated under the tulip-tree, where we had read Keble together, some few paces from the garden door, with its mysterious tracery, half hidden by the climbing tendrils of the clematis and the rose. They both looked up with a friendly air, and Percival rose.

'It is time we started for church,' I said. 'My uncle and aunt are not coming, so we must walk. Are you coming with me, Percival?'

It would have been better perhaps if I had not asked the question, but I was only a girl.

Percival looked uncertain. I saw that he glanced at Virginia, who seemed to take no notice, and turned over the leaves of her book. But although she seemed so indifferent, I saw that she raised her eyebrows in a way peculiar to her, to which we had become accustomed. I remember Lord Clare saying once that she was particularly 'fetching' when she raised her eyebrows. She had such a superb look of lofty pity, and of friendly, arch contempt.

'I think not to-day, Constance,' said Percival. 'I think I shall stay with Virginia, if she will let me.'

I believed then, and I believe now, that if she had not raised her eyebrows at that moment he would have come with me. I think now that it would not have made much difference in the future if he had, but I did not think so then. I fancied that he did not look very comfortable as he said the words, and I thought that Virginia saw it, and felt it necessary to come to his aid.

'You had better stay with us for once, Constance,' she said. 'You religious people ought to mortify yourselves now and then, and stay away from church, you value yourselves upon it so inordinately.'

'That is hardly fair,' I said, as gently as I could. 'How can we help valuing what is so delightful and precious to us?'

'There is something in that,' she said, turning over a leaf. 'Percival, you had better go. You see what a bad boy

you will be if you do not. I will not be responsible.'

I looked up at Percival and smiled.

'There!' she said, turning another leaf, 'a heart of stone could not resist that pleading look, that witching smile. Percival, go!'

I should have looked at her reproachfully, but she kept her eyes fixed on the book, though she seemed to see everything. Percival did not stir. A sense of pity for his evident embarrassment rose in my heart, and I turned away. Before me, in the full sunshine, lay the long wall, with its strange, worn tracery, the mystery of my childhood's days, half hidden by the leafy tendrils that crept over it. The sight is impressed on my memory clear and distinct, as though I saw it now. For a moment it was brilliantly plain, then it became misty and dim.

I reached the doorway in a second or two. It might be fancy, but I thought I heard her say, 'And you do not even open the door for her,' but still, happily for me, Percival did not stir. The door was fastened with a great antique iron latch, which had often before given me trouble. It seemed to-day to open of its own accord. I closed the door softly behind me, and went out on to the pathway in the chase.

As I closed the door it seemed as though I closed behind me youth and life and love. The massive oaken door, studded with heavy stanchions and nails swung to relentlessly, as though it shut me out from the lovely sunny garden, and from all my girlhood and my youth. It seemed as though I left my youth behind me with that brilliant pair, and chose at once a sombre and a serious life beyond, far beyond, my years. 'They were together all yesterday,' I thought, 'surely he might have come with me this once again.'

I turned with a sinking heart towards the flowery stretches of the chase, then in a moment all was changed. The gentle breeze, which had risen with the sun and followed it from the east, stole across the meadow flowers and the grass, laden with the scent of the summer morning, and murmurous with distant sound. An inexpressibly sweet and delicate melody penetrated my sense. I was about to say that the air was full of the sound of church bells, but in saying this I should have been altogether wrong. There was no perceptible sense of hearing, but a perception of melody in the mind which was independent of the ear, or rather which received the impression of music through the ear, after the sound had become so attenuated that all effect upon the ear itself was lost. I have experienced this feeling since, but never with such enthralling effect as upon this, the first occasion. I am convinced that I heard—heard, that is, with the spirit—the church bells ringing for miles around, though the nearest churches were probably almost, if not quite, beyond the reach of ear.

The effect was inexpressibly spiritual and delicate, far beyond the most exquisite music of sense. It seemed to solace the troubled mind with a distant echo of the music of heaven, to suggest to the distracted thought all the 'comfortable words' that promise companionship and presence and succor in time of disappointment and of desertion, and of a lost hope. 'I am with thee always,' a sweet, clear voice seemed to say. A sense of fellowship, gracious beyond the tenderness of women, accompanied my steps. In that walk across the chase to church no one shall ever persuade me that I was alone.

(To be continued.)

THE FIRST SUNDAY AFTER EASTER.

BY E. O. P.

This first of the year's lower or weekly Easters, because nearest to the High Feast is sometimes called Low Sunday. The ancient practice of wearing the white robes of Easter's Baptism for the last time upon the octave, is recalled in the name "Sunday of Albs." To day's collect had birth in 1549, and was originally assigned to the second Communion of Easter and to Tuesday of the ensuing week, but was transferred to its present place in 1661.

Manifoldly doctrinal, our collect brings before us many thoughts helpful in life's conflict, yet leads into quiet places that are an earnest of the rest that remaineth. Its statement of the doctrines of atonement and of justification needs no argument, but practical acceptance of facts which our mother is satisfied in thus offering to her children, is the bounden duty of us all. The words however, invite the reflection that whilst each act in the earthly life of our blessed Lord had its own mystery, its own efficacy, yet they all looked forward to the Cross whereon for our sins He died. But out of that death came the life which Christ Himself is, and which through sacraments He imparts to us. The "purity of living" with which the Father's children desire to serve Him, can proceed as we know, only from Christ's own life within the soul of each of His members, for Christ is Himself that "unleavened Bread" with which we are to keep His Feast.

It is by this ever present instrengthening of the indwelling Christ, that in our world of trial the soul is enabled to endure the body to suffer, and all discipline however sharp and painful, is made welcome. Deep, earnest thought upon Him Who is the Resurrection and the Life as within us, must have practical result, and it is helpful to linger upon this truth in all our festivals; "they not only shadow out a likeness and conformity between the Head and the members, but there is, through the power of the Cross and Resurrection, a real inworked conformity, a substance and reality."

To him who would indeed put away "the leaven of malice and wickedness" as we ask, how deep and wide-reaching become the meanings of the blessed Sacrifice of the Cross and of the Saviour's risen life; meanings which touch with their benediction the whole of fallen humanity. Ever "sin lieth at the door," crouching like a wild beast that fain would prey upon every child of Adam, but it is of the faith that even the first murderer had at command of his own will that all-sufficient grace by which his sacrifice would have been acceptable, and Abel's life untouched. And yet our every thought of their disobedience who knew not the Cross and the Resurrection, must be saddened by remembrance of personal failures in co-operating with our many privileges of sacramental grace. The Christian's will ever be a kindly thought of all transgressors who could not dwell in the dear Lord's risen life nor He in them. And to-day what might not be the attainments of others having one's own discipline and helps? What comfort then, that in our precious liturgy we pray for all the benefits of Christ's Passion not only in behalf of ourselves, but for "all Thy whole Church." For who shall limit the unfolding of the banner of the Cross, or count the mercies that fall from its folds? or find a darkness the mystic glow of the Cross

will not brighten, a depth in which those who desire its touch shall not be "made whole?" None, surely, who enter into the far-reaching privileges of Christ's Church will attempt to measure the embrace of those outstretched arms upon the Cross, knowing that all these—even the deep mystery of intercessory prayer—all are blessed thrills from that Easter love which failed not to visit the "spirits in prison."

But we will this day ask the blessed Jesus to enter into the chamber of our hearts which in our poor way we have prepared for Him, and will listen for His "Peace be unto you." It is dark night, and still we are far from Home. Dear Lord, abide with us—so shall the 'day break and the shadows flee away.'

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

XVII.—SAINT JEROME.

"Heaven must be won, not dreamed; thy task is set. Peace was not made for earth, nor rest for thee."

Latin Christianity is indebted to St. Jerome for the permanence of its sacred writings; for the establishment of monasticism in the West, which was a wonderful power in preserving the Faith during the Middle Ages; and for inculcating the veneration for the Holy Lands which in later years resulted in the great crusades. The translation of the Bible from the original Hebrew and Greek into the vernacular of the common people was the crowning work of his life. It established a permanent foundation for the literature of Western Christianity, and supplied a felt need among those who spoke the Latin tongue. A profound scholar, a diligent and painstaking translator, a linguist of no ordinary ability, he was better fitted for the production of this work than any other man of his time.

The life of St. Jerome however does not excite our admiration as does that of Athanasius, or Ambrose or Chrysostom, for, although he was an orthodox defender of the Catholic Faith, yet he was so passionate that in controversies with his adversaries he lost his self-control and therefore the respect of his opponents. He was unwilling to be censured, although he felt privileged to rebuke all who did wrong in his own estimation. He was an ascetic of the ascetics; and in his austerities he surpassed almost all others of his time. All pleasure to Jerome was sinful, and he renounced all luxuries to live a life of prayer, a life of labor, and a life of incessant warfare with the flesh that he might win an incorruptible crown, and by losing an earthly life gain an heavenly one. All great men have their weak points and their strong ones, and with all his failings St. Jerome was a devout and holy man.

In the little town of Stridoium on the confines of Pannonia, Dalmatia, and Italy, lived a man of wealth and position by the name of Eusebius. He was to be known to future generations through his son Jerome upon whom he lavished every privilege that money could buy. No pains were spared with his education, he was sent to Rome and there studied under the noted grammarian Donatus; but while he made great intellectual advance under his able tuition, he learned from his dissolute companions in study to run the wild and dissipated career of the fashionable Roman youth. After he completed his studies he became quite noted as a pleader at the bar. Anxious to promote his mental acquirements he travelled

into Gaul and visited the great schools which had been established there. While in Gaul he became interested in religion, and changed the entire plan of his life. All the pleasures of the world lost their hold upon him, the siren voices were no longer enticing, he renounced them and dedicated himself to God by a vow of perpetual celibacy. He sought instruction upon things pertaining to a holy life from the saintly Valerian, Bishop of Aquile.

When about thirty he decided to accompany Evigarus, an Antiochean priest back to the Holy Land in order to stand upon the sacred ground that was once pressed by the feet of the Master. On their way thither they visited many of the hermits who lived separated from the wicked world; and at Cæsarea, Jerome was fortunate enough to have an interview with the great Saint Basil. He stayed but a short time at Antioch with Evigarus and then retired to the dreary desert between Syria and Arabia, where he spent four years of almost solitary retirement. His companions of the first months of his solitude were soon taken from him; Innocent and his slave Heylas died and Heliodorus returned to the West. St. Jerome had brought but little with him, but Evigarus provided him with books. Though separated from the world and its outward temptations, he was still assailed by frightful temptations from within. The remembrance of his worldly career in Rome presented itself with all its most seductive blandishments and urged him to return once more and taste the cup of pleasure. Only by severer mortifications could he subdue the evil thoughts which haunted him. To add still more to his tasks he undertook the study of Hebrew, and applied himself with all diligence to the difficult language. Several times he nearly gave up in despair, but finally he conquered the intricacies of the Jewish tongue. After four years of withdrawal from the world he was ordained priest at Antioch, but never cared to exercise the sacred functions. After his ordination he went to Constantinople and studied the Scriptures under St. Gregory of Nazienzen until he resigned his see, then Jerome returned to Rome where he remained several years.

In Rome he had a great following of women to whom he taught the Bible and the principles of the Christian religion; thus he was the means of turning many from the world to seek a life of holiness. Marcella, and her wealthy sister Paula with her two daughters Blesilla and Eustochium. Lea, Melanimum, Principia, Felicitas, Feliciana, Marcellina and Asella were among the noted women who sought his instruction. But St. Jerome made mistakes and found enemies here as everywhere. Blessed as was the holy life which he set before them, one can but think he made a great mistake in allowing wives and mothers to leave their homes and children to seek for a spiritual life in the cloister. Jerome became so unpopular that after the death of his patron, Damasus, Bishop of Rome, he deemed it best to return to the East.

The ensuing year Paula, her daughter Eustochium and others followed him to Bethlehem, and here the saintly Paula erected a monastery for Jerome and his monks, and three convents for the holy women who had joined them. That the motives which inspired Paula to forsake her home and leave her infant motherless were unselfish none can deny. She thought that she was called to become a recluse; and that the One

who said: "He that loveth father or mother more than Me is not worthy of Me," desires us to renounce all we love, and she believed that He demanded this sacrifice of her, even as He required the only son Isaac, of the patriarch Abraham. Under this misapprehension she lived a life of self-denying labors, and died eighteen years after her departure from Rome. Her voluntary separation from her infant son, Jerome extolls as the height of female heroism.

St. Jerome lived mainly in retirement, but continued to interfere with the outside world. Milman says no one was ever involved in more controversies, or made more enemies. No particulars of St. Jerome's death are recorded, but he passed away about 420 A.D., and his emaciated frame was laid to rest in a vault beneath his monastery, and that wearied body which had known no peace or quiet, had now found them both in its final sleep.

The character of St. Jerome was peculiar. He was intense, everything that he did he carried to extremes; but in his efforts to subdue the flesh and to shut out all pleasure from his life, we read the sincerity of his purpose to live only to God. He questioned even whether intellectual pleasures were admissible, and rebuked himself for preferring Plato and Cicero to the unpolished Hebrew of the prophets. He fasted before he opened his Cicero lest the enjoyment from the beautiful Latin might be too keen. At last the mental conflict was so great that it threw him into a fever, and in the agony of delirium he dreamed the following vision. He thought that he stood before the throne of God; "Who art thou?" demanded the awful voice. "A Christian" answered the trembling Jerome. "'Tis false," sternly replied the voice, "thou art no Christian: thou art a Ciceronian. Where the treasure is, there is the heart also."

Poor Jerome found no rest in this life from the troublous thoughts which assailed him, though he sought it with fastings and tears, with bitter humiliations and penitent prayers.

"Lord, I have fasted, I have prayed
And sackcloth has my girdle been,
To purge my soul I have essayed
With hunger blank and vigil keen,
O God of mercy! why am I
Still haunted by the self I fly?"

"Sackcloth is a girdle good,
O bind it round thee still:
Fasting, it is angel's food,
And Jesus loved the night-air chill;
Yet think not prayer and fast were given
To make one step 'twixt earth and Heaven."

But from that lonely cell in Bethlehem came St. Jerome's great legacy to the world—the Latin Bible, the price of days and nights of unremitting toil and prayer; and it is this wonderful achievement that has brought his name down the long ages as one of the greatest benefactors of the Holy Church.

LETTERS TO THE EDITOR.

LETTER TO BISHOP DOANE AND HIS REPLY.

To the Editor of The Living Church:

Will you allow me through THE LIVING CHURCH to ask the Rt. Rev. Dr. Doane of Albany the questions following:

1. Is not the celebration of the Holy Communion the one only Act of divine worship commanded, in terms, by our Lord and Saviour Jesus Christ?
2. Is not this act made complete by the Communion of the priest?
3. Does not every portion of the Catholic Church, throughout the world today, allow its members to take part in this Act, by their presence, even though

they do not mind to communicate at that particular service?

4. If these questions must be answered in the affirmative—if answered truly—is not any discussion which does not assume them as settled, irrelevant, misleading and likely to prove most evil?

O. S. PRESCOTT.

Chicago, April 4, 1887.

BISHOP'S HOUSE, Albany, N. Y. }
April 6th, 1887. }

My dear Mr. Editor:

The Rev. O. S. Prescott asks me three questions; 1st. Is not the celebration of the Holy Communion, the one only Act of divine worship commanded by our Lord and Saviour Jesus Christ?

I might well follow the example of the Master whom men tried to entangle in His talk, by asking a question in reply: "Is the celebration of the Holy Communion commanded in terms by our Lord and Saviour Jesus Christ as an Act of divine worship *only*?" Or did he say first: "Take, eat, drink ye all," and then: "Do this?"

The straightforward answer to this question (which is shrewdly put as a bit of sophistry), is simply this: That our Lord instituted the sacrament of the Holy Eucharist as His memorial, with no detail of its form as an Act of worship, (just as He instituted the sacrament of Holy Baptism, with no detail of its surrounding office,) except that in both cases, He required the *elements* to be employed, and the *words of institution* to be used, which are essential to the validity of either sacrament.

2nd. Is not this Act made complete by the Communion of the priest?

The answer to this question is a broad and emphatic negative; since there is no direct evidence that the priest in the institution made a Communion Himself; and there is evidence that He required all who were present to receive; and that the reception by *all* stands first, and is inseparably wrapt up in the terms in which our Lord commanded the celebration of the Holy Communion.

3rd. "Does not every part of the Catholic Church throughout the world, allow its members to take part in this Act by their presence, even though they do not mind to communicate at that particular service?"

If by "taking part in this Act" is meant receiving the grace of the sacrament, (and if it does not mean that it is a play upon words), the answer to this is: Most certainly *not*, if the Church of England and the Protestant Episcopal Church in the United States of America are considered by the questioner, parts of the Catholic Church; because the whole construction of the services in their two Liturgies is plainly for those who are present to partake. It is an order for "the *administration* of the Holy Communion;" and while not expressly forbidden they are not, explicitly or implicitly, allowed.

I am obliged to make these answers in this bald way, because I have just spent as much time as I can give, or need to, in this matter, upon a re-statement of the position of my first paper, which will appear, I suppose, in the May No. of *The Church Eclectic*.

Very truly your friend,
W. C. DOANE.

A LEGAL QUESTION.

To the Editor of The Living Church:

It is possible that the following point may not fall within the scope of canon law; but whether in or out of range of our ecclesiastical artillery, I beg you will give me your opinion upon it.

In the last convention of this diocese,

(California) a general regulation was so amended that it gives all regular communicants of any parish the privilege of voting for vestrymen at the annual parish meeting. The object of the amendment was to allow women to vote. Under the civil law of the State a parish may incorporate, and thus gain all those rights and privileges to which a civil corporation is entitled. One of these rights is the right to frame laws for its own governance. Such are the facts. In view of them the point upon which I ask your opinion is this: In adopting such an amendment as the above has not the convention exceeded its powers in that it has invaded the rights of the parish as a civil corporation? In other words, has the convention the right to say to the incorporated parish when, where, and by whom its corporate officers shall be elected? A number of the clergy here claim this right for the convention because the delegates to the convention are elected by the vestry of the parish. Is that claim valid? Does it follow because five delegates to convention are chosen by a vestry, that therefore convention has the right to say how all the members of that vestry shall be elected? Has not the vestry alone under the civil law the right to say how its members shall be chosen? And is not the only right which convention has, in this regard, the right to say how the vestry shall elect delegates to convention, and to determine whether or no the vestry has been legally elected according to the laws of the parish, and whether it has legally elected its delegates to convention according to the laws of the diocese?

For myself, I am heartily in favor of women, who are regular communicants of a parish, voting for its vestrymen, but I am not in favor of convention assuming a right in this regard which it has not. It seems to me that the action of the last convention was an assumption. I may be wrong in my view of the matter, if so, I shall be very much obliged to you if you will set me right.

San Francisco, Cal.

RECTOR.

THE LEGEND OF THE ROSE BUSH.

To the Editor of The Living Church:

Your subscriber seeking information regarding a miracle in which trees blossomed and beautiful roses bloomed on all the bushes near, etc., I will, for your information, providing it is not known to you and has any bearing on the subject, relate the following legend: When Charlemagne (Karl der Grosse) was travelling through the wilds of Germany, he lost his rosary, which was very valuable not only in price but also for its remarkable curative powers. After a great search for it by himself and followers, it was found hanging on a rose-bush, which was in full bloom, though it was mid-winter; Charlemagne ascribed the miracle to the rosary, and not only there and then held a service and otherwise marked the spot, so it could be easily found again, but vowed that he would build a chapel over the spot. Whether a very high ecclesiastic was with him the legend does not state, but most probably some priest was with him. It may be this scene, if there is no other story found more accurate than this, which the painter had in view and might have in his imagination added more to it. Charlemagne kept his vow and built a handsome chapel over the spot where the rose-bush was found blooming in winter, the altar over the bush, which of course was destroyed. But the next year it grew from under the walls and bloomed again, and so it kept on growing and blooming every year until the chapel was destroyed by fire. A large handsome church was erected in its place which in its main structure stands to-day, I believe. And most remarkable the rose-bush is still there, its base very large and its branches covering not only the south side, but part of the east and west sides, and thousands and thousands of beautiful roses bloom every summer on it. This dome belongs to the Romans and the place is called Hildesheim, a small city situated in the southern part of the former Kingdom (now province) of Hanover in Germany.

I have, as far as my memory goes, stated the legendary part and the historical truth of the blooming rose-bush, and I leave it to you, whether of any good to your subscriber or not.

H. B. P.
Peabody, Mass., Palm Sunday, 1887.

THE CHURCH OF THE GOOD SHEPHERD, PHILADELPHIA.

To the Editor of The Living Church:

Your issue of the 25th ult., in giving an account of the fifteenth anniversary sermon of my rectorship of the church of the Good Shepherd, Philadelphia, stated that "the congregation worshipped" in the frame structure, which was erected in 1872. "until five years ago, when stone walls took the place of the frame sides." Though at that time improvements were made to the building at a cost of \$2,000, yet the interior remained as before. It is the earnest hope, however, of the rector and his people, who for the most part are mill operatives, that stone walls may some day encase the present structure, giving our Communion a worthier representative in the 31st ward with its population of more than 31,000 souls, and, doubtless, attract many to its services who are now drawn to the more pleasing places of worship of the other religious bodies whose members at large have generally helped them to build. For 15 years the parish has been a feeder of the general Church, and, without doubt, it would continue to furnish a larger number of communicants for other parishes if its building could be made more durable and attractive.

JOHN A. GOODFELLOW.

SUNDAY SCHOOL PAPER.

To the Editor of The Living Church:

In response to "I," I beg to say that "The Teacher's Assistant," published by Mr. Thomas Whittaker, 2 Bible House, New York, will just meet his want. It is published monthly, and promptly, and is ably edited, is not complicated and is cheap—a wonder; it has a very large circulation.

EDWARD DE ZENG.

Brooklyn, N. Y., March 2, 1887.

To the Editor of The Living Church:

If your correspondent "I" who wishes to find a satisfactory instruction paper for Sunday school teachers will write to "the secretary," Church of England Sunday School Institute, Serjeant's Inn, Fleet Street, London, E. C. England, for a list of the publications of that invaluable institution, he will have no difficulty in obtaining what he wants. Notes of lessons are published in volumes for 52 Sundays, and those on the Life of our Lord, the Acts of the Apostles, Israel in the Wilderness, the Prayer Book, the Church Catechism, etc., are unrivalled.

FREDERICK H. J. BRIGSTOCKE,
Rector of Trinity church,
St. John, New Brunswick.

MARRIAGE FEES.

To the Editor of The Living Church:

Your correspondent "V. A." in yours of March 26th evidently writes in the strain of one who has a complaint to make. He relates no rare instance. Why it is a galling matter and a source of jealousy and ill feeling among some clergymen is because there is money in it—"a fee." Abolish fees which are authorized by no ecclesiastical law, but only by custom, then the pastor will have no reason to lower his dignity by ingratiating himself into the good wishes of a family soon to marry off a member, or concern himself any more than in a burial or a Baptism, whether a brother clergyman performs the ceremony or not. The poor go to magistrates in many instances because we expect larger fees. Do not the "S. S. J. E." refuse fees? HUGUENOT.

OPINIONS OF THE PRESS.

The Jewish Messenger.

JEWISH MISSIONS.—We learn that fifty-six good bishops have put forth a circular letter commending "the Jewish missions of the Church conducted by the Church Society for Promoting Christianity amongst the Jews, and calling upon the dioceses for general offerings on Good Friday." We are under deep obligations to our Episcopalian friends for the affectionate interest they thus annually display towards the Jews, which is certainly more than the dioceses show towards their Jewish missions, judged by the collections.

The (Natches) Church News.

THE CHRISTIAN YEAR.—Of all the helps to a Christian life, there is no one thing more useful than the observance of the Christian Year. For, as in for-

getfulness lies always the greatest danger, nothing can be of greater service than that which helps us to remember. It was when they forgot God that Israel suffered afflictions. The whole ritual of the ancient Church was commemorative or prophetic. The Jews were bidden to keep certain feasts and fasts to put them in remembrance, to do certain acts or memorials, rather as reminders; and while they obeyed they prospered. But when they forgot God and ceased to walk in the way of their fathers, and turned to idols and to strange gods, then the anger of the Lord was visited upon them, as we read in the lessons of the Lenten season. And the Church of God never has given up such observances, such memorial days and seasons. Year by year

The way before us lies

Distinct with signs, thro' which in set career

As thro' a Zodiac moves the ritual year.

Trinity Church Bell (Mo).

THE REV. PHILLIPS BROOKS.—The Church press is giving undue prominence to some vagaries of our famous Boston preacher on the subject of Apostolic Succession. He says that he does not believe it. In truth, he ventures to assert that the Prayer Book does not teach it. There is nothing at all new or strange in this. We have been hearing as much for more than three centuries. Indeed, a far greater every way than Dr. Brooks—the present Lord Bishop of Durham, Dr. Lightfoot—said just the same a few years ago. Still the Apostolic Church managed to survive the shock, and moved on as before. Later, however, the honest bishop set about a thorough investigation of this subject as contained in the writings of the Apostolic Fathers, the result being a monograph which a German critic terms the ablest English theological treatise of the century. Therein Bishop Lightfoot candidly retracts his previous mis-statements, boldly asserting that the fact of an unbroken Apostolic Succession stands unquestioned and unquestionable. We are not waiting for Dr. Brooks' recantation, however. The two divines move on very different planes. The one is a scholar, the other a divine of generous information. One is a seeker after truth, and not ashamed to confess his errors; the other a true Protestant, bending facts to support preconceived theories, or else throwing them out of court altogether as traditional or irrelevant. Happily the "Succession" needs none such defenders, and the Church press may well pass on to other themes more edifying and less debatable.

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A gentleman of experience and culture on a three months' trip through Europe would like to make arrangements to conduct one or two young men on his tour, highest references given and required. Address "Preceptor," care Lord & Thomas, Chicago.

If the Sufferers from Consumption,

Scrofula, and General Debility, will try Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable."

Dry Earth Closets.

We believe it would be for the general good of the community were the Dry Earth System and its many advantages better understood. Hundreds of thousands of people in this country suffer inconveniences and annoyance that they would be only too glad to obviate if they knew how. In the absence of sewers, or water works, they take it as a matter of fact that they have to resort to the abominable, disease breeding Privy-Vault or Cess-pool, even at the risk of polluted wells, impure air, and an attack of Typhoid, Diphtheria, or other preventable diseases. Few people know that they can have all the comfort and the convenience of the best water-closets by using Earth Closets. The Heaps' Patent Earth Closet Co., Muskegon, Mich., have just issued an illustrated Catalogue, 48 pages, which is very complete and we believe the most perfect on Earth Closets ever published. If any of your readers are troubled as to the disposing of their sewage they should write for a Catalogue. The same Company mail free a little book, "Healthy Homes: how to have them."

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto Canada.

BULL'S SARSAPARILLA.

Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

Rheumatism Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.

Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.

Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the small of the back and loins, flushes of heat, chills. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.

The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent.

FOR SALE BY ALL DRUGGISTS.
\$1 PER BOTTLE OR SIX BOTTLES FOR \$5.



FOR
Biliousness,
Sick Headache,
Constipation,
Dyspepsia,

Now when the buds begin to show,
'Tis time for young and old to know,
That Fevers, Lassitude and all
The ills at Indigestion's call
With every trouble, ache or pain,
That follows in the Bilious train,
Will scatter, like the thieves of night,
Before a draught of SELTZER bright.

No More Round Shoulders!

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

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A Perfect Device for Curling and Frizzing the Hair.

The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No soiling or burning the hair or hands.

Highest recommendations from ladies who have used it. Enameled handles. Handsomely nickel-plated shell and spring.

Satisfaction guaranteed or money refunded.

By mail, postpaid, 50 cents.

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

Horsford's Acid Phosphate
Makes a Cooling Drink.
Into a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

Consumption Surely Cured.
TO THE EDITOR:
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM, 181 Pearl Street, New York.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co. in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June, 19 1885.*

The country was excited yesterday by a report of the loss of the Cunard steamship *Scythia*, with all on board (899 persons), off the Massachusetts coast. The report was false. The steamship reached Boston last evening, safe and sound. The Cunard Line has never yet lost a passenger. On account of the reported loss of the *Cunarder Scythia* in the Sunday papers of yesterday, the manager of the Chicago office, Mr. F. G. Whiting, was on hand with his full office force, remaining on duty all day and until the steamer reached her dock to answer inquiries of anxious friends of the passengers aboard, and telegraphing an official denial of the rumor to the principal sub-agencies under his control in the West and Northwest. The Boston agent of the company promptly notified him at an early hour of the falsity of the rumor, and informed him that the *Scythia* was hourly expected at her dock. The office was besieged throughout the day by hundreds of anxious inquirers, who were sent away with glad hearts to spread the good news.—*Chicago Evening Journal.*

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

Cures, Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.
To One and All.—Are you suffering from a Cough, Cold, Asthma, Bronchitis, or any of the various pulmonary troubles that so often end in Consumption? If so, use "Wilbor's Pure Cod-Liver Oil and Lime," a safe and sure remedy. This is no quack preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

EVERY HOUSEKEEPER SHOULD USE ELECTRO-SILICON
THE BEST POLISH FOR Gold and Silverware.
PRODUCES greatest brilliancy.
REQUIRES least labor.
IS HARMLESS in every respect.
Sold everywhere, and sent, post-paid, on receipt of 15 cents in stamps.

SEE THAT FULL NAME **ELECTRO-SILICON** IS ON EACH BOX.
Send address, mention this paper, and receive **A TRIAL SAMPLE FREE.**
THE ELECTRO SILICON CO., 72 John St., New York.

35 MEDALS AWARDED TO BENSON'S CAPSICINE PLASTER
Cures Pleurisy, Rheumatism, Lumbago, Backache, Weakness, Colds in the Chest and all Aches and Strains.
Beware of imitations under similar sounding names. ASK FOR BENSON'S AND TAKE NO OTHER.
THE BEST IN THE WORLD.

Have You **CONSUMPTION**
Cough, Bronchitis, Asthma. Use PARKER'S TONIC without delay. It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all else fails. \$1. at Druggists.

POZZONI'S COMPLEXION POWDER.
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

HINTS FOR HOUSEWIVES.

FURNITURE needs cleaning as much as other woodwork. It may be washed with warm soapsuds quickly, wiped dry and then rubbed with an oily cloth. To polish it, rub with rottenstone and sweet oil. Clean off the oil and polish with chamois skin.

CANNELON OF POTATO.—Prepare as for mashed potato, beating in, besides the usual milk, pepper, salt, and butter, a raw egg. Heat in a greased frying pan, stirring until quite stiff. Shape into a long roll, rub with raw egg and sprinkle with fine crumbs. Brown quickly in the oven, transfer to a hot dish and pour a cup of drawn butter over it.

ECONOMICAL PAINT.—Skim milk two parts, fresh slacked lime eight ounces, linseed oil six ounces, white Burgundy pitch two ounces, Spanish white three pounds. The lime to be slacked in water exposed to the air, mixed in one-fourth of the milk. The oil in which the pitch is previously dissolved to be added a little at a time, then the rest of the milk, and afterwards the Spanish white. This quantity is sufficient for 27 yards, two coats.

A VERY pretty ornament can be made of a small, very porous flower pot. Put a cork in the bottom of a pot, (in the hole left for drainage) fill the pot with water, let it stand twenty-four hours. Then empty out the water. Roll the pot in grass seed, until the outside is thickly covered. Then fill the pot with water, set it in the sunlight; in a day or two each seed will germinate, and soon cover it with a tender vegetation. Keep the pot full of water, as it evaporates rapidly. We hope the little readers will try this.

STEWED BEEF'S HEART.—Wash the heart thoroughly, and soak for two hours in cold water, slightly salted. Stuff with a forcemeat made of a cup of bread crumbs, two or three slices of salt pork, mixed very fine, pepper, salt and a teaspoonful of chopped parsley, half a teaspoonful of sweet marjoram and the same of chopped onion. Moisten with two teaspoonfuls of melted butter. Fill the heart closely with this, sew up the opening and tie up firmly in a piece of cheese cloth. Put on the fire in a saucepan of enough boiling water to nearly cover the heart and stew gently three hours. The water should by this be reduced to not more than a pint. Take out the heart, remove the cloth, and dish. Set aside a cupful of the gravy and thicken that left in the saucepan with a tablespoonful of butter rubbed smooth in one of browned flour. Boil up, pepper and salt to taste and after taking from the fire add the juice of half a lemon. Pour over the heart. A savory and inexpensive dish. Carve heart in slices across the top.

CHILD'S CARRIAGE AFGHAN IN DOUBLE MARGUERITE PATTERN.—This is made with two colors; original was blue and white. Make a chain with the blue wool of any number of stitches that are divisible by ten.

1st Row. 1 s. c. (a), miss four stitches, 9 d. c. in 5th stitch, miss 4 stitches, 1 s. c. in next stitch. Repeat from (a) to end of row.

2nd Row. On other side of foundation, and in the same stitch where the 9 d. c.'s were worked, work 9 d. c., 1 s. c. in the short crochet of 1st row. Break wool.

3rd Row. With white wool. Take the right side of blue medallion in your left hand, work a short crochet stitch in the 5th d. c. stitch of first medallion, 9 ch., 1 s. c. in middle stitch of next medallion. Repeat this to end of row. Turn work.

4th Row. 1 s. c. in 1st short crochet (b), 9 u. c. in middle stitch of the nine chain, 1 s. c. in next short crochet of last row. Repeat from (b) to end of row.

5th Row. Is worked like the second row, thus making the white medallion come over the blue.

6th Row. Like third row, but with blue wool, the white medallion being on the underside.

7th Row. Like fourth.

8th Row. 1 s. c. in first stitch (c), 4 d. c. in the stitch where the first nine double crochets were worked; now slip your stitch through the middle stitch of blue medallion beneath, 5 d. c. in same stitch, 1 s. c. in next stitch. Repeat from (c).

Proceed to work the whole afghan in this manner, and when finished ornament with ribbon bows, if desired.



The Oft Told Story

"I am glad, my child," says the mother to her eldest daughter, "to see you improving in health so rapidly. Hood's Sarsaparilla is doing wonders for you, after your long and severe illness. You look better every day."
"Yes, mother, I feel so much stronger, too. Why, I can play all the afternoon, and not feel tired. And the medicine is so pleasant to take. Sister always waits a little when I am taking it."
"Well, it is really a peculiar and a remarkable

Of the peculiar medicinal merits of Hood's Sarsaparilla is fully confirmed by the voluntary testimony of many of thousands who have tried it. Peculiar the combination, proportion, and preparation of its ingredients, peculiar in the extreme care with which it is put up, Hood's Sarsaparilla accomplishes cures where other preparations entirely fail. The most popular and successful spring medicine and blood purifier before the public to-day is Hood's Sarsaparilla.

Hood's Sarsaparilla

medicine. I have been reading it Phenomenal Record. Every statement is so fair that it carries conviction. In fact, Hood's Sarsaparilla seems to be a thoroughly honest and reliable medicine."
"Why, mother, Susie Smith says her mother brought some Sarsaparilla last week, which the man said was just as good as Hood's, but they did not like it and have thrown it away. Can anybody else make it as good as Hood's?"
"No. As I have told you very often, HOOD'S SARSAPARILLA IS THE BEST. It possesses merit peculiar to itself. But some men, I am sorry to say, make every possible effort to sell their own in

"100 Doses One Dollar," so often told of this peculiar medicine, Hood's Sarsaparilla, is not a catch line only, but is absolutely true of and original with this preparation; and it is as absolutely true that it can honestly be applied only to Hood's Sarsaparilla, which is the very best spring medicine and blood purifier. Now, read, prove it. Take a bottle, home and measure its contents. You will find it to hold 100 teaspoonfuls. Now, read the directions, and you will find that the average dose for persons of different ages is less than a teaspoonful. Thus economy and strength are peculiar to Hood's Sarsaparilla.

Purifies the Blood

place of Hood's, even using the most unfair means. But I always buy of a regular druggist, on whom I can rely to give me the genuine Hood's Sarsaparilla. I know that Hood's has done us much good, and I will not waste time or money trying any other.

"Last spring I was completely fagged out. My strength left me and I felt sick and miserable all the time, so that I could hardly attend to my business. I took one bottle of Hood's Sarsaparilla, and it cured me. There is nothing like it."—R. C. REGOLE, Editor Enterprise, Belleville, Mich.

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

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100 Doses One Dollar

CATARRH ELY'S CREAM BALM
I have used two bottles of Ely's Cream Balm and consider myself cured. I suffered 20 years from catarrh and catarrhal headache and this is the first remedy that afforded lasting relief.—D. T. Higginson, 145 Lake Street, Chicago, Ill.
A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROS., Druggist, Owego, N.Y.

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



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

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CLINTON H. MENEELY BELL COMPANY. TROY, N. Y. Manufacture Superior CHURCH, CHIME AND PEAL BELLS.

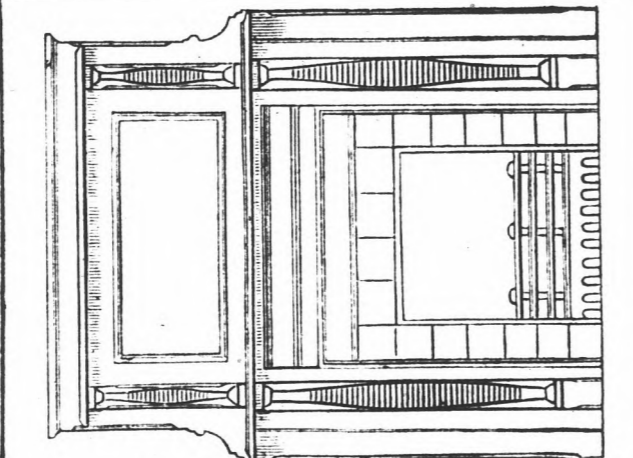
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BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop., 233 N. Second St. Phil. Pa.

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The ONLY CORSET made that can be returned by its purchaser after THREE WEEK'S WEAR if not found PERFECTLY SATISFACTORY in every respect, and its price refunded by seller. Made in a variety of styles and prices. Sold by first class dealers everywhere. Beware of worthless imitations. None genuine without Ball's name on box. CHICAGO CORSET CO., 202 FRANKLIN STREET, CHICAGO. 402 Broadway, New York.



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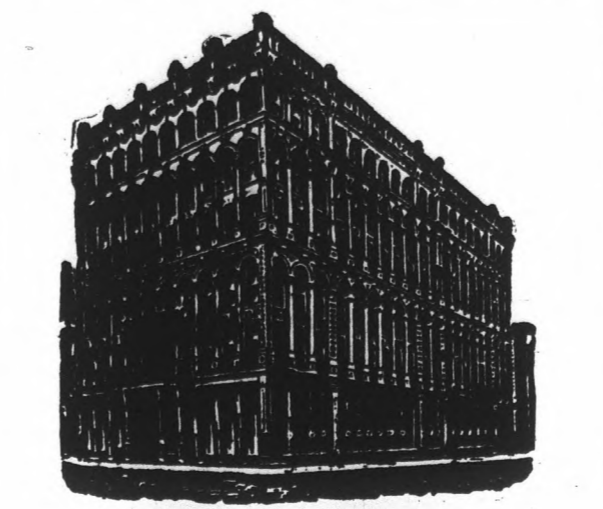
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WASH OUT CANCER. Cured without the use of knife. Pamphlet on treatment sent free. Address F. L. POND, M. D., Aurora, Kane Co., Ill.



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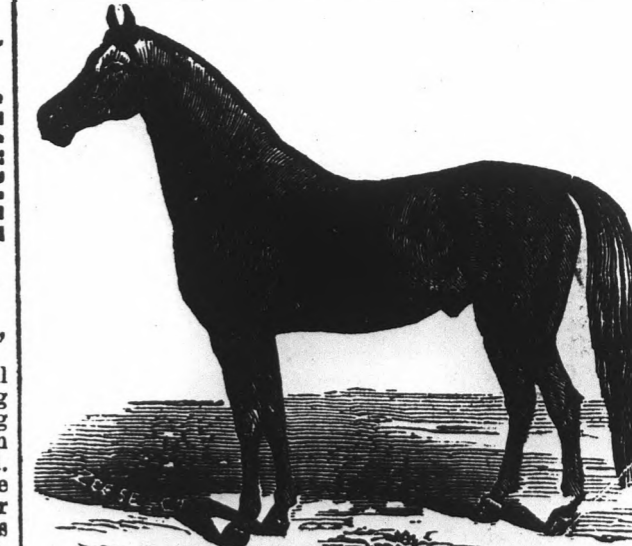
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FOR THE BENEFIT OF NON-PROFESSIONAL HORSE-OWNERS The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in positively deciding the nature of the disease. One of the many receipts in this book is worth the price asked for it. Price 10 Cents Postpaid. DANIEL AMBROSE, 45 Randolph Street, Chicago, Ill.

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