

The Living Church.

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

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"THROUGH CHRIST, OUR LORD."

BY THOMAS MAIR

Not in our feeble strength, O Christ Divine,
Who know'st our weakness in each passing hour.

We kneel before the emblems of Thy love
With hope made surety by the Spirit's power.

So poor our lives! so prone to go astray
Far from the narrow path Thy feet have trod,
That when the shadows fall, we scarce can see
The nail-pierced hand that leads us back to God.

Yet through the gloom we hear Thy gentle voice
Calling our weary, laden souls to Thee,
To rest eternal from the toils of earth,
To endless years of pure felicity.

No sin forgotten—but Thy dying love
Shown in Thy broken form and bleeding side
Fills every heart with sense of pard'ning grace,
The peace of God to evermore abide.

So may we come, dear Saviour, to Thy feast,
With tear-dimmed eyes but hearts made glad
By Thee;

The veil is passing and we soon shall know
Thy presence through a blessed eternity.

NEWS AND NOTES.

I SUPPOSE I should feel flattered at seeing one of my "Notes" used, of course without a word of explanation, as an editorial by the *New York Standard*.

The Venerable William Bennett Chester, D. D. Archdeacon of Killaloe, has been elected to the vacant Bishopric of that diocese. The new Bishop is a graduate of Trinity College, Dublin, and a "Low Churchman."

Mr. MACKONOCHE has accepted a general license from the Bishop of London, and his former senior curate, Mr. Wainwright, has been duly instituted to the charge of St. Peter's church. And this is all the Church Association has to show after years of bitter persecution.

AFTER more than twenty years of waiting and discussing and investigating, Congress has restored to his former rank in the army Gen. Fitz-John Porter. There is still some diversity of opinion as to Gen. Porter's conduct under Gen. Pope, but the general sentiment of the country sustains Gen. Grant in his estimate of Porter's conscientious and intelligent discharge of his duties.

MUCH interest has been excited, to judge by the many letters I have received on the subject, by the recent "Note" in this column about the Roman Archbishop de Dominis, who joined our Church in 1616, and through whom the succession of every Bishop of the Anglican Communion can be clearly traced, thus disposing entirely, though unnecessarily, of the trite Roman arguments against the validity of our Orders. A very interesting life of Dr. de Dominis was written by Dr. Newland, and can be still had, I think, through any English bookseller.

SINCE our last issue the daily papers have chronicled the death of Wendell Phillips, the distinguished New England orator, who for nearly fifty years has been prominent in American politics. Though never an officeholder, or seeking to be one, his influence in public affairs has been recognized and felt all over the land. His best years and talents were given to the anti-slavery agitation, in which he bore a most conspicuous part. He was an accomplished scholar and an eloquent speaker. Though not always consistent he was without doubt conscientious. Whatever he said or did was without fear or favor.

CONSIDERABLE discussion has been caused in England, both in ecclesiastical and lay circles, by the fact that at his consecration the new Primate of Australia, was called upon to take an oath of obedience to the Archbishop of Canterbury. Men are asking themselves is Canterbury to occupy the position that Rome once did? Are great and growing nations like Australia and Canada

to be forced to submit their ecclesiastical differences to what is practically an alien tribunal? The very abuses which rendered Roman supremacy intolerable are fast springing up around the chair of St. Augustine: prolonged litigation, heavy fees, arbitrary decisions. The whole subject is worth attention, if only as illustrating—what to many has been so incomprehensible—how the Bishop of Rome was able in a comparatively short space of time to draw to himself so much power and jurisdiction.

So far has official corruption gone in Chicago, and so hopeless seems the effort to put it down, that the *Tribune*, one of the most outspoken and honest of our papers, actually suggests that the municipal government be administered by a Commission of non-residents appointed by the Executive. Certainly anything would seem preferable to the present system. It is generally believed that to secure the passing of a certain measure, no less than \$100,000 was paid to individual Aldermen; other such schemes are now under advisement. The root of the whole evil lies of course in the present supremacy of irresponsible masses. Why should the preservation of order, and decency, and public morality generally, be allowed to depend upon those who have nothing to lose, and possibly much to gain, by the prevalence of disorder and corruption? Universal suffrage has a nice sound of equality about it, but it should only be used in ideal republics, like Pictou Island for example, where every man is virtuous, and works only for the good of the State. Every man is not virtuous in Chicago.

Two more Irish Members of Parliament have honored Chicago with their presence, and have been, of course, received with enthusiasm. The "Brothers Redmond" are more deserving of such reception than many of their colleagues. By the way, because Members of Congress are called "Honorable" in this country, it does not follow that the title should be applied to members of foreign legislatures. The Chicago papers invariably confer it on Members of the British Parliament. In Great Britain, "Honorable" is what is called a "courtesy title," and it is given only to sons of peers below the rank of Marquis, to daughters of peers below the rank of Earl, and to Justices of the High Court of Judicature. Members of the Privy Council are entitled to the high-sounding prefix of "Right Honorable." So are all peers below Marquis; a Marquis is "Most Honorable" and a Duke, "Most Noble." In England, however, there is not that love and use of title which people here are apt to imagine prevails there. A "gentleman"—and this term includes everyone, from a Duke to a country squire—would never dream of saying "My Lord" to anyone whom he was entitled to meet socially; and even to members of the Royal Family only "Sir" and "Madam" are used.

A NOTABLE RECEPTION.

FROM OUR OWN CORRESPONDENT.

The event spoken of in last week's issue of THE LIVING CHURCH in connection with the long and auspicious pastorate of Dr. Locke at Grace church, Chicago, came off on the evening of the 29th, and, as was anticipated, was more than a simple success; it was a perfect ovation. The spacious parlors and halls and corridors of the Grand Pacific hotel were crowded almost to the point of discomfort; and that, in spite of the shocking weather and the wretched condition of the streets. The occasion was in the fullest sense of the word, a *re-union*; for, not only was every section of the city represented, and every part of the diocese, but at least one neighboring diocese also; not only was our own Communion conspicuous by the presence of no fewer than thirty of her clergy, but the Roman branch furnished its quota in the persons of two highly respected priests. The leading spirit and head of the "R. E. C.," moreover, was there, as genial as ever; and, if I was not mistaken, I caught an occasional glimpse, among the crowd of guests, of one or two prominent "leaders of thought," who hold forth habitually in theatres and such-like places. I do not say this in any disparagement of their efforts, but only to illustrate the cosmopolitan character of the gathering. All appeared to be in the highest spirits and upon the best of terms; and not a few—myself among the number—thoroughly appreciated the rare opportunity of renewing acquaintance with friends who seemed to have almost passed out of sight.

About 10 o'clock silence was requested, and as far as possible secured, in order to afford an opportunity for the reading and presentation of three addresses to Dr. Locke. The first, read by Mr. Abram Williams, was in the form of a series of resolutions passed at a recent meeting of the vestry of Grace church, and referred (as did the oth-

ers) to the two-fold character of the occasion, as a commemoration of the twenty-fifth anniversary both of the union of Dr. Locke and his most estimable wife, and of their "connection with and loving work in the parish during all these years." The address embraced a concise review of the work accomplished in the course of that period, and concluded with a prayer that the Divine blessing might rest upon their rector and his wife, and that the ties which had grown so strong in the years that had passed might be still further fortified and secured in those that might be to come. This was followed by an address read by the Rev. Dr. Morrison on behalf of the clergy of the city and vicinity, whose signatures it bore. It was a well-written but rather lengthy document, was engrossed on parchment, and enclosed in a handsome case of Turkish morocco leather. Bishop McLaren then proceeded to read an address from the Rev. J. H. White and the vestry of Christ Church, Joliet, of which Dr. Locke was Rector twenty-seven years ago. This brought to a conclusion the presentation of the testimonials; and then the object of all these kind manifestations mounted a chair, and made a brief and feeling response, couched in his happiest vein. He commenced by remarking that he had three things to say; and he felt sure that, under the circumstances, he should be pardoned for speaking of himself. In the first place, then, he was a very proud man to-night. And who, he asked, would not be proud on such an occasion? He was proud of his long and happy ministry; he was proud, too, of his parishioners; he was proud of that noble monument, St. Luke's Hospital; and he was proud of possessing the respect of his fellow-citizens. But, moreover, he was a humble man this night; humble, in view of all the errors and imprudences of former years. Not only, however, was he a proud man and a humble man, but he was a grateful man, also. When he looked around him and saw so many people assembled to do him honor, he could not help asking himself what he had ever done to elicit such a manifestation of regard. The son of a poor man, and thrown upon his own resources at the early age of 18, he had yet enjoyed all manner of educational advantages, together with the opportunity of adding to his knowledge and experience by extensive foreign travel. "But, above all," he said, "I've got the best wife and the best mother-in-law that ever man had; yes, the best mother-in-law—that's an important point." His success in life, the reverend speaker added, he attributed to the kindly advice of his wife and his mother-in-law. "I am not vain enough," he said, "to imagine that all these people have gathered here on my account alone, but to honor also this better half of me." They all knew her so well, that he would not undertake to describe her merits. There were not two people in the world more humble and more grateful than himself and his wife.

The Doctor's eloquent and touching response was received with loud and long-continued applause; and the *business* portion of the evening's proceedings having terminated thus happily, the company adjourned to the spacious dining-room, where an abundant collation had been provided. During the entire evening, an orchestra, stationed at a central point in the main hall, added greatly to the brightness and cheerfulness of the occasion; and the rooms were tastefully decorated with beautiful bouquets and wreaths of the delicate smilax. There could not have been fewer than 500 persons present, out of the 1,500 who had been invited; and a happy and joyous throng they were, as they moved through parlor and hall, light and color combining to lend added beauty to the scene; while the rooms echoed with strains of enlivening music, the buzz of conversation, and merry laughter. The great centre of attraction, of course, was the spot where the family group were assembled, consisting of Dr. and Mrs. Locke, with their son and daughter; Mrs. Locke's mother, Mrs. Douthitt; and her sister, Mrs. Plant. The Rector and his wife were the recipients of many beautiful and valuable presents of silver-ware, china, and flowers. In money, there were gifts to the amount of \$1,500; besides which, the ladies of St. Luke's Society presented Mrs. Locke with a hundred and twenty-seven silver dollars, accompanied by a few appropriate and touching remarks from Mrs. Groverman.

The Rev. Dr. Schuyler, whose privilege it was to officiate at the marriage of Dr. and Mrs. Locke, sent some reminiscences of their early days at Joliet, which were not read, an unavoidable detention unfortunately preventing his being there to do it.

This happy and brilliant celebration, whether taken as a whole, or in all its various details, could not have been a more pronounced success than in point of fact it was; and in bringing to a close this inadequate

notice of it, I am sure that I can speak, as well for THE LIVING CHURCH as for myself, when I tender the heartiest congratulations, first to Dr. Locke and his family, and then—in no stinted measure—to the people of Grace Church, who have shown in so graceful a manner that they know how to appreciate a faithful pastor and his helpmeet. G. C. S.

NOTES FROM NEW YORK.

SPECIAL CORRESPONDENCE.

The gaiety in fashionable life is now at its height, and teas, dinners and balls follow each other in quick succession, every one seemingly trying to make the most of the few weeks remaining before Lent, when there comes a lull even in the pleasures of fashion. The reception given by the Union League Club to President Arthur is a matter of more public interest, however, than most society events. A very brilliant affair, and voted on all sides to have been a success. That there was any political significance in the reception is not to be imagined, more at least, than that of general approval of the past with no special promise for the future. I was amused by seeing in the account given in one of the morning papers, that religion was represented by Heber Newton and Henry Ward Beecher. The sarcasm is evident, whether intended or not.

The interest in Mr. Newton's position seems to be especially great on the part of the secular press. An utterly irresponsible party, affected in no way by any decision; the press seems to be trying its best to bring the matter to an issue. Almost every morning one reads the interviews with prominent clergymen, and before long we shall have nobody who has not put his opinion upon record. Every one admires the tact and wisdom of the assistant Bishop, but surely praise is due to Mr. Newton for the manly way in which he stopped his lectures, after the many antagonistic and vehement opinions of brother clergymen so publicly expressed. What will he do with it? Is the question of the hour that people are waiting for the assistant Bishop to answer. The question of delegated authority is pretty well settled by the circular letter of Bishop Horatio Potter. But why the new Bishop need trouble himself till a second presentment is offered, it is hard to see. Every one takes particular pains not to question Mr. Newton's sincerity. Then if he has no right to his own little way of teaching the Bible, while he is a clergyman of the Church, the more sincere he is, the more harm he is doing. It is said that the charge of lack of scholarship and superficial knowledge of the subjects he discusses, causes Mr. Newton more annoyance than any other consideration. Well, he seems to be very much in the condition of the man that said a great many things that were true, and a great many things that were new; but what was new was not true, and what was true was not new. And if his studies in logic had but left a deeper impression on his mind, he might see the incongruity of remaining an authorized teacher in a Church, and yet preaching theories utterly opposed to that Church's teaching.

Last Sunday Bishop Walker preached a farewell sermon at Calvary church on the texts Matt. viii. 1., and Matt. ix. 36. At the end of his sermon he gave a short *resumé* of his work at Calvary chapel, and of the many needs of that portion of the work of Calvary church; asking that it should receive in the future, as it had in the past, the strong and liberal support of the congregation. His sermon closed in a few well-chosen words, referring to the pleasant and affectionate relations that had always existed between himself and the members of the parish, the vestry and the successive rectors of the church, during his work of twenty-one years at Calvary chapel. All that he said was listened to with close attention, as expressing the feeling of a man who has hitherto let his actions speak for him.

It is a matter of some surprise that one should be chosen as Missionary Bishop who, though working so successfully for so long a time in one parish in New York, is not yet well enough known to have received even the empty honor of a D. D. The appointment is however a first recognition on the part of the Church of wise and faithful service. Bishop Walker will soon leave for his diocese in the West.

Bishop Potter is certainly showing much energy in his work and is found in many places besides the large churches of the city. On Sunday last he held a service on board the U. S. training ship "Minnesota," which lies at the foot of Twenty-seventh street. The boys were assembled on the gun-deck, and were remarkable for their neat appearance and orderly manner. Morning Prayer was said, and the Bishop preached. He showed himself to be certainly something more than a mere "Apostle to the gentiles."

Some might think that a man whose duty has led him much into New York drawing-rooms, would hardly be able to descend to the plane of a sailor boy. But Bishop Potter showed that he could do this and hold their attention as a perfect master of the situation. Taking as his text, "He that hath clean hands shall wax stronger and stronger," he spoke some stirring words on purity of mind and body as the great requisite for physical and moral strength. Many stories in illustration told in his graceful way, kept the eyes of almost every boy riveted upon him. There were nearly two hundred boys present, and of the sixty drafted next day to another ship, many a one must have carried away a good thought from this address. This was the first time that a Bishop has been on board the Minnesota, but it is to be hoped it will not be the last.

Bishop Potter filled up his Sunday by confirming a class of seventy, and preaching at the Italian Mission in the afternoon; and by presiding and making an address in the evening, at a missionary meeting in the church of the Holy Communion.

New York, February, 2nd.

SAINT MARGARET OF SCOTLAND.

BY CAROLINE F. LITTLE.

The name of Malcolm Canmore ever brings to remembrance the thrilling tales of Scottish lore, in which plaided chiefs and Highland clans, bold outlaws and fierce usurpers, gay minstrels and bonnie maids play so prominent and romantic a part. There is a peculiar and enticing vein of romance in the poetry and legends of this fair land of the North, which imparts a glow of coloring not to be found in the tales of Old England. This is due in part to the sweet, rhythmic language, so replete with musical and harmonious words; and, also to the exalted ideal our fancy pictures of the varied beauty of Scottish scenery; while the apparent happiness of the wild, free life of the Highland Clans, adds a charm to the readers, that the actors themselves may never have experienced.

Malcolm Canmore was the son of the "gracious Duncan," whose sad end is immortalized by the genius of Shakespeare in the *Tragedy of Macbeth*. Seventeen years Malcolm wandered a fugitive in foreign lands, banished from his own kingdom, while the murderer Macbeth, seated upon the throne he had usurped, held sway over the realm of Scotland. At length, by the aid of Edward the Confessor, Malcolm regained the crown which had been so ruthlessly torn from his father's head, and was unanimously hailed by his subjects as "King of Scotland."

Religion and learning seemed to have held no important place in the estimation of Malcolm, for it is a recorded fact that he could neither read nor write, and by a Saxon author of that period he is spoken of as little better than a pagan. Yet Shakespeare says of his parents:

"Thy royal father
Was a most sainted King, the Queen that bore
Thee
Often upon her knees than upon her feet,
Died every day she lived."

Malcolm's life had been, since the treacherous murder of Duncan, full of hardships and disappointments, and under their influence he had become harsh and stern, but he only needed the love of some true nature to call forth the better feelings of his own. The right note touched in his seemingly hard heart could not fail to allay discord and produce harmony. Why so many never do good to those they try to reach, is the fact that they do not find the key note of the character they would improve, and that not struck, the whole nature must forever remain out of tune.

It is said that "marriage makes or mars a man;" with Malcolm Canmore it was to call forth all that was gentle and true in his better feelings, which had hitherto lain dormant, waiting unconsciously for the love of St. Margaret to bring them to light.

It was somewhere in the year 1072 A. D., that a fierce storm drove a vessel of England fugitive into the Frith of Forth. King Malcolm happened to be present when the passengers were put ashore, and upon learning that among them were Edgar Atheling, with his royal mother Agatha and her daughters Margaret and Christina, he welcomed them to his dominions. He refused to deliver them up to William of Normandy and even engaged in battle for their sakes. The beauty of the Princess Margaret completely won his heart, and after a few days he asked her hand in marriage of her brother. The offer was joyfully accepted by Edgar, who deemed it an unexpected honor that the exiled princess should be asked to share the throne of the noble monarch. But the lady Margaret naturally hesitated; her lover seemed much older than herself, and the whole affair was so sudden and unlooked for. Urged by her family to accept the offer, she at length consented,

and the happy marriage took place with pomp and splendor at the Castle of Dumferline.

"High o'er King Malcolm's castle tall,
Rich banners float with heavy fall;
And light and song, in mingling tide
Pour forth to hail the lovely bride.
Mailed warders pace o'er keep and tower;
Gay maidens deck the lady's bower,
Page, squire, and knight, a princely train
Wait duteous at her bridle rein."

The place where Margaret first set foot on Scottish soil was ever afterward called "Queen's Ferry." She was not wholly a portionless bride, for she had brought many treasures with her from England, and one of the most precious was the "Black Cross," which was regarded in Scotland with great veneration for ages. It was enclosed in a black case, but the cross itself was of gold, and set with large diamonds, the figure of our Lord being exquisitely carved in ivory. The possession of this by Scotland was a source of great displeasure to England. Edward the First seized it and brought it back to England, as one of the Crown Jewels, but Robert Bruce insisted upon its restoration, and it was restored by Queen Isabella in 1327.

To go back to Margaret's ancestry and early life is necessary, in order to understand her position as a fugitive, driven by the storm to take refuge in Scotland. In the early part of the eleventh century, Edmund Ironside, King of England, was murdered by Count Edric, and Canute, succeeded by Hardicanute, ascended the throne. Edward and Edmund, sons of the heroic Ironsides, were sent to the King of Sweden, who in turn sent them to Hungary, where they were kindly received and educated. Edmund died leaving no children, but Edward married Agatha, a Hungarian princess, and became the father of Edgar Atheling, Christina, and Margaret, the future Queen of Scotland. After the death of the Danish usurper, Edward the Confessor was called to the throne of England, but some time elapsed ere he remembered his exiled nephew, who was really the rightful heir; he then sent for him, and Edward immediately came with his wife and children. Unfortunately he died before his uncle, leaving his right to the throne to his only son Edgar Atheling. But either Edgar had not sufficient courage or lacked the inclination to assert his rights; for he was set aside by Harold, and when the latter perished on the battle field of Hastings, Edgar dared not enter into an apparently useless combat with William the Conqueror.

Then it was that he secretly embarked with his mother and sisters, intending to take refuge with his maternal relatives in Hungary. After getting under way, the ship in which they, with other English fugitives had sailed, was driven by wind and waves into the Frith of Forth, where we have already seen what took place.

After Margaret's marriage with Malcolm, Christina, her sister, took the veil and in time became the Superior of the famous Wilton Convent. The royal Agatha and Edgar remained at the Court of Scotland. Margaret's marriage with Malcolm, although so hasty, proved a most happy one, and there are few royal couples so renowned for their devotion to each other. What her husband lacked in intellectual development, she supplied by her rare attainments in learning and piety. From her example Malcolm learned to be just and merciful to his subjects, and to hold in great respect the precepts of Christianity. His love for his wife was most intense and passionate; whatever she esteemed he also loved, and what she disliked he despised with vehemence. He was extravagantly proud of his wife's learning, and although unable to read, he loved to see and hold the books from which she read and prayed. So highly did he value what her dear hands had touched, that he ordered her favorite books to be adorned with rare gems. If she expressed any preference for one of these volumes, then he was happy if he could hold it in his hands and kiss it repeatedly.

Margaret was by nature and education a devout and charitable woman, and when she became possessed of influence and power as Queen, she did all that was possible to promote the cause of Christianity and virtue.

She reformed Church abuses which had crept in, endeavoring to suppress usury, simony and other scandalous offences. She set debtors free, ransomed English captives, founded hospitals, schools and churches, and was grandly munificent in her gifts to all public charities. To this she united the most earnest and practical personal piety and devotion. She cared not only for the poor and sick by queenly bounty, but ministered to them with her own hands. She is said never to have sat down to a meal until she had first fed nine orphan children, and waited upon twenty-four poor grown persons. She dismissed all those from her service who were found guilty of any serious crimes, and allowed no one to hold office who did not conduct himself in a religious and moral manner. The custom of taking the "Grace Cup" after meals was established by Margaret, a fashion which spread from her palace through all classes of her subjects. She had been distressed that the nobles rose to leave her table before thanks had been returned by her chaplain, and at length offered to those who would remain through Grace, a cup of choice wine. The chiefs soon were all eager to remain, if by so doing they could receive at the hands of their Queen, so peerless in

virtue and beauty, the glass of choice wine which she denominated the "Grace Cup."

All that she did whether of public or private charity, met the full approbation of her devoted consort, for he reposed the most unlimited confidence in her judgment, and though she won his love by her beauty alone, she retained it by her virtues until the day of his death. Many women whose names have been handed down to us as types of benevolence and charity, were, if all their history be told, given up mainly to outside work, forgetting the highest of a mother's duties, the care of her children. But it was not so with Saint Margaret; never was a mother more fond of, or more devoted to her beautiful children than she was. She superintended the education of her six sons and two daughters, providing them with learned instructors in all branches. Often she taught them herself, saying: "Fear the Lord, O my children, for them who fear Him shall never want. If you delight in Him, children of my heart, He will bestow upon you earthly happiness and eternal felicity with all the saints." Although Margaret was so occupied with domestic and public work, she never seemed too busy to attend to her religious devotions, whether in private or in Church worship, "where," says her biographer and chaplain, "no one was more silent, no one more intent in prayer."

Turgot, who has written the history of this happy Scottish family, had ample opportunity for learning all of interest in regard to them, for Saint Margaret had chosen him as her private chaplain, and committed the religious training of her children to his supervision. The memoir which he has written of her is full of interesting accounts of her holy deeds. He extols her diversity of gifts, relating how, while she shared the cares of the realm with her husband, she was at the same time a diligent housewife, a careful mother, a type of benevolence; and was also able to enter into intricate theological discussions with learned men, even surpassing them in the clearness of her thoughts which she readily expressed in choice and elegant language.

The happy married life of King Malcolm and Queen Margaret, which had lasted for more than twenty years, was to end most sadly, and their lovely children were to be banished from their native land. Little did they realize, as the year 1093 dawned upon them, what the events of the coming months would bring to the family that had for so long a time enjoyed uninterrupted peace and happiness. The illness of William Rufus, King of England, at Gloucester, tempted Malcolm to invade his kingdom and avenge the insults which in times past he had received from the Normans. Strenuously did his lovely Queen object to this warlike expedition, but he, who so generally trusted in his wife's judgment, seemed urged on by some dreadful fatality to undertake the attack, and with his two eldest sons he took a tender farewell of the saintly Margaret, whom he should never meet on earth again. Six months previous to this, Margaret had a presentiment that her death was not far off, and prompted by this feeling, she privately rehearsed her entire life to the Prior Turgot, who says that at times they both wept so profusely it was almost impossible to proceed. She closed her Confession with these words:

"Farewell! my life draws to a close, but you may survive me long. To you I commit the charge of my children. Teach them above all things, to love and fear God; and if any of them should be permitted to attain to the height of earthly grandeur, O then in an especial manner be to them a father and a guide. Admonish, and if need be reprove them, lest they should be swelled with the pride of momentary glory, and through covetousness, or by reason of the prosperity of this world, offend their Creator, and forfeit eternal life. This, in the presence of Him, Who is now our only witness, I beseech you to promise and perform."

In November of that disastrous year while Malcolm was invading Northumberland for the fifth time, Saint Margaret lay on her death bed, calm amidst all her suffering; watched over by her two daughters, Mary and Matilda, (who afterwards became the "Good Queen Maud" of England), assisted by the faithful Turgot.

Malcolm's death was in this wise: The besieged in Alnwick Castle offered to surrender if the Scottish king would receive the keys in person; agreeing to this stipulation, he was met at the gates of the fortress by a soldier bearing the keys on a lance, as Malcolm bent to receive them, the spear was thrust through his eye, and the noble king fell to the ground slain by the treacherous blow. On this same day, Margaret, with prophetic utterance, turned to those around her, and said, "Perhaps to-day a greater evil has befallen Scotland than any this long time back." The purport of these words was understood by none. She then received at the hands of her chaplain, the Holy Communion; and sinking back upon her couch, clasping in her hands the Sacred Black Cross, she repeated in broken accents the supplicating words of the *Miserere*: "Have mercy upon me O God according to Thy great goodness, according to the multitude of Thy tender mercies do away mine offences."

She was slowly sinking into unconsciousness when her son Edgar, returning from the disastrous encounter, came to her bedside. She roused herself to say, "How fares it with the King and my Edward?" The young prince already bereft of father and brother, and so soon to part with his be-

loved mother, could not answer. "I know all," cried Margaret, "yet by this Holy Cross, I adjure you, tell the worst." He then found courage to speak. "Your husband and eldest son are both slain," said the prince.

The characteristic faith with which this saint of God received the fatal tidings, is most impressive. Though now she knew her children would be left orphans indeed, she said: "Praise and blessing be to Thee, Almighty God, that Thou hast been pleased to make me endure so bitter anguish in the hour of my departure; thereby, as I trust, to purify me in some measure from the corruption of my sins; and Thee, O Lord Jesus Christ, Who through the will of the Father, hast given life to the world by Thy death, O deliver me!"

As the words "deliver me," fell from those cold lips, her pure soul passed away from earth, to meet beyond the golden gates, those loved ones, who had but just preceded her in their entrance to the bright land of Paradise.

On the tomb of Malcolm Canmore and Saint Margaret, his wife, are engraven these words:

THEY WERE LOVELY IN THEIR LIVES,
AND IN THEIR DEATHS THEY WERE NOT DIVIDED.

Excerpt, N. H.

THE RANCHE COUNTRY OF TEXAS.

BY FRANCIS A. CONANT.

Collecting items of Church News along the line of the Texas Pacific road, becomes an impossibility between Colorado and El Paso. There are no churches or missions, the villages are few and small, indeed for three hundred miles before reaching the terminus of the road, there are no settlements that number more than half a dozen houses.

In journeying from Weathersford westward to El Paso, the traveller is almost certain to become interested in the subject of ranches, even though he be devoid of rural tastes, and have failed to see any charm in the monotony of an Illinois cornfield, or in a New England farm, where the owner can sometimes calculate a clear profit of seventy-five cents at the end of the year.

North and south of the railroad, extending for an indefinite distance, lies the great stock-raising country of Texas. The traveller passes by estates of magnificent extent, sees thousands of sleek looking cattle—always congregated in small groups—that have never been fed or sheltered, for the mildness of the climate renders such care unnecessary. He sees cow boys careering over the prairies, riding in a reckless fashion; he observes them mingling with other passengers on the train, and forming a picturesque feature in the crowds at the stations; but aside from being very fearless riders there seems to be nothing unusual or startling in their conduct, so the conclusion is reached that they are, as a class, not so black as they have been painted. The first one I interviewed was a particularly meek young man, who admitted that he was "a cow boy in disguise in my home clothes," and he "reckoned" that I would not recognize him in his "cow outfit."

Though enterprises here are conducted on a grand scale, real estate is still so cheap that the poor man is not excluded from an opportunity to better his fortunes. Indeed, the most gratifying information accessible is that relating to prosperous undertakings, that have originated in very humble ways.

For a distance of several hundred miles along the road the country is very peculiar in the form of steppes, one rising above another at irregular intervals of fifteen to eighteen miles. These plateaus start abruptly from the prairie, sometimes reaching the height of seventy-five feet. When one is surmounted by a steep grade another appears in the distance, while in the rear only level ground is visible. The scenery is not monotonous. Besides the variations mentioned, there are views of far off mountains and long ranges of hills, intensely blue in color and illusive in distance, for in this pure atmosphere objects are much more remote than they appear. Through this region storms are rare, and the equable temperature makes existence a pleasure. It has a most beneficial effect in throat and lung diseases, and the complications of malaria. The exhilarating air soon counteracts the fatigue of a long journey.

Big Springs, on the boundary of the Staked Plains, stands at an altitude of twenty-five hundred feet above sea level. It is a thriving new town and is becoming a popular health resort. Several of its citizens who came with consumption in various stages, testify to the beneficial effect of the climate. The place is named from an apparently exhaustless spring, which daily supplies seventy-two thousand gallons of water.

The idea of ranche life conveys a suggestion of novelty and romance, and we all felt that we could not leave Texas without some practical knowledge concerning this mode of existence. An invitation from Dr. Ennis to visit the estate belonging to himself and the Rush Brothers, twelve miles from Big Springs, was accepted with enthusiasm. Ranches differ in size and appointments more even than northern farms, the style of dwelling ranging from tents, and even dugouts, to mansions supplied with every comfort and luxury that could reasonably be desired. We saw what may be designated as the average. The owners of the

property reside at the north, and its care is left to a superintendent who employs the requisite help. His headquarters, a cottage romantically situated on the bank of a stream, is the only dwelling. The furnishings include everything necessary to comfort, but are still so primitive that the charm of frontier life is not destroyed. When the guests outnumber the chairs, packing cases and dry goods boxes are available, and tin cans on the table furnish a striking substitute for cut-glass and china.

Wild Horse Rancho—to give the place its proper title—is not fenced, but a furrow twenty-six miles long forms a boundary on three sides. The adjoining property is owned by the Earl of Aylesford, who purchased it to provide for his two younger brothers. The trio are very popular with the cow boys, and as they have adopted the same costume they are not readily distinguished at sight. Titles are indispensable in Texas, but they must not be suggestive of aristocracy, so the Earl, in this democratic country, is designated as "the Judge." He finds a Texas rancho the most satisfactory place of residence, after years of travel, in which he has become familiar with all countries except China and Australia. In his wanderings he has acquired a fancy for sleeping out doors, and in this climate it is perfectly safe to indulge such a taste.

Having enjoyed our experience of ranche life, we returned to the station to resume our westward journey. Forty miles west of Big Springs is "Midway," the point half way between St. Louis and San Francisco. At present there is only a section house there, but it has been selected as the site of a town—the centre of a farming community, for it has already been demonstrated that ordinary agriculture is practicable through this country, though it was supposed until recently that these prairies were only available for grazing. A number of Illinois farmers have already purchased sections here, and the town lots will be sold this month. This enterprise was instigated by Gen. John A. McClernand, of Springfield, and the Hon. A. C. Rush of Pittsfield, Illinois.

THE TRUE CHARACTER OF THE ENGLISH REFORMATION.

BY THE LATE REV. CASON ASHWELL.

People in general have very little idea how much of all that goes under the general collective head of the word "Reformation," even in ecclesiastical matters, was an affair partly of money, largely of mere legal jurisdiction. The Bishop of Rome had claimed a large amount of mere technical jurisdiction; and this jurisdiction was very lucrative. Doubtless the money pressure upon the nation had a great deal to do with the nation's desire to shake it off. And exactly in the same way doubtless, also, the pecuniary advantage to itself was one reason why the Court of Rome clung so tightly to its usurped jurisdictions. What the English Acts of Parliament did strike at soon after the year 1530, and for the two or three following years—what those Acts of Parliament which destroyed what is called the Papal Supremacy, struck at, were simply matters of legal technical jurisdiction, which in no sense or way affected Church Communion with the Church of Rome. It was not these things which constituted communion or unity while they were maintained; spiritual and ecclesiastical communion were in no way invalidated when they were destroyed. The payment of first-fruits, the carrying of appeals in judicial cases to Rome, these were what were struck at in these Acts of Parliament. No one could say, and no divine would allege, that there was any schism or heresy in suppressing the payment of certain taxes to the Roman See, or that in so doing there was any renouncing of Church communion. The Roman Church itself never thought of saying so at the time. Neither Bishops of Rome, nor the Court of Rome, alleged that in our Reformation, in our recasting of our Liturgy and Service-book, there was anything at all out-stepping the rights and customs of an independent and local Church. The French Church had done the same only a few years before, without reproach; and when our Prayer-Book itself was considered at Rome, it was not even regarded as heretical. It was not for thirty years after—and even then it was from political motives,—it was not until thirty years after, that the real breach came. The breach did not come until the reign of Elizabeth, when all had long been accomplished, and not only accomplished, but practically acquiesced in by the Roman Church; and then at last it was not we who separated, but the Roman Court which struck the final blow, and caused the schism with which we are falsely reproached. Not till 1569 did this take place; and until then, even the most moderate acquaintance with history will tell you that those who held to "the old learning" and those who loved the "new," worshipped side by side, met in the same churches, received the same Sacraments and joined in the same prayers, and that there was no schism or breach set up.

There were the self-same bishops and the self-same clergy; there was a Prayer Book revised, but not newly invented; there were the same churches and the same cathedrals as had been in the Church of England for ages. Up to the eleventh year of Elizabeth, our Church had held unbroken communion with the Churches beyond the seas; and the breach when it came, was from the other side and not from ours.—*The Holy Catholic Church.*

THE HOUSEHOLD.

Don't be afraid of loving people too much, or of throwing away too much kindness. It is just such things the world stands in need of, and they have the great advantage of enriching the giver.

We ought not to wait until we feel right to do right. We ought to say kind words and do kindly acts deliberately, even when we should not say and do them instinctively and impulsively.

To clean carpets: Dampen some Indian meal, mix salt with it, and sprinkle over the carpet; sweep vigorously. Take a small, sharp-pointed stick to remove the salt and meal from cracks and corners.

For the sofa pillow in the common sitting-room, a cover which can be removed at will is a source of comfort. A very pretty one is crocheted of the seine twine or carpet cord, with ribbons run in, and with bows at each corner.

A HANDSOME tidy is made of a stripe of cardinal satin with a band of pale blue silk with some small design embroidered on it and with a band of cardinal plush or embossed velvet across the bottom, and tassels at each corner.

TEACH all girls the detail of kitchen work, even if there be no probability of their being personally obliged to do it in the future. A wise nation prepares for war in time of peace, a wise man for adversity in times of prosperity. Reverses are too common in this country for any one to assert, confidently, that they will never come to him.

The ugly back of a splint rocking-chair can be improved by covering it with a strip of drab linen with a narrow border in outline stitch on each edge; slip one end between the strips of wood at the top, and bring the other end under at the bottom, and fasten them securely. If tidies are put on these chairs, the only way to keep them in place is to tie them to the rounds at the top; if done with ribbons this looks pretty.

A GREAT deal of antique lace is now used for trimming shades and curtains as well as for tidies. It catches the dust easily, and looks very bad when soiled. It can be washed satisfactorily if soaked in borax water, then let it lie in warm soap suds, and after squeezing with the hands, rinsed but not blue. Instead of ironing the lace pull it in shape, pin it to a clean cloth on your ironing board, and pick out each little point and pin it down. Let it get perfectly dry before removing it.

THERE are men who are pleasant enough to strangers and chance acquaintances, but who are surly and morose to those of their own household, pleasant to their customers, because their interest compels them to be; unpleasant with their family and dependents, because they think they have nothing to lose. They make a terrible mistake. They are reducing their stock of happiness at a ruinous rate. Personal happiness can be secured by making those around us happy. Pleasant words are as easily said as unpleasant ones. If we are of a morose temperament it may cost us, at first, more effort to say them. Every time we resist the temptation to bitter speaking, the utterance of pleasant words become easier.

VERY pretty baskets are made of the seine twine; you can hardly think how pretty they are until you see one. Both work baskets and large ones for waste paper are crocheted of the cord; they are round and may be of shell stitch or the common plain close crocheted work. On the bottom a projecting rim must be crocheted so that the basket will have a firm foundation. After it is finished with a scollop, melt some white glue, dip the basket into it, and shape it over a mould or jar of the proper size and shape. A basket made in this way is very ornamental if two rows of open-work spaces are left in the middle through which bright ribbons may be run. A bow where they join is a pretty addition. Line the basket with silk or satin if you wish it to be very handsome, or with silesia if for ordinary use. Gum shellac may be used instead of the glue.

ARTISTIC young ladies are now trying the experiment of the imitation faience of raised China work, which is easy to do, and quite effective when completed. The more pains taken the more satisfactory the result. The work may be done either on China, pottery or wood. On wood the flowers are best raised with putty, on china with plaster of Paris, and on pottery with sheets of gutta-percha. The jar is first painted all over in oil colors, beginning at the top with some light shade; for instance a pale, creamy brown, developing into sage green; and from that into darkest vandyke. It is considered best to put the paint on with a pallet knife in dots, thus making it the more to resemble the original article. When the paint has dried, a small piece of putty or plaster of Paris the shape of a leaf or flower is laid on the jar, and raised up so as to make it stand off as much as possible. The mould is then pressed upon the plaster, and each leaf and petal is put on separately. After all these are adjusted the edges are raised and trimmed with a penknife. When perfectly dry the blossoms and foliage are carefully painted their natural colors, and the jar and flowers varnished all over with copal varnish.

BELLOWS for INSECT POWDER AND LIQUIDS.—It is now well known that emulsions of kerosene are our best insect exterminators. Persian insect powder (the ground leaves of certain Pyrethrum), hellebore, sulphur, etc., are also valuable. But their application has hitherto been laborious and uncertain. Two years ago we began to use several kinds of bellows known as the Woodaston bellows, for sale by most seedsmen. They are made in different sizes, costing from one dollar upward, one set for the use of powders, the other for liquids. The latter are constructed on the plan of the little "evaporizers" sold by druggists, except that instead of pressing a little rubber bag to induce the spray, we use the handles of the bellows the same as if "blowing a fire." Previous to their use we had poured kerosene upon the perches, in the cracks and nests of our hen houses to rid of vermin. Now we use the bellows, and the spray reaches every crevice and hole, while one-tenth the quantity serves and the operation is performed far more effectually in one-tenth the time. These bellows will project a fine spray for six feet, so that vines, small trees or plants infested with aphides, bark-lice or insects of any kind may readily be reached. The powder bellows serve just as well for sulphur, hellebore, Paris-green and the like, as the spray bellows do for liquids, and we commend their use to all of our readers who are obliged to fight insect foes, whether in the hen-henry, kitchen, conservatory, garden or field.—*Rural New Yorker.*

STORIES ABOUT THE WONDERFUL KINGDOM.

AND SOME OF ITS SOLDIERS AND SERVANTS BY C. A. JONES

CHAPTER XXV.—THE LITTLE BRASS COIN.

One day a good Bishop, named St. Germanus, was passing through a town of France, called Nanterre, on his way to Britain.

Amongst the crowd stood a little girl, a fair little child; the Bishop's eyes rested upon that sweet little maiden, and he called her to him, and asked her name.

Then he took the little girl and her parents with him to his lodgings, and he told Genevieve to give herself up to God.

The next morning the child's father again took her to the Bishop, and he made her renew her promise of giving her life to God.

St. Genevieve went home with her father, and for many years she was a little shepherdess, taking care of the lambs and sheep on the slope of the hills which surrounded her home.

After the death of her parents she went to Paris, and when the Huns, one of those fierce northern nations of which I told you, threatened to take the city, she persuaded the people who were preparing to fly to some place of safety, to remain where they were, and promised that God would keep them safe, if they would only pray to Him.

Dear children, I told you before, that when you hang your little crosses round your necks, you ought to say a prayer, and ask God to help you; perhaps when you think of St. Genevieve it may remind you of this; it was but a poor little brass coin that the Bishop gave her, but it brought to her mind what he wished her to do, and so it was to her a help and a safeguard.

When I told you the story of the holy Martyr St. Alban, dear children, our own soldier saint, you remember, do you not? that I said that very early in the days of the Wonderful Kingdom, that is, very soon after the Death and Resurrection of our Blessed Lord, there was a British Church, with its Bishops and its Priests.

CHAPTER XXVI.—THE FIRST ARCHBISHOP OF CANTERBURY.

When I told you the story of the holy Martyr St. Alban, dear children, our own soldier saint, you remember, do you not? that I said that very early in the days of the Wonderful Kingdom, that is, very soon after the Death and Resurrection of our Blessed Lord, there was a British Church, with its Bishops and its Priests.

In the year 450, when those Northern tribes were trying to conquer all the world, some of them came to Britain, they were called Saxons and Angles, and they lived in Germany, and were very fierce and cruel. They drove most of the people into Scotland or into Wales, and they lived in all the other parts of Britain, and as they were heathens, the worship of the true God was forbidden, and they sacrificed to idols.

this, and all about the love of Jesus, in dying upon the Cross for our sakes; they were baptized at Easter, and it so happened that six weeks afterwards, when in the mountains and valleys of Wales, they were keeping the feast of Whitsuntide, the Saxons found it out, and thought it would be a good opportunity for marching upon them.

The poor Britons were very frightened when they saw the fierce Saxon soldiers in the distance, and they sent for the good Bishops, who had taught them, and baptized them, and when they came they told them that they were to keep quite quiet, and only to speak one single word. They gave them the word they were to say, and it was this, "Hallelujah;" they were to say it three times because of the Blessed Trinity.

All that part of our country which was not Wales, and which was now called England, because of the Angles who had conquered it, was, as I have told you, given to idolatry, and I am going to tell you how these Saxon people who had been our enemies were made to know the true God.

There was a priest living in Rome about the year 574, and he was walking through the market place, and he stopped to look at some children, who were more beautiful than any he had ever seen. The little children in Rome were dark swarthy boys and girls, but these boys had blue eyes and golden hair, and were a great contrast to the small dusky Italians.

The Priest asked where they came from, and he was told that they were Angles, brought from their own country over the sea to be sold as slaves.

"Angles?" answered Gregory, that was the priest's name, "they ought to be Angels."

Well, he thought a great deal about these fair English boys, he had found out that they were heathens, and there came into his heart a great wish to go to that far off land of theirs, and tell the people about Jesus. He could not do this, for he was obliged to stay in Rome, but years afterwards he was made Bishop of Rome, and then he sent a priest named Augustine to preach to the poor ignorant Saxons.

Ethelbert sat under an old oak tree, with his wild soldiers round him, and up from the sea shore came St. Augustine and his companions. A silver crucifix was carried before them, and they sang a solemn litany as they walked and asked God to help them to convert the Saxons.

Then they told the King why they had taken all this long journey from Rome, and he listened to them very kindly, and he gave them a house to live in, and after a time he made up his mind to be baptized into the Church of Christ.

On Whitsun Day he became a Christian, and on the next Christmas Day ten thousand of his people were signed with the sign of Jesus, and received the grace of the Holy Spirit.

St. Augustine then went to France, and was consecrated a Bishop, and he was the first Archbishop of Canterbury. After this all England became Christian, and we hear of a great many saints of the English Church.

A RESPECTFUL BOY.—An old man entered a railroad car and was looking around for a seat, when a boy ten or twelve years of age rose up and said, "Take my seat, sir."

The offer was accepted, and the infirm old man sat down. "Why did you give me your seat?" he inquired of the boy.

"Because you are old, sir, and I am a boy!" was the reply. "A hundred years ago there would have been a little need to record, as remarkable, a similar incident. Among things that are good or hopeful in a rising generation, there is one great change for the worse, manifest to everybody—a declining reverence toward age and toward God. Thou shall rise up before the hoary head, and honor the face of the old man, and fear thy God, I am the Lord."

THE ELECTRIC WONDERS OF THE AGE.

—HON. S. S. COX, in the annual address delivered before the Indiana Asbury University, at Greencastle, said:

"The electric monograph transmits messages in the original handwriting. The hektograph multiplies your epistles; the telephone enables people to make contracts through an orifice; but as there is no witness, photography comes in and records the shadow of the sound by curves in vowels and consonants!"

"Electricity is an element elusive and subtle, yet it is stored in a box and imprisoned in a metal to be used at pleasure for portraiture, sound, light, or power. I have seen an organ in Berlin played by electricity, but this is simple compared with other experiments. Is it not a marvel that we can telegraph from a moving railroad car or the speeding steamship?"

A California photographer obtains six photographs in one leap of a clown in six different positions. He catches a horse on the gallop, a rabbit on a run, and a bird on the wing. By means of a wire a circular saw or a locomotive may be—nay, has been—run miles distant from its source of force. Electricity is born of the sun. It may be converted back to its source, so that when one talks by telephone he may see his distant colloquist. It is shrewdly believed that nerve power depends for increased strength on light. It will not be strange if the polyscope illuminates the animal organism, rendering the body transparent. The vast current of liquid force which we call electricity is condensed in boxes like desiccated meats, or spread over continents to convey intelligence. Man can never overdraw from this vast, bankruptless depository of nature."

A CERTAIN well known Bishop was in the habit of pausing frequently in his sermon, poisoning his fingers on the desk before him, and drawing a long breath before re-commencing. A little boy in the congregation became very impatient of the long service, and was often admonished by his mother. At length, seeing that the child's impatience increased, she whispered during one of the pauses, "Be quiet, he is almost through." "No he isn't," said the little fellow, "he is screeching up again."

It's hard to believe Miss Whittier was cured of such terrible sores by Hood's Sarsaparilla, but reliable people prove it.

People with gray hair may conceal from the world the fact that they are becoming aged, and passing on to decay by the use of Hall's Hair Renewer. It is a fact that this article renews, cleanses, brightens, invigorates and restores faded or gray hair to its youthful color and lustre, cheaply, quickly and surely.

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SUBSTITUTES.

The public are cautioned against a custom which is growing quite common of late among a certain class of Druggists. For instance, when asked for a bottle of

Allen's Lung Balsam,

Which is the leading remedy for all Throat and Lung Diseases, and is frequently recommended by Physicians who know of its true merits. The Druggist suddenly discovers that they are "sold out" of this article, "but have another remedy of their own manufacture just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to suit the great reputation of the Balsam, and are compounded of cheap drugs, which enable him to realize a few cents more profit. Allen's Lung Balsam is a purely vegetable compound and contains no opium in any form. You who are troubled with Cough or Cold, or that dread disease Consumption, will consult your best interests by purchasing Allen's Lung Balsam, and beware of substitutes.

Ministers and Public Speakers,

Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure. Will all those affected with coughs or consumption read the following, and learn the value of ALLEN'S LUNG BALSAM.

As an Expectorant it Has No Equal.

It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle.

CAUTION:

CALL FOR ALLEN'S LUNG BALSAM

Advertisement for Singer Sewing Machine, featuring a list of features and a price of \$15. Includes text: "Singer Sewing Machine on 5 Corder, Kuller, Tuck, or Five Hemmers, Blind, or Thread Cutter, Need, Oil and full outfit with each. Guaranteed to be perfect. Warranted 5 years. Don't pay doubt. Can try these before you pay a cent. All late improvements. Runs light with little noise and durable. Circulars with hundreds of testimonials free. GEO. PAYNE & CO., 47 Third Ave., Chicago, Ill."

CATARRH CREAM BALM

Advertisement for Ely's Catarrh Cream Balm, featuring a list of ailments it treats and a price of 50 cents. Includes text: "Ely's Catarrh Cream Balm when applied by the finger into the nostrils will be absorbed, effectually cleansing the head of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores and restores sense of taste and smell. Not a Liquid or Snuff. A few applications relieve. A thorough treatment will cure. Agreeable to use. Send for circular. Price 50 cents, by mail or at druggists. ELY BROTHERS, Druggists, Owego, N.Y."

ROBUST HEALTH

Is not always enjoyed by those who seem to possess it. The taint of corrupted blood may be secretly undermining the constitution. In time, the poison will certainly show its effects, and with all the more virulence the longer it has been allowed to permeate the system. Each pimple, sty, boil, skin disorder and sense of unnatural lassitude, or languor, is one of Nature's warnings of the consequences of neglect.

Ayer's Sarsaparilla

Is the only remedy that can be relied upon, in all cases, to eradicate the taint of hereditary disease and the special corruptions of the blood. It is the only alternative that is sufficiently powerful to thoroughly cleanse the system of Scrofulous and Mercurial impurities and the pollution of Contagious Diseases. It also neutralizes the poisons left by Diphtheria and Scarlet Fever, and enables rapid recuperation from the enfeeblement and debility caused by these diseases.

Myriads of Cures

Achieved by AYER'S SARSAPARILLA, in the past forty years, are attested, and there is no blood disease, at all possible of cure, that will not yield to it. Whatever the ailments of this class, and wherever found, from the scurvy of the Arctic circle to the "yeckit-sores" of South Africa, this remedy has afforded health to the sufferers by whom it was employed. Druggists everywhere can cite numerous cases, with their personal knowledge, of remarkable cures wrought by it, where all other treatment had been unavailing. People will do well to

Trust Nothing Else

than AYER'S SARSAPARILLA. Numerous crude mixtures are offered to the public as "blood purifiers," which only allure the patient with the promise of many cheap doses, and with which it is folly to experiment while disease is steadily becoming more deep-seated and difficult of cure. Some of these mixtures do much lasting harm. Bear in mind that the only medicine that can radically purify the vitiated blood is

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all druggists; price \$1, six bottles for \$5.

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 use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will never fail. We particularly invite the attention of physicians to its merits.

JOHN L. THOMPSON, SONS & CO., Troy, N. Y.

Advertisement for 2806 Lbs. Weight of Two Ohio Improved Chester Hogs, bred, also Fowls, by B. Silver, Cleveland, O.

Advertisement for Anti-Stylograph, a self-feeding fountain pen with real pen points, price \$1, sent by mail on receipt of price.

Advertisement for The Great Burlington Route, featuring a map and text: "GOING WEST. PRINCIPAL LINE FROM CHICAGO, PEORIA & ST. LOUIS, BY WAY OF OMAHA AND LINCOLN TO DENVER, OR VIA KANSAS CITY AND ATCHISON TO DENVER. Connecting in Union Depots at Kansas City, Omaha and Denver with through trains for SAN FRANCISCO. And all points in the Great West. GOING EAST. Connecting in Grand Union Depot at Chicago with through trains for NEW YORK, BOSTON, And all Eastern Cities. At Peoria with through trains for Indianapolis, Cincinnati, Columbus, and all points in the South-East. At St. Louis with through trains for all points South."

Advertisement for Going West, Principal Line from Chicago, Peoria & St. Louis, by way of Omaha and Lincoln to Denver, or via Kansas City and Atchison to Denver.

Advertisement for Going East, connecting in Grand Union Depot at Chicago with through trains for New York, Boston, and all Eastern Cities.

Advertisement for Going North and South, featuring Solid Trains of Elegant Day Coaches and Pullman Palace Sleeping Cars.

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New 3-wheel Sulky Plow 100 Pounds Lighter Draft

THAN ANY OTHER PLOW MADE, either sulky or walking, doing the same work. No other plow can approach it in LIGHTNESS OF DRAFT or THOROUGHNESS OF WORK, because no other plow is constructed like it, embodying the scientific principles of perfect plowing. Note these great Points of Advantage: The plow is in FRONT of the driver. The plow is not DRAGGED but CARRIED by means of the perfect support of 3 wheels. The front wheel acts as a gauge, and the plow slices and turns a UNIFORM furrow. The Swivel-Plate Point prevents all side-draft and weight on horses' necks. The Driver's weight is mainly over the furrow wheel, which acts as the landside to the plow, and is an ADVANTAGE in keeping the plow firmly down to its work. It is simple, Easy to Handle, Strong and Durable, and requires no jockeying to make it do perfect work. It is so constructed that it MUST do it. Save your horses, save your own strength, save time, save money, MAKE money, and increase the yield of your fields by securing THE best and lightest-draft plow that ever turned soil. Send for illustrated circulars containing the testimony of practical, unbiased farmers proving our strongest claims. Twenty-eight large pages of reading matter, bound to interest and please every intelligent farmer, sent FREE. Send at once and learn all about the Flying Dutchman, and many other good things which will make your farming more successful, and save you much annoyance, work, worry and MONEY.

MOLINE PLOW CO. MOLINE, ILLINOIS.

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The Living Church.

Chicago, February 9, A. D. 1884.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

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Chicago, January 21, 1884.

State of Illinois—County of Cook, ss

Arthur P. Seymour, of the Living
 Church Co., Publishers of the Living
 Church, of Chicago, Ill., does solemnly
 swear that the average weekly circulation
 of the Living Church is now Thirteen
 Thousand copies per week.

ARTHUR P. SEYMOUR,

Subscribed and sworn to before me this
 21st day of January 1884.

GEORGE F. KOESTER,

Notary Public.

AMONG the contributions promised
 during the season of Lent are six papers
 on the Sacred Symbolism of Colors, by
 Sister Bertha. We expect to give, as we
 have done in other years, extracts from
 Lenten Pastorals issued by the Bishops
 and other clergy.

It has seemed necessary to give con-
 siderable space in our editorial columns,
 of late, to controversy. It is not our de-
 sire or intention to prolong controversy
 with other Church papers, and our read-
 ers may rest assured that we shall dis-
 charge this occasional duty of journalism
 as briefly as the interests of truth and
 justice will allow.

In addition to the new tract announced
 last week,—The Lenten Fast—THE LIV-
 ING CHURCH COMPANY have now ready
 two others: "What Church shall I go to,"
 by the Rev. J. W. Shackelford, D.D.,
 Rector of the church of the Redeemer,
 New York, and "A Brother's Love, A
 Ballad for Good Friday." The latter is
 specially designed to promote the obser-
 vance of the commemoration of the Re-
 deemer's Death upon the Cross. The
 price for each is fifty cents per hundred.

THE LIVING CHURCH COMPANY have
 now ready the first volume of their Sun-
 day School Library. It is the well
 known "Tales of Christian Heroism" by
 the late Dr. Neale. This book, which is
 so admirably adapted for inculcating
 true Churchly ideas into the minds of
 the young has hitherto been sold in this
 country at 75 cents; it is now offered
 at 25. A large sale is anticipated. The
 companion volume, "Tales of Christian
 Endurance" is in preparation, and will
 be ready shortly.

At a town not far from Chicago a "tin
 wedding" was recently celebrated, and
 the husband and wife were re-married, or
 pretended to be. A doctor of divinity
 who was present (he was not a Church-
 man) made a humorous speech, and after
 amusing the company by explaining that
 he would tinker and re-solder these un-
 fortunate people, proceeded to have them
 go through the form of marriage by the
 ring, using these words: "With this
 ring I thee re-wed, and with all this tin-
 ware I thee endow." The sacrilegious
 performance was applauded, and the doc-
 tor of divinity closed by wishing "a long
 life and plenty of tin."

DOUBTLESS the clergy should keep
 abreast with the thought of the age, and
 be prepared to meet the issues of the
 times in public and private discourse;
 but do they preach the Gospel when they
 read scientific and metaphysical essays?
 Their congregations are mostly made up
 of the young who need inspiration to
 higher life and nobler ambitions, and of
 the old who are weighed down by the cares
 and sorrows of life. "We don't care a
 continental about Tyndal," said a parish-
 ioner, after listening to a learned dis-
 course; "Tell us about Christ." The

people are not so much concerned about
 their origin as about their destiny. They
 know what is here now, and they are in-
 terested to know what is to be for them
 a hundred years from now.

THE great season of missionary offer-
 ings is over for the year. The Epiphany
 Appeal of our Board of Managers has set
 forth in eloquent words the need of
 greater interest and larger offerings for
 missions at home and abroad. The
 Church has heard of the depleted treas-
 ury and of obligations incurred beyond
 the receipts of the last fiscal year. The
 result has not yet been stated in exact
 figures, but there is reason to fear that
 the response throughout the Church has
 not been equal to the emergency. The
 Church needs to be aroused to the fact
 that she is in danger of neglecting a
 great trust. The missionaries whom she
 has sent out must be sustained, or she
 must recall them and show good reason
 for so doing.

VOLTAIRE prophesied that within fifty
 years the Bible would be laid aside as a
 superstition of the past. The wish was
 father to the thought. The Bible has
 survived Voltaire and many enemies
 greater than he. Millions of copies of
 the Book of books have been printed and
 read since Voltaire was called to meet
 the God Whom he blasphemed. Its in-
 fluence has extended in geometrical ratio
 and is felt around the globe. The civiliza-
 tion which leads the world to-day, in
 thought, in enterprise, in charity, is
 founded on the Bible. This result has
 not been accomplished alone by a printed
 book. This Book has been vindicated
 and proclaimed by a living institution
 which was founded by Christ, which is
 the pillar and ground of the Truth, the
 Church of the Living God.

A WRITER in *The Century* complains
 of the "artistic singing" by which the de-
 votions of the congregation are frequen-
 tly distracted. Among his distressing and
 at the same time amusing experiences he
 gives the following: "It was at a service
 in a town on the Hudson River, during
 the fishing season, and the choir under-
 took to sing, 'Jesus lover of my soul.'
 The consternation of the preacher and
 the convulsion of the congregation can
 be imagined when the second verse was
 rendered thus: 'Cover my defenceless
 head—with the shad—with the shad—
 with the shad-ow of Thy wing.'" On an-
 other occasion, a bright anniversary, the
 choir opened with an anthem calculated
 to show off their voices; the burden of
 the song being, "I will both lay me down
 in peace and sleep." This reminds us of
 a story that was current some years ago
 and was considered a good joke upon the
 rector of the church where the scene is
 laid. A little girl who had been gather-
 ed into the Sunday-school persuaded her
 mother to attend church, and upon taking
 her seat in the pew the child put her
 head down for prayer. The mother, un-
 accustomed to such ritualism, enquired
 what it meant. "All the people do that
 in church," replied the child; "I was
 saying a prayer." "And what did you
 say?" asked the mother. "Oh, I just
 said, now I lay me down to sleep."

THE LIVING CHURCH "Bishop Green
 Fund" grows apace. A lady enclosing
 \$5.00 for it writes as follows:

"In October last, directly after the first
 meeting of the General Convention in
 Philadelphia, a gentleman and lady en-
 tered a crowded street car. The seats
 all being taken, the lady stood, but a
 white-haired venerable man, near by,
 seemed very uncomfortable in seeing
 this, and after a little, arose and insisted
 upon giving his seat to the lady—who
 could not think of accepting the cour-
 teous offer. A gentleman next him, soon
 arose and she, thinking he was about to
 leave the car, took his seat. The old
 gentleman kindly laid his hand upon hers,
 saying in a laughing tone, 'Ah I shall
 remember this; you took his seat, but
 would not take mine.'"

"We found that this saintly man was
 none other than Bishop Green, who had
 travelled the previous night through, on
 his way from Chicago, had joined in the
 four hours service at Christ church, and
 whose courtesy would then, not allow a
 lady to stand.

"We gladly add our mite to the offer-
 ings made for him, praying that none

but gentle hands may ever minister to
 his necessities, and that the contributions
 may be such as to cover every earthly
 need of the gentle, uncomplaining, and
 saintly Bishop."

IN *The Popular Science Monthly* for
 January Mr. Spencer gives his idea of
 the evolution of religion. According to
 his gospel it began in dreams. The first
 conception by man of an invisible per-
 sonality was a ghost. This was followed
 by the predication of various attributes
 to various ghosts, and the growth of a
 mythology. The characters ascribed to
 the gods varied with the intellectual and
 social character of the people. Concep-
 tions of God have been anthropomorphic.
 Mr. Spencer thinks the process of evolu-
 tion will go on, but the queer thing
 about his theory is that his evolution is
 sometime going to turn back on itself
 and develop downwards! This crude
 anthropomorphism is to be succeeded by
 more philosophical ideas. The process
 of negation will go on eliminating one
 after another of the attributes ascribed
 to the Divine Being, until nothing is left
 but "a consciousness which transcends
 the forms of distinct thought, though it
 forever remains a consciousness." Our
 last and highest thought of God will be
 that He cannot be thought of except as
 a consciousness! But why leave that?
 Evolution never stops at anything. For
 if there is no absolute at the beginning
 or end of the series; if God cannot be
 thought of as a Being possessing thought,
 feeling and will, how can He be thought
 of as an empty consciousness? Would
 it not be better for Mr. Spencer and his
 school to confine themselves to physical
 science, and to let metaphysics and the-
 ology alone?

THE A. L. C. AS A LITERARY CRITIC AGAIN.

The editor of *The American Literary
 Churchman* is a curious psychological
 study. Himself a Philistine of the Phil-
 istines in the prevailing tone of his criti-
 cism, he knows how to play the "injured
 innocent," when criticized by others. In
 his late review of "Catholic Dogma the
 Antidote for Doubt," he did not have, if
 we are not mistaken, the courtesy to
 speak of the Bishop of Illinois by his
 official title, but thought fit throughout
 to adopt the more familiar language of
 every day life. We (purposely) in our
 notice of this review dealt out "measure
 for measure." And now he complains
 that we have "named" him, and in re-
 turn calls us all manner of hard names.
 We are not hurt; and it affords us sin-
 cere pleasure to know that our lesson
 has not been altogether lost; indeed we
 are not without hope that our good friend
 and brother will soon begin to appreciate
 the fact that Philistinism is not the most
 approved method of American journal-
 ism. It is to be feared that the game of
 the "injured innocent" will not in the
 present instance serve his purpose. We
 do not intend to let his abuse divert us
 from the points at issue. Bravado and
 bluster, instead of filling us with alarm,
 are in our judgment the manifest tokens
 of the consciousness of a weak cause.

We re-affirm, then, the declaration
 which seems greatly to excite our rever-
 end brother, and confidently assert that
 there is nothing in Anglican theology,
 upon the same subject, which in depth
 and in clearness of statement, compares
 with the chapters in which the Bishop of
 Illinois treats of the Doctrine and Econ-
 omy of the Holy Spirit. We go farther,
 and do not hesitate to say that there is
 nothing in Patristic Theology to be com-
 pared with these chapters. Now this
 can be very easily put to the proof;
 there is no need of bluster or calling bad
 names. If the editor of *The Literary
 Churchman* can find in Hooker, or Jerem-
 y Taylor, or Pusey, or Wilberforce, or
 Liddon anything equal or superior, let
 him produce it. We propose to aid him
 in his search. If he will read, not for
 the purpose of reviewing, but for edifica-
 tion, "The Remains of Alexander
 Knox" he will find something which in
 depth and clearness of statement very
 nearly approaches the treatise of the
 Bishop of Illinois. If he knows any-
 thing in the Latin and Greek Fathers
 bearing upon this subject, we shall be
 glad to see it put forth in comparison.
 Here again we promise to help him in

his search, and if he desires it, will fur-
 nish him with the Fathers who have
 written on this particular subject. We
 make this offer in perfect good faith since
 we are more than ever convinced, after
 reading his last article, that however
 well he may be informed in other direc-
 tions, the editor of *The Literary Church-
 man* has not had the opportunity of be-
 coming familiar with the sources of Cath-
 olic Dogma.

This editor is certainly a very curi-
 ous psychological study. He is a
 "smart" man (if he is not a theologian),
 and yet he has a strange fatality for
 furnishing evidence in refutation of his
 own statements. In one sentence he af-
 firms that the Lectures on Catholic
 Dogma "do not treat the doctrine of the
 Holy Spirit and Nature of the Economy
 at all." In the very next sentence (with
 admirable logical consistency) he de-
 clares "that they touch that doctrine
 only so far as it implies or asserts the
 indwelling of the Spirit in the Church." And
 in what other way could they touch
 it? Is not the Church the sphere of the
 Economy of the Spirit, even as the
 Incarnation is the sphere of the Economy
 of the Son?

We charged our critic with reviewing
 a book which he had not read; he re-
 plies by affirming that he has read every
 word of the book. We shall let the
 reader judge between us. The reviewer
 says Catholic Dogma "does not treat of
 the doctrine of the Holy Spirit and the
 Nature of the Economy at all." The
 writer of the book in his introduction
 says that his chief aim in writing is to
 direct "those who are harrassed with
 doubt to the office-work of the Holy
 Ghost." The Table of Contents gives us
 —VI. "The Church the Body of Christ
 —the Paraclete His Vicar;" VII. "The
 Promise of Guidance fulfilled in the
 Catholic Faith;" VIII. "The Mode and
 Effects of the Holy Spirit's Teaching
 and Influence;" IX. "The Day of Pen-
 tecost, Inspired Oral Ministrations;" X.
 "The Holy Scriptures, Their Relation
 to the Spirit and the Church." Six chapters
 at least, and altogether about 100 pages,
 throughout the book, have to do directly
 with the office-work of the Holy Ghost,
 as promised in the introduction; yet a
 reviewer who asserts that he has read
 every word of the book, affirms that the
 lectures "do not treat of the doctrine of
 the Holy Ghost and the Nature of His
 Economy at all!" Notwithstanding, we
 are bound to believe the reviewer's de-
 claration. How shall Faith and Reason in
 such a case be reconciled? There is but
 one way of reconciliation possible. It is,
 that having eyes the reader saw not,
 nor had he an understanding capable of
 comprehending what he read.

But if the reviewer is no theologian,
 he has surely some claims to be regarded
 as a literary critic. We shall see. He
 objects to the phrase, "the wonderful
 expedient of the Incarnation," and he
 calls the Imperial Dictionary to sustain
 his objection. He tells us that there is
 "no reasonable doubt about the meaning
 of the word expedient." "It denotes
 any means which may be employed to ac-
 complish an end; and especially 'shift,
 means devised or employed in an exig-
 ency' (Imperial Dictionary, s. v.)" Now
 the Imperial Dictionary does not say
 this, but will it be believed, just the con-
 trary. It gives as the primary and fun-
 damental meaning of the word, "That
 which serves to promote or advance any
 means which may be employed to ac-
 complish an end;" and it adds as a sec-
 ondary and derived meaning: "Shift,
 means devised or employed in an exig-
 ency." It will be observed that the
 words "That which serves to promote or
 advance" are left out before "any means
 which may be employed to accomplish an
 end;" and the sense thereby is changed.
 "Especially" is added to emphasize the
 secondary meaning and to substitute it
 for the primary and fundamental mean-
 ing. The trick or blunder, whichever it
 may be, will be made manifest at a
 glance by a reference to Richardson,
 from whom the Imperial Dictionary bor-
 rows almost verbatim. After giving us
 the derivation of the word from *Expedire*,
 to free from hindrance, entanglement, or
im-pediment, Richardson defines *Expedient*
 as "a quick, prompt, ready way or
 means; sometimes a by-way or path taken
 instead of, or to avoid the direct way;

and thus a shift or device, an evasion." For "sometimes" substitute "especial-
 ly" and it will be seen at a glance how
 the meaning of the whole is perverted.

If the editor of *The Literary Church-
 man* really desires to find out the theologi-
 cal use of the word, we shall help him
 to a reference better than the Imperial
 Dictionary. Let him read Bishop Sand-
 erson's twelfth sermon "Ad Aulam,"
 and there he will find it stated, that
 "*Expedire* in the Latin is properly to
 speed a business; as the contrary there-
 of, *impedire* is to hinder it. The word
 expedition cometh thence, and so doth
 this also of expediency. That thing then
 may not unfitly be said to be expedient
 to any end, that doth *Expedire*, give any
 furtherance or avail towards the attaining
 of that end. And that on the contrary
 to be unexpedient, that doth *impedire*,
 cast in any let, or impediment to hinder
 the same. It must be man's first care to
 propose to himself in all his actions some
 right end, and then he is to judge of the
 expediency of the means by their service-
 ableness thereto." "It (expedient) does
 not signify," says our learned critic, "in
 the usage of accurate writers, the means
 devised carefully before-hand for carry-
 ing out a fixed purpose. Nay more, when
 it is properly and accurately employed, it
 always connotes that there is an *Exigency*,
 a getting of, the foot out of a place into
 which it has slipped, or in which it is un-
 expectedly entangled. How would this
 paraphrase sound if applied to the words
 of our Lord when He says to His discip-
 les, 'It is expedient for you that I go
 away.'" The Bishop of Illinois ought to
 secure this "Literary Churchman" and
 his Imperial Dictionary for the new The-
 ological Seminary in Chicago.

Again the learned Editor questions
 the appropriateness of our reference to
 the way in which the Greek Fathers use
 the word *Oikonomia*, in speaking of the
 Incarnation. *Oikonomia*, in the New
 Testament, according to Cremer, denotes
 either (1) actively, the administrative
 capacity of the owner or of the steward
 (Cl. Xen. Oec. 1); or (2) passively,
 that which is administered, the adminis-
 tration or ordering of the house. The
 word, Dr. Newman says, "occurs in
 Scripture in Eph. 1, 10, where it is
 used for the series of Divine appoint-
 ments viewed as a whole, by which the
 Gospel is introduced and realized among
 mankind. It will evidently bear a wider
 sense, embracing the Jewish patriarchal
 dispensation, or any Divine procedure,
 greater or less, which consists of means
 to the end. (Compare Bishop Sanderson's
 definition of expedient just quoted.)
 Thus it is applied by the Fathers to the
 history of Christ's humiliation as exhib-
 ited in the doctrines of His Incarnation,
 Ministry, Atonement, Exaltation, and
 Mediatorial Sovereignty, and as such
 distinguished from the *theologia*, or the
 collection of truths relative to His per-
 sonal indwelling in the bosom of the "Di-
 vine Essence." Now it is exactly in the
 same relation and with the meaning
 which Dr. Newman here so clearly
 points out, that the Bishop of Illinois
 uses the phrase "Wonderful Expedient
 of an Incarnation." It is the equivalent
 of St. Cyril's "august and saving Econ-
 omy."

We shall not tax the patience of our
 readers to follow the editor of *The
 Literary Churchman* when he quotes the
 essay on development, to sustain him in
 the position taken with reference to the
 Vincentian Canon. Let one quotation
 from Jackson's "Treatise of the Holy
 Catholic Faith and Church" suffice:
 "The admixture of a great deal of man's
 meat with a little swine's meat, makes
 the whole dish to be no man's meat, but
 swine's meat. Our Church, according
 to Vincentius's rule, 'admits a growth in
 proficiency in faith, in that it holds not
 only those propositions which were ex-
 pressly contained in Scripture, but such
 as may, by necessary consequence, be
 deduced out of them for points of faith.
 And thus growth is still in *eadem genere*
 from the same root. Other points of
 faith besides these our Church admitteth
 none, but ties even her prelates and gov-
 ernors to obtrude no other doctrines as
 points of faith upon their auditors, than
 such as are either expressly contained in
 Scripture, or may be infallibly deduced
 from them. And this is the fundamen-
 tal or radical difference between our

Church and the Romish Church which admitted such an illimited increase or growth of faith as is in heaps or congeries of heterogeneous.

Our "literary" critic, dear injured innocent, magnifies his fancied wrongs and construes our very temperate language into abuse of the most flagrant kind. He characterises our article as "impertinent," "mendacious," "impudent falsehood," "disgusting flattery," "wastly," and says THE LIVING CHURCH is "honestly provincial, petty," &c. As an example of "female" scolding and whining the article can hardly be excelled.

We want to say in conclusion that we did not accuse the Editor of the A. L. C. of dishonesty. His review, as we have demonstrated above, indicated extreme carelessness or extreme stupidity. We are now convinced that the Editor really did read the book, and that he did the best he could with his "incurable incapacity for accurate thinking."

LETTERS TO THE EDITOR.

THE BISHOP GREEN FUND. To the Editor of the Living Church: Your editorial notice of Mississippi and the above fund in your issue of the 26th January, is correct in all respects save one. You say of the "Bishop Green Fund," "the entire amount collected for which has been swallowed up." From my report for 1883, published in THE Church News, our diocesan paper, it may be seen that of \$1,707.60 collected during the year, \$617.35 were lost by the failure of the Mississippi Valley Bank.

Since you have so kindly asked your thousands of subscribers to give their assistance to Mississippi at this juncture, perhaps it will be well for me to give them some particulars of the Bishop Green Fund. For many years prior to 1883 our venerable Bishop repeatedly warned us that his growing infirmities required that he should have an assistant. The need, and the responsibility of relieving the faithful Bishop, were fully realized by the Council, but small and poor, the diocese could see no way to provide for the support of two Bishops, until the thoughtfulness and zeal of Dr. J. L. Tucker, then of Jackson, now of Mobile, devised and carried into effect "the Bishop Green Fund."

His plan was to procure personal subscriptions from individuals through the diocese, to be continued during the lifetime of the Bishop. By numerous circulars and letters he obtained over two hundred subscribers, paying some eighteen hundred dollars annually, which, by close attention, we hoped would produce the fifteen hundred assured to the Bishop. The first year's work was encouraging in the main, nearly the whole amount being collected. But the misfortune of a direct loss as stated above, and an apprehended loss of subscriptions resulting from the failure, puts the fund in a precarious condition. I have reason to believe that at least two hundred and fifty dollars are lost in subscriptions, which, with the inevitable losses from death, removals and non-payments, necessitates an additional number of subscriptions. I have endeavored to procure such subscriptions by sending circulars throughout the diocese, but thus far only a small additional amount has been subscribed, and but few gifts have been made.

Though these are private diocesan matters, the necessity for making them public is obvious. M. M. MOORE, Collector of Bishop Green Fund, Oxford, Mississippi, January 20th, 1884.

CHURCH UNITY.

To the Editor of the Living Church: Has not the time come to take more definite action than has yet been proposed for the promotion of Church unity? The minds of the people are beginning to be alive to the evils of division, and there is a disposition to consider the subject, with the view to adopt some method that shall help to unite again the separated portions of the Catholic Church. Conventions may do something for this end; articles in the press, and books in the interests of re-union may do more, and the prayers of Christians may doubtless effect more than either. Let these agencies continue, and let there be added to them the precept and example of believers, speaking the truth in love, and working for unity in their private and social relations, as they have the ability and opportunity.

But it is felt that something more than this is demanded. Light is needed on the points at issue. There is much haziness of thought as to what Church unity means, and the history of its violations is imperfectly understood. Moreover, few seem to realize how great a hindrance to the Gospel is the subdivided condition of the Church, and how contrary to the mind of the Good Shepherd, Who said, "there shall be one flock," and Who prayed that "they all may be one." Under these circumstances, it is thought, that a monthly devoted to the interests of Church unity, from the standpoint of our Church, treating the subject with intelligence and charity, might supply a want that now exists, and promote that oneness of the faithful, for which the Saviour prayed. As the case now stands, the utterances of good and wise men on this subject are sporadic, and awaken only a temporary interest. There is no continuous presentation of the subject, such as can only be possible in a periodical issued for that special purpose. The principles of Catholic unity which such a paper should advocate, would be those received before the Church was divided, and which come under the Vincentian rule, and its special mission would be:

- 1. To collect and publish information on the subject of Church unity, and to note the progress towards it.
2. To examine the history of separations, to trace out their causes, and suggest a remedy.
3. To invite the best minds in the land to give their matured convictions on this subject.
4. To inculcate a charitable and generous spirit among Christians, and to dwell upon their agreements, rather than their differences.
5. To speak the truth plainly, but to speak it in love, and without fear or favor.

6. To advocate, as necessary to unity, those things which were believed "always everywhere, and by all."

It is not for one moment to be supposed that this can be done so as to please all, but that many will approve and gladly welcome such an effort, and that much good may be done by it if wisely managed, few can doubt. Opinions are asked upon this subject.

UNITAS.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

Table listing subscription rates for THE LIVING CHURCH and other periodicals like Harper's Monthly, Harper's Weekly, Harper's Bazar, etc.

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PERSONAL MENTION.

The address of the Rev. W. Atwell is now Manville, Rhode Island. The address of the Rev. J. B. Britton has been changed from Monterey to Pasadena, Los Angeles Co., California. The Rev. W. R. Webb has accepted the position of assistant in St. John's parish, Hagerstown. Address, Willingboro, Md. The Rev. Walter Delafelt, S. T. D., of Ballston Spa, N. Y., has accepted the rectory of St. Stephen's Church, Terre Haute, Indiana. The Rev. F. S. Hill, curate of St. Paul's church, St. John, N. B., has accepted the rectory of St. John's church, Cohoes, N. Y. (diocese of Albany).

TO CORRESPONDENTS.

FIELDOR. We have no objections to publishing anything which will aid the University of the South, but your letter makes some comparisons with other institutions which might give offence. GALESBURG. There is no question but the Rubrics are made to be obeyed, but there is a wide difference in the interpretation of some of them. While there are few of the clergy who feel warranted in extending a personal invitation to the Holy Communion to persons not desirous of being confirmed, there are few if any who would repeat a baptism from that Sacred Feast, though without this qualification provided there was a presumption of sincerity and no immorality to hinder. The Rubric was made for catechumens in the Church, who are duly instructed in their duty. G. H. M.—Your interesting note on the Epiphany Star, has been unintentionally left out till the season is gone by. SUBSCRIBER. Yes; stamps will be received for the Bishop Green Fund.

ACKNOWLEDGEMENTS.

Table listing acknowledgments for the Bishop Green Fund, including names and amounts like Springfield, G. M. Conroy, Philadelphia, etc.

MARRIED.

DICTMER-NOYES.—At Seymour, Ct., January 31, 1884, by the Rev. J. D. S. Fowler, rector of Trinity church, Mr. Alfred L. Dictmer to Miss Nellie M. Noyes.

OBITUARY.

At a regular meeting of the Vestry of St. John's church, Oneida, New York, held on Monday evening, December 3, 1883, the rector having feelingly alluded to the great loss suffered by the Church in the death of Edward C. Saunders, one of the church wardens, the following minute of the sense of the vestry in this afflictive dispensation was unanimously adopted and ordered to be published in the Gospel Messenger, the Churchman, THE LIVING CHURCH, and the village papers: In sorrow we record the decease of our friend and associate, Edward C. Saunders, one of the church wardens of the parish. Identified with the organization of the parish since the original vestrymen, and for several years a warden, he was faithful in the work and service of the Church and zealous in its interests. As a citizen, he was earnest, active and useful in all enterprises tending to the growth and prosperity of the village, and was honored by his fellow-citizens and business associates with important trusts and duties, leaving his mark in the record, entitling him to considerate and grateful remembrance. Missing him, as we must, from our circle, we shall retain of him a grateful memory, coupled with the hope and belief that there will be for him a blissful resurrection. S. H. STAFFORD, Clerk of the Vestry.

TYLER.—At Clarksville, Tenn., January 25, 1884, Mrs. Mildred S. Tyler, in the 73rd year. The light of the knowledge of the glory of God in the face of Jesus Christ, and for more than fifty years she was an earnest, consistent, exemplary member of the Protestant Episcopal Church. During all her long pilgrimage, through every vicissitude and trial, she was faithful to Him Who died for her, wearing steadily "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Her familiar name, so long on the bright roll of those who love the Lord, has at last been chosen for promotion, and her waiting spirit has received the blessed inheritance. "Come up hither," that where I am, there ye may be also." Mrs. Tyler leaves three grown children, Judge C. W. Tyler, Mrs. Polk G. Johnson, and Miss Emma Tyler, all of Clarksville. She was a sister of Charles S. Waller, late Commissioner of Public Works, of this city. Those who knew her best, loved her most, and "her children rise up and call her blessed." C.

MISCELLANEOUS.

WANTED.—In the Diocese of Mississippi, two or three unmarried Priests or Deacons, with full qualifications of activity, industry, common sense, and Christian under-standing, not afraid of the Faith nor afraid to work for it, who may desire missionary work, more or less itinerant, in a mild, healthy climate and among kindly people, are respectfully requested to correspond with the undersigned, Rt. Rev. Bishop Hugh Miller Thompson, Oxford, Miss.

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"A Yearly" a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began October 15th, 1883. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2039 Sanson St., Philadelphia, Pa. SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whittey, Corresponding Secretary, 37 Spring St., Hartford, Conn. WANTED.—An active, intelligent, lady-like Church woman would be pleased to make an engagement as matron of a church home or hospital; or as companion or housekeeper in a private family. For particulars address the Rev. Wm. M. Jefferies, 975 N. 11th St., Philadelphia, Pa. GENERAL CLERGY RELIEF. Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the P. E. C. of the U. S. A." This charity is not local or diocesan. It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer, William Alexander Smith, 40 Wall St., New York.

Mr. James Pott's List of New Books and New Editions.

THE NATURAL LAW IN THE SPIRITUAL WORLD. By HENRY DRUMMOND, F.R.C.E., F.G.S. 414 pp. Cheaper edition, \$1.50. From the Press: "We strongly recommend this volume to the attention of all who wish to see religious questions treated with wide knowledge and profound earnestness."—London Spectator. "We have no hesitation in saying that this is one of the most able and interesting books on the relations which exist between natural science and spiritual life."—Literary Churchman. "The theory it announces may almost be termed a discovery."—Aberdeen Press. "The book is a defence of doctrines of the Faith from a standpoint so new that it will make a new departure in apologetics."—New York Herald. "This is every way a remarkable work, worthy of the thoughtful study of all who are interested in the great question now pending as to the relations of natural science to revealed religion. . . . A mine of practical and suggestive illustrations."—Living Church. "The author reveals a masterly acquaintance with all departments of modern investigation, and communicates his thoughts to us in a style which is remarkable alike for its wealth and its simplicity."—The Scotsman. "Too much cannot be said in praise of it, and those who fail to read it will suffer a serious loss. Possesses a deep interest on every page."—The Churchman.

GOSPEL ACCORDING TO ST. MATTHEW. With Notes by Rev. M. F. SADLER. Cloth, 12mo, 494 pp. with maps. Price \$2.50. Contains a valuable introduction, 40 pp., on the origin and source of the four Gospels.

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BOOK REVIEWS.

THE STORY OF ISA. By Francesca. Edited, with preface, by John Ruskin, D. C. L. Boston: Cupples, Upham & Co.

That Ruskin has edited this book, and written the preface, is enough to commend it to his many admirers; but one does not need to be a reader and admirer of Ruskin to be able to appreciate this loveliest of stories; the true story of a life, than which none in fiction can be found more beautiful;—a story which few could read with tearless eyes; none, without benefit. It is "the story of a young Florentine girl's too short life, absolutely and simply true;" and, as Ruskin says in his preface, "It is the story of a Catholic girl, written by a Protestant one, yet both so united in the Truth of the Christian Faith and in the joy of its Love, that they are unconscious of any difference in the forms or letter of their religion."

THE SURGEON'S STORIES. Times of Charles XII. By Z. Topelius. Translated from the original Swedish. Chicago: Jansen, McClurg & Co. Pp. 349. Price \$1.25.

All lovers of history, all admirers of Charles XII, and all who enjoyed (and who that read it did not enjoy it?) "The times of Gustaf Adolf," will be eager to read this the third of the series; a thrilling story of the thrilling times of "The Lion of the North," written by the Walter Scott of the North. And when they have ended the story of him who, from the moment when first he realized that "war was inevitable," made "Whistling balls his music;" "drank neither ale nor wine, only water;" "never kissed the lips of woman;" will be just as eager to read the three remaining volumes, now in preparation.

THE HISTORY OF THE EPISCOPAL CHURCH IN CONNECTICUT, FROM THE SETTLEMENT OF THE COLONY TO THE PRESENT TIME. By E. Edwards Beardley, D. D., LL. D. 2 Vols. Fourth edition. Boston: Houghton, Mifflin & Co. Price \$6.00.

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His books of a similar character have had a large sale, the one before us ought to prove equally interesting and popular.

INDEX CANONUM. The Greek Text, an English Translation, and a complete Digest of the entire code of Canon Law of the undivided Primitive Church. Second Edition, Revised and Enlarged; with a Dissertation on the Seventh Canon of Ephesus and the Chalcedonian Decree of Doctrinal Liberty. By John Fulton, D. D., LL. D., and a Preparatory Notice by Phillip Schaff, D. D., LL. D. New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. Pp. 363. Price \$2.00.

Dr. Fulton's well-known work has come to a second edition, with such improvements as make it even more valuable than before. The dissertation on the Seventh Canon of Ephesus is learned and judicious, and is written in a clear and charming style. The book contains an account of the organization of the Church in the Roman Empire; of the Apostolical Canons; of general and Provincial Councils; and a Digest.

LIFE OF LUTHER. By Julius Kostlin. Illustrated. Translated from the German. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 588. Price \$2.50.

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MAXIMS FROM THE WRITINGS OF JOHN KEBLE, M. A. With an introduction by the Rev. M. F. Sadler. New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. Price 60 cents.

Many will welcome these selections from the writings of learned and saintly Churchmen now at rest. The selections are well made, and the little volumes will form a valued addition to the devotional library of many who would not desire, or could not afford the complete works of these writers. The volumes contain nothing controversial, but much to aid the Christian soul in its practical, everyday life.

PROSE MASTERPIECES, from Modern Essayists. New York: G. P. Putnam's Sons; Chicago: Jansen, McClurg & Co. 3 volumes in case. Price \$1.25 per volume.

Helps, Kingsley, Ruskin, Lowell, Carlyle, and Macaulay. Each volume is adorned with a fine portrait, the three given being of Carlyle, Gladstone and Irving. The books are invaluable to students of graceful diction and convincing argument.

THE LIFE, LETTERS AND LITERARY REMAINS OF EDWARD BULWER, LORD LYTON. By his son, With portraits and illustrations. Volume I. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$2.75.

To anyone who wants to know very much of what we may call the "outer mind" of the great novelist, and some little of his inner life, this biography by "Owen Meredith" will be found invaluable. To all lovers of literature it will be interesting for it throws much light on the methods of Lyton himself and incidentally on those of many of his contemporaries. The vein of transcendentalism which runs through his books becomes even more evident in this biography, for which he prepared much material.

JESUS ONLY, and other Sacred Songs. By Albert Zabriskie Gray. New York: Anson D. F. Randolph & Co.; Chicago: Jansen, McClurg & Co. Price \$1.00.

The Warden of Racine College has proved to our readers in our own columns, that he is a graceful poet; this dainty volume has made the same fact evident to a much larger circle. All of the poems—hymns would be an appropriate name for many of them—are charming in diction and rhythm, and give strong evidence of the true poetic instinct. They have attracted much attention both here and in England.

LAMPS AND PATHS. By Theodore T. Munger. Boston: N. J. Bartlett & Co. Pp. 105. Price \$1.00.

These are short sermons or addresses to children on the occasion of the annual Flower Festivals which the author is accustomed to have with his congregation. They are pleasant discourses, admirably calculated to engage the attention of the young. It would be a good book to read to a class.

THE MAGAZINE OF ART. February. New York: Cassell & Co.

The February number of this magazine is early in the field, and is in every way readable. The illustrations are good. "Pictures of Cats," "Concepts in Cups," "Two Busts of Victor Hugo" are among the best articles. The Art Notes are full and interesting.

PEASBLOSSOM. By the author of "Honor Bright." Illustrated by H. J. A. Miles. New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. Price \$1.25.

A bright and interesting story, detailing the haps and mishaps of an adventuresome lad. A safe book to be placed in the hands of any school boy.

Messrs. A. D. F. Randolph & Co., New York, have issued a dainty "Text Book for the month," compiled and illustrated by N. E. Little. It is called "A Pansy Text Book," each page having a pansy printed in silver or in colors, and some Scripture promise with a few lines of fitting poetry. It is all done in lithograph. Price 75 cents. Also "The Gift of Gifts," by the same publishers, compiled by Rose Porter, with designs of violets in colors. Price 40 cents. For sale by The Colgrove Book Co., 135 Wabash Ave., Chicago.

Charles Scribner's Sons, New York, have published a 30 cent edition of Mr. Froude's "Short Biography of Luther," in paper cover. This biography is a clever condensation of the Standard work of Julius Kostlin, and is reprinted from the Contemporary Review. It is highly eulogistical of Luther, and in opinion entirely lacking in discrimination. For sale by S. A. Maxwell & Co., Chicago.

The Rev. F. W. Bartlett's Tract on the Place of Departed Spirits has come to a second edition; Pp. 11. Price \$1.15 per hundred. Address R. B. Denny, Publisher, Northfield, Vt.

ST. PAUL vs. DR.

"I place the Bible above the Church. The Church is human, the Bible divine." Thus spoke an eminent divine, last summer, in a sermon preached before six thousand people, concerning which sermon the positive assertion was made that every word had been reported and would appear in a certain publication. One of his hearers anxiously awaited the report, then carefully examined it in search of the above extract, which was delivered with great emphasis, and with more apparent feeling than was ordinarily noticeable in the famous pulpit orator's usually calm and unimpassioned elocution. The search was in vain. On sober second thought the good Doctor may have remembered that in that same Bible, St. Paul, speaking by inspiration of God, mentions the Church of the living God, the pillar and ground of the truth," etc., and decided, in print at least, to yield the precedence to St. Paul. Certain it is that these words had been cancelled, thus leaving an otherwise able and scholarly discourse much improved by the omission.—St. Clement's Parish Churchman, Wilkes Barre, Pa.

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Calendar—February, 1884.

10. Septuagesima.	Violet.
17. Sexagesima.	Violet.
24. Quinquagesima.	Violet.
27. Ash Wednesday.	Violet.

MARYLAND CHURCH AFFAIRS.

FROM OUR CORRESPONDENT.

In a former letter I was compelled to find fault with one of our daily papers. *The American*, for attempting (happily, most unsuccessfully,) to get up a sensation about ritualism, and for regaling Baltimoreans with ridiculous nonsense about Church matters. I must now tell you of a blunder of another paper which came near making trouble, I mean the Baltimore *Sun*, a newspaper of a very different character. It is ill-printed; the type is minute and sight-destraining; it is decidedly mean-looking for a great city like Baltimore, but withal, it is a remarkably good, common sense journal and has an enormous circulation. It would be difficult to exaggerate its influence all over Maryland and Virginia, especially in the rural districts. A septuagenarian reader, the other day, renewing his subscription, wrote, describing his daily habits for the past fifty years: "First I read my Bible, then I take my breakfast, and then I read *The Sun* all through." The same might be said of the average Marylander, except that a large number omit the Bible, and read *The Sun* with far more implicit faith in its contents than Dr. Heber Newton is willing to give to the sacred volume itself. When such a newspaper makes a mistake and circulates facts which are not facts, it is easy to see that much harm may be done. In general, it means to be fair, although it leans, plainly enough, to the Roman Church, and to the interests of the B. & O. R. R., the most wealthy corporation in the State. But it never tries to create sensations, and does not manufacture them out of whole cloth. For all its care, however, a densely stupid reporter misled *The Sun* some weeks ago into publishing a paragraph purporting to give the substance of a sermon on Purgatory by the Rev. N. Ayres, of the church of our Saviour, Baltimore Church-people, I may say, are a quiet folk; they do not love sensational sermons. We have no Heber Newton here, and long may we be spared any such profitless disturbance—to go no deeper into the question.

Now few Churchmen in Baltimore, I flatter myself, are more imperturbable than I try to be; none are more willing to make all due allowance for eccentricity—to live and let live. Yet I confess I rubbed my eyes a little that Monday morning when I read that paragraph in *The Sun*. Could one of our clergy really have preached anything so extraordinary? It was a statement of the popular, not the Tridentine Roman doctrine of Purgatory, and (according to the report) that doctrine, was entirely approved by the preacher and pronounced reconcilable with the XXXIX Articles. I kept quiet, however, knowing something of what newspaper reporters can perpetrate when they get fairly at work. I kept silence, yea even from good words, because I really had no good words to say. And the next day I was glad I had been so discreet, for on account of the talk the report had made, and the gross injustice done to Mr. Ayres, *The Sun* generously published the full text of the sermon. And what do you think? It turned out to be a very harmless production. A considerable portion consisted of an orthodox and Protestant (if anything, rather excessive) denunciation of the Roman doctrine, describing how horrible it was, and how subversive to the true Catholic doctrine of the Intermediate State. All this, owing chiefly to the reporter's ignorance of the subject, and partly, perhaps, to the rhetoric of the sermon, had been gravely represented as the preacher's own personal belief, and not the error he was warning his congregation against! This is a fair specimen of what comes of the Monday reporting of sermons by incompetent hacks. Moreover, the publication of the entire discourse by no means repaired the damage done. Everybody read the short, pithy paragraph, but when the long sermon appeared the day after, many said, "Oh here's this sermon in favor of Purgatory; I shan't read that, I had enough of it yesterday;" and thus a real injustice was done to the excellent rector of Our Saviour's, who is working hard and successfully in an important quarter of the city, and will, I hope, keep out of the papers if he can. The editor of *The Southern Churchman*, however, could not quite get over the effect of the first paragraph in *The Sun*, and so out he came with one of his wonderful editorials. *The Southern Churchman* is one of our weekly amusements. I am glad it is published on a Thursday; for if it came like most of the Church papers, on Saturday, one might be tempted to look into it on Sunday, and it would hardly be right, I suppose, to read anything as funny as "Punch" on the "Sabbath Day." There is not enough ritualism in all Virginia to scare a mouse, yet that paper incessantly hammers away with the smallest sort of a tack hammer at Dr. Dix, and the late Dr. Ewer, and the few Baltimore ritualists. By all this, the editor is really helping on what he dislikes, in ways he cannot understand. His intolerance is producing toleration in others.

A violent sermon in reply to Mr. Ayres was preached, and printed in the same secular paper, by one of the Roman Catholic clergy. It was unscholarly, low and vulgar, full of personal abuse. The Romanist au-

thorities seldom make such egregious blunders as they committed when they allowed that discreditable publication.

The Baltimore correspondent of *The Southern Churchman* gives an extract from Dr. Eccleston's first sermon at Emmanuel. The distress of many members of that congregation at Dr. Randolph's departure is naturally very great. Notwithstanding the pugnacity displayed by that divine on many occasions during his seventeen years' rectorship in Maryland, he is really a very amiable man, and is much and deservedly beloved. Like most Virginians, he leaves Maryland somewhat broader and even higher than when he came. The offence of the *Cross* is ceased; he does not object to seeing the symbol of salvation either in or on a church. Emmanuel, moreover, is now considered one of the most gorgeously decorated and ornamented churches in all Maryland, and the congregation, I rejoice to say, are not offended at it. All this marks the resistless influence of the age and even of "Oxfordism," as *The Southern Churchman* delights to call it; for when that by no means beautiful pile of granite called Emmanuel church, was first erected in Baltimore everyone of these things was considered wholly inconsistent with "vital religion." The late rector's amiability is sufficiently shown by his keeping his temper though he has been defeated in all his ecclesiastical skirmishes. He takes a good many Maryland ideas with him, and leaves but little of Virginia Churchmanship behind him. There is no manner of doubt that his people love him and feel as if no one could possibly take his place. Many tears were shed, especially by the ladies. In this state of affairs, the new rector, Dr. Eccleston has probably effectually quenched any lurking desire to import Bishop Randolph from across the Potomac, when babies are to be baptized and the bright young ladies of Emmanuel are to be married. In his very first sermon, after highly eulogizing his predecessor, he gave them all *carte blanche* to call on Bishop Randolph for any and every pastoral service, in case they felt that the ministrations would be almost invalid if not received from his accustomed hands. A wise as well as kindhearted man is Dr. J. H. Eccleston. The Assistant Bishop will now probably settle down to his new work, and will find it gives him full employment, especially if Bishop Whittle's health continues as feeble as it was represented at the late General Convention. *The Southern Churchman*, I may add, considers this sensible piece of tact on Dr. Eccleston's part to be such an extraordinary instance of generosity, that it devotes an editorial to it under the curious title of "Infirmitas" (vide S. C. Jun. 24.)

From the same paper I learn that the subjects discussed at the Clerical Association besides "Darwinianism," which I have already mentioned, have been, "Our Relation to other Christian Bodies," "The Sunday Question," "The Relation of Clergymen to Amusements," and "Biblical Data for a Theory of Inspiration." The names of the writers of the essays on these interesting topics are not given. They were published in the secular papers at the time, but I neglected to make a note of them. * * *

Baltimore, February 2.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The Church Missionary Society of England has granted nearly \$1,800 per annum towards the salary and travelling expenses of a bishop for the newly formed diocese of Southern Athabasca, and a choice will shortly be made. It appears to be the general opinion that the Rev. R. Young, of St. Andrew's, near Winnipeg, Manitoba, will be the new bishop. A bishop it is expected will also be appointed for the other new diocese of Assiniboia. The choice is with the Bishop of Rupert's Land, the S. P. G. of England, and the Archbishop of Canterbury. It will be remembered that these two dioceses which form portions of the dioceses of Saskatchewan and Athabasca proper, were set apart, at the last Provincial Synod of the Northwest, holden in Winnipeg in the month of June.

The now notorious case of Langtry vs. Dumoulin, came up again for hearing last week, and was again adjourned for two weeks, owing to the unavoidable absence of two witnesses, on some petty technical point. The Judge expressed his regret at the prolongation of the case, which promises to last an indefinite time.

The Bishop of Montreal has by pastoral, appointed February 10th as "Mission Sunday" in his diocese. By this arrangement the old house to house canvasser is abolished, and the people are invited to bring their offerings to church. The *modus operandi* of the scheme is as follows: On the preceding Sunday, February 3rd, a certain number of envelopes, corresponding as nearly as possible to all the members and adherents of the church, are placed in the pews by the churchwardens. Then the clergyman draws the attention of the people to the condition of the Mission Fund of the diocese, and requests each person to take an envelope home, and after prayerfully considering the subject, to enclose with the name and address the amount intended for this object. The plan is a new one and its working will be watched with interest.

The annual meeting of the Trustees of Wycliffe College, Toronto, was held last week, when a satisfactory report was pre-

sented. Since its establishment, about seven years ago, fourteen students have graduated from the college. This college, though originally founded by a clique of wealthy Protestant malcontents for the propagation of their peculiar views pure and simple, and in some respects only intended to be nominally a Church of England institution, may possibly do a good work within its own lines. Its literary standing is high, and being affiliated with Toronto University, its students have the privilege of taking an Arts course, to a certain extent, concurrently with their divinity course. Then again, when Wycliffe men get out into the world, and mix with their brethren of other schools, and get drawn into the current of every day life, they are almost certain to adopt insensibly a less sour and rigid theology than that in which they have been trained, and to get more or less leavened by the great Catholicizing influences around them. This has been well exemplified in the case of Huron College, London, Ontario, diocese of Huron, which though founded upon a rabid Puritan basis as a sort of protest against the teaching of Trinity College, Toronto, has yet turned out quite a number of High Churchmen, and this will be probably the case with Wycliffe, which is the second protesting college that Trinity's sound teaching has conjured up, and yet Trinity lives, and thrives, and will, to all appearances, thrive in the future as she has never thriven in the past.

The Rev. P. O. Ford of Woodbridge, diocese of Toronto, is at present in England, trying to arrange for the establishment of a brotherhood of Missioners similar to that of the Cowley Fathers, with whom he is at present staying. Perhaps there is nothing that we are more sadly in need of than an institution of this kind. We sadly need systematic stirring up in the Canadian Church. If there is anything that the Church will die of in Canada, it is respectability and that "repose which marks" those who "love themselves, and despise others." I don't mean to deny that there are signs of a great awakening, and in some cases tangible fruits; but as yet this awakening has only been partial and spasmodic, although the signs multiply, of which this move is undoubtedly one. An organization of this kind would, it is certain, if made reasonably adaptable to innocent prejudices, be of immense service to the Church, and would be largely utilized by the Canadian clergy who would find in the Missioners an offset to the Salvation Army and its demoralizing influence.

Some statistics of the remote diocese of New Westminster, British Columbia, have lately come to hand, and may not prove uninteresting to those who sympathize with mission work in the outskirts of civilization. The total number of clergy, including the Bishop, is nine; members, 2,232. The district is very thinly populated, and does not probably contain more than fifteen or twenty thousand people. Number of communicants, 358; number of celebrations during last year, 298; baptisms, 123; burials, 36; marriages, 19; confirmations, 74. Considerably over \$5,000 was raised for miscellaneous Church purposes. A comparative table of statistics for the last three years shows gratifying progress in every department.

The rumor that Bishop Baldwin has offered the Rev. Dr. Wilson, of Kingston, the "preference that falls vacant in his diocese," on which I commented last week, is, I am assured on the very best authority, without foundation. No such offer has ever been made by his lordship, who, however, I believe would not refuse Dr. Wilson mission work in the diocese.

The Bishop of Moosonee (Dr. Bompas) writes an interesting letter to an English paper, giving some account of the present work in his diocese. Some apprehension had been experienced on account of the delay of the ship containing supplies from England, which is due once a year in autumn, but after a short period of intense anxiety, she had arrived and reinvited the colony for another year. It is probable that within a measurable period the much-talked-of railway connecting Winnipeg with Churchill, the most southerly port on Hudson's Bay, will be constructed, and thus, this now almost inaccessible region will be brought within the confines of civilization. Another railroad connecting Lake Superior with Hudson's Bay is also spoken of. It may not generally be known to your readers that by the Hudson's Bay route, Liverpool is several days nearer Winnipeg than via Montreal and old Canada. If the Bay proves on examination reasonably navigable, it is more than likely that ultimately the great bulk of produce of our teeming North-west will be shipped to England via Churchill, which will in that case become a larger and wealthier city.

Ontario, February 2, 1884.

THE RITUALISTIC REPORTER AGAIN.—One day last week Bishop Smythies attended a service at St. Mary's, Cardiff, and wore for the first time the cope and mitre, which, together with a set of chasubles, have recently been presented to him. But the gentleman who "does" the ecclesiastical news for the local paper makes the Bishop wear the cope and four chasubles each over the top of the other. He actually writes that the Bishop was attired for the first time in his robes, which, he states, consisted of a mitre, cope, and four chasubles, with their stoles

and maniples. The poor Bishop, how embarrassed he must have felt. The position of the "suspended thurifers" of famous memory must have been enviable compared with his. They, at any rate, soon became cold; while he, poor man, must have been roasted alive.—*Church Times*.

CHURCH OPINION.

Episcopal Register.

BUSINESS HABITS.—One thing that is very pleasing to the Christian eye is the improvements in the business habits of parochial administration. The pew-rent is considered by conscientious people the most sacred debt they owe. The monetary arrangements for paying the salary of the clergy on the day it falls due, helps the clergy themselves to be prompt in settling their own obligations. We believe in nothing has this age seen a more marked advance than the prompt payment of religious dues. A corresponding improvement has come in the reputation of the ministry for accurate and economic management of their incomes, and we doubt not that the average reputation of the clergy as good pay has never been so great as at present. Many of the systematic men in the ministry are graduates of the counting house as well as of the college, and it cannot be too seriously impressed on young men looking forward to the ministerial life that they should get what business training they can find, either in the intervals of seminary vacations, or in connection with their studies. Business habits are nowadays indispensable to clerical influence.

Churchman.

HEAR THE CHURCH.—The Church has always claimed to be the tongue of Christ, to utter words of absolution or pronounce condemnation, to preach the Gospel, to counsel and advise in His Name; the feet of Christ, to carry the Gospel out even unto the ends of the earth; the hands of Christ, to break the bread and bless the cup, to baptize, to feed the hungry, and clothe the naked; the heart of Christ, beating with affection and desire toward all humanity. In short, the Church gives to the words and work of Christ all that definiteness, decision, visibility, which was so necessary in the days of the apostles.

Columbia Churchman.

THE PEOPLE'S PART.—We have heard men who do not attend, complain about the small attendance upon public worship! We have heard men who do not give, complain about the smallness of the offering! It leads us to ask, what is the parish for? For whose good was the parish organized? What is the clergyman working for? Is he to make bricks without straw or clay? Is he to collect offerings without people? What is the people's part? Until every man resolves to do his own duty, it is impossible to expect a flourishing parish. If he will work with the rector, good will surely follow. If he does not, there will be invariably a discouraged minister and a languishing corporate life.

Church Times.

SCIENCE AND SCRIPTURE.—All we wish is to point out the danger there is in trying to extract a cosmogony out of Genesis and to put it forward as Divine Revelation; for there is no question that no small part of the unbelief of the present day has arisen from an idea that Science has somehow refuted Holy Scripture. Of course, it will be said that the believers in Inspiration have shifted their ground; but why not? If anybody will take the trouble to realize what Science was two centuries, or even one century ago, he will smile at the notion of its votaries sticking for consistency. If Christians have misunderstood Moses, it is because the scientific blunders of a not very distant past misled them.

CHURCH WORK.

CENTRAL NEW YORK.

Syracuse, St. James' Church.—On Thursday evening, January 31, a reception was given by this parish to the Rev. Dr. Clarke in celebration of the 25th anniversary of his assumption of the pastorate. The reception was informal and was attended by a large number of the parishioners of St. James, as well as many from other parishes in the city. Many of the older parishioners were also present. Of the eight vestrymen in the parish when Dr. Clarke came to this city from Utica, only three are living at the present time, but these were present last evening: Messrs. D. O. Salmon, G. J. Gardner and J. W. Barker.

Mr. George J. Gardner, the oldest Churchman in the city, addressed words of welcome and congratulation to Dr. Clarke. He referred briefly to the time and circumstances of the call to this city, made in August, 1858, to Dr. Clarke, who was in Utica. There was a vacancy in the parish and Dr. Clarke was invited by the vestry to come to Syracuse and preach. The invitation was accepted, Dr. Clarke came and preached in St. James church and the next morning the vestry held a meeting and extended a call to him, which he accepted in September. The incidents of his pastorate were referred to. When Dr. Clarke came to the city there were some twenty-nine churches of all denominations, at the present time there are some fifty-one. Up to the present time Dr. Clarke has baptized nearly 1,000 persons, has confirmed 582, married 947, attended 733 funerals and has received as offerings to the church, which is free, \$84,151.55.

After a few words of welcome to those present, Mr. Gardner, in a few well chosen words, congratulated Dr. Clarke on the success of his pastorate, the flourishing condition of his parish, his good health at the present time, and then in behalf of the ladies of the parish, presented an elegant and valuable steel engraving, in a large gilt

frame, "The Repose in Egypt." The reverend gentleman was quite overcome by the kind words of Mr. Gardner, and the elegant testimonial received from the ladies, and in a few words expressed his thanks for the same. The evening spent was a most enjoyable one to all, and many were the wishes to the Doctor for length of years and prosperity in his ministrations to the parish of St. James.

CONNECTICUT.

Cheshire.—On Monday, January 28th, the chapel of the Episcopal Academy of Connecticut, at Cheshire, the Rev. Dr. Horton, principal, was re-opened for the use of the school, having been closed for the past term for extensive repairs. The walls have been colored and decorated at a considerable expense, the amount required being generously contributed by the scholars. A special service was held at 5 o'clock in the afternoon, the chapel presenting a very bright and attractive appearance. The musical part of the service was excellently rendered by the surpliced choir of the school. Evening Prayer was read by the Rev. Dr. Horton, after which brief addresses were made by three of the old scholars of the school, the Rev. E. S. Lines and the Rev. John A. Crockett, of St. Paul's church, New Haven, and the Rev. O. H. Raftery, Rector of St. Peter's church, Cheshire. The gentlemen spoke of their very pleasant remembrances of school days at Cheshire, and pleaded for the maintenance on the part of the boys of the high character of the school. The honorable record of the school was referred to, and the duty of associating "the beauty of holiness" with the beautiful chapel was set forth.

New Haven, Convocation.—The 186th meeting of the New Haven county Convocation was held in St. Paul's church, on Tuesday and Wednesday, January 29, 30. The service began at 11 a. m., Tuesday, with the Holy Communion, the Rev. Dr. Vibbert being the celebrant, assisted by the Rev. Dr. Bennet, and the Rev. Mr. Lines. The sermon was preached by the Rev. Joseph Brewster from 1 St. John v. 10: "He that believeth in the Son of God hath the witness in himself."

In the absence of the Dean, the Rev. Dr. Harwood, the Convocation was called to order for its literary business at 3 p. m., by the Secretary, the Rev. Mr. Crockett. The essay was read by the Rev. Mr. Nichols, the subject being "The Social Element in Religion," which brought out a warm discussion, participated in by the Rev. Messrs. Buck, Roberts, Fitzgerald, Means, Brewster, Streibert, Raftery, Eddy, Wildman, Vibbert, Witherspoon, Sandford, Crockett, Lines, and Andrews.

The exegesis was opened by the Rev. Mr. Wildman, who read a paper on the text, St. Mark ix. 49, 50. "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltiness, wherewith will ye season it. Have salt in yourselves, and have peace one with another." The Rev. Mr. Buck followed with a paper, after which an adjournment was had until Wednesday morning.

A missionary meeting was held in the church Tuesday evening. The Rev. Dr. Vibbert opened the service, and addresses were made by the Rev. Messrs. Means, Streibert, and Micou. On Wednesday at 9:30 a. m., the discussion of the text was resumed, and papers were read by the Rev. Mr. Witherspoon, the Rev. Dr. Vibbert, Rev. Mr. Crockett, and Rev. Dr. Bennett. The subject was then discussed very generally by the Convocation, and much light was thrown on this difficult text. The appointments for the next meeting are as follows: Preacher, the Rev. Mr. Raftery; Essayist, the Rev. T. D. Martin; Exegete, the Rev. Mr. Andrews; Missionary Speakers, the Rev. Messrs. Plummer, F. H. Sanford and Lines. The text for the next meeting is St. John v. 47, "If ye believe not his (Moses') writings, how can ye believe my word?" The rest of the session was taken up with the discussion of missionary and Sunday-school work. It is very gratifying to note the increased interest in the Convocation and its work. The elaborate exegetical papers read at this meeting speak well for the scholarship and learning of the clergymen of this Convocation. There were thirty-two of the clergy present, who were royally entertained on both days of the session by the Ladies' Parochial Society of St. Paul's church.

IOWA.

Pleasant Valley.—The Rev. H. C. Johnson was lately made the recipient of a handsome silver watch, and a purse of money, by his parishioners. Mr. Johnson is doing a good work among the farming population; and expects to have a church built in the Valley the coming summer. He is also gathering in a large congregation of the German population of Nashua, and has a Sunday-school of between 60 and 70 Germans. It is evident that Mr. Johnson is the right man in the right place; and it is gratifying to hear of evidences of the appreciation by his people of his untiring and self-sacrificing work.

Cedar Falls.—The Rev. Dr. Lloyd has received from some lady friends of Grace church, Cedar Rapids, for his parochial and missionary work, in Cedar Falls, Allison and Bristow, a solid silver communion set, and a full and complete complement of very beautifully embroidered altar linen, which was first used in the Holy Eucharistic service on the feast of the Epiphany.

The Church work in Cedar Falls goes on in quiet progression; and the two guilds of the Church, St. Luke's Ladies' Guild, and St. John's Boy Choral Guild, are doing very efficient and praise-worthy work. *Laus Deo*.

Davenport, The Cathedral.—On the Fourth Sunday after the Epiphany, the Rev. Harry Thompson, canon in charge of the cathedral, Davenport, preached his second anniversary sermon. The reports of work was most encouraging, and showed that sixty persons have been baptized, and forty-four have received the Holy Rite of Confirmation in the two years.

Dubuque.—The Bishop visited St. John's church, the Rev. A. B. Carter rector, on Sunday last. He preached morning and evening and confirmed a class of fourteen. The church was crowded at both services.

INDIANA.

Crawfordsville.—The Bishop of the diocese made his first visitation to St. John's parish, on Saturday, January 26th. In the evening a reception was given him in the Nutt House parlors, which was largely attended, not only by the Church-people but also by other religious bodies. Morning Prayer was said on Sunday in St. John's church, and the Apostolic rite of Confirmation administered to three candidates presented by the rector, the Rev. F. Duncan Jaudon. The Bishop

preached and celebrated the Holy Eucharist. In the afternoon the Bishop visited the Sunday school, catechised the children, and gave them wholesome instruction. Evening Prayer was said in "Centro Presbyterian" church, which the pastor had kindly offered for the Bishop's use. The building was overcrowded, many persons not being able to get places. A congregation of at least 800 listened with rapt attention to the Bishop's sermon from I. Cor. xvi. 13. On Monday morning the Bishop visited Wabash College (Presbyterian) and conducted the chapel services. The Bishop's visitation was productive of much good, and he has won for himself golden opinions from all classes. The offertory for diocesan missions amounted to \$19.89.

Episcopal Visitation.—Bishop Knickerbocker continues his indefatigable efforts for Church extension in this diocese. His labors speak for themselves and a mention of them is sufficient commendation. Leaving the Convocation at Warsaw, of which an account was given in the last LIVING CHURCH, the Bishop proceeded to Frankfort, where on the evening of Friday, January 18th, he preached in the Presbyterian house of worship. He found here 14 communicants, who, with some aid from non-communicants, had purchased a building lot at a cash cost of \$500. A church building will soon be erected. The offerings for Diocesan Missions at this place amounted to \$10.23.

The next day the Bishop was at Plymouth, where in the evening a reception was given him at the residence of Mr. and Mrs. John Blain. On Sunday morning he preached and celebrated in St. Thomas' church, catechizing the children at the Sunday school immediately after, and preaching again at 4 P. M. The offerings for Diocesan Missions amounted to \$11. A severe cold, taken in the changes of travel during the trying weather following New Year's Day had well nigh prostrated the Bishop, but he kept on.

On the next day accompanied by the Rev. Mr. Brewster, of Plymouth, he went to Valparaiso, where they were joined by Dean Faude. A service was held in the Methodist house of worship. A large congregation had assembled who seemed much interested both in the service (in which nearly all took part) and in the sermon of the Bishop. Several communicants were found here. The next morning the Bishop and clergy accompanied by the Methodist minister, attended the chapel exercises at the Valparaiso Normal School, the largest institution of its kind in the world. Arrangements were entered into for occasional services both at the Normal school and in the town.

Though urged by his physician to abandon work for at least a week the Bishop would give himself but one day's rest, and then on Wednesday, January 23, proceeded to Rochester, accompanied by the Rev. Mr. Brewster, who took the service in the evening. The Bishop preached and baptized a child. Thursday morning he celebrated the Eucharist with seven communicants. There are here eight communicants in all, and four children awaiting baptism. The Bishop appointed the Rev. Mr. Brewster to hold fortnightly week-day services.

The next day on to Huntington, where are 15 communicants. Service was held in the Presbyterian house of worship, in the presence of a large congregation. Miss Mary E. Arnold was appointed lay deaconess to hold Sunday afternoon services in the houses of the communicants and others. The Rev. B. P. Runkle, General Missionary of the diocese, will visit Huntington at least monthly.

Friday was spent in Marion, where a most encouraging and helpful service was held. There are 12 communicants, and arrangements were made for semi-monthly services. It seems that at both the latter places churches can soon be built.

Saturday the Bishop went to Crawfordsville, where the Rev. F. D. Jaudon is stationed, and where he held services on Sunday, of which mention is made above.

Tuesday, January 29, he proceeded to Attica, where he found a neat brick church, worth \$5,000, which had been closed for two years. 13 communicants had been patiently waiting to have the church re-opened. A large congregation was present, and one person was confirmed, the Holy Communion being administered the next morning.

Next evening, January 30th, at Delphi. A comfortable church and large rectory, in good repair, locked up for two years or more. There are 26 communicants, but like the people at Attica, somewhat dispirited, although enough life was infused by the Bishop's presence to encourage the people to wipe out by payment their old indebtedness to the diocese. They will be supplied with clerical service as soon as possible.

The Rev. B. P. Runkle on the same evening (January 30th), held a service as General Missionary, at Greencastle. Twenty communicants were found here, and 50 people ready to identify themselves with the Church. They are ready to build a church at any early day.

By quiet, steady effort, without flash or excitement, the Bishop is doing a work which is stimulating the clergy to work and the laity to give, because it is harder to sit still and do nothing while the leader is putting forth such energy, than it is to lend him the helping hand or purse.

OHIO.

Youngstown, Institution.—For the first time in the history of the diocese, the Institution Office has been used. On the Festival of the Conversion of St. Paul, the Rev. F. Burt Avery was instituted by the Bishop to the rectorship of St. John's church. The sermon was preached by the new rector's predecessor, the Rev. S. Maxwell, now of Pittsburgh.

NEW YORK.

Assignment of Episcopal Administration.—The venerable Bishop of the diocese has issued the following letter to his clergy, with the subjoined copy of an assignment of all Episcopal administration: To the reverend the clergy of the Diocese of New York, BELOVED BRETHREN: Having considered that my communication to the last Convention, and the action of the Convention in electing an assistant-bishop, operated to confer on him, upon his consecration, the full administration of the diocese, I did not at once make known the formal transfer of such administration; but, in order to avoid questions and for the full information of my clergy, I subjoin a copy of the assignment I have made. In view of my advanced age, I have no reason to hope that I shall ever be able to resume any of the functions so transferred.

I remain, affectionately, your friend and brother, HORATIO POTTER, Bishop of New York.

New York, January 23, 1884.

[COPY.]

"To all to whom these presents shall come,

GREETING: "Be it known, That I, Horatio Potter, D. D., D. C. L., Bishop of the Protestant Episcopal Church in the Diocese of New York, being unable, by reason of age and infirmity, to discharge the duties of my office, have, in accordance with the provision of Section V., of Canon 13, Title 1., of the Digest of Canons, assigned, and by these presents do assign to Henry Codman Potter, D. D., Assistant-bishop in said diocese, all the duties, and have empowered, and do hereby empower him, to exercise all the authorities which appertain to the office of a bishop in said diocese.

Witness my hand and seal, this twentieth day of October, in the year of our Lord, one thousand eight hundred and eighty-three, and of my Episcopate the twenty-eighth.

(Signed) "HORATIO POTTER, Bishop of New York."

[Seal]

New York, Grace Chapel.—The Assistant Bishop held an unusually interesting Confirmation service in this chapel (Fourteenth Street) on Sunday afternoon, January 27th. The Evening Prayer was said in Italian by the Rev. C. Stauder, who has charge of the Italian mission in New York City, who also preached the sermon. The body of the large chapel was filled with Italians, and the pews on each side by visitors. After the sermon the Bishop administered the rite of Confirmation to 44 Italians, mostly adults. The singing was hearty and the whole service very impressive. About 800 Italians have been led to unite with our Church, as the result of this mission, which seeks the conversion of the Italian heathen who live in New York City.

ALABAMA.

Mobile, Christ Church.—Father Hyacinth Loysen delivered an address in this church, to a large congregation, on the evening of January 24. After explaining his interpretation of the word Catholic, he then mentioned the five reforms he advocated in the Roman Church, (1.) election of Bishops by clergy and laity, (2.) use of the vernacular, (3.) abolition of compulsory confession, (4.) marriage of the clergy, and (5.) Communion in both kinds.

PITTSBURGH.

APPOINTMENTS OF THE BISHOP, 1884. FEBRUARY. 24. Sunday, Quinquagesima, A. M., St. John's, Pittsburgh. P. M., St. Cyprin's, Pittsburgh. Eve., St. James', Pittsburgh. 27. Evening of Ash-Wednesday, St. Luke's, Pittsburgh.

MARCH.

2. Sunday, 1st Lent, Good Shepherd, Pittsburgh. Eve., McKeesport. 3. Monday Eve., New Haven. 4. Tuesday Eve., Dunbar. 5. Wednesday Eve., Uniontown. 6. Sunday 2d Lent, Calvary, Pittsburgh. P. M., Church Home, Pittsburgh. Eve., Christ Church, Allegheny. 10. Sunday, 3d Lent, Trinity, Pittsburgh. Eve., Emmanuel, Allegheny. 11. Wednesday Eve., Newickley. 20. Thursday Eve., Sharon. 21. Friday Eve., Greenville. 22. Sunday, 4th Lent, Mendon. A. M., opening of the new Church, Eve., Conradi. 24. Monday Eve., Conemaugh. 25. Tuesday, Annunciation, Mercer. 26. Wednesday Eve., Parole. 27. Thursday Eve., Grove City. 30. Sunday, 5th Lent, St. Peter's Pittsburgh. Eve., St. Andrew's Pittsburgh.

APRIL.

6. Palm Sunday, A. M., Grace Church, Pittsburgh. Eve., St. Mark's Pittsburgh. 8. Tuesday Eve., Mills Grove. 9. Wednesday Eve., Waterford. 10. Thursday, Cory. 11. Good Friday, Warren. 12. Easter Eve., Titlow. 13. Easter Day, Titlow. 14. Monday Eve., Franklin. 15. Tuesday Eve., Oil City. 16. Wednesday Eve., Cross and Crown. Erie. 18. Friday Eve., North East. 20. 1st Sunday after Easter, St. Paul's, Erie. Eve., St. John's, Erie. 21 to 23, New Castle, Convocation.

MAY.

4. Sunday, 3d Easter, Brownsville, P. M., Menallen. Eve., W. Brownsville. 5. Monday, Monongahela. City. 11. Sunday, 4th Easter, Beaver Falls, P. M., Fairview. Eve., Georgetown. 12. Monday Eve., New Brighton. 13. Tuesday Eve., Rochester. 24. Centennial Commemoration, Philadelphia.

ILLINOIS.

BISHOP MCLAREN'S LENTEN APPOINTMENTS, 1884. FEBRUARY. 24. St. Thomas, Chicago, P. M. MARCH. 2. Christ, Waukegan, A. M.; St. Mark's, Evanston, P. M. 9. Emmanuel, LaGrange. 12. St. Matthew's, North Evanston, P. M. 16. St. Ann's, Morrison, A. M. and P. M. 17. Grace, Sterling, P. M. 18. St. Thomas', Amboy, P. M. 23. Epiphany, Chicago, A. M.; Calvary, Chicago, P. M. 26. Our Saviour, Chicago, P. M. 30. St. Andrew's, Chicago, A. M.; St. Mark's, Chicago, P. M. APRIL. 2. St. Barnabas', West Fortieth St., Chicago, P. M. 6. St. James', A. M.; Grace, Chicago, P. M. 8. St. Paul's, Kankakee, P. M. 9. Good Shepherd, Mokenca, P. M. 13. Cathedral, A. M.; St. Anselm's, P. M. 20. St. Paul's, Hyde Park, A. M.; All Saints', Pullman, P. M. 24. Trinity, Aurora, P. M. 25. Grace, Galena, P. M. 27. Emmanuel, Rockford, A. M. and P. M. MAY. 4. Grace, Oak Park, A. M. 11. Christ, Joliet, A. M. 18. St. Stephen's, Chicago, P. M. Dates yet to be fixed for Rogers Park, Ravenswood, Elgin, Dundee, Algonquin, Lockport, St. Luke's, Chicago, Geneva, Farm Ridge, Harvard, Pontiac, and other points.

TENNESSEE.

BISHOP QUINCY'S VISITATIONS. FEBRUARY. Mission at Kureby, 3; Winchester, 6, 7; Fayetteville, 10; Tullahoma, 12, 13; Chattanooga, 17; Shelbyville, 19, 20; Christ church, Nashville, 24; church of the Advent, Nashville, 24; St. Anne's, Edgefield, 25, 26; Holy Trinity, Nashville, Ash Wednesday.

MARCH.

St. Paul's, Franklin, 2; Spring Hill, at night, 2; Mt. Pleasant, 4 to 7; St. Peter's, Columbia, 9; St. John's, Ashwood, P. M.; Pulaski, 12; Clarksville, 16; Jackson, 24 to 26; Bolivar, 23; Trenton, 25, 26; La Grange, 28; Somerville, 30.

APRIL.

Memphis, Good Shepherd, 1, 2; Covington, 3, 4; Memphis, Calvary, 6; Memphis, Emmanuel, 8; Ripley, 8, 9; Memphis, St. Mary and Grace, 11 to 13; Brownsville, 15 to 17; Mason, Trinity, A. M., 20; Mason, St. Paul's, P. M., 20; Ravenscroft, Tipton Co., 23; St. Stephen's, Lipton Co., 24.

Memphis, The Canfield Asylum.—At the close of the war Mrs. S. A. Martha Canfield, the widow of an officer of the United States army, who fell at the battle of Shilo, organized in this city an orphanage for colored children. She met with many obstacles, she bore many crosses, she found little sympathy. She gave time, energy, money, all that she could, and God blessed her labors. The late Bishop McIlvaine contributed liberally toward the purchase of the ground on which the orphan house was erected. In 1870 a committee reported to the Convention of the diocese of Tennessee as follows: "From the report of the present year, we learn that in addition to caring for the orphans, a free school numbering 80 pupils has been in successful operation, and also a Sunday school numbering 100 scholars. The children received into the asylum are baptized, instructed in the catechism and are required to attend daily Morning and Evening Prayer. They are surrounded by all the influences of a Christian family and there can be no doubt, as stated in the report, that they will be examples to their unfortunate race, and assist in carrying the Church to their people." Up to 1870 the United States Government had very largely aided in supporting the asylum. Since the withdrawal of all government aid the asylum has continued to exist, but in a very unsatisfactory way. Now an earnest effort is being made to revive the work. The Rev. Isaac Edgar Black, a faithful (colored) priest, is resident in the asylum; under his care will be both the orphanage and the free Church school. In this necessity an

appeal is made to all Church-people and to all liberal hearted men, whether of the Church or not, to help forward this very important undertaking. Money is needed, and any sum however small, will be thankfully received. Provisions of all sorts are needed. All kinds of clothings for boys and girls, whether new or second hand, are needed. All contributions should be sent to the Rev. William Klein, No. 346 Poplar street, Memphis. It is hoped to enlist individual members of the Church, Sunday schools and parishes. The clergy of Memphis are ready to carry forward the new scheme for the welfare of our colored population, and all unite with their Bishop in this appeal.

MASSACHUSETTS.

Hingham, A Notable Greeting.—In the year 1630 Thomas Joy, of Hingham, Norfolk, emigrated with a party of Puritans to America, and founded a village in Massachusetts, to which he gave the name of his birthplace. It has now grown into a town of 4,500 inhabitants; and last year a correspondence passed between the Churchpeople of the two Hinghams, represented by their respective rectors, the Rev. Maynard Currie and the Rev. C. L. Wells. In the autumn a paten and chalice were bought and inscribed as follows: "Presented by the Churchpeople of Hingham, England, to the church of St. John the Evangelist, Hingham, Massachusetts, U. S. A. We being many are one Bread and one Body." These were used on the 21st of October and then sent here where they were used on St. Andrew's Day. Mr. Wells has since returned a letter of thanks and fraternal sympathy.

CENTRAL PENNSYLVANIA.

South Bethlehem.—On the second Sunday after the Epiphany, the rector, the Rev. C. K. Nelson, opened a new chapel about a mile from the parish church, in a community composed chiefly of operatives in the Bethlehem Iron Co.'s Works. The chapel is a very pretty specimen of simple Gothic architecture, the walls of the rough stone from the mountain-side, unplastered, with red brick trimmings; the roof outside of red shingles, finished within of oiled pine, windows of rolled cathedral glass in various colors, and rustic furniture formed of unstripped brushwood. The Sunday school numbers one hundred, and is growing. Services are held in the chapel every Sunday at 3 P. M., by Mr. W. W. Thurston, the chief promoter of the work, the rector visiting it once a month.

The Workingmen's Club in this parish has concluded its first year with 141 members in good standing. This organization appears to fill a long-felt want, and meets with much practical sympathy.

FLORIDA.

Orlando.—On Sunday, January 6th, (the Feast of the Epiphany,) Bishop Young visited St. Luke's church, and administered the sacramental rite of Confirmation. The class consisted of thirteen persons; but unfortunately, owing to the inclemency of the weather, only nine were able to be present. The Bishop expressed himself as being much pleased with the very marked progress made by the mission in the course of the past year, and remarked that he not only gave thanks to the great Head of the Church for what had been accomplished, but was grateful also to his brother in Christ, the rector, and to the parishioners, for their earnest and successful united labors.

Notwithstanding the bad weather, there was a large congregation, the church being quite full of people. The service was bright and hearty, and the music well and ably rendered by a volunteer choir. The Bishop announced that Bishop Whipple of Minnesota, who is spending the winter in Florida, would hold a supplementary confirmation, later in the season, for the benefit of those who had been prevented from presenting themselves upon the present occasion. The good Bishop of Minnesota always finds a warm welcome from his numerous friends at Maitland, on occasion of his visits to that locality. The Rev. Edward Livermore, formerly one of the Deans of Convocation in the diocese of Minnesota, and now the respected chaplain at Kemper Hall, Kenosha, Wis., has also been on a visit to the neighborhood of Winter Park, at which point the Rev. Mr. Ward hopes to be able to open a Mission before long. The amount necessary to that end has already been nearly all subscribed by those interested in the undertaking. It is a lovely spot, and can hardly fail of having continual accessions to its population.

Another cheering fact in connection with the progress of the Church in this neighborhood is, that steps have been taken towards raising funds for the enlargement of the church building at Orlando, the accommodations of the present edifice being quite insufficient for the increasing congregations.

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SLATE.—An improvement in the Hectograph process of duplicating writings, drawings, music, etc. Browns, Pettibone & Kelly, Stationers, Printers and Blank Book Makers, 194 & 196 Dearborn St., Chicago. Western Agents. Send for circulars.

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