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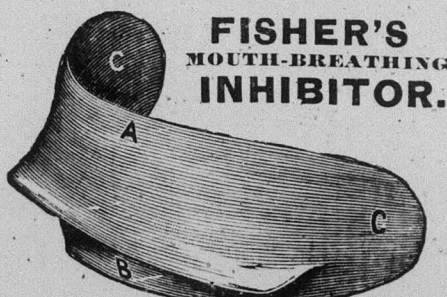
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### Do You Snore?

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

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is a detective on the track of dishonest washerwomen and clothesline thieves. **LIVINGSTON'S INDELIBLE INK** is best ever made. The simplest, handiest, cheapest and cleanest. It never blots. It



flows freely from this **Glass Pen**, which accompanies each order. It remains a brilliant jet black. No preparation or bother. Marks all kinds of cloth, cotton, linen or silk, coarse or fine. Get *Livingston's Indelible Ink* and no other if you want a sure thing every time. It never fades and is positively indelible. Sample bottles, enough to mark all the clothing of one family, with one **Glass Pen**, sent on receipt of 25 cents. Large-sized bottles for hotels and laundries, 50 cents. Address

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## Colds, Coughs, Bronchitis,

And other affections of the Throat or Lungs, are speedily cured by the use of Ayer's Cherry Pectoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaying all tendency to Inflammation and Consumption, and speedily restoring health to the afflicted. \*\*On several occasions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure. — L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of this medicine relieved and cured me. — Elwood D. Piper, Elgin, Ill.

Ayer's Cherry Pectoral once saved my life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and declining rapidly. One bottle and a half of the Pectoral cured me. — A. J. Eidson, M. D., Middletown, Tenn.

### LUNG COMPLAINTS.

I have no hesitation in saying that I regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs. — M. A. Rust, M. D., South Parish, Me.

About three years ago, as the result of a bad Cold, I had a Cough, from which I could get no help until I commenced using Ayer's Cherry Pectoral. One bottle of this medicine effected a complete cure. — John Tooley, Ironton, Mich.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral. It has ever been effective in my personal experience, and has warded off many an attack of Croup from my children, in the course of their growth, besides giving effective relief from Colds. — Samuel Motter, Editor of the *Emmitsburg Chronicle*, Emmitsburg, Md.

I have used Ayer's Cherry Pectoral, in my family, for a number of years, and with marked success. For the cure of Throat and Lung Complaints, I consider this remedy invaluable. It never fails to give perfect satisfaction. — Elihu M. Robertson, Battle Creek, Mich.

We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs. — Alice G. Leach, Jamaica Plain, Mass.

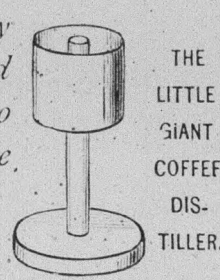
Two years ago I was taken suddenly ill. At first I supposed it was nothing but a common cold, but I grew worse, and in a few weeks, was compelled to give up my work. The doctor told me that I had Bronchitis, which he was afraid would end in Consumption. I took two bottles of Ayer's Cherry Pectoral, and was entirely cured. — J. J. Kramer, Danbury, Conn.

## Ayer's Cherry Pectoral,

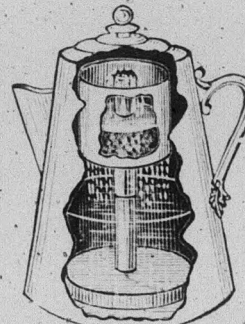
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$5

## Good Coffee! Good Coffee!

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



THE LITTLE GIANT COFFEE DISTILLER.



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

### OUR LITTLE GIANT COFFEE DISTILLER

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

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EVERYTHING THAT IS

# NEW SEEDS IN RARE PLANTS

is offered and described in our

**CATALOGUE No. 98**, which this year we send out in an illuminated cover. The Catalogue is replete with new engravings of the choicest flowers and vegetables, many of which can only be obtained from us; and contains, besides, 2 beautiful colored plates, and very full instructions on all garden work. Altogether it is the best ever offered by us, and we believe, is the most complete publication of its kind ever issued. Mailed on receipt of 10 cents (in stamps), which may be deducted from first order. Please be sure to order Catalogue by the number.

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**CATARRH** is a Terrible Disease. Its fearful effects—corruption running down the throat, weak eyes, odors, nasal deformities, deafness, loss of voice, loss of smell, disgusting and finally consumption. From first to last it is aggressive. Ordinary treatments are worse than useless. If neglected while a cure is possible, it may rapidly develop into consumption. The most thorough, successful, and pleasant treatment is **Dr. M. W. Case's**

### CARBOLATE OF TAR INHALANT,

This is inhaled taken right to the diseased parts. No heat, no hot water, simply inhaling or breathing it, and you feel its healing power at once. This treatment is endorsed by physicians, and highly commended by thousands, who have used it with perfect satisfaction.

**HOME TREATMENT. DR. M. W. CASE, 809 N. Broad St., Philad'a, Pa.**

**FOR CATARRH, ASTHMA, CONSUMPTION, BRONCHITIS & DEAFNESS.**

# The Living Church.

SATURDAY, MARCH 5, 1887.

## LAW AND LOVE.

BY L. D. S.

I gave to Law a task to do—  
A morning journeying to take—  
And whispered softly: "For my sake!"  
As sadly from his playmates he withdrew.

Across his features fell the shade,  
And with no parting kiss he went;  
I stood and marked his discontent,  
I stood saddened—yet he had not disobeyed.

I gave to Love a task to do—  
A far-off journey in the night—  
Her upturned face grew strangely bright,  
Her parted lips smiled back—"O yes, for you!"

Not even did her singing cease,  
As quickly she rose up from play,  
And with a soft kiss sped away,  
And left my eyes all tears—my heart all peace.

## NEWS AND NOTES.

No hope is entertained of the recovery of Dr. Lightfoot, the well-known rector of Exeter College, Oxford.

AFTER repairs and alterations, St. Bride's, in Fleet street, London, a church built by Sir Christopher Wren, has been re-opened.

THE elections in Germany have resulted favorably to the chancellor, who will have a working majority in the parliament. The result seems to have given a feeling of increased security to all Europe.

LAST week the Mediterranean shores of France and Italy were visited by appalling earthquakes. The loss of life has been frightful, and the destruction of buildings immense. Over three thousand lives lost are reported. Among the towns visited were Nice and Mentone, which are favorite resorts for Americans.

THE anniversary of the death of Gen. Gordon, was celebrated by a commemoration service at All Saints' church, Ennismore-gardens. The Rev. Prebendary Barnes, an intimate friend of the late general, preached the sermon, which was in aid of the funds of the Association for the furtherance of Christianity in Egypt, through the Gordon College at Cairo.

THE convocation of the Province of Canterbury re-assembled on the 8th. The Archbishop delivered an address to the House of Laymen, in which, referring to the Queen's fifty years of reign, he said that in spite of all ills, real or supposed, there was no golden half-century of the past in which a son of the Church might have been better content to live. Lord Selborne was unanimously re-elected chairman of the House.

AT a meeting of the Church Building Fund Commission held in New York last week, the following resolution was unanimously adopted:

Resolved, That every donation of \$5,000 or more, be preserved as a separate fund by the name of the donor, or as a memorial, or otherwise, as designated by him; and that such donor be permitted to direct the disposition of the income of such fund, geographically or otherwise, within the scope of the powers of the Commission.

THE six doctors invited to investigate the charge of heresy brought by Mr.

Ffoulkes against Mr. Fletcher's university sermon have held their inquiry and were equally divided in their judgment. The vice-chancellor, while holding that from the ambiguity of the language used, there was reasonable cause of suspicion, agreed with those doctors, who took the view favorable to Mr. Fletcher who is therefore acquitted of the charge of heresy brought against the sermon which he has now published.

THE late Earl of Iddesleigh, whose sudden death was a grief to all England and a loss to the whole Christian world, was a devout Churchman as well as an eminent statesman. He was most exemplary in his religious duties; in the parish church of Upton Pyne, of which his son is the rector, he often read the lessons and responded in the services. Like Mr. Gladstone and Lord Salisbury, he was in sympathy with the Tractarian movement, and in the time of "religious riots" was hooted in the streets of Exeter. But in his treatment of opponents he was a moderate Churchman, charitable and tolerant, as he was in politics. Two of his sons are clergymen.

FEB. 2d, was the fifteenth anniversary of Canon Erskine Clarke's first sermon as vicar in the parish church at Battersea. He then told the people that he should regard himself as the trustee of the income of the benefice, and that so long as he could maintain himself by his pen guided by his brain, he should not touch it. He has been able to do so, and, during the fifteen years eight new churches have been built in the parish, one of them entirely at the vicar's cost. Canon Erskine Clarke has also given up the vicarage for a school, and there are in the parish, through the utilization of an old endowment, primary, secondary, and higher schools; and one boy, who has passed through all three, is about to proceed to Cambridge.

It is rather surprising to find an advocate for a change of name in the editor of *The Standard of the Cross*. We did not expect that Ohio would fall into line so soon after the meeting of the American Church Society in Philadelphia. The new convert says: "For the sake of modesty and conservatism, some might wish to cling to the old name in spite of popular misapprehension. But if a name is to convey an idea, if it has any value as an advertisement, it should be accurate." It is true that he refers to the change of the name of Kenyon Grammar School, which under changed conditions has become a misnomer, but the argument has its value in the case of another "misfit."

THE consecration of All Saints' church, Allahabad, destined to be the cathedral of the future diocese of the North-West Provinces of India, took place on January 12th. The Bishop of Calcutta performed the ceremony of consecration, as well as preached at the celebration of the Blessed Sacrament which followed. This service was held at 8 A. M., and at 11 o'clock the Metropolitan delivered his charge in the newly consecrated church. His lordship spoke very hopefully of the proposed new bishopric of Allahabad. He personally is much in favor of a new territorial bishop for this western section of

his diocese, and in the event of such new see being established, Bishop Johnson is prepared to relinquish a portion of the income now attached to the see of Calcutta.

THE Marquis de Foulon died on the 23rd ult. at Fulham. He was born in England in 1795. He was educated as an architect, and many years ago, when residing at Hastings, he was appointed instructor in perspective drawing to her majesty, then Princess Victoria. In his old age he was in a large degree supported by the kindness of the Queen and other friends. It will interest many to know that the father of the marquis fled as a refugee to England during the fearful massacres of the first French Revolution, his ancestor, who was one of the ministers of the unfortunate monarch, Louis XVI., having been taken by the mob and summarily hanged on a lamp-post in the streets of Paris. The marquis derived great comfort from the constant observance of his religious duties which he scrupulously carried out as a warm adherent of the Anglo-Catholic Church.

THE Scottish bishops have put forth an appeal on behalf of the Theological Hall. "In their judgment the maintenance of the Theological Hall in a state of thorough efficiency is of primary importance to the future well being of the Church. It is unnecessary to dwell on the many disadvantages, and possible moral dangers, attending the solitary life of a student away from home and in lodgings in a great city. With such a mode of living, it will be admitted, the system, ordered regularity, and sympathetic companionship secured in a collegiate life under wise supervision, present a very favorable contrast." After alluding to the intellectual stimulant and the moral and spiritual gains afforded by community life, and the social culture and the value of specific training to graduate and non-graduate students, they affirm that during the past year "the results of the Oxford and Cambridge Preliminary Examinations have shown beyond question that the teaching in our college equals (if it does not surpass) that of any other institution of a similar kind in England."

THE following startling illustration of the possibility of endowing dioceses is taken from the address before the Board of Missions, of Bishop Morris, of Oregon:

If in the year 1791, when the diocese of Delaware was organized, fifty dollars had been invested at the beginning of an Episcopal Fund, at six per cent. interest, and the same sum added the next year, and only that small sum every year after, down to the present year, compounding the interest all along, Delaware would to-day have an Episcopal Fund of \$224,000! This result is almost startling, and shows possibilities in this regard that we have too long neglected. Take a more general illustration. Bishop Kemper was made our first missionary bishop in 1835. Suppose that there had been a general Missionary Bishop's Fund, begun at that time with \$1,000, and \$1,000 only added year by year, compounding the interest till the 4th of next February, the centennial of Bishop White's consecration. You would then have the grand sum of \$348,000 for the support of your missionary episcopate.

BISHOP POTTER returned to his diocese on the steamer Etruria, Feb. 19th. His health has improved, and it is to be hoped that it will not be subjected to any greater strain than can be readily

endured. On the same day that Bishop Potter returned to New York, his brother, General Robert B. Potter, died at Newport, R. I. General Potter was a graduate of Union College, and had entered upon the practice of law shortly before the Civil War. He abandoned his profession, entered the army, fought bravely, was very severely wounded at Roanoke Island and at Petersburg, escaped with his life, and rose, as he continued the career of a soldier, to the rank of major-general and department commander. After the war he filled civil positions of trust and responsibility, all the while suffering from the effects of wounds received in the service of his country. General Potter was not the least distinguished of the members of a remarkable family.

THE Bishop of Manchester in returning thanks for an address and noticing a remark that at Manchester he was the right man in the right place, expressed the fear that it was inspired by the confidence of affection rather than the outcome of judgment and discrimination. No man could be said to be equal to such work. To have to guide the fortunes of the Church of England among a population of 2,500,000, to bear the cares, anxieties, and burdens of his office, and to have the oversight of 600 or 700 clergymen, passed human strength. He could only do his best. A colonial bishop was once remonstrated with for giving himself so much trouble in visiting all over the diocese. "You will wear yourself out," he was told. "What is the duty of a bishop?" was asked. "It is to ordain, to confirm, and to keep the clergy in order." That was the old-fashioned idea of a bishop, but ever since that magnificent specimen of an energetic prelate, the late Bishop Wilberforce, taught them how a bishop might work, and therefore ought to work, the conception of the episcopal office and its duties had undergone a wonderful change.

THE demolition of the vergers' houses on the south side of Exeter cathedral is now being proceeded with. It is intended to rebuild the cloisters and to erect a new library. It will be remembered that the late Chancellor Harrington and the late Dean Boyd left by will to the dean and chapter certain sums for a new library building, which has been further augmented by donations from Canon Cook, the Bishop, the dean, the archdeacon of Exeter, Canon Lee, Archdeacon of Totnes, Lord Devon, Lord Blachford, the Right Hon. W. H. Smith, Sir J. Walrond, and others, bringing the amount at present in hand up to £3,516.15s. The matter has been before the dean and chapter for a considerable period, and the site of the cloisters has been chosen for the purpose. They further concluded that the new library should be combined with the re-building of the cloisters, the present occupation of the Chapter House by the old library and the books left by Chancellor Harrington, making it inconvenient for the holding of diocesan meetings. Another inducement for immediate action was the fact that Canon Cook, besides his gift to the fund, expressed his intention to present to the chapter his valuable and unique library of books in oriental languages and philological science if they provided room for its reception.

## CHICAGO.

CITY.—The Rev. Thomas E. Green, on Feb. 22d, was ordained to the priesthood by the Bishop of Springfield, in St. Andrew's church. The Rev. Dr. Gold preached, and celebrated the Holy Communion, Canon Knowles and Father Larrabee serving. In the laying on of hands the Rev. Lyman N. Freeman joined, who was ordained by Bishop White in 1831. Bishop White, it will be remembered, was ordained in Lambeth Chapel just 100 years ago, on the 4th of February. About 20 of the clergy of the diocese, and a large congregation were present. Too much praise cannot be given to the large vested choir of men and boys, which has been organized and trained under Mr. Green's administration. Just a year ago he was assigned as lay-reader to this vacant and almost dormant parish, which was discouraged by a large debt and a long vacancy in the rectorship. Mr. Green began here as a layman, after his resignation of the pastorate of the Presbyterian church across the street. The debt has been paid, the church renovated, choir organized, ritual improved, and the roll of communicants has been increased from 75 to about 350. 50 persons have been confirmed during the year. The parish is well located, harmonious and prosperous. Pastor and people have our hearty congratulations upon the auspicious opening of what promises to be a grand work.

The Rev. A. W. Mann, the missionary to deaf-mutes, held a service at St. James' church Sunday afternoon, at which he baptized an infant and an adult. On Monday he held two services at Rockford when four persons were baptized.

PONTIAC.—February 20th witnessed the opening of Grace church. Late on Saturday evening the last work was done in the new building, and it was then that the cross and vases were placed upon the altar by the Rev. Mr. Steele, Jr. The cross, a massive one, of brass, one of Lamb's best, was inscribed in memory of the father of the Rev. W. M. Steel, the priest in charge of the mission. The vases, from the same house, were inscribed, the one in memory of the mother of the Rev. W. W. Steel, of Batavia, Ill., the other, in memory of his sister.

On Sunday morning, the first celebration of the Holy Eucharist was preceded by the *Te Deum*, chanted most heartily by the large choir present. The priest in charge acted as Celebrant, assisted by the Rev. Mr. Hodge, of Mokenca, formerly in charge of this work. Almost every communicant in the mission was present. At the second service, at 11 o'clock, a strong, manly, earnest, sermon was delivered by the Rev. Mr. Hodge. The evening service, consisting of Evening Prayer, Baptismal service and sermon, was rendered by the Rev. Messrs. Steel and Hodge, the Rev. W. W. Steel, of Batavia, preaching the sermon. A large number of young persons were baptized. The church was crowded at this service, and all the standing room taken. Many persons had to go away, unable to get in.

The church building is of stone, with a tower and campanile and a slate roof. The interior wood work is of massive solid oak, with no paint or graining. Everything is real, and what it appears to be. The open roof is not plastered, but ceiled with red oak, and the effect is very fine. The chancel is unusually large and spacious and well proportioned. It is carpeted and completely

furnished, the lectern being the one formerly used in St. Luke's Hospital, Chicago, and given to this mission. The windows are all memorial, and all peculiarly beautiful. Especially so is the western window, representing the symbols of the four Evangelists, and the full-sized figure of our Lord, holding in His hand the symbol of the cross-surmounted world. This window was the offering of Mr. A. W. Cowan, the senior warden of the mission, and one of its most self-denying earnest members.

Few congregations have had greater discouragements than this; few have been more earnest and persevering; few have had less to work with, and perhaps few so richly deserve the joy that is come to gladden the hearts of the members of Grace church and their faithful priest. But their joy was not without its shadow—as a debt has been incurred, necessarily, in this new work. It is, however, only \$800, and it is hoped that at an early date this lovely little building may be freed from debt and formally consecrated to the worship of Almighty God—as it already is consecrated by self-denial, and prayers, and tears.

## NEW YORK.

CITY.—The Bishop and family arrived in New York on Saturday, Feb. 19th, having had a pleasant voyage and a trip that was altogether enjoyable and satisfactory. His health is restored and he is ready to take up again his most arduous and difficult task. As notified by a dispatch from England, the Bishop with a number of the clergy celebrated the Holy Communion at Grace chapel on Monday noon, the Rev. Drs. Huntington, Shackelford and Swope assisting. In a brief address, the Bishop spoke with feeling of the death of the late Bishop and the other clergy, and of his complete restoration to health in his three months' sojourn. Speaking of Oxford House, London, at which young men and also graduates of the university, were banded together to work among the poor in London, he thought this a sign that the Church was overcoming the prejudice she had met with in certain methods and kinds of Church work.

Soon after his arrival, the Bishop learned of the death of his brother, Major-General Potter, who had been living at Newport. The remains were brought to New York, and the funeral took place at Trinity church, on Wednesday. The body was taken to Greenwood for interment.

On Sunday evening, Feb. 20th, Bishop Boone addressed about 200 Chinamen at St. Thomas' church, their teachers being present. The Bishop preached in Chinese, a student interpreting. Dr. Morgan also made an address, saying the Chinese were the more entitled to our consideration because of the persecution they had met with on our western shores. Parts of the service were said in Chinese, a Chinese student interpreting. There was also to be a service in behalf of the Chinese at St. Andrew's church, and on the Sunday following.

The Rev. R. Heber Newton has gone South for rest and recruiting. While his physician assured him that he gave no evidence of an organic disease, he said there were plain signs of nervous exhaustion, accompanied with symptoms that would make a speedy renewal of brain work dangerous to his whole future. This opinion expressed in a letter was read to the congregation, to each member of which a copy of the letter had been sent through the mails.

Mr. Newton proposes to take time for a complete recovery, if possible. In the meantime his pulpit will be occupied by the Rev. James S. Bush, of Concord, Mass.

Some ladies interested in the Home for Old Men and Aged Couples at 487 Hudson street, and connected with St. Luke's church, recently gave a reception to the aged people which was greatly enjoyed. The Home, as all such institutions ought to be, is true to its name; it is designed for the better class of aged people. The entertainment consisted of music, the giving of presents, etc.

## NEBRASKA.

SCHUYLER.—On Sunday evening, Feb. 6th, Bishop Worthington visited Holy Trinity church and administered the Rite of Confirmation to a class of nineteen, representing largely, the most cultured and influential of the citizens and many of whom have been earnest workers for the Church for some years. This happy event shows the zeal and work of the well-loved rector, whose energy never tires and who has been unceasing in his efforts to increase the number of communicants. The sermon and charge of the Bishop were very eloquent and a few well-chosen words were given by the rector. The Bishop expressed his great gratification at seeing the improvements and extensive alterations made in the Church building, which he said, far exceeded his expectations.

## MISSOURI.

## EPISCOPAL VISITATIONS.

## MARCH.

- |  |                                   |
|--|-----------------------------------|
| 6. Mexico.   | 8. St. James.                     |
| 9. Rolla.  | 10. Lebanon.                      |
| 11. Marshallfield.                                       | 13. A. M. St. Peter's, St. Louis. |
| 15. Columbia.  |                                   |
| 20. A. M. Good Shepherd; evening, St. Paul's, St. Louis. |                                   |
| 25. Montgomery.  |                                   |
| 27. A. M. Advent, St. Louis.                             |                                   |

## APRIL.

- |   |
|---|
| 3. A. M. Christ; evening, Grace, St. Louis.                   |
| 5. Boonville.   |
| 10. A. M. St. John's; evening, All Saints', St. Louis.        |
| 19. A. M. Holy Communion; evening, Holy Innocents, St. Louis. |
| 24. A. M. St. George's; evening, Trinity, S. Louis.           |

## MAY.

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|--|
| 1. A. M. Mt. Calvary; eve., St. Mark's Memorial, St. Louis.                  |
| 8. A. M. St. James, Elbeardsville; evening, Third Street Mission, St. Louis. |
| 15. A. M. Emmanuel, Old Orchard.   |
| 22. A. M. Grace, Kirkwood.   |

## ALBANY.

A service was held for the French-speaking population of Albany in Trinity church, on Sexagesima Sunday. The rector, the Rev. Dr. Stocking, read the service in French, and Monsieur Blacq made a most interesting address on the work of the McCall Mission in Paris, in which the Archbishop of Canterbury, and several Anglican and American bishops have taken a great interest. Mr. McCall began this work in those neglected quarters of Paris from which the ranks of the red-handed communists were chiefly recruited. Knowing but two short sentences in French, "Dieu vous aime," and "Je vous aime," he was from the first at a great disadvantage, but love conquered all obstacles. The small beginning was made in a hall, and the people were first attracted by the singing of hymns familiar to American and English Churchmen. The congregations soon overflowed the one hall, and another was secured, and still another, until now 37 of these extemporized places of worship and centres of evangelization are provided and supported, by joint Protestant liberality. The work is similar to that committed to devout laymen in our own country, and it has accomplished wonderful results. The Rev. Dr. Morgan, rector of the beautiful church just

consecrated in Paris, and Bishop Whipple, cordially endorse it, and M. Blacq states that it is a new spiritual revelation to that people who have been driven in disgust by the Roman Catholic priesthood into indifference and infidelity. He affirms most positively that the Parisian masses are ripe for a genuine apostolic faith and work, and that our clergy will be welcomed by a people who have never known a bishop or an archbishop by personal access and loving care, but simply as a titled ecclesiastic elevated remotely from them on a very high official and ceremonious pedestal.

CROWN POINT.—The Rev. John E. Bold, late of the church of the Cross, Ticonderoga, but recently chosen curate in St. James' parish, Buffalo, has been passing some weeks at his old home in Charleston, S. C. Upon his return he was requested by Principal Van Allen, of the Crown Point Free Academy, to deliver a lecture upon the effects of the recent earthquake there, for the benefit of the historic St. Michael's church, before the students of the academy.

On the evening of the lecture, Wednesday, Feb. 16, the academy chapel was crowded, and Mr. Bold's entertaining description of the destruction worked by the earthquake was listened to with much interest. Mrs. F. J. H. Van Allen by request, recited the beautiful poem: "How He saved St. Michael's," and "The Blue and the Gray," was read by Prof. Van Allen, after which short speeches were made by the Rev. William R. Woodbridge, rector of Christ church, Port Henry, the Commander and Adjutant of the local post of the G. A. R., and by Mr. E. N. Cragg. A considerable amount was received, which has been sent to the rector of St. Michael's.

TROY.—The Bishop of the diocese visited the parish of St. Barnabas on Sunday evening, Feb. 6th, the Rev. Dr. Pelham Williams, rector. This parish is vigorous and busy in good works, and has struggled up from under many embarrassments into a condition of assured success.

St. Paul's church is again disappointed in its selection of a rector, the Rev. Mr. Nelson having withdrawn his acceptance under medical advice.

HOOSICK FALLS.—The Rev. Dr. Stocking of Albany recently delivered an illustrated lecture on "Ancient and Modern Europe," in the Opera House of this thriving town. The lecture was for the benefit and entertainment of the parish and Sunday school of St. Mark's, and was profusely illustrated by beautiful views from the oxy-hydrogen stereopticon, with which the crowded audience was delighted. Dr. Stocking has fitted himself by extensive foreign travel and critical observation for this delightful and instructive method of entertainment, and his services are frequently in request from parishes and Sunday schools, seminaries and colleges. Recently at St. Stephen's College there was only standing room left at the beginning of his lecture on "Ancient and Modern Rome."

GOUVERNEUR.—On the festival of the Conversion of St. Paul, Trinity parish was presented with a handsome brass altar cross, as a thank-offering from a communicant who had recovered from a serious illness. The cross is the work of Messrs. Geissler of New York. The altar ornaments are now complete, the Eucharistic lights having been presented in memory of a little one in Paradise. The Vesper lights were a gift from the Bible class.

**COLORADO.**  
THE BISHOP'S APPOINTMENTS.  
MARCH.

- 6. Canon City.
- 7-8. Silver Cliff.
- 9. Evening, St. Mark's, Denver, lecture.
- 13. Boulder.
- 16. Evening, St. Mark's, Denver, lecture.
- 20. Fort Collins and Longmont.
- 23. Evening, St. Mark's, Denver, lecture.
- 25. Evening, Pueblo, Confirmation.
- 27. Las Animas and Fort Lyon.
- 28-31. Lamar, La Junta, etc.

APRIL.

- 3. Trinidad.
- 4. Evening, South Pueblo.
- 5. Evening, Emmanuel, West Denver.
- 6. Evening, All Saints, Denver.
- 7. Evening, St. Andrew's, Manitou.
- 8. Good Friday, half-past nine A. M., service. 12 to 3. Meditations: evening, Confirmation.
- 10. Easter Day, A. M., St. Mark's, Denver; evening, Trinity Memorial, Denver.
- 17. Colorado Springs and Manitou.
- 24. Alamosa.
- 25. La Jara.
- 26. Monte Vista.

MAY.

- 1. Leadville.
- 2-3. Red Cliff, Breckenridge, and Garos.
- 8. Pueblo and South Pueblo.
- 15. Durango. 16. Fort Lewis.
- 17. Silverton. 19. Ouray.
- 22. Ouray, etc. 23. Cantonment, U. S. A.
- 24. Montrose. 25. Grand Junction.
- 27. Crested Butte. 29. Gunnison.
- 30. Denver.

JUNE.

- 5. Trinity Sunday, St. Mark's, Denver.
- 7. Wolfe Hall Commencement.
- 8. Convocation or Council.
- 12. Morning, Salida; evening, Buena Vista.
- 19. Central City and Nevada.

**ALABAMA.**

AUBURN.—A most interesting service was held at this mission station on Friday, February the 11th. It was the laying of the corner stone of a chapel, to be known as that of the "Holy Innocents." Once there was a church here, but its members, one by one, moved to other places, and the Church building, an humble affair, being deserted, crumbled into ruins.

A little over a year ago, the Rev. DeB. Waddell was directed by his Bishop to start a mission here. He found a flourishing college—the A. and M. College of Alabama—and a few Church people. The Presbyterian Church building being unused at the time, was kindly offered him for services. The people were few and poor, and the prospect for building was not by any means bright. Many suggested that to build, under present circumstances, was impossible. But one earnest visiting lady from Norfolk, Va., and Baltimore, Md., Mrs. Mary L. Goolrick, kindly volunteered her services, to make the effort, at least, to raise the necessary funds. With the consent of the missionary, she organized all the children of the parish into a society called "The Little Builders," and went to work with them, with earnest faith. Letters from these little ones, mostly by her dictation, were written to individuals and parishes all over the country; children's entertainments were given; little articles were made and sold, and the money obtained by all was deposited in bank, until it reached a sum that warranted the erection of a chapel. All this was done by last Easter, but difficulty about obtaining a suitable lot prevented any further steps, until a few weeks ago, when the money was turned over to the missionary with the request that with it he erect a chapel to the glory of God, that these children who had labored, might enjoy the beautiful services and inestimable blessings of God's holy Church.

A beautiful little corner-stone was obtained, inscribed: "Chapel of the Holy Innocents," and laid with appropriate services in the presence of a large and interested congregation, by the Rev. Dr. H. Stringfellow, dean of the Montgomery convocation, assisted by the Rev. Messrs. Upton and DeB. Waddell, on the 12th inst. "The Little Builders" in a body, marched in the procession with the clergy, headed by one of

the smallest of them, carrying the wooden box which had been used as a bank by the society, containing their banner, inscribed, "Little Builders," copies of *The Churchman*, and *THE LIVING CHURCH*, a *Living Church Calendar*, and several other articles. This box was presented to Dr. Stringfellow by the little child, who deposited it in the stone. The doctor delivered a very beautiful and instructive address, referring most feelingly and eloquently to the band of little builders, who had accomplished so much for God. The materials for erecting the building were all on the ground, and it will not be long before, this neat little Gothic chapel will point another cross towards heaven, and resound with praises to its King.

**QUINCY.**

WARSAW.—A Mission conducted by Father Betts of Louisville, Ky., was begun here on Saturday, Feb. 5th, and closed Tuesday 15th. The city is thoroughly aroused. Persons who never entered a church, and scoffers at religion, coming through curiosity, returned service after service to worship. All the services were well attended. At night the church was so crowded many had to turn away. On Sunday evening, the number who were determined to hear was so great, that there was not standing place left in the nave, the chancel was filled to the sanctuary step. The porch, vestry, choir and parish rooms were filled with men standing. When the farewell came and the missionary offered his blessing to any wishing to receive it, men knelt with bowed heads, on the chancel steps, who two weeks before would have resented with indignant scorn the intimation of such a possibility. The missionary has cause for rejoicing and thankfulness for the magnitude and success of his work in Warsaw.

GRIGGSVILLE.—The Rev. J. S. Colton having resigned the charge of St. James' mission in this place, to accept work elsewhere, preached his farewell sermon on Sexagesima Sunday, Feb. 13. This mission was organized by the Bishop of Quincy in the early part of 1883, and about the same time a Ladies' Guild for parish work, and a Sunday school, (a Sunday school had formerly been held for some years) were begun. The people of the mission are almost entirely English, or born of English parents. In August, 1883, the Rev. J. S. Colton became priest-in-charge, and on Sept. 6, the corner-stone of a church for whose building arrangements had been made before his coming, was laid by the Bishop. On Dec. 6 the church was consecrated. It cost complete, somewhat over \$2,000. The organ, carpet, stoves, and chandelier were furnished by the Ladies' Guild. A debt of \$750 on the edifice was assumed by the three trustees of the church, and would have been cleared off within two years of the completion of the church, but for great local depression caused by several successive failures of the wheat harvest. Of the above amount \$600 was put in the shape of a note given by the gentlemen mentioned, personally, and the interest regularly paid by the people. In December 1885, the amount was subscribed by the parishioners, in various sums, and within a few months past \$450 of it has been paid, as the balance will be in no long time. Another note, for \$100, was paid by the guild with interest, as also another obligation for \$50, not bearing interest. The total amount raised by the guild is about \$500, and its work has been carried on

with much harmony. A like harmony has prevailed in the mission generally. Two adults and 20 children have been baptized, and 21 persons confirmed. There are 40 communicants. The Sunday school, Mr. Richard Perry, superintendent, has been doing a good, steady work for it and the Church, and a number of its scholars have been confirmed. The children of the parish attend regularly upon the services of the Church, in company with their parents. This fact with the interested co-operation of the parents in their own responsible place, in training the children for the Church and her sacred duties, has been no small help to the work of the clergyman. It is hoped that a successor to Mr. Colton may soon be provided.

**WISCONSIN.**

Latest advices in regard to the Bishop's health are more and more favorable. Absolute rest is, however, insisted upon.

The annual pre-Lenten retreat for the clergy was held at the cathedral on Shrove Tuesday, the meditations being delivered by the Rev. Dr. Jewell, on the subjects of Meditation, Prayer and Fasting. They were so replete with striking and beautiful thoughts, that any condensed report of them would be impossible. At dinner time, some selected *ad clerum* addresses were read by the Rev. Dr. Riley.

At the late meeting of the Milwaukee Clericus, the Rev. Prof. Bigelow, of Racine College, spoke on "The Anti-Materialistic Tendencies of Science." Prof. Bigelow was brought up in strict New England Calvinism, and drifted into unbelief; through the study of the sciences, and particularly of astronomy, he was led to find God, and subsequently sought orders in the Church. His lecture was of profound interest, and was listened to with close attention.

A quiet day was conducted at St. Luke's church, Whitewater, by the Rev. Canon J. M. Francis, on Ash Wednesday. There were two celebrations of the Holy Eucharist, at the second of which, Mr. Francis delivered a thoughtful and earnest meditation on "Self-examination, as a Preparation for Lent." He dwelt on this duty as one particularly necessary at the outset of the holy season. At Evensong, a devotional instruction was delivered on Fasting. He also preached at the evening services, on "Turning to God with all the Heart, the key-note to Lent, as shown in the Epistle for Ash Wednesday." Mr. Francis' earnest and devotional manner, combined with his plain and distinct, though at times even eloquent remarks, could not fail to deeply impress his hearers.

A course of addresses on the Beatitudes, will be delivered on Wednesday evenings through Lent, at the cathedral, by the Rev. J. M. Clarke, D. D., of Nashotah. The opening service on Ash Wednesday night, notwithstanding inclement weather, was largely attended. Daily services will be held at the several city churches. The Rev. E. G. Richardson has been delivering a course of lectures on Church History, at St. James' church, on Sunday evenings, and a series on the Creed has been presented on Friday evenings, at St. John's by the rector, the Rev. Dean Richmond Babbitt. The Rev. F. W. Webber has entered upon his duties as rector of Zion church, Oconomowoc.

**MINNESOTA.**

Septuagesima Sunday, Feb. 6, Assistant Bishop Gilbert visited the parish of the church of the Nativity at Wells. Saturday evening a reception was given

at the rectory, and a goodly number of the parish availed themselves of the opportunity to meet the Bishop. Sunday, Morning Prayer and Litany were said at 9 o'clock. At half-past ten the little church was well filled; the subject of the Bishop's sermon was "Hunger and Thirst after Righteousness," taken from the second lesson for the morning. Eight persons, three being adults, received the Apostolic Rite of Confirmation. A large proportion of the number of the communicants were present and received the Blessed Sacrament. The offertory, being for the Bishop's special needs fund, was a generous one.

At the evening service the Bishop preached extempore to a good congregation, from the text, "Strive to enter in at the strait gate." Both the morning and evening sermons, together with the special services, left a deep impression on all who were present; and it is hoped that it is only the beginning of a larger work, the first fruits of a more bountiful harvest.

Early Monday morning the Bishop and the rector started for Blue Earth City. At 11 A. M., there was a celebration of the Holy Communion in the church of the Good Shepherd. Quite a number were present at this service and received the Communion. At half-past seven in the evening the Bishop preached to a good congregation, and confirmed one person. This parish which has been vacant for a long time, is to have a resident minister and regular services beginning with Quinquagesima. For a year and a half the Rev. E. H. Clark, of Wells, has given them a service once a month.

At Fairmont, the Bishop spent the day in visiting. In the evening he held service, assisted by the Rev. E. H. Clark. The sermon was on the text, Eccles. xii: 1. A class of four was confirmed at the close of the service. This parish which has also been vacant for some time, is to be filled in the near future. The great want is men, and the earnest prayer of all God's people should be: "That it may please thee to send forth laborers into thine harvest; We beseech thee to hear us, good Lord."

HASTINGS.—On learning of the death of the Rev. Timothy Wilcoxson, the founder of St. Luke's parish, and one of the three first missionaries of the Church in these parts, a very general and spontaneous sentiment was expressed by many to procure and place in the chancel of the church a suitable memorial of his mission labors in the prime of his life. This feeling culminated in a call for a meeting at the residence of the present rector of St. Luke's, on a recent evening, when quite a number of the parishioners assembled. The rector acted as chairman, stated the object of the meeting, and after a short interchange of views, it was resolved that a lectern should be placed in the chancel of the church, in which he so long officiated, in memoriam of his name and self-sacrificing labor. To carry out this object a committee of six was appointed, consisting of Mrs. C. W. Nash, Mrs. A. J. Short, and Mrs. H. Hanson on the part of the ladies, and Messrs. L. S. Follett, Andrew Warsop, and J. R. Claggett on the part of the gentlemen.

**CALIFORNIA.**

RIVERSIDE.—The Rev. B. W. Roger Taylor, lately of the diocese of Fredericton, Canada, entered upon the charge of All Saints' parish, about the 15th of January. He is meeting with much success; the best feeling prevails in the congregation; sectional jealousies are being forgotten; a site has been select-

ed for a church in Riverside with almost unanimous consent of the Arlington residents, and nearly \$5,000 has been secured for the building. A parochial guild and an altar guild have been organized, and great interest is manifested in Church work.

**PASADENA.**—The Rev. J. D. H. Browne and family have moved into the new rectory, just completed at a cost of \$2500. It is a valuable addition to the parish machinery, as well as a comfortable home for the rector; and it will be a centre of parish activities for many years to come. A new church will be the next requirement, the present building, All Saint's chapel, having been designed only as a temporary thing, and being already unequal to the demand for seats on Sundays.

**SAN GABRIEL.**—Two or three months ago the Ladies' Aid Society of the church of our Saviour, re-painted and otherwise improved the commodious rectory at a cost of about \$150. They have quite recently put a handsome crimson carpet on the floor of the church covering every foot of it; and have also placed at the back of the altar, across the east wall of the chancel, a very elegant silk dossal curtain. Other improvements before Easter are in contemplation.

#### LOUISIANA.

**PORT ALLEN.**—A great transformation has taken place in the interior of Christ church. Through the energetic labors of Mrs. B. M. Cook, in one month's time, a new chancel rail, new pulpit, new lectern and sedilia have been placed in the church; the chancel has been re-carpeted and the windows of the church painted; a new altar with re-table and super altar, also altar cross and vases have been placed within the sanctuary. The altar has also been provided with the necessary cloths, all colors, to correspond with the seasons of the Church. There is a class awaiting Confirmation at this parish.

**MORGAN CITY.**—Services are held in Trinity chapel, this parish, on week-days. No collections are made at any of the services, those willing or anxious to give are afforded the opportunity of doing so by an alms box which is placed at the entrance of the church.

#### CENTRAL PENNSYLVANIA.

**MAUCH CHUNK.**—Elsewhere in this issue, we record the ordination to the diaconate of Mr. Wm. R. Turner, formerly a Congregational minister. He is now serving as minister-in-charge of the mission at Delano, under the rectorship of the Rev. Marcus A. Tolman, rector of St. Mark's church, Mauch Chunk. The Delano mission is in a more prosperous condition than ever before, and, as it is self-supporting, steps will soon be taken toward the formation of a parish and the erection of a Church building. A Sunday school numbering 125 pupils has been organized, and several persons are awaiting the Bishop's visit for Confirmation.

#### GEORGIA.

The Bishop visited Thomasville on Septuagesima Sunday, and confirmed a class in St. Thomas' parish. Under the active leadership of the Rev. C. I. LaRöche, the Church is putting on new life in this rapidly growing health resort.

On Sexagesima Sunday the Bishop preached and confirmed a good class in Trinity church, Columbus. The Rev. Mr. Hunter who has charge of the parish, has worked hard and fruitfully for eleven years and his labors tell at every visitation of the Bishop.

On Quinquagesima Sunday Bishop Beckwith was at Griffin. The day was very inclement and the streets next to impassable, but never the less, an immense congregation assembled, representing every creed and doctrine. The Rev. Caleb Dowe has charge of St. George's parish, and although he is up in the seventies is as active as the average priest many years his junior. The large class of adults presented by him Sunday for the laying-on-of-hands testified in stronger language than written words of his zeal and activity. He has been rector of this parish ever since 1865, and the consideration and affectionate regard manifested for him by a truly united people will give some faint idea at least, how his flock look up to him and love him for his work's sake. The members of the parish are actively engaged in working for a pipe organ, and many of the savings in Lent will be devoted to this cause. The people are taking on new life, and everything indicates renewed interest in Churchly things.

#### PENNSYLVANIA. EPISCOPAL APPOINTMENTS. MARCH.

6. A. M., St. Michael's, Germantown; P. M., Grace, Mt. Airy; evening, St. Andrew's, West Philadelphia, Good Shepherd, Kensington.
9. Evening, church of the Messiah, South Broad Street.
11. Evening, St. James', Hestonville.
13. A. M., church of the Atonement, St. Paul's; evening, St. Luke's Memorial Chapel, Holy Comforter, Chester.
16. Evening, church of the Messiah, Huntingdon Street, Phila.
17. Evening, St. Paul's, Cheltenham.
18. Evening, St. David's, Manayunk.
20. A. M., church of the Incarnation, Calvary, Germantown; P. M., church of the Covenant; Evening, St. Mary's, West Phila.
22. Evening, All Saints', Twelfth Street, Phila.
23. Evening, St. Clements, Phila.
24. Evening, church of the Annunciation, Phila.
25. Evening, church of St. Ambrose, Phila.
27. A. M., Christ church; P. M., St. Paul's, Chestnut Hill; evening, Episcopal Hospital, Phila.
30. Evening, Christ church, Media.
31. Evening, St. George's, West Philadelphia.

**PHILADELPHIA.**—Among the new enterprises of the Church in this city is the chapel of the Reconciliation, at Fortieth street and Girard avenue. The district which the future church will serve seems to lie just beyond the legitimate bounds of other parishes. Between its present location and the Schuylkill, the land is now rather sparsely settled, though destined within a few years to fill up with fine residences, while part of the territory surrounding the chapel is occupied by a population that may be greatly benefited by missionary effort. The Rev. Dudley Chase, a son of the late Bishop Chase, has been laboring at this ecclesiastical outpost since last April with devoted zeal and energy and with a fair measure of success. Brighter days are in store for the new organization at no distant date, for already in one instance ground has been taken up near the park, and negotiations are going forward for the erection this spring in the immediate vicinity of the chapel of 200 residences, which from their size and situation will command an excellent class of tenants. Through the instrumentality of a wealthy lady of St. Peter's church, the principal room of a suite on the second floor of a dwelling at the location above indicated, has been tastefully fitted up, and divine service is regularly held, with a growing Sunday school and an increasing list of communicants.

The congregation of St. Matthew's church, Francisville, (Eighteenth St., and Girard Ave.), the Rev. John P. Hubbard, rector, have been making a strenuous effort to pay off the small debt standing on the Church building. \$3,400 was paid last year and \$1,500 has already been paid this year, with

pledges amounting to several hundred dollars to be received.

#### VERMONT.

A winter convocation of the clergy of the diocese was held at Middlebury, Feb. 15. On account of ill health Bishop Bissell was unable to be present, but the following members of the clergy attended the convocation and took part in the services: The Rev. Messrs. Thomas Burgess, A. B. Flanders, W. F. Weeks, A. E. Carpenter, A. B. Flanders, Jr., E. N. Goddard, W. J. Tilley, E. B. Taylor, and E. H. Randall. On Tuesday evening, the Rev. Mr. Buckingham of Rutland, preached the sermon. This meeting was a public one, as was also that of Wednesday morning, at which the Rev. Mr. Burgess of St. Albans preached the sermon. Wednesday afternoon an exegesis was read by the Rev. Mr. Flanders of White River Junction. A letter from Bishop Bissell to the convocation was read, and a topic suggested in it furnished food for a lengthy discussion, which was participated in by all of the clergy present. After the services Tuesday evening a reception was tendered to the visiting clergymen by Mrs. H. A. Sheldon.

#### OHIO.

**TOLEDO.**—St. John's church having lately been painted on the inside and otherwise improved, has now a beautiful rood screen. The rood, five feet high, is of wood, and presented by the Sisters of the Church, London, England. The screen is presented by a society of the parish. It is "a thing of beauty" and adds much to the impressive attractions of the building.

**GAMBIER.**—For more than 60 years the preparatory department of Kenyon College has been known as Kenyon Grammar School. Owing to the fact that in the public school system of Ohio the Grammar School is preparatory to the High School, the name Kenyon Grammar School has virtually become a misnomer. Those not connected with the Church, and who have judged of the school simply by its name, may naturally have thought of it as of lower grade than the public High School. It was therefore, deemed wise to change the name, and, by authority of the Board of Trustees, under date of Jan. 28, 1887, it has been changed from Kenyon Grammar School to Kenyon Military Academy. Two years ago the school was reorganized by the present management. The number of teachers was increased, the courses of study were enlarged, and a strict military system was adopted. The changes have been attended with so much favor, that within this period, the number of boarding pupils has increased nearly 20 per cent., and additional accommodations have become necessary.

#### NORTHERN NEW JERSEY.

**BLOOMFIELD.**—As the present edifice of Christ church is inadequate to the size of the congregation—all the pews are taken and there are members who cannot become pew holders if so disposed—it is proposed, on an early day in Lent, to take measures to enlarge the church and rebuild its walls. The rector, the Rev. Dr. W. G. Farrington, in his address on "Church Enlargement," says: "The plan adopted is the moving back of the vestry room, chancel and organ room, 24 feet, and the filling-in of the space thus left with an extension of the nave, having the same height of ceiling, but 12 feet wider on the floor. This extension will give 120 additional sittings and 300 worshippers can be accommodated. The new part will be constructed without columns. Instead

of one entrance we shall have three. The ventilation of the church will be improved by flues, and the heating receive attention; a new furnace will be placed in the cellar and chimneys built to insure good fires. The rods which disfigure the cornice will be made to resemble the beams of a Gothic church interior. The altar window will be raised above the reredos and darkened to obstruct the sun's rays; side windows introduced to give daylight to the chancel. The estimated cost of the enlargement is \$2,500. The church built in 1860, with chancel added in 1864, cost \$4,400. The present debt of \$2,850 is offset by the Parish Endowment Fund which amounts to \$3,000.

A marble font has just been placed in the church as a memorial. The bowl bears the symbolic I. H. S. engraved, with the legend: "One Lord, One Faith, One Baptism." The rector is in the 10th year of his pastorate; the Rev. H. K. Bicker is his assistant.

The Ladies' Aid Society organized in 1877 netted \$200, at a recent sale of fancy articles. St. Margaret's Guild is formed of young ladies who make garments for the sick in St. Barnabas' Hospital, Newark.

#### PITTSBURGH.

The visit of the general missionary to Brookville was crowned with a success, which surpassed the highest expectations of the Bishop and other clergy. In a recent issue of THE LIVING CHURCH, it was stated that a demand for services had been made there. On the arrival of Mr. Bragdon a most cordial reception was tendered, rooms were provided for him at the Commercial Hotel, and the Methodist building secured for the services. In the morning about 600 were present, and in the evening the folding doors to the Sunday school and class rooms had to be thrown open to accommodate a congregation of over 800, the people standing in the aisles, and seated upon every window sill. A deep interest was manifested and there was a strong and practical expression of sentiment in regard to the establishment of the Church. A meeting was held after service at the above hotel, (Mr. R. L. Arthur, the proprietor, agreeing to entertain all the clergy who come to Brookville to officiate), and an organization effected with the following named persons as the executive committee, George W. Stewart, William F. Stewart, George W. Guyster, James Holsche, Mrs. N. G. Pinney, Mrs. Emil Davis, and Mrs. Dr. Bishop. Services will be continued regularly and arrangements made for a Church building at an early date.

On Quinquagesima Sunday the Bishop visited Crafton and adjacent missions. In the morning the Holy Communion was administered at the Atonement mission, Mansfield, and in the afternoon, with the missionary, he tramped through a driving snow storm to St. Luke's, Chartiers, where he was greeted with a congregation of 70 persons, the largest which has gathered in the old church for a long time. In the evening, at the church of the Nativity, Crafton, the rector and general missionary read the service, and seven were presented for Confirmation.

At a recent visit to the mission of the Holy Innocents', Leechburg, an interesting service was held by the Rev. Charles A. Bragdon, general missionary, at which, in the presence of a large congregation, he blessed and set apart to sacred uses an elegant solid silver Communion service presented by a friend of the mission in Philadelphia. It consisted of a tastefully carved chal-

ice and paten with a pair of cut glass cruets, and a silver alms basin. The inscription reads: "Presented by Lorraine Williamson Fassett in memoriam of Margaret Fassett Hunnewell, 1876." This mission though but two years old, has had a healthy growth, the congregation is increasing, and there is a present and pressing need of a chapel. The one now in use is rented, and is a part of the property of the Lutheran congregation which is in litigation, but is only held by rental from month to month, and will probably be torn down in the spring, leaving the struggling little work without a local habitation.

On Septuagesima Sunday a new mission was organized at Fairmount City, on the line of the Low Grade Division of the A. V. R. R., where services have been held by the Rev. Messrs. Jos. Barber and Samuel P. Kelly. The name of the church of the Redeemer has been selected, and the work starts out with a good membership and much promise. The average congregation numbers about 60 and a Sunday school is to be established. Services are held fortnightly. The Rev. Joseph Barber is the missionary in charge, and the following named gentlemen form the executive committee: J. C. Baker of Oak Ridge, and William Lace, Edward Lace, John Prior, Thomas Parker, Thomas Robinson, and Wilson Brown of Fairmount City, Clarion Co.

On the evening of the 10th, the Bishop with the general missionary and the Rev. J. P. Norman, M. D., minister-in-charge, visited St. Matthew's mission at Homestead, where service was held in the Lutheran place of worship. The clergy present read the service and the Bishop preached, after which he confirmed seven persons. The mission is growing rapidly. Over \$800 has been subscribed toward a Church building which is to be erected on a lot given years ago to the diocese. Homestead is one of the old towns which has been brought into new and rapid growth by the introduction of natural gas.

At the church of the Nativity, Crafton, a series of pre-Lenten services were commenced on February 14th, with much interest. They continued through the week and ended with the bishop's visitation on Quinquagesima Sunday. The subject was the six principles of the doctrine of Christ in Hebrew: 1 and 2. On Monday the Rev. Marison Byllesby spoke upon "Repentance," Tuesday, the Rev. Samuel Maxwell, on "Faith;" Wednesday, the Rev. Floyd E. West on "Baptism;" Thursday, the Rev. George Hodges, on "Laying on of Hands;" Friday, the Rev. Robert Meech on "Resurrection of the Dead;" Saturday, the Rev. C. A. Bragdon on "Eternal Judgment;" and on Quinquagesima, the Bishop on "Going on unto Perfection."

#### CENTRAL NEW YORK.

SYRACUSE.—On Thursday, Feb. 17, the diocesan branch of the Woman's Auxiliary of the Board of Missions, assembled in St. Paul's Cathedral. The Holy Communion was celebrated by Bishop Huntington, assisted by the Bishop of Oregon, and the number of communicants was large. The Rev. F. Courtney, S. T. D., delivered an able address, setting forth that each should be grateful for the privilege of co-operating to glorify Christ by spreading His Gospel. His illustrative examples of individual consecration added to the impressiveness of his instructive and cheering words.

After the business meeting held in the chapel for the election of officers, Mrs. Dr. Goodrich of Utica, President,

read a letter from Miss Emery, and also a letter from a missionary which expressed his gratitude for the aid he had received from the Woman's Auxiliary of the Board of Missions. After devotional exercises Bishop Huntington introduced Mrs. Schereschewsky, who answered the question: "What is the life of a missionary?" Her description of the character of the Chinese, the customs of their country, the modes in which a missionary imparts instruction, and the results of missionary labors, was listened to with deep interest.

The Bishop of Oregon delivered an address in which he described what he had personally witnessed of missionary work within its vast limits; his need of more clergy to do what had been left undone; also of more money to sustain benevolent and educational institutions. After a brief address by Bishop Huntington, an offertory was taken, and Bishop Morris received a liberal financial response to his urgent appeal. All of the exercises were deeply interesting, the congregations were large, and a new impetus was given to this branch of the Woman's Auxiliary. Among the clergy who were present were the Rev. Drs. Lockwood, Courtney, Wilson, and Beauchamp, also the Rev. Messrs. Burd, Bonham, Casey, Denslow, Gates, Gregory, Johnson, Mundy, Nevins, Ottmann, Quennell, Teller and Winne.

#### BOOK NOTICES.

ROYAL GRACE AND LOYAL GIFTS, comprising Royal Commandments, Royal Bounty, Kept for the Master's Use, My King, the Royal Invitation, Loyal Responses. By Frances Ridley Havergal. A new edition with a sketch of the life and character of the author. New York: Anson D. F. Randolph & Co., E. J. Alden, agent. Pp. 564. Price \$1. By-mail \$1.10.

This is a new edition of Frances Ridley Havergal's devotional writings, in one convenient volume to which is prefixed a short sketch of the religious life and character of the author. There are many who know and love Miss Havergal through one of these little books, who will be glad to possess them all in so compact a form.

SERMONS NEW AND OLD. By Archbishop Trench. 1886. Pp. 366. Price \$1.00.

NOTES ON THE PARABLES OF OUR LORD. By Richard Chenevix Trench, D. D., Archbishop. Fifteenth edition. Revised. Pp. 526. Price \$1.50.

NOTES ON THE MIRACLES OF OUR LORD. By Richard Chenevix Trench, D. D., Archbishop. Thirteenth Edition. Revised. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. 1887. Pp. 512. Price \$1.50.

These are admirable and inexpensive editions of standard works. The memory of the oldest among us probably extendeth not to the time when Trench's Parables and Miracles were not considered essential to every clergyman's library, and why not to the layman's library? Trench's works are suitable for general reading, none could be more so, especially as presented in this edition, with the author's final emendations and the notes translated.

THOUGHTS FOR THE DEVOUT. Ash-Wednesday to Easter. Taken from the MSS. of the Rev. William Thomas Leacock, D. D. New York: E. & J. B. Young & Co. 1887. Pp. 124.

We have here, in this little book, a series of ten short, practical, and devout sermons, and they are sermons in the best sense of the word—speech which instructs and builds up. No one can read them without having his deeper life stirred, for they are of that stamp for which, thanks to the Church's increased spirituality, there is more and more a demand. They ought to prove specially welcome in this thought-provoking season, whether to the devout for private reading, or to the overworked parish priest, as "the very thing" to be read at the extra Lenten services.

NEW SCHOOL REMEDIES and their Application to the Cure of Diseases, including those of Women, Children and Surgery. Designed for Physicians, Surgeons, Students of Medicine and Families. By W. Paine, A. M., M. D. Published by the author, Philadelphia. 12mo, cloth, pp. 647.

Examined from a non-sectarian medical standpoint, the book is as disappointing as the whole class of popular works to which it belongs. Its title is misleading. "New School" is a term ordinarily applied to homœopathic medicine, but the author attaches it to a so-called "new system" of which he claims the paternity. The work makes many claims which it does not substantiate. There is nothing new in the method of treatment it teaches. This is merely a rather faulty adaptation of the dominant principles of practice in all schools of medicine. It includes a brief miscellany of facts relating to the author's materia medica, to the anatomy and physiology of man, to the commonest surgical procedures and most familiar microscopical researches. It is a miscellany indeed, a curious pot-pourri of truths, half-truths and untruths, with an embellishment of bad English and worse spelling. The wood-cuts are indifferent in quality. The author's claim to the discovery of the germ theory of disease deserves nothing short of denial. The great first expounders of that principle are historically known.

THE AZTECS, their History, Manners and Customs. From the French of Lucien Biart. Authorized translation by J. L. Garner, Chicago: A. C. McClurg & Co. 1887. Pp. 333. Price \$2.00.

In the opening chapter M. Biart describes Mexico, the country, climate, flora and fauna, before touching upon the present native inhabitants, the degraded descendants of the once powerful race that Cortez conquered. M. Biart considers the Toltecs, the remote ancestors of the Indian tribes of Mexico, to have been far advanced in civilization, engaging not only in agriculture, commerce and manufacture, but also in the arts and sciences. Succeeding the Toltecs were other tribes or nations who occupied the country up to the middle of the twelfth century, at which time the Aztec or Indian appeared. The name Indian was given by Columbus to the Aztec nation. They possessed the same grave, taciturn nature which characterizes their descendants. M. Biart has spent many years in Mexico, studying the history and customs of this people. The book is full of interest to the student of early American history, and in the light of recent discoveries it seems most probable that the Pueblo and Zuni Indians are indeed of the same race of which Prescott has written.

THE BISHOPS IN THE TOWER. A Record of Stirring Events affecting the Church and Nonconformists from the Restoration to the Revolution. By Herbert Mortimer Luckock, D. D., Canon of Ely, Principal of the Theological College, etc. New York: Thomas Whitaker. 1887. Pp. 225. Price, \$1.50.

Canon Luckock has here taken up again the thread of the history of the English Church where he had dropped it in his former lectures entitled "Studies in the History of the Prayer Book," viz., at "the Caroline Settlement" of the form of Public Worship. The mere statement of this is sufficient to arouse the interest of the large number of Church students who laid down the first book with a sigh that it was ended. To those only who have not read his previous work, it is needed to say that the scholarly Canon of Ely possesses the rare art of presenting themes in history with such a charming manner that it is hard to close his book before the whole entertainment ends. At the point of the Restoration, he starts here with the king's promise to secure religious liberty for all his subjects, giving us the full text of Charles' declaration from his court at Breda. The im-

position by parliament of disabilities upon Protestant Nonconformists, despite the opposition of the king, is then related; and next, the extension of those disabilities to Roman Catholics, with the king's endeavor to counteract them by the bold and extraordinary exercise of the dispensatory power which he declared his prerogative as sovereign and head of the Church. The social status and influence of the clergy during Charles-the-Second's reign is then examined, and this theme is followed by a thoughtful introspection of the second James' absolutism, with a rehearsal of his efforts, secret and overt, to restore the papacy in his kingdom. The culmination, in the resistance of the seven bishops, and their imprisonment in the tower, with the account of their trial, acquittal and release, and the king's discomfiture, fright and rage, when the cheers of the army penetrated the tent at Hounslow and filled up the measure of his despair, are very finely related. The invitation to William of Orange to assume the reins of government, with the after-events, is next traced; and the work closes with an account of the Nonjurors' Protest against the principles of the Revolution, and a consideration of its importance in the preservation of the historic Church. Amongst other appendices, Canon Luckock gives the text of the petition of the seven bishops, and his usual careful index to his work is not missing here.

THE Church Library Association of Cambridge, Mass. (Horace E. Scudder, President) numbers some forty Church people who read and discuss books and recommend such as pass the ordeal of their criticism. It publishes a list of such as it can recommend for Sunday school and parish libraries. As its organization makes any party bias out of the question, its lists will be found to be of valuable assistance in the selection of books.

THE interesting articles in the *Forum* bearing the title "How I Was Educated," are to be followed by a series entitled "Books That Have Helped Me." The first paper will be by Edward Everett Hale, and will appear in March.

BISHOP PERRY has published in a neat pamphlet, his sermon, preached in the cathedrals of Chicago and Davenport, at the centenary of the consecration of Bishop White.

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

#### PAMPHLETS RECEIVED.

FAMILY PRAYERS and other devotional exercises, by the Rev. James R. Winchester, rector of Christ church, Macon, Ga.

TRACTS FOR THE TIMES. New and old. No. III. Adherence to the Apostolic Succession the Safest Course! Cupples, Upham & Co., Boston.

DAILY SUBJECTS FOR BRIEF MEDITATION AND PRAYER upon the Suffering Life of Our Lord Jesus Christ. With suggested expansions. By the Rev. Richard Travis Smith, B. D. Price, 5 cents.

SHORT READINGS FOR LENT. New York: E. & J. B. Young & Co. Price, 20 cents.

THE EUREKA COLLECTION OF RECITATIONS AND READINGS. Designed for all Private and Public Entertainments. Compiled by Mrs. Anna Randell Diehl. New York: J. S. Ogilvie & Co. Price, 12 cents.

CALENDAR of the University of Trinity College, Toronto, for 1887.

HISTORY AND WORK OF THE WARNER OBSERVATORY of Rochester, N. Y.

THE HISTORY AND NEEDS OF DE VEUX COLLEGE. An address by Wilfred H. Munro, President.

YEAR BOOK of Grace church, Kansas City, Mo.

CALENDAR for the Holy Season of Lent. Compiled by the Rev. C. E. D. Griffiths. New York: Thomas Whitaker. Price, 5 cents.

CATALOGUE of the Northwestern University, Evanston, Ills. 1887.

PRACTICAL DIRECTIONS FOR THE OBSERVANCE OF LENT. By Bishop Southgate. Price, 6 cts, or \$5.00 per 100. Claremont Manufacturing Co. Claremont, N. H.

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

*The Lenten season brings increase of duty to the clergy, and, at the same time, increase of opportunity to say a good word for the Church paper. THE LIVING CHURCH is grateful for kind service rendered in this busy season, and is happy to report no diminution in the steady growth of its subscription list. During this season, more than any other, parishioners are enquiring for something to read, and it is hoped that pastors will see that it is in the interest of their work to recommend a good Church paper to every family.*

An English contemporary, speaking of the discouraging lot of some preachers who minister from week to week and from year to year, to a small number of people, says:

They are failing, men will think; and yet it may be truly said, with a failure that is more beautiful before God than many a so-called success. There are places where it is almost beyond the power of man to keep a church empty; there are others where lifelong faithfulness to duty, only assembles a handful. We have been deeply touched by the generous letters we have received from men in such spheres. Let them be comforted. There must be standard bearers who are ready to make a shroud of their colors, and the continuance of such men in their lot to the end of the days, has influences that travel far and move hearts that do not know the source of the power that impels them. What they have done will be known when the veil is at last lifted which is spread over the nations, and all things are seen and known even as they truly are.

These are precious truths for humble parish priests all over the world. With such reflections they may be comforted in their isolation, with such motives of work they may cheerfully sacrifice many ambitions and comforts which their talents, if applied to secular work, would achieve.

We heard, not long ago, a rumor that a Church Defence Society was about to be formed in one of our Eastern cities. Under the provocation of the violent action of the

American Church Missionary Society, it is natural that those whose position has been so rudely challenged should think of organized resistance. But we do not think that any organization is necessary. It would prolong and intensify controversy, and put in operation machinery for party strife. It takes two to make a quarrel. One partisan society alone cannot awaken much enthusiasm nor find much fuel to feed the furnace of its zeal. A society organized in opposition would furnish both. One great note of truth in the Oxford movement has been its steady progress without the aid of organization. This was well stated by Dr. Ewer, and we think he was wise in trusting the cause to the power of spiritual truth which it represents. There are thousands of loyal priests and people, more or less in sympathy with this movement, who would be repelled and discouraged by a show of organized contention. Of course those who represent this movement may be here, as they have been in England, compelled to organize in defence of their rights in the Church; but as yet we see no indication that their rights are in the least imperiled.

SUPPOSE the name of the Church were changed, some inconvenience would arise that seems not to have been taken into account. For example, how would we answer the question of a stranger, referring to one of our Church edifices: "What church is this?" If the reply were: "It is a Church church," or an "American Church," the stranger would think himself impertinently answered. If it were: "It is a Catholic Church," he would be misled. If it were: "It is what used to be called an Episcopal church," he would rejoin: "Is it sold, or dead?" And the same inconvenience would arise in the attempt to describe one's personal adhesion to the Church. "I am a Churchman," is a language understood only among Churchmen. "I am a Catholic" is ambiguous in any company. "I am an Episcopalian," is plain and unmistakable, and is the language which the highest of Churchmen is compelled to condescend to use, in order to make sure of being understood in general society.—*Standard of the Cross.*

We are not specially fond of "P. E." or "Episcopalian" in the way of names; but really, the practical difficulties in the road to a change are very troublesome.—*Pacific Churchman.*

What is the objection to "Anglo-Catholic"? We are "Anglicans," for short; that is a much pleasanter word than "Episcopalians," and it is really distinctive. There are many Episcopalianism who are not Anglican Churchmen, but all Anglican Churchmen are, of course Episcopalianism.

SOME three years ago we had occasion to repel the insinuation that the American Church discredited the Scottish succession obtained through Bishop Seabury. An unfounded and unfortunate statement

by Bishop Bedell in his sermon before the Society for the Propagation of the Gospel, gave rise to the imputation. We regret to see it repeated in a recent issue of *The Church Times*. In a very interesting article upon the commemorative service at Lambeth chapel, the writer says: "Dr. William White and Dr. Samuel Provoost were consecrated at Lambeth chapel for Pennsylvania and New York. The Americans, it would seem, somewhat disdained the Scottish succession, and in 1790 sent over Dr. James Madison to be consecrated for Virginia, so as to complete a perfect quorum of English bishops." It was not because of any disdain or doubt of the Scottish succession that Dr. Madison was sent over. It was to carry out an agreement or a condition imposed by Archbishop Moore upon Drs. White and Provoost, that no consecration should be held until the third bishop of the English line was added. The American Church has always held the Scottish line in the highest honor. The consecration of Dr. Madison would have been performed here with the co-operation of Bishop Seabury, had not Bishops White and Provoost felt bound to comply with the understanding had with the Archbishop of Canterbury. We may add that Americans cannot understand the supercilious feeling often expressed by the best of English Churchmen towards the Church in Scotland.

In most of our parishes the clergy are now organizing classes for Confirmation, to be presented to the bishop for the "Laying on of Hands," in Easter-tide. We may, therefore, say a few words to the unconfirmed. Alas! that there should be any such, except the young children. But there are many such who will read this. To each one of them we would say: Your first duty to God, to the Church, and to your own soul, is to receive Confirmation, and then to become a faithful communicant of the Church. If you have been baptized, if you believe the Catholic faith and desire to lead a Christian life, it is not only your privilege, but your unqualified duty to be confirmed. Nothing can excuse the neglect of this means of grace. Confirmation is one of "the principles of the doctrine of Christ;" it conveys to you the gift of God, the Holy Ghost; it fits you for the worthy receiving of the Holy Communion and the daily living of the Christian life. Do you say you are not prepared for Confirmation and First Communion? Perhaps you are better prepared, more "ready and desirous," than you think. At all events, if you are desirous, you can soon be ready. Your pastor will help you, in public and in private, by books and lectures and friendly

talks, by pastoral counsel and by spiritual direction.

As one has said: "If you have not been confirmed, you lack something; and you know it. Don't wait to be urged. Go at once to your pastor. Tell him you want to place yourself under his instruction and spiritual direction so as to be confirmed at the next visitation of the bishop and become an intelligent, loyal, and devout communicant of the Holy Catholic Church."

### "PROTESTANT."

*The Episcopal Recorder* takes issue with us when we say that "every one knows that the term Protestant has changed its meaning," etc. Perhaps "every one" is too sweeping. It is true, at least, that many who are classed as "Protestants" repudiate the name, and many besides High Churchmen sympathize with the movement to eliminate this term from the name of our branch of the Church. Anglican Church papers all over the world, in England, Scotland, Ireland, the Sandwich Islands, Canada, and India, have given emphatic expression of approval of the change which many American Churchmen desire.

We have already noted the fact that in calling ourselves "Protestants" we have "out-Heroded Herod." We have gone beyond the reformed Christian bodies of the country in which the name originated as a political distinction, for even the German Lutherans do not call themselves "Protestants." But our opponents keep on insisting that to repudiate the name is to "Romanize" the Church. We pity the prejudice that is so blinded by shibboleths, but we have no desire to excite it by urging speedy action even upon so desirable a change.

As an indication of the feeling on this subject, among the original and only genuine "Protestants," we quote from a private letter to the editor of this journal, recently written by a Lutheran pastor:

Hereby I send you one dollar to pay for THE LIVING CHURCH for another year. I must tell you that I like your paper a good deal better than some Church papers of my own community, written in the English language, for they are written in an un-Churchly spirit, opposed to the true, conservative character of the Lutheran Church. Very interesting for me are the utterances in your paper about the name of your Church, Protestant Episcopal. I sympathize with men who want to abolish that terrible name "Protestant." We Germans understand with "Protestant" now nothing else than a rationalist or infidel. This word has quite changed its original meaning which was blameless. When the Bavarian Church was organized, she assumed the official title: "The Protestant Church of the Kingdom of Bavaria." This title she had on her Agenda, hymn-books, catechisms, etc. But since the name "Protestant" changed its original meaning, this word was quite abolished from all



official Church books, and in its place is now the word "Evangelical Lutheran." I believe this name "Protestant" is not only abolished in all Lutheran churches, but also in most other religious bodies in Germany.

Our Lutheran brother will please pardon this extract from his private letter. We believe that the name "Protestant" stands in the way of Church unity, except with the denominations by which we are locally in contact, and it is a great pity if our Church people cannot be brought to see the inappropriateness of it, with the same clearness of view as that which is exhibited by a German Lutheran.

**THE POLICY OF THE VATICAN.**

The speech of Dr. Windthorst at Cologne the other day was exceedingly out-spoken. Dr. Windthorst is the chief opponent of Prince Bismarck and a leader of the Centre or Roman Catholic party in the German Reichstag. As such, he is the champion of parliamentary liberty as against military absolutism. In the long struggle against the May laws, he has been the guiding spirit as, also, in the recent contest over the Septennate Bill which has led to the dissolution of parliament. Under such circumstances when a Roman Catholic who is at all a match for Bismarck complains, there is presumably something to complain of.

What Dr. Windthorst complained of in his speech was the way in which the Pope is trying to improve the position of the Papacy at the expense of the German government. It appears that the Pope had been inquired of through the Papal Nuncio at Munich as to his opinions and wishes in regard to the conduct of the Centre or Roman Catholic party. If the Pope replied at all, which was scarcely necessary under the circumstances, he might have been expected to side with his faithful children and not with a Protestant emperor and his avowed and powerful "vassal," the latter of whom is supposed to care as little for the Pope as for parliamentary liberty. But the Pope, as in case of his ambitious predecessors, has an eye to the main chance. In his reply through Cardinal Jacobini, he admits that the Centre party are entitled to liberty of action in non-ecclesiastical questions; reminds them, however, of the bearing of the religious and moral considerations embraced in the Septennate question, hopes from the Centre Party conciliation towards the measure because of its beneficial effect on the final revision of the May laws, and desires "to meet the views of Emperor William and Prince Bismarck, and thereby induce the powerful German Empire to improve the position of the Papacy." Not a word here for parliamentary liberty or anything else,

which concerns the German Empire, but first, last, and always, the improvement of the condition of the Papacy.

And what does Dr. Windthorst say in reply? Does he meekly bow to the Pope's wishes, and therewith counsel the Centre Party to give up the contest! Not by any means. He says, with a singular degree of frankness, that "the Pope's advocacy of the Septennate bill was independent of the merits of the measure, and arose from reasons of expediency and from political considerations. If it had been possible to comply with the wishes of his Holiness, the Centre Party would have done so, but nobody could accomplish the impossible." In other words, his Holiness has been meddling with matters which really do not concern him, and without any right understanding of the case in hand. Accordingly, the meeting addressed by Dr. Windthorst approved of the course of the Roman Catholic deputies in the Rhine provinces, and urged their re-election or the election in their places of men holding the same views.

Now, this improving the condition of the Papacy at the national expense has been done again and again, all the world over. With the so-called successors of St. Peter, the question has not been about monarchy or republicanism, the triumphs of this party or the other, but about turning everything to the advantage of the Papacy. True to the papal theory that the Church is above the State, the question with those who guide the affairs of the Roman Church is about making all governments, and whatever changes and revolutions they are subjected to, so many tributaries to the authority and claim of the Roman See. "Rome has no sympathy to this hour," says Curteis, "with national life." She has interfered with every parliament in Europe which was not under her absolute control, as Leo XIII. is now doing with the German Reichstag. If any one doubts this, let him bear in mind how, "from reasons of expediency and from political considerations," one and another of the popes interfered at every stage with the parliament of England, pretending to annul the Constitutions of Clarendon, vetoed Magna Charta and excommunicated all who had a hand in it, released one king from his royal duty and absolved another from his oath, and for centuries improved the position of the Papacy at the national expense, until such interference and control became unendurable."

Not to go back six or eight hundred years, however, how long since a former pope interfered with an Austrian parliament? To come still nearer in point of space and time,

how long since the Roman Church brought to bear its influence in having a favorite candidate elected President of the United States? Now, if Roman Catholics who are willing to take their religion, but not their politics, from Rome, do not like these things, what of those who do not especially look to that source for either? Surely, the Papal Church has enough to do to attend to its tremendous spiritual interests, without showing its hand in all quarters of the globe, in things political and secular. If the powers that be are not able to manage in these matters, they will be poorly managed by a foreign power which has a very secondary interest in them, and has a very constant, immediate, and supreme, interest in its own aggrandizement.

**TRUE RELIGION.**

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

IV.—WHAT IT MUST HAVE.

There are certain things which a religion must have. It cannot be a religion without them. First of all, there must be a something superior or supreme upon which it hinges or about which it centres; either a something in nature or above it. To be a true religion it must have the latter—a Supernatural Being—a God. To be, in the truest sense, religiously affected, elevated and controlled, the rational human spirit must find in its Deity a presence, a power, a being, above itself. But, as the soul is itself the highest of known created things, this means that its God must be apprehended as above all created existences; as being, in fact, their Supreme Author. It goes also, without saying, that this God must be conceived as a personal Being, as possessed of rational intelligence, self-consciousness, and free-will; for it is impossible for the rational man to love, worship, serve and adore, a mere abstraction. Wherever the philosophers and the sceptics have succeeded in setting up one of their abstractions as God, religion has vanished into thin air.

Another necessity in true religion is a revelation. How can we truly know God, as to His higher attributes and gracious purposes, except as He reveals Himself to us? Aside from revelation, the only dependence is on nature. But nature can only lead to a God, not to the God. Hence, as a religion can never rise higher than its supposed Deity, nature has never given man a true religion. The religions of nature have been either demonism, heroism, pantheism, dualism, or mere deism; either gross, heathen idolatries or philosophic, cloud-and-mist abstractions. None of them have ever satisfied sound reason, relieved the sin-sick soul, or effected anything for the redemption of mankind. Hence, one may well say: no revelation, no true religion; nay, more, no revelation, no true God. For, what kind of God would He be, who, knowing the incompetence and failure of natural religion—in other words, the earthly limitations of reason—could remain passive and indifferent, leaving man, like a lost traveller in a boundless wilderness, to wear himself out in blind wandering and bewildering circuits? Where has he ever, without the aid of revelation, hopefully escaped from these devious wanderings into the

breadth and light of the King's highway to the knowledge of God?

This brings us to another of the things necessary to a true religion, namely, miracles. It is possible, however, to make too much of miracles. This is done now, whenever we appeal to them as the conclusive proofs of revelation. Primarily, or when revealed religion has had no opportunity to prove its divine origin by its results, they are such. But when that religion has once become a living, historic fact, its own judgment, and that of all sound reason, is: "The works that I do, they bear witness of Me." On the other hand, it is pure unreason to reject miracles altogether. The supernatural is, for all natural ends, properly and sufficiently manifested in the works of nature. But how is a revelation of the supernatural, for any higher ends than those of nature, to be adequately evidenced, except by supernatural works and manifestations? When God, as God, comes into the natural world for the special ends of true religion, He must manifest His presence and identity by special means, by means as extraordinary as the act and the object of His coming. Hence, while not all the extraordinary occurrences narrated in Holy Scripture may be really miraculous, miracles there must have been, and as such they must stand recorded.

Here, however, comes in another of these necessary facts—the miracle of all miracles—the Incarnation. Altogether denied by some, and by others subordinated to the Crucifixion, it is at once the most momentous, the most marvellous, and the most reasonable, of the fundamental truths of revealed religion. Without the Incarnation, the personal manifestation of the divine in and to the human, two things most necessary, would have continued as they had been before, impossible. Man could not have so realized God's actual personality and presence as to reverence and adore Him as the very centre and substance of his religion. God, as a mere rational idea, a spiritual abstraction, might be infinitely wonderful, but not practically appreciable and approachable; He might be "a great and dreadful God," but not—except to an intellectual few—"the God and Father of us all." Nor, without the Incarnation, could His merciful disposition toward the sinner, and His gracious purpose for his salvation, have appeared to the man of mankind as anything more than mere dogmatic principles—abstractions utterly incapable of moving man in his religion to a grateful love and a self-sacrificing devotion. Absolutely necessary it was—necessary at any cost—that God should, as it were, come down from that awful height of His divine supremacy, and put Himself in the most near, intimate, and sympathetic, union with man, if man was ever, as a repentant sinner, to be won back to holiness, through a perfect love and trust. And the most ingenious sceptic may be boldly challenged to devise any more masterly mode of doing this—one combining more completely the divine and the human, the sovereign and the sympathetic, the wonderful and the winning—than the Incarnation. The Incarnation is, then, not only the inspiration, but also the supreme test of Christianity as the true religion.

Out of these necessary facts, it also comes that a true religion must be both dogmatic and positive. Men sometimes complain that it is dogmatic, rather than demonstrative, or, as they style it, "rational." They forget that therein lies the distinction between religion

and philosophy. Religion has primarily to deal with revealed truths, and has, therefore, to confine itself to the truth as declared. To depart from that, to endeavor to justify its "thus saith the Lord," would be to impeach its own revelation. For, to admit that revealed truth is demonstrable, is to admit that it is discoverable, or that it is fully within reach of the ordinary processes of rational investigation. If this be so, why reveal it? Beyond this, true religion must deal somewhat with supernatural truth. But if it is supernatural, it must, in some part, be beyond the comprehending grasp of the reason. Reason may weigh its evidences, but not its matter. That belongs to "the deep things of God."

On these grounds, dogmatic, a true religion must as necessarily be imperative, or positive. It can neither deal in negations nor compromises. Hence, it cannot be a religion of mere protest. It takes its stand, not on an "I do not believe," but on an "I believe;" and its first care is to make its creed unequivocal and constant; not a creed of speculative articles inviting conflict, but of abiding facts demanding implicit faith. Nor can it be a religion of license. It has but one law—that of implicit obedience to the divine Word. Be the pains of that obedience, as opposed to the profits of worldly compromises, what they may, it permits no swerving from the path of righteousness and true holiness. Its one voice is the voice of God, saying to every true soul: "This is the way; walk ye in it."

Such a true religion is the religion of the Christ; not, alas! as under the name, Christianity, it is in many ways represented and exhibited, but as it was exemplified in His life, and is set forth in its own unerring standard—the Scriptures of the New Testament.

#### WHO DO WE KEEP LENT?

Because we are commanded in the New Testament to fast, and our Lord expects us to do so. See St. Matt. vi:16, Christ says: "When ye fast," implying that of course His disciples would fast. He gives them therefore rules concerning their fasts. See also, Acts xiii:2-3, for practice of Apostles, before performing any solemn duty, such as ordaining; II. Cor. xi: 27, for St. Paul's practice; St. Luke, v: 30-35, for our Lord's foretelling that the days of fasting should come after His death and resurrection.

II. It is very certain that if men are permitted to select their own seasons of fasting, they are never quite ready for them. We must feel ourselves to be very strong in spirit, if we do not realize any need of guidance in the regulation of our lives.

III. We keep Lent in memory of our blessed Lord's fasting in the wilderness. He left the world that He might prepare by a communion with God, for the work of His ministry. If He required this watch and fast, how much more do we need it? As Moses was in the cloud forty days and forty nights with God, and then came forth, bearing the law in his hands, so the Church bids us go into the shadows of fasting and prayer, each year, that we may come forth from them with God's Law more deeply written upon our hearts.

IV. It is objected that we ought to keep ourselves holy and apart from the world at all times. So we ought, and this fast of Lent is one of the means given us for becoming more as we ought to be. Let no man condemn this means until he has faithfully tried it. A help in our spiritual life, of which

Christ and his Apostles availed themselves, can not safely be cast aside by us in this age.

V. Is it a "little thing to give up pleasant food or amusement?" Try it for forty consecutive days, and see. Satan is never so full of devices, as when we set ourselves to the duty of self-denial, for he knows how the very smallest sacrifice made "in His Name," brings strength to the heart. Try the "little sacrifice" for this one Lenten season. One drop of water does not make any apparent impression, a great many drops are felt.

VI. As life on earth comes before the glory of heaven, so Lent precedes Easter—coming forth from the gloom and fasting of six weeks, into the glorious sunshine of Easter, a faithful soul who has mourned with Christ, and fasted, will never need to be told the use of Lent. It is a help, a strength, and a source of great spiritual refreshment, but it is not possible to appreciate all this, until the faithful effort is made to test it.—*The Church News, Ft. Edward, N. Y.*

#### SPIRITUAL LIFE.

The clergy will do far more for the Church's safety by much increased spiritual work to their flocks than by any other efforts. They can make the people to perceive and know that within each parish there be frequent, if not daily ministrations of means of grace. Their constant, though often wisely brief, instructions at short services, will produce a right effect on the minds of many of their parishioners, and the oftener these opportunities of a short service and instruction occur, the more likely is it that all the folk will appreciate them.

Let however, a very extreme case be supposed. Let it be imagined that a clergyman shall repair to his parish church in town or country—say, thrice a week besides Sunday, or perhaps even daily; toll the bell and say the office appointed. Let it be supposed that he goes there alone, that not one person appears in the church for months together, and that he is ridiculed and laughed at for his persevering efforts. Is it too much to say that three results are certain to follow? One, that he will himself greatly profit spiritually by reading of the word of God and by prayer in this manner? Another, that his people will profit by his supplications for them? And a third, Is there any doubt that in the course of a few months he will seldom find himself alone in the use of the daily office, of course presuming that the hour selected is reasonably convenient?

Nearly the same remarks apply to the Holy Communion. In this and other inexcusable neglect is it realized that in many hundreds, and perhaps even thousands, of parishes, there is church, rector, or vicar, clerk, furniture, everything that is necessary, and yet the one only special office commanded by the Redeemer, and possessing a formula of words from His own blessed lips, is not used more than perhaps once every month, and in some parishes not so often? Does it seem wonderful if men and women have ceased from that attachment to the Church which there ought to be in every nook and corner, as well as in every town and village, in Great Britain? Is it very astounding that the nation has drifted away from Holy Communion into an assembly once or twice on Sunday for prayers and sermon? But then, as this is the source of weak-

ness, it is most encouraging to feel that here, too, lie the strength and the remedy. They are at hand, and they can be put in operation without delay, or the hindrance of even lack of money. The spiritual life of the people must be developed and deepened. The enfranchised, with their parliamentary vote, must be helped to enjoy a far deeper, holier, and enduring privilege as citizens of heaven. Spiritual life, spiritual devotedness, is what is mostly needed, is nearly all that is needed. The clergy of the Church have just now an untold spiritual force at their disposal, and if, without much care about things secular or political, they will thoroughly devote themselves to deepening and extending the spiritual life of each one of their parishioners, they will be doing a mighty work, the results of which will be most salutary in this life, and most unspeakably blessed also for the life to come.

But this cannot be looked for without frequent Communion and more frequent gatherings in the House of God than are the rule in many churches now. Of course the mere form of daily services and frequent Communion can amount to nothing more than formalism, and even self-righteousness. Formalism and self-righteousness can exist, and do exist, in every phase of Christianity. But experience also proves that spiritual life and spiritual devotedness are hardly possible with churches nearly always closed; without some week day services; and without a celebration of Holy Communion on every Lord's Day.—*Church Bells.*

#### SPECIAL COMBINATION OFFER.

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

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162 Washington St., Chicago, Ill.

#### PERSONAL MENTION.

The address of the Rev. Geo. S. Bennett is Grace Church Rectory, Second and Erie Sts., Jersey City, N. J.

The Rev. F. J. Vincent, of Canyon City, Oregon, desires to be addressed, care of Bishop Burgess, Galesburg, Ill., on and after March 1st.

The Rev. Chas. L. Arnold, assistant minister of the parishes of Trinity and Christ church, Davenport, has accepted a unanimous call to the rectorship of Grace church, Galena, Ill.

The address of the Rev. Geo. W. West is, Grace Church Rectory, corner Cherry St. and Lafayette Ave., Grand Rapids, Mich.

The Rev. Wm. Herbert Smythe has resigned St. John's mission, Port Austin, Mich., and accepted the parish of St. Andrew, Wellington, Prince Edward Co., diocese of Ontario, Canada.

The Rev. Wm. Lloyd Himes has been appointed Bishop's Missionary and has therefore removed from Wolfboro' Junction, N. H., to 116 Pleasant St., Concord, N. H., as being a more convenient centre for his work. Address accordingly.

The Rev. C. C. Randolph, who has since Dec. 1st, 1886, been filling the pulpit of Bishop Weed in the church of the Good Shepherd, Augusta, Ga., has returned to Va., and his P. O. address until further notice will be Fincastle, Botetourt Co., Va.

#### TO CORRESPONDENTS.

CATHOLIC.—1. Canon Luckcock's "After Death." 2. You could find such a sermon in the "Three Hours" discourses of Baring Gould, Scott, Holland, or Knox-Little.

MRS. E. F. E.—Thank you for your very kind letter. Such a pamphlet as you suggest would do much good, and we will commend the plan to some publisher.

#### OFFICIAL.

Mr. T. B. Martin of Galesburg, has been elected treasurer of the diocese of Quincy, and also treasurer of the Board of Missions of the same diocese. All persons having money on hand intended for either of these objects are requested to remit it to him at their earliest convenience.

The Rev. Dr. Morgan Dix will deliver a sermon on "Christian Unity," in Trinity chapel, New York, on Friday evening, March 4th, at 8 o'clock.

#### ORDINATIONS.

The Rev. Wm. R. Turner, formerly a congregational minister, was admitted to the diaconate at a special ordination held in St. Mark's church, Maunch Chunk, (C. P.) on Quinquagesima Sunday, by the Bishop of the diocese, who also preached the ordination sermon. The newly-ordained deacon preached in the same church in the evening, and presented for Confirmation his wife, who had heretofore been a Methodist. About two years ago Mr. Turner left the denomination to which he had been attached, came East, received Confirmation at the hands of Bishop Howe, and became a candidate for Orders in this diocese.

#### OBITUARY.

BLAKE.—In Northfield, Vt., Tuesday, Feb. 22nd, Abijah Blake, in the eighty-sixth year of his age.

TOWNLEY.—Entered into rest at Paris, Ontario, diocese of Huron, on Feb. 10, 1887, the Rev. Adam Townley, D.D., Canon of Huron, within a day of being 79 years of age.

The late Canon Townley was a son of the Rev. James Townley, D.D., a distinguished and learned minister of the Wesleyan connection. At an early age he became a Methodist preacher, and after serving a few years in England came to Canada. Not satisfied as to his ministerial commission among the Methodists he was ordained deacon and priest by the Bishop of Toronto in 1839. He labored earnestly at Dunnville and Port Maitland 12 years. Appointed to Paris in 1855, he continued doing good work for the Church, both as a pastor and as a controversial writer, and exerting a wholesome and powerful influence in the diocesan synod until his retirement from active work in 1877, when nearly 79 years of age. He received the honorary degree of D. D. from Hobart College, Geneva, N. Y., and from Bishop's College, Lennoxville, Quebec.

#### APPEALS.

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

THE death of the Rev. Timothy Wilcoxson surely calls for a memorial. Nothing so appropriate as the building of a rectory in Washington County, where he labored for 30 years and where he himself secured land for that purpose.

HENRY LANGLOIS,  
Missionary-in-charge.

2211 Lake St., Minneapolis, Minn.

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#### MISCELLANEOUS.

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

WANTED.—Priest, unmarried, Catholic, extempore preacher preferred. Southern parish. Starting salary eight hundred. References. Address CON-SISTENCY, care of THE LIVING CHURCH.

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ORGANIST and CHOIR-MASTER, of long and successful experience, a communicant, desires an appointment in or near a large city. Would take charge of either a surplined or mixed choir. Address ORGANIST, care of Mrs. J. Gilmore, 92 Sixth Avenue, New York.

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

#### An Unconscious Epitome.

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

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

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

The Household.

CALENDAR—MARCH, 1887.

- 2. Ember Day.
- 4. Ember Day.
- 5. Ember Day.
- 6. 2d Sunday in Lent. Violet.
- 13. 3rd Sunday in Lent. Violet.
- 20. 4th Sunday in Lent. Violet.
- 25. ANNUNCIATION B. V. M. White.
- 27. 5th Sunday (Passion) in Lent. Violet.

“AGAPE.”

BY F. BURGE GRISWOLD.

Not “Charitas” but the sweet name of “Love.”

The name that springs from the dear Lord above,

The sacred word that every good embraces, The attribute that prompts all heavenly grace.

O God the Holy Ghost! in us increase This gift most excellent, the bond of peace, And of all virtues, without which, the breath

Of seeming life, before Thee, is but death.

Let not our speech as tinkling cymbals be; And worthless every gift of prophecy; Our faith as nothing; worse than profitless The deeds, that are designed to help and bless.

Imbue us with the spirit of Thy Love, May this our every thought and action move;

“Love never faileth,” when all things are tried

In God’s true crucible it shall abide.

Washington, D. C., Quinquagesima.

REBUS IN THE CATHEDRAL AT DRESDEN.

O quid tua te be, bis? bia avit

ra ra ra es et in ram ram ram i

Answer to the above.

O (super) be, quid (super)bis? tua (super) bia te (super) avit:

(Ter) ra es et in (ter)ram i (bis).

THE late Dr. William Anderson, of Glasgow, is credited with the remark that he would “rather have the praise of God led through the pipes of the organ than through the carnal throat of an ungodly precentor.”

“I BELIEVE you are right,” said an old gentleman, “so far as the abstract is concerned; but”—Just then he slipped and struck his head against the asphalt pavement. “But,” he continued, as he got up, “I don’t care to discuss the matter in the concrete.”

FOR twenty one years Bishop Bom pas has been making journeys of thousands of miles on snow and ice, or in canoes, in the sub-Arctic regions of Athabasca lake and the Mackenzie river; only once has he been to England in all that time. Since he went out into British America 5,000 Indians have been brought into the Church.

ENGLISH, how she is spelled, is quite as puzzling to a foreigner as “English, how she is wrote.” The following is both pathetic and instructive:

A certain young man in Bordeaux Proposed to a girl who said neaux; Now all day she sighs, With tears in her eyes, Repentant for serving him seaux.

AN irascible old gentleman, who formerly held the position of justice of the peace, was recently accosted in the street in a manner that did not come up to his honor’s idea of the respect due to him. “Young man,” said he, “I fine you twenty shillings for contempt of court.” “Why, judge,” said the offender, “you are not in session!” “This court,” replied the judge, “is always in session, and consequently, always an object of contempt.”

DANIEL WEBSTER once made a great speech before an audience of thousands in a natural amphitheatre among the Green Mountains in Vermont. A writer in the Boston Post recently visited the spot and found it a wilderness. “The desolation was perfect, and as a bear, utterly indifferent to our presence, shambled across the road in front of us, we were still more impressed with the fact that the wilderness, with its accustomed inhabitants, had long resumed her ancient reign: Driving along for a mile or two, we saw a solitary shanty and a forsaken-looking man, who had just finished milking a starved cow. We stopped and asked him if he knew the spot where Webster had spoken. “Webster,—who was him?” “Why, he was a great American orator, who made a speech somewhere around here many years ago.” “I never hern on he, an’ I’ve bin heren fur moren thirty year.”

DR. E. J. HOPKINS, organist of the Temple church, at a meeting of the National Society of Professional Musicians at Bristol recently, spoke of the present abilities of organists compared with what they were in his early life. Amongst other interesting and amusing reminiscences he told the story of a Mr. Hind, concerning whose playing he asked the opinion of the elder Mr. Robson, the organ builder. “On my putting the question, Mr. Robson looked at me for a few moments, and then said, with an air of much solemnity, ‘Sir, Mr. Hind is a most respectable man.’ ‘Yes,’ I said, ‘I have no doubt of that; but what I am desirous to know is, how he ranks as a performer upon the organ.’ ‘Sir,’ resumed Mr. Robson, ‘he is a most exemplary man, and one who plays as though he were also a very charitable man.’ ‘Well, but Mr. Robson, would you mind telling me what on earth you mean by saying he performs like a charitable man?’ ‘Well, if I must be very explicit, Mr. Hind plays upon the organ as though he letteth not his left hand know what his right hand doeth!’”

A STORY is told of a well known London parish which throws some light on the ease with which Ritualistic persecutions are got up. In this particular parish the church is now being restored, and one of the inhabitants is a gentleman who has a near relative in business as a gasfitter. In conversation on the subject with a customer whom he knew well, the parishioner expressed a hope that (let us say it was a brother) would be employed to do the gas-fitting for the church. “And indeed, sir,” added he, “if he does not, I shall certainly raise the cry of ‘No Popery.’” Pausing for a while, with a somewhat perplexed expression of countenance, he proceeded in a confidential tone to request the assistance of his customer in carrying out his ingenious manoeuvre. “The worst of it is, you see, sir, that I don’t know the difference between what is Popish and what isn’t, and I thought perhaps you might be kind enough to tell me something about it: are the Ten Commandments Popish?” He was told that they were not; and, on further complaining of the difficulty of proving such a charge, was advised to take his stand upon “tendencies,” and, without committing himself to any definite statement, to hint at the existence of a papistical tendency in any novelty that was introduced. What was the effect of this excellent counsel we are not aware; but it is reported that the gentleman’s brother is to have the gas-fitting.

SIR PERCIVAL.

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

AUTHOR OF “JOHN INGLESANT,” “THE LITTLE SCHOOLMASTER MARK,” ETC.

“I sawe a damoysele as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole.”—Le Mortie D’Arthur, Book XI.

CHAPTER III.

SIR PERCIVAL.

“My dear,” said the Duchess to me one morning after breakfast, when the Duke had gone away into the library, and we had retired into the east front, where the Duchess’ rooms were; “my dear, the Duke is so kind as to invite a young relation of mine to come and stay with us for a time.”

I was at that time somewhere about twenty-two years of age, and the prospect of another inmate among the quiet surroundings of Kingswood was not without its interest.

“I hope,” continued my aunt, “you will not ask me what relation he is to me, for I have never been able to make it out. My mother’s sister married the old Lord Guion, Earl of Castle-Guion, in the peerage of Ireland, and Viscount Guion in the peerage of England. He had three daughters—Lady Elizabeth, Lady Sarah, and Lady Grace. Lady Grace married Sir Phelim Massareen, of a real old Irish family. They had one son, who died in France, I think at Boulogne, some years ago, leaving an only child, a boy, whom Lady Elizabeth has brought up at Eton, and of whom she is exceedingly fond. You remember Lady Elizabeth, I dare say, when she was here some years ago. She is a wicked old woman, and I do not wish to see her here again. Lady Sarah, on the contrary, is extremely pious—far too pious to belong to the Church of England. She lives at Bournemouth, and sees nobody except her doctor and the minister of her chapel. She is a Christadelphian, or a Swedenborgian, or a Malthusian, or something of that sort. The old Lord Guion was a very singular man. He was possessed of immense estates both in England and Ireland. He was exceedingly disgusted and alarmed at the passing of the Reform Bill—the old Reform Bill, my dear, I mean. He believed that all property was insecure. He took advantage of the Irish Encumbered Estates Act, though his estates were not encumbered—far from it. He sold all his English estates—he had no son or male heir. He was a very shrewd old man, and it was a period of great prosperity. He sold all these estates to great advantage, and invested the money in the funds. It is said to amount to several millions,—I am sure I don’t know,—and is well known in London as the “Guion money.” It belongs entirely to Lady Elizabeth and Lady Sarah, and Lady Sarah won’t touch it,—the Malthusians won’t touch money, I believe,—and it will all come to Sir Percival, so it is said.”

The Duchess stopped to take breath. I knew most of what she told me before. Indeed, she had told me most of it herself several times, but I listened with interest under these altered circumstances.

“And Sir Percival is coming here, aunt?” I said.

“Yes, my dear. Lady Elizabeth has written to ask it. The Duke likes Lady Elizabeth. He says she is of the old Irish-French school. The fact is,” continued the Duchess, sinking her voice a little, “I do not mind telling you, my dear, because you are a very sensible girl—the fact is, Lady Elizabeth says

there is a designing young woman— young person, she calls her—who has made a great set at Sir Percival, not so much, Lady Elizabeth is certain, for his own sake, or for the sake of the Guion money, but solely to spite Lady Elizabeth herself. She is kind enough to say that she has such a lively recollection of the intense stupidity and quietness of Kingswood, that she thinks that no place could be so suitable to send her nephew to for a time. I expect him to-night.”

“The Massareens,” continued the Duchess after a pause, “were always impecunious; indeed no Massareen was ever known to have a penny. They lived in a great tumble-down house with a great kitchen, which was open to all the country round. If anybody sold them a horse, or anything else, they used to come and live with them and eat the value out; but this sort of thing, you know, my dear, could not go on for ever, at least not with Encumbered Estates Acts, and all that. That was why Sir Percival’s father died in France, at Boulogne.”

My maid told me that evening, when she came to my room before dinner, that Sir Percival had arrived. “He had brought a servant with him,” she said, “and Mr. Priest had told her that he was a very handsome young gentleman. He was then dressing for dinner. I went down into the drawing-room, I must confess, a little sooner than usual, that I might be with the Duchess when the guest was announced.

I have already said that the drawing-room was the most modern-looking room in the house, but I should like to be a little more particular in describing it. It was a large room, decorated in the last century. Into the original wainscoting carved panelling of fruit and flowers had been introduced, forming wreaths and festoons in strong relief. The walls had been painted white and relieved with gold. Between the wreaths and panelling were placed portraits in oil, mostly full lengths, and beneath these were smaller paintings and groups of miniatures, and one or two cabinets of French marquetry. At one end of the room were two doors, one communicating with a small lobby opening to the hall, the other to one of the numberless staircases I have described as existing all over the house. Between these doors was a portrait by Gainsborough of a boy in a fancy dress of blue silk standing in front of a green landscape, with what always seemed to me an inexpressible look of vividness and of youthful grace and life.

The Duchess was sitting by the hearth knitting. She knitted an immense number of worsted stockings and comforters, which she gave to the children in her schools. She was excessively fond of knitting, and indeed I have arrived at the conviction that, to persons of a not very originative habit of mind, there is no occupation so attractive as this, for it combines, as none other does, the ease of mechanical operation with the delight and satisfaction of skilled result. I was standing by her side, as I remember, in a white dress, in the shade of one of the silver candelabras which lined the room, when the door leading to the staircase was opened and a servant announced—

“Sir Percival Massareen.”

I looked up, and, by the side of the Gainsborough boy, I saw, in the open doorway, another boy. He was tall and fair, quite a boy, but, as far as I could see, very handsome, with a strong clear-cut face. He was, of course, in modern evening dress; but his fair throat, and

the white of his large falling collar and of his linen, gave him, in the shadow of the doorway, no such dissimilar look from that of the pictured figure by his side. He stood for a moment motionless, as though shy and afraid to advance. Then, probably seeing nothing alarming in a most benevolent-looking old lady knitting stockings, and a pale girl in white, standing under the branched shade of the candelabra, he came forward into the room.

The Duchess rose and met him with outstretched hand.

'I am so glad, Percival,' she said; 'I have never seen you since you were quite a little boy. I should not have known you again.'

He took her hand, and bowed with a winning grace. He was certainly, in the clear light, very handsome—a winsome, kindly lad.

'This is Constance Lisle,' the Duchess went on; 'you are some sort of cousins, I suppose. I may call myself aunt to both of you; but Constance always seems near to me, because she has my own name. My name was Lisle, you know.'

I don't think that Sir Percival knew anything about it, but he looked very pleased and friendly at us both.

'The Duke will be here directly,' said my aunt. 'Have you ever met, Percival?'

'I remember his Grace once at Eton,' said the boy, 'on a 4th of June.'

He spoke with perfect ease, as though familiar with titles and the phrases of London speech—with, perhaps, a touch of the modern careless freedom and absence of form, but in his case so toned down by his sweetness and deference of manner as to lose all its harshness.

The Duke came in soon after this, and we went in to dinner. We were all delighted with our guest. He chatted of his past life, and the time he had lived abroad, of Eton, of Lady Elizabeth, of his examination for the army. He showed a sense of fun, of a perception of the humorous side of character; but he never, in word or tone, displayed aught save a pure and modest spirit within. If he had met or seen anything in his boyish life that was contrary to such a spirit as this it seemed to have slipped off him without leaving a trace. As I sat opposite to him at the table, listening to his guileless talk, I was racking my brain to remember why his name was familiar to me, when suddenly there rushed into my mind the recollection of the great treasure of the library—the black-letter folio of the 'Morte d'Arthur' by the old printer Caxton himself, which the Duke had caused to be brought from Hartfield, the great house of the dukedom, that he might delight himself with it in his retirement. I could recall nothing of the story of Percival save one sentence—that, as I remembered, he had 'kneled doune and made his prayer devoutly unto almighty Jhesu, for he was one of the best knyghts of the world that at that tyme was, in whome the very feythe stode mooste in.' I do not know how it was, but I suppose that on some occasion, while the Duke was turning over the precious leaves, to entertain me with the marvellous book, this sentence had struck my girlish fancy, for I seemed to see the quaint spelling of the lines impressed on the white cloth before me; and I do not know that I should feel ashamed to acknowledge that there, at the table, I prayed to the Almighty Jesu—I had learned from Mr. de Lys the habit of instinctive prayer—that this lively, pleasant boy might, in his calling and walk in life,

achieve a fame not dissimilar to his namesake of the knightly romance of old.

After breakfast the next morning my aunt said to me:

'Constance, my dear, you had better take Percival through the gardens. There is no shooting at this time of year, I believe,' she said; 'and, perhaps, even if there were, he would like to see something of the place first.' The Duchess in her secret heart detested shooting; I believe that she even considered it a brutal and disgusting occupation; but it was part of the institutions of the country—like the judges of assize, and hanging, and grand juries, and many other things which it was proper for men to do.

Sir Percival did not seem at all unwilling to go, and we went out, through a porch under an exquisite griel window, and covered with roses and clematis, in the south front, into the flower gardens. It was a fine morning in late spring.

We went out at once on to the soft, mossy lawn, and turned round so that Percival might see the long, low front of the house. It lay broken into endless variety of bay and mullioned window, and ivied buttress, and low projecting tower, in brilliant sunshine and deep shadow, and enspirited, it seemed to me, by the fleeting clouds that swept over the sky.

'Is it not a beautiful house, Sir Percival?' I said.

He looked at it for a moment as though rather puzzled, then he said: 'I suppose it is.'

'This is the time to ask him about the 'Morte d'Arthur,' I thought.

'Do you like Tennyson, Sir Percival?' I said.

He looked perplexed for a moment, then he said:

'Oh, yes. I have read his poems. I like them very much.'

'Do you like the 'Idyls of the King?'

'Yes,' he said rather doubtfully; 'I don't think that I have read them all.'

'You know,' I said, 'they are taken from the old romance of the 'Morte d'Arthur.' The Duke has a wonderful black-letter copy of it, printed by Caxton. I must ask him to show it to us. You know there is a Sir Percival in it. That is why I should like you to see it.'

'No,' he said, 'I did not know that. What sort of a fellow was he?'

'He was one of the best knights of the world, that at that time was,' I said, repeating the phrase that was engraven in my memory as in brass, 'in whom the very faith stood most in.'

'That sounds well,' he said. 'I am glad he was so good a fellow as that. It is well to have a fellow like that of your name to follow.'

'He was one of the very few,' I said, 'who saw the Holy Grail.'

As I said the words the sunshine seemed brighter, the old house seemed to stretch before us in a more entrancing beauty, the great elms upon the lawn towards the west cast a calmer shade.

'Oh, I know,' said Sir Percival; 'that was the cup of the Sacrament, or something of that sort, was it not?'

I suppose he thought, from something in my face, that I was shocked, for he immediately went on—

'I beg your pardon; I did not mean to be irreverent. Tell me what it was.'

He uttered these last words with such a winning sweetness that I liked him more than ever.

'It was the Holy Vessel of the Sacrament,' I said, 'that was used by our blessed Lord Himself, and could only

be seen by the perfectly pure in heart and life.'

He turned to me again in that half-puzzled, wondering way in which he had looked upon the house, but he did not say anything more.

We went on in the morning sunshine through the parterres, all sweet with perfume and glistening with morning dew; passed some gardeners who were mowing the lawn; and went through a low oaken door in the high wall into the kitchen garden, which lay towards the west, beyond the south front of the house.

Sir Percival did not seem inclined to talk much, and I did not feel quite certain what to say. We walked, therefore, mostly in silence beneath the high wall that stretched before us, as it seemed, without limit, covered with fruit-trees in blossom. Every now and then I pointed out some exceptional plant,—a tobacco plant, or something of that sort,—but my companion seemed *distract* and silent beyond his wont. It occurred to me, sadly, that we were not getting on very well.

(To be continued.)

### THE SECOND SUNDAY IN LENT.

BY E. O. P.

For the present Sunday of the Church Year, we have the translation of a collect written by St. Gregory. Its opening is in truest accord with the spirit manifested by the Syrophenician woman of the Gospel. It is the language of conscious infirmity falling at the feet of Him Who alone can make strong, beseeching His help. It is casting down the needy soul before the Bread of Life, owning that it deserves nothing, yet asking Him for crumbs of blessing.

There was a time when this Canaanitish mother had looked upon the face of her beloved babe with admiring and happy gaze, and with many a picture in her heart that others might not see, but which she fondly felt would be realized as the precious life should unfold to her delighted vision. But the unfolding has brought bitter disappointment, the bright pictures have given place to hideous realities, and this mother's hopes like many another's since the time of Eve, are faded into cruel mockeries. There seems ahead, for both parent and child, a life only of suffering and of miserable exclusion from human fellowship.

But rumors of the Christ have spread along Tyre and Sidon's coasts—of His healing all diseases of both body and soul, and even now He is in a house upon the borders, if so He may hide for awhile from the crowds seeking Him. Of true mother-love is born the prompt decision that whatever the personal sacrifice, help for the vexed young daughter shall be asked of Him Whom that same love discerns is the Incarnate Lord.

There are mothers to-day, who can well imagine that determined approach to the Divine Healer which nothing stays, which eludes every unfriendly hand, knows but one goal. These especially, will understand how rebukes and threats are alike unheeded in that mother's eagerness to reach Him upon Whom her faith has firmly fastened; how her loving vehemence is but stimulated by the Master's discouraging words; how by His silence, she who has so much at stake is drawn yet more closely to Him; and these mothers are truly with her too, as at last she falls at the Saviour's feet, worshipping him. Humbly she owns herself an unclean Gentile, only indeed a very dog, yet

even as such she has a certain claim. Casting out the demon which afflicts her child will be a mighty act, but from Him Who is Lord of all it is a mere crumb of blessing, and for this the mother pleads. Nor pleads in vain, nor receives in stinted measure. All the fulness of the Master's "As thou wilt!" is hers, and with it His words of commendation.

The world knows not its indebtedness to praying mothers. From many a Monica, perchance bidden, in every age have ascended those prayers which in the Divine appointment thus hold the world's destinies in their blessed keeping. Pray on, O Christian mothers, seeking to deepen your earnestness and ask largely where as to-day's Gospel miracle teaches, one cannot ask nor expect too much; and entreat continually, for with prayer as with other work, it is ever through patience that it bringeth forth much fruit. And, ye tender mothers, upon whose pleadings rest visible blessings—ye who see that straying feet are won by your prayers into ways of righteousness, and who are blessed in drawing down into weary souls the peace of the Cross, forget not to pray for other mothers; to pray for those whose hearts' desire is as strong for their beloved ones as is any longing of your own, and whose vigils perhaps are as unweariéd; for those who kneel in loving adoration at the blessed Sacramental Feast, praying there for souls and bodies dearer to them than their own, but who, after it may be years of waiting, still lovingly, though in sadness, await the answer to their prayers.

But it cannot be that any heart shall quite fail, however weary and long their waiting, for whatever good, since in the blessed Sacrament of the altar, God helps His own. "Outwardly in our bodies, and inwardly in our souls," all shall find renewal there; in the Sacrament of His love, Christ comforts the souls of mothers who long for the return and rest of their wanderers. In the light of that Presence He sweetly cheers with thought of how glorious must be the fruit which is delayed to earthly prayers, only to be produced amid favoring conditions in our dear Fatherland. Nor will these faithful mothers fail to be reminded that prayers which Christ Himself within them prays, cannot be lost.

Possibly for all, a special Lenten lesson shall be one which a life-long education often suffices not to learn well, that "God grants prayer, but in His love, makes times and ways His own."

### HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

#### XIV.—GREGORY NAZIANZEN.

Gregory was born in the year made so memorable by the assembling of the great Nicene Council. Like Samuel he was the child of many prayers; and shortly after his birth he was taken to the church and dedicated to God, a copy of the Scriptures being laid upon his tiny hands to indicate the service to which he was devoted;

And his mother, she thought of the catechist,

And she blessed the Lord above,  
That her child should be baptized for Christ

And taught in His fear and love,  
And she prayed in her heart, as Hannah prayed,

He might kneel in the chancel fair,  
Like children they brought to the Lord of old,

To be blest with the bishop's prayer.

It has been said that she who rocks the cradle rules the earth, and truly the

influence of Nonna, the devout, patient and loving mother of Gregory, extended beyond the cradle of her son, and beyond his childhood's years, into the far-reaching results of his life work. By her consistent Christian character she won her husband from a mystic Jewish sect to the Catholic faith, and was rewarded by seeing him become a bishop of the Church. The children of such a mother could not go far astray.

As a boy Gregory's thoughts seem often to have been fixed on heavenly things, and while a mere child he had a dream the memory of which was never effaced. Two virgin forms appeared to him, the name of the one was Purity, and of the other Sobriety; they told him to unite his thoughts to theirs, and they would bear him aloft to heaven. This vision, the result of pure and child-like thoughts, was ever before him, and he struggled to attain to the holiness they had taught. He pursued his studies at Caesarea, Alexandria, and Athens, and laid a solid foundation for the scholarly and eloquent discourses for which he afterwards became so renowned. In character Gregory was vacillating; and he continually hesitated between a retired and an active life. When in solitude he found it difficult to forget the cares of the world, and yet when engaged in outside work he longed for retirement. Very precious to both Gregory and Basil was the remembrance of their monastic life among the hills of Pontus, where taming the wild goats and timid deer, gazing upon the many tinted flowers, and listening to sweet harmonies of the singing birds, they could write, study and toil, untrammelled by outside care. But Gregory was recalled by family affairs, and was appointed the assistant to his father who had grown feeble. A sense of unfitness for his work came over him and he retired for a short time to the monastery. Soon after this Basil appointed him to the Bishopric of Sasima, thinking that he might be the one to reclaim the thriftless and vagabond population. Gregory reluctantly allowed himself to be consecrated for the work. Sasima was the abode of smugglers, carriers, and nomadic people. The accommodations were miserable, the water scarce, and Gregory was wholly unfit for the position. A scholar, a subtle theologian, and a poet, he was powerless to reach such a people, for they could not rise to his level, nor was he able to sink to theirs: He soon returned to Nazianzus and assisted his father in the duties of the episcopate. After the death of his father he withdrew to Seleucia, and spent four years in retirement. The fame of his eloquence forced him to return to the world, and enter upon what proved to be the important work of his life. Athanasius was dead, and Constantinople was in the hands of the Arians. The few Trinitarians who remained there were obliged to meet in a private house. To restore the Catholic doctrines, to put down the supremacy of Arianism, to raise again from the dead the slumbering faith of the apostate city, was the work for which Gregory was pre-eminently fitted. By the advice of Basil and others he turned his steps toward the great city. He was no longer young, nor was he prepossessing. His figure was bent with the asceticism of fifty years, his body was wasted, and his bald head rested upon his bosom; his manner was rustic, and his garb worn and old. But beneath that homely exterior lay a mind at once versatile and deep. He won back the people of Constantinople to the Catholic Faith, by tears, by unremitting toil, by discourses

so eloquent, so impassioned and so logical, that they stir the hearts of men fifteen hundred years after their utterance. The little house no longer held the crowds who thronged, styles in hand, to hear and copy down the words that fell from his well-nigh inspired lips. Every sermon, every homily, was a studied and finished production, but he poured the words forth like the impromptu utterances of a full heart. He cultivated eloquence, he says, because he lacked the apostolic gift of miracles. From the day Gregory entered Constantinople, Arianism was doomed to fall. The little church Anastasia or the Resurrection, grew into an edifice both stately and beautiful. After the downfall of heresy, Gregory was placed upon the archiepiscopal throne of Constantinople by the influence of Theodosius, the new emperor. But he who had raised again from the dead the Faith which seemed crushed, lacked the ability to guide or control the people under him. Harrassed by the treachery of a usurping bishop, the Egyptian cynic Maximus, mortified and disappointed by the ecclesiastical perplexities at Antioch, he asked and obtained permission to withdraw from his duties, his work being fulfilled.

Gregory was now alone, father, mother, brother, sister, and the life-long friend Basil, had gone to their rest; but in his chosen retreat he wrote and meditated, and subdued every evil inclination. He allowed himself no luxuries, a hard mat answered for his couch, and for a blanket he had sackcloth; a thin robe sufficed for clothing, and his feet were left unshod. One whole Lent he passed in silence. The closing years of his life were peaceful and he died at the age of sixty-four.

As an orator, none save Chrysostom, surpassed Gregory, and his learning won for him the title Theologus. His letters as literary compositions, are ranked with those of Cicero and Pliny. In style they are graceful, not stilted, and almost poetic in their tenderness. His letter to Thecla upon the death of her brother is replete with comforting assurances of her brother's present peace and happiness.

As a poet Gregory possessed no ordinary ability. His verses, which he wrote during the closing years of life by way of penance, number thirty thousand, and are worthy of careful study. His hymn to Christ is full of poetic thoughts, and breathes orthodoxy in every line.

The following lines shows his implicit trust in the saving power of Christ:

Unfruitful, sinful, bearing weeds and thorns,  
Fruits of the curse, ah! whither shall I flee?  
O Christ, most blessed, bid my fleeting days  
Flow heavenward—Christ, sole fount of  
hope to me,  
The enemy is near, to Thee I cling,  
Strengthen, Oh, strengthen me by might  
of Thine;  
Let not the trembling bird be from Thine  
altar driven.  
Save me, it is Thy will, O Christ, save me,  
for I am Thine.

One of his rarest poems is the one addressed to his soul and body. Mrs. Browning has translated it with admirable skill:

What wilt thou possess or be!  
O my soul, I ask of thee,  
What of great or what of small,  
Counted precious therewithal?  
Be it only rare and want it,  
I am ready, soul, to grant it.  
Then he names different objects which might suit the soul, as jewels, fertile acres, sheep or oxen, and adds:  
Nay! I will not give thee these!

These to take thou hast not will,  
These to give I have not skill.  
The choice of other gifts is offered  
and the poem closes thus:

Lead me closer to the tree  
Of all life's eternity;  
Which, as I have pondered, is  
The knowledge of God's greatness;  
Light of One, and shine of Three,  
Unto Whom all things that be  
Flow and tend.

One of his last poetic utterances is a hymn addressed to himself, after eight years in solitude, shorn of earthly glory, and when he knows that death is not far off. In some respects it is the most touching of his poems.

My fatherland alone to me is left,  
And heaving factions flood my country  
o'er;  
Thus, with uncertain steps, of all bereft,  
Exiled and homeless, childless, aged, poor,  
No child mine age to soothe with service  
sweet,  
I live from day to day with ever-wandering  
feet.  
What lies before me? Where shall set my  
day?  
What hospitable tomb receive my clay?  
What hands at last my failing eyes shall  
close?  
What eyes will watch me? Eyes with pity  
fraught?  
Some friend of Christ? Or those who know  
Him not?

This as Thou wilt, the day will all unite  
Wherever scatter'd, when Thy word is  
said.  
Rivers of fire, abysses without light,  
Thy great tribunal, these alone are  
dread.  
And Thou, O Christ, my King, art Father-  
land to me,  
Strength, wealth, eternal rest, yea, all I  
find in Thee.

Gregory was the first of the Christian poets of the East to attempt more than devotional hymns. His poems are both religious and philosophical, and he analyzes with great niceness the psychological history of humanity, its hopes and fears. Of the three great Cappadocians, Basil was the most diligent, Gregory Nyssa the most original, and Gregory Nazianzen the most brilliant. But the latter was the most solitary, because he was the greatest genius. He lived apart from the world, because he was unlike the world; and in the sweet companionship of nature, his devout aspirations bore his soul aloft into perpetual communion with God.

LETTERS TO THE EDITOR.

HENRY CLAY.

To the Editor of The Living Church:

I quoted a day or two ago the reputed saying of Henry Clay, that the hope of America lay in two things: "The Supreme Court and the Episcopal Church." My quotation was evidently a little distrusted by the person to whom it was given. Perhaps you, sir, or some reader can verify it for me.

I should be glad also to know if Mr. Clay became a Churchman from principle.

WALKER GWYNNE.  
Augusta, Me., Feb. 24, 1887.

INCOME OF THE CLERGY.

To the Editor of The Living Church:

Buckle, in his History of Civilization, vol. 1, p. 53 (Engl. Edition) maintains that if "the supply of laborers outstrips the demand, wages will fall; if the demand exceeds the supply, they will rise." Now, Mr. Editor, we do not wish to be funny, but even at the expense of being so, we would like to know why this law or principle is of no use in the ministry. We are deploring the supply of candidates, and as the demand is greater than the supply, should not this affect the wages of those who are serving? There is no effect of this kind;

why not, if people keep on speaking about hiring a minister, "running a church," and denying Apostolical succession? Perhaps this is the only divine thing about the ministry with some; it stands apart from human organizations in the matter of wages, or perhaps, wages are poor in the ministry because there is "no striking," how is it?  
"IGNORANT."

REACHING THE MASSES.

To the Editor of The Living Church:

I am glad that THE LIVING CHURCH is not afraid to give its readers an opportunity to seriously consider living questions concerning the duty of our Church to reach "all sorts and conditions of men," as well as to pray for them. The "word for parochial missions" by C. B. B. is timely, and characterized by sound common sense; for parts of our service, designed for the trained regenerate, are not adapted to the unregenerate who are unfamiliar with our Prayer Book. Even at special services when the pages are announced, such persons are embarrassed; and the compilers of our excellent liturgy for trained worshippers, certainly did not contemplate that at services for the Christless, the whole service should be used. How can those who for years have despised mercy, conscientiously sing: "Let us heartily rejoice in the strength of our salvation," until they have resolved to accept it? And is it right to expect blasphemers, and others, who wilfully defy and dishonor God to sing: "We praise Thee O God, we acknowledge Thee to be the Lord," when they have not ceased to defy and dishonor Him? Had the Apostles and their missionary successors bound themselves and their presbyters never to preach the Gospel to the heathen, unless the sermon was preceded by the whole of the liturgic worship for the "Dearly beloved brethren," present at the morning or the evening service, how many centuries would have passed before the heathen temples would have been converted into Christian churches? Wise caution is important, and judicious restraints are necessary; but undue timidity hinders the growth of Christ's Church. Had the primitive Church acted, as some now act respecting parochial missions, the Church would have suffered paralysis induced by fear and trembling. Surely presbyters whose souls yearn for the growth and welfare of our beloved Church, ought to be allowed to obey the command: "Go forward," without canonical and rubrical restraints to regulate the pose of the body and the length of each step! If the husbandmen of the Church were allowed to cultivate the spiritual harvest field, and gather the results, as in the revived Church of England, denominational and sectarian gleaners would not have sheafs larger than our whole Church canonical harvest. Some time ago an earnest rector, for having allowed at a Mission in his parish the singing of some hymns not in the Hymnal, received a reprimand from his bishop as severe as if he had broken the Decalogue, and he wrote that he longed for the time when our clergy in America may have liberty to do what will fill the empty pews in our churches, and facilitate the growth of our Church, as allowed by the archbishops and bishops of the Church of England. A living bishop some time ago said: "We have some clergymen who will keep the rubrics, if they break the commandments," and the Church of England's archbishops and bishops prefer that Church rubrics suffer rather than her doctrine; and under "the Shortened

Service Bill," a rubrical outlet has been afforded for a grand manifestation of long rubrically pent-up zeal for Christ, and the growth of the Church; and through this liberty many thousands of the unregenerate have become living members of the living Church. A few incentive rubrics, added to those that restrain, would not destroy the Church that has withstood the fierce assaults of "the world, the flesh, and the devil" for nearly nineteen centuries. As Bishop Coxe wrote years ago:

Up! let all the soul within you  
For the Truth's sake go abroad.  
Strike! let every nerve and sinew,  
Tell on ages, tell for God!

B.

**THE LATE BISHOP GREEN,  
AT HOME.**

FROM THE LIVING CHURCH, JAN. 17, 1885.

Among the men who have given time and labor and prayer to the success of the University of the South, is its first chancellor, its unflinching friend and helper, the Right Rev. William Mercer Green, D. D., LL.D., of Mississippi. During the last few years he made Sewanee his permanent residence and is the only bishop who in winter as well as summer, when not engaged on a visitation, is always "on the mountain." With his eldest unmarried daughter and some sixteen of the students he lives at Kendall Hall, one of the most popular places in the university. Well cared for as he is by loving hands, the Bishop says that he would not exchange his quiet study at Kendall for a room in a palace, and certainly no one seems to enjoy more thoroughly than he does all the pleasures of the mountain. At chapel, at public lectures, even at the E. Q. B., when the weather is not too inclement, he is a regular attendant. He is perhaps the most characteristic and best known figure here. There is something in his manner and his appearance when walking about the university grounds as he often does, which irresistibly suggests Wordsworth's description:

In his allotted home, a genuine priest  
The shepherd of his flock \* \* \*  
The father of his people, such is he;  
And rich and poor, and young and old, re-  
joice,  
Collected round him \* \* \*  
In this sequestered realm.

The quiet but dignified carriage, the long black cassock coat, the broad stiff hat over hair of snowy whiteness, the slight but erect figure, the heavy cane, are well-known and affectionately recognized by all. When we come nearer to him, his fine, clean-shaven clear-cut face, lighted by an eye in which God has set the spirit of benevolence, adds beauty to his venerable aspect; we instinctively raise our hats. Whether he knows us or not he is sure to speak and shake hands and ask our names. He always speaks to everyone and there is not a brakeman on the mountain railroad who does not know the "old Bishop." \* \* \* If there is one trait beaming in the Bishop's face and evident in every action, it is kindness. His love of his fellow-men and confidence in their integrity, in spite of the many worldly lessons which life has taught him, seems to be more than ever emphasized in his character. He does trust his brethren. This may not be always a successful quality in a ruler, but it is most attractive and agreeable in a host. The Bishop's kindly heart makes him communicative. He has reached the age when he loves to remember the old times and to recall forms and faces that have vanished. Without detracting from the present he is something of a *laudator temporis acti*, confessedly so. One face and form he never forgets. He becomes eloquent in speaking of the strength, the wisdom and the work of Bishop John Stark Ravenscroft, of North Carolina. We have heard him tell with tears in his eyes the story of that Bishop's untimely death and how on his knees at the bedside of the dying man he received his last blessing, "the blessing, sir, to which I attribute, most, if not all, the good I have ever done and the comforts I have enjoyed."

A talk with Bishop Green on the past and future of the American Church is most interesting and instructive to one who wishes to get at the inside of history. Beginning with the General Convention of 1823, he can throw new light upon al-

most every ecclesiastical episode of the past sixty years. Great personages who have stalked grandly before the imagination of the young student, become familiar objects of sympathy or admiration. Not unfrequently we have been forced to smile with the dear Bishop as he recounted the long forgotten eccentricities and simplicities which sometimes marked the councils of our venerable fathers. \* \* \*

As a student Bishop Green does not pretend to any original research in theology. In fact his almost excessive modesty renders it impossible to discover what have been his favorite subjects of study. In discussing general literature he is somewhat less reserved, and this is due perhaps to the fact that for twelve years he was Professor of Belles Lettres in the University of North Carolina. It is only in his sermons that he is roused to overcome the sensitive self scrutiny of age, and then he attracts his hearers of every rank by the dignity and classical purity of his style and the warm Christ-loving simplicity of his message. \* \* \* Although more than nine years older than the Presiding Bishop, Bishop Green is still young in his sympathies and feelings. His age and his astonishing good health are a constant source of quiet pleasure to him. The other day an old negro, really or feignedly bowed down with years, entering the study and hoping to work on the generosity, began to tell of his own extreme old age. "Why, Mass, I'se de oldest man in dese parts. It'll be just seventy-six years next month sence dis nigger was born. I needs help case no man ever gits dat old, thout needin help." The Bishop gave him some money but startled him as he assisted him to the door by telling him he himself was just eleven years older than that. And we could hear the old darkey as he passed out, "Laws a mussy! Leven years older'n me!"

As a Churchman Bishop Green would perhaps class himself with Ravenscroft and Otey, although he has quite recovered from any fears he may have had as to the results of the Catholic movement. No praise is too great in his eyes for the genius and the virtues of James DeKoven, and Dr. Ewer's "Open Letter" so completely disarmed his last lingering suspicion that he said: "That, sir, is a sincere and a good man!"

Although Chancellor of the University he no longer takes an active part in its management, and makes his official appearance only on Commencement Day, when he confers the higher degrees, contenting himself with hearing the good words which are at last beginning to welcome the growth and prosperity of the institution for which he has so long prayed and labored. Now and then he makes a short visitation to his diocese and always returns with some fresh impression of the power and energy of his Assistant Bishop. It is in his home life at Sewanee, therefore, that he is to be seen and known. Here he lives and works and prepares for "the evening." At the early Celebrations on Sundays and Holy Days, he is a constant attendant, although he has to walk a quarter of a mile to reach the chapel. And at the late service he is rarely absent from his accustomed place immediately in front of the Professors' stalls, where his calm and reverent demeanor is a lesson of goodness to all. He says with much emotion that "the blessings of Abraham and Jacob seem to me almost as nothing compared with the extraordinary mercy of God which has been with me during the four-score and seven years of my poor life."

It is the promise of Scripture to us all, the lesson of obedience, the hope of them that love Him. "If thou prepare thy heart a stretch out thine hands toward Him \* \* \*, thou shalt forget thy misery and remember it as waters that pass away. And thine age shall be clearer than the noon-day and thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope, yea, thou shalt dig about thee, and thou shalt take thy rest in safety."

"SEND back the obelisk." So says Colonel Charles Chalmers Long in *The North American Review*. And he tells the American people a little story with which they are not familiar. "Cleopatra's Needle, upon our shores, can never be other than a reproach." It was torn, he says, from its base at the inspiration of vulgar, concealed, private, "enterprize." It was not a free gift to the nation, but the spoils of jobbery.

**OPINIONS OF THE PRESS.**

*The Church Scholast.*

**Nolo Episcopari.**—The maxim, "nolo episcopari," seems to indicate the rule of the day. One vacant diocese we believe, has held six elections, and still remains without a chief shepherd. In this instance some of the excuses made have seemed very inadequate. Besides this case, which is fast becoming notorious, one of the recently elected missionary bishops has already declined, and it is announced that the other will soon follow his example. We cannot say that we have any criticism to make upon this. We have long thought that there was no position in the gift of the Church less desirable than that of missionary bishop. "Less desirable" is putting it mildly, too, for in fact, if men clearly understood what such an office carries with it, before accepting it, it is probable that no one could be found who would be willing to put himself in such a position. We may refer, for instance, to the fact that these bishops can neither appoint nor pay their own clergy, and that such clergy are responsible far more to the Board of Managers than to their own bishops. This is to be a bishop in name, but without jurisdiction. We may mention further that it is in the power of the board or its officers (we are far from saying such power is ever exercised) to cut down appropriations in case any bishop exhibits independence or is thought to have tendencies which are not approved at headquarters. There have been, in fact, some very curious discriminations, but we suppose that the reasons for them could be shown to be most righteous if the board thought it consistent with dignity to give any reasons. Meanwhile, it is a matter of regret that the uninitiated are inclined to assign such reasons as seem to them patent upon the surface of things.

*N. Y. Evening Post.*

**THE SALOON EVIL.**—It will be seen at a glance what a state of things we have reached under the low license rates. The ratio of saloons to voters ranges from 1 to 7 in the First District to 1 to 81 in the Twenty-first, or Murray Hill district. The ratio of saloons to population ranges from 1 to 42 in the First, to 1 to 486 in the Twenty-first—that is, there is not a single district in the city in which the ratio of saloons to population does not exceed the limit proposed by the Excise Board, namely, 1 to 500. In all but the Murray Hill district the ratio greatly exceeds this limit, and the average for the whole city is, in licensed saloons, 1 to 168, and when the unlicensed are added, 1 to 138, that is, more than three and a-half times what it would be under the plan proposed by the Excise Board. The ratio of saloons to voters for the whole city is even more surprising. With the licensed alone it is 1 to 28, and with the unlicensed included it is 1 to 23. Now, on the basis of one saloon to every 138 of the population, what do we have? If we put each family at six persons, we have every twenty-three families sustaining by their custom the twenty-fourth family in the liquor business. That is a tax upon the heads of families which accounts for much of the misery and crime with which life among the poor in this city is so heavily burdened. The 8,688 saloons which we have in our table include all licensed places at which liquor is sold. Of these, 104 are hotels of the first and second class, and 811 are beer saloons. The remaining 7,773 are the full-fledged liquor stores which abound so profusely in all parts of the city. They are the dens of social and political iniquity at whose prosperity the proposed High-License Bill is aimed. No man can look at to-day's chart, or at the figures of our table, and not be convinced that the time has more than come for vigorous action of this kind. It is idle to talk about prohibition or any other sentimental remedy. The evil is here in such enormity as to threaten the social and political existence of the city, unless it be both checked and diminished. High license will do this, and nothing else is known that will.

**Horsford's Acid Phosphate,**  
For Indigestion.

Dr. Geo. W. Hall, St. Louis, says: "I took it for indigestion and found it of decided advantage."

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

From the New York Herald, Oct., 1883. "Peck's Farmer and Grape-Grower, Published at Charlottesville, Virginia, is a monthly journal well filled with valuable, practicable information to farmers and fruit-growers." Subscription price \$1.00. Address, J. A. Peck, P. O. Box 11.

**Peculiar**

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine. Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom. Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown. Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla. Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

**Hood's Sarsaparilla**

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**CATARRH ELY'S**

It is wonderful how quick Ely's Cream Balm has helped and cured me. I suffered from acute inflammation in my nose and head. For a week at a time I could not see. — Mrs. George S. Judson, Hartford, Conn.

A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. **ELY BROS., Druggist, Owego, N.Y.**

HINTS FOR HOUSEWIVES.

HOW TO MAKE YOUR OWN VINEGAR. Take a common apple barrel, or make a small leach of clean boards, and into these throw all the cores and parings of fruit, as they accumulate. Let them ferment, and drain the juice into jugs. It is vinegar at once. After fermentation, a little water may be added, which will hurry the process.

MINCE GRIDDLE CAKES. Chop all the cold bits of meat you may have, of whatever kind, cooked of course; season with salt and pepper, make a griddle batter as for pancakes, lay a spoonful on the well-buttered griddle, then a spoonful of the chopped meat and part of a spoonful of batter over the meat; when cooked on one side, turn, and, when done, serve as hot as possible.

NUT CAKE. 1 cup of sugar, 1/2 cup of butter, 1/2 cup of milk, 2 eggs, 1/2 teaspoonful of cream tartar, and 1/4 of soda, 2 1/2 cups of flour, and 1 cup of chopped walnuts or almonds. Beat well. The following will make a nice frosting for the same: Soak 2 teaspoonfuls of gelatine in 1 tablespoonful of cold water. Set on the stove for twenty minutes, and then add 2 tablespoonfuls of hot water, and 1 cup of sugar. Beat until it foams, and put on after the cake has cooled a little. Coconut or chocolate makes a nice variation for this frosting.

NEVER overload a plate nor over supply a table. It is a vulgar hospitality. At a small dinner no one should hesitate to ask for more if he desires it. It will only be considered a flattering tribute to the dish. At large companies, where there is necessarily a greater variety of dishes, the most voracious appetite must be satisfied with a little of each. The French understand better than the people of any other nation how to supply a table. Their small family dinners are gems of perfection. There is plenty for every person, yet every morsel is eaten. The flowers or plants are fresh and odoriferous; the linen is a marvel of whiteness; the dishes are few, but perfect of their kind.

PAPER FLOWERS. For these lovely flowers, it requires one sheet each, of dark red, rose color, pink, cream white, tinted pink, and pure white. These make one large bouquet of roses, for a bracket or vase. Cut a strip across the sheet two inches wide, cut one edge of the strip down half an inch, and a half inch apart, not cutting the blocks too deep. Draw the corners of each block over the shears, to curl them, and wind the strip around the finger until all rolled up, then slip it from the finger and wind with a wire, which also serves as stem, wind a piece of green wax on to cover the place, and wind the stem with green paper; green ribbon cut lengthwise, and ravelled one edge and the wire wound with the same, gives a mossy appearance. Buds may be made, and loops, of wire covered with the ribbon. Wax natural rose leaves and wire them, they look well and last a long time, or leaves from old artificial flowers can be used. Other flowers are lovely made of the French tissue paper. Ferns are made of wire wound with fringed green ribbon, and joined to a central wire wound with threads drawn from the ribbon.

CHILD'S CROCHET BIB. Materials— Crochet cotton, No 16 steel hook. Make a chain of thirty-six stitches. First row—Miss one stitch, thirty-five short crochets in next thirty-five stitches of foundation chain. Second row—One chain, two short crochets in first stitch, thirty-four short crochets in next thirty-four stitches, taking up the back part of the stitches. Third row—One chain, two short crochets in first stitch, four short crochets in next four stitches (a) one long crochet in next short crochet of first row, miss the short crochet in preceding row, five short crochets in next five stitches. Repeat from (a) four times. Fourth row—Two short crochets in first stitch and one short crochet in each remaining stitch of last row. Fifth row—Two short crochets in first stitch, two short crochets in next two stitches (b), one long crochet stitch in next short crochet stitch in third row, miss next short crochet in preceding row, five short crochets in next five stitches. Repeat from (b) to end of row. Continue the pattern, increasing at beginning of every row one stitch until you have twenty-six rows, now in the next sixteen rows decrease one stitch;

now work the pattern on the first ten stitches and the last ten stitches of each row twelve times. Surround the bib with two rows of short crochet stitches, one row of loops, two rows short crochet stitches, one row loops, two rows short crochets and a narrow lace or scallops in crochet. Lace ribbons through the loops.

In the village of Meyrin (canton of Geneva) Switzerland, some disused wells have been hermetically sealed to serve as barometers to the people. An orifice about an inch in diameter is made in the cover of the well by which the internal air is put in communication with the external. When the air pressure outside diminishes on the approach of a storm the air in the well escapes and blows a whistle in connection with the orifice, and in this way notice of a storm's approach is given to the inhabitants. If, on the contrary, the pressure increases, a different sound is produced by the entry of the air into the well, and the probability of fine weather is announced.

A LITTLE ROCK man sold his cooking stove to get money enough to take his family to the circus. When one of his friends remonstrated with him, he said: "We had no use for the stove. Had nothing to cook." "But why didn't you buy something to eat with the money you got for the stove?" "Then we should have had nothing to cook it on. Don't talk to me. I'm a philosopher." He must have been a relative of the Arkansas man who had no roof on his shanty: When it rained he couldn't build it, and when it didn't rain he had no need of it!

"UNDRESSED kid is the favorite material for slippers," says a fashion journal. It may be added, that slippers are not a favorite material with the undressed kid!

"AND what was the disposition of the remains?" was asked of a man who recently lost his mother-in-law. "The disposition of the remains," he replied, with real feeling, "was quiet and peaceful."

A Fortune For You.

All is new: capital not needed; you are started free. Both sexes; all ages. Wherever you live you should at once write to Hallett & Co., Portland, Maine; they will send you free, full information about work that you can do and live at home, earning thereby from \$5 to \$25 and upwards daily, from the first start. Some have made over \$10 in a day. The best chance ever known by working people. Now is the time—delay not.

Of course, the value of all comment on figures is to read the facts concealed or expressed in the report we publish to-day, certainly needs no concealment of any facts, for the figures show most lucidly the strength and solidity of this organization. Briefly analyzing the report, we find that more than \$5,000,000 were paid to policy holders, and that there was considerable amount in the assets of the company, which in the gross at the end of 1886 reached \$55,702,498. The Connecticut Mutual has been most economical, and prudently managed, and we believe has avoided all forms of insurance except the most pure and legitimate methods.

Catarrh, Catarrhal Deafness and Hay Fever.

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

Children Starving to Death

On account of their inability to digest food, will find a most marvellous food and remedy in Scott's Emulsion. Very palatable and easily digested. Dr. S. W. Cohen of Waco, Texas, says: "I have used your Emulsion in infantile wasting. It not only restores wasted tissues but gives strength, and increases the appetite."

Consumption Surely Cured.

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

Public Speakers and Singers

Can use "Brown's Bronchial Troches" as freely as requisite, containing nothing that cures the hoarseness and irritation incident to vocal exertion, effectually clearing and strengthening the voice. "They greatly relieve any uneasiness in the throat,"—S. S. Curry, Teacher of Oratory, Boston. Ask for and obtain only "Brown's Bronchial Troches." Sold everywhere, at 25 cents a box.

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

FORTY-FIRST ANNUAL STATEMENT OF THE Connecticut Mutual LIFE Insurance Company OF HARTFORD, CONN.

Table with columns for Financial Items and Amounts. Includes NET ASSETS, RECEIVED IN 1886, and DISBURSED IN 1886.

Table with columns for Financial Items and Amounts. Includes For claims by death, Surplus returned to policy-holders, and Total to Policy-holders.

Table with columns for Financial Items and Amounts. Includes Commissions to Agents, Salaries, Medical Examiners' fees, Advertising, Legal, Real Estate and all other Expenses, and TAXES.

Table with columns for Financial Items and Amounts. Includes Loans upon Real Estate, Loans upon Stocks and Bonds, Premium Notes on Policies in Force, and Balance due from Agents.

Table with columns for Financial Items and Amounts. Includes Interest due and accrued, Rents accrued, Market value of stocks and bonds over cost, and Net deferred premiums.

Table with columns for Financial Items and Amounts. Includes Gross Assets, December 31, 1886.

Table with columns for Financial Items and Amounts. Includes LIABILITIES: Amount required to re-insure all outstanding Policies, net, assuming 4 per cent. interest, and Additional reserve by Company's Standard.

Table with columns for Financial Items and Amounts. Includes Surplus by Company's Standard, and Surplus by Conn. Standard.

Table with columns for Financial Items and Amounts. Includes Ratio of expenses of management to receipts in 1886, and Policies in force Dec. 31, 1886.

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are contributed by distinguished writers, or republished from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian Year, THE LIVING CHURCH will continue to give to this subject special attention.

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has received and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.

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

OPINIONS OF THE PRESS

is a department which gives to the reader pithy paragraphs from contemporary journalism, upon vital questions of Church and State.

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

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has become one of the most popular features of the paper, among a large class of readers. It affords entertaining and useful reading to all the members of the family, and perhaps more than anything else has served to make THE LIVING CHURCH the favorite family paper. It will be made more and more attractive.

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Prompt attention by competent critics is given to new books and periodicals. The book-buyer can depend upon an impartial and discriminating estimate of books and periodicals noticed, without fear or favor of publishers.

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are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest order, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.

LETTERS TO THE EDITOR

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

THE LIBERAL SUPPORT

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

PROGRESS AND ENTERPRISE

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

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BRONCHITIS.  
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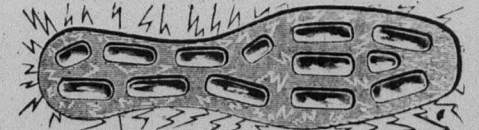
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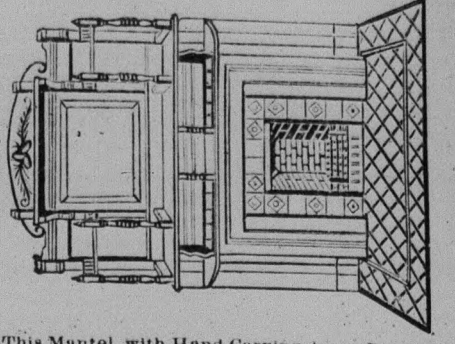
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