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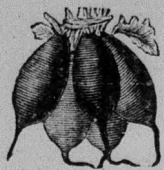
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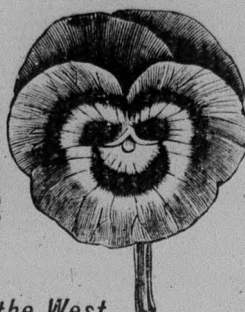
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is offered and described in our CATALOGUE No. 98, which this year we send out in an illuminated cover. The Catalogue is replete with new engravings of the choicest flowers and vegetables, many of which can only be obtained from us; and contains, besides, 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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GOOD THINGS FOR THE GARDEN AND FARM. SEND FOR HANDSOME CATALOGUE FREE. SEEDS

When you go West don't fail to visit

The GROWING TOWN of KANOPOLIS!

The Future Great City of Kansas.

A New Town, commenced only a few months since, but growing very rapidly, and now contains many fine residences and business houses. Kanopolis is situated on the K. P. Division of the Union Pacific Railroad, 218 miles from Kansas City, in the center of Ellsworth county, the center county of Kansas, in the center of the grandest wheat, corn, grass, grain, fruit, vegetable and cattle country in the world.

Kanopolis is no fancy scheme on paper, with lots at \$5 each, but a genuine town of wood, brick, stone and mortar, with the air of business and the life and vim of a growing, prosperous city. A number of stores are established, a grain elevator is in operation, a steam printing establishment is now running, a large, three-story brick hotel is being built, a woolen mill will soon be in operation, a carriage and spring wagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being manufactured, and several hundred thousand sold as soon as ready, and negotiations are pending for a large flour mill, a stove foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

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

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

RAILROAD, COMMERCIAL & MANUFACTURING CENTER.

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

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

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

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

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

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

KANOPOLIS LAND COMPANY, Kanopolis, Kansas.

Steel JOSEPH GILLOTT'S Pens

Sold by ALL DEALERS throughout the World Gold Medal Paris Exposition, 1878

CURE FOR THE DEAF

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

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130 La Salle St., Chicago.

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

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

Ayer's Cherry Pectoral

Will cure a Cold more thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs, and affords effectual relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have baffled every other expedient of human skill, have been completely cured by the use of Ayer's Cherry Pectoral. For fifteen years I was afflicted with Lung troubles. Ayer's Cherry Pectoral relieved the distressing symptoms of this disease, and entirely cured me. It is the most effective medicine I have ever used.—C. M. Fay, Prof. of Anatomy, Cleveland, Ohio.

While in the army I contracted a severe Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my Lungs.—B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health.—E. Felner, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life.—C. G. Van Alstyne, P. M., North Chatham, N. Y.

SAVED MY LIFE.

I am now ruddy, healthy, and strong.—James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health.—Ralph Felt, Grafton, O.

Twenty years ago I was troubled with a disease of the Lungs. Doctors afforded no relief, and said that I could not live many months. I commenced using Ayer's Cherry Pectoral, and before I had finished one bottle, found it was helping me. I continued to take this medicine until I cured was effected. I believe that Ayer's Cherry Pectoral saved my life.—Samuel Griggs, Waukegan, Ill.

Ayer's Cherry Pectoral,

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

Save Six

Did you ever see a copy of that great Home Monthly THE HOUSEKEEPER, which has just begun a series of articles on "HOME DRESSMAKING" and is as full of good, practical hints and suggestions as an egg is of meat, and is well spiced with wit, poetry and romance besides. If you have seen it, you know it is a good useful paper, which no housekeeper can afford to be without at the price \$1.00 per year. Another question; do you need to economize? Are you tired of having good material ruined by bungling dressmakers? Do you wish to know how a dress or other garment should be made? Do you



enjoy neat, glove-fitting garments? Would you like to be able to cut any garment of any style for grown people or children, with very little trouble and with the absolute certainty of its fitting with- \$7 for \$1.20 out trying out if you answer "yes" to the above questions, you can make up an offer that will both surprise and please you. THE MOODY PER- FECTING TAILOR SYSTEM OF DRESS CUTTING is the only perfect system that cuts every style of dress by the common square; that is so arranged that the cutter does not have to make a single calculation in cutting a complete dress from neck to the floor. Any person of ordinary intelligence can take the diagrams, which are made on strong card-board of the best quality, and by following the instructions printed on each, cut the piece of the garment represented in the diagram, as perfectly as the best and most experienced dress-maker. The instructions are all illustrated, and made very plain and easy to understand. Full directions for taking measurements are given, from that of the largest lady to the smallest child. By this system the draft is made directly on the cloth. With this system and the new book on Dressmaking which goes with it, any lady with ordinary intelligence can take a fashion plate, or a fashion picture in Harper's Bazar or any of the fashion magazines, and cut a dress or any other garment in the same style and be



how much goods to buy for any style of garment, how to fashion waists, how to fit stout or lean ladies, how to fit round or hollow shoulders, how to remedy or conceal defects in the form, and in short, all the valuable secrets of the Dressmaking Business.

NOW LOOK AT OUR GRAND OFFER: The MOODY SYSTEM is patented, and retails at \$2.00—or \$6.00 in all. We have made an advertising contract with the inventor, by which we are allowed to offer both System and Dressmaking book free to any one who sends us \$1.00 for THE HOUSEKEEPER for one year (20 cents for postage to be sent for premium), or to any one who secures us one new subscriber for one year (20 cents for postage to be sent for premium). We are not allowed to sell these Systems or the Book at any price, nor can we deal in them in any way except as a HOUSEKEEPER PREMIUM. When the time of contract expires this great invention can be had only at the retail price.

P. S.—To the FIRST TEN who subscribe as above, NAMING THIS PAPER (and enclosing ten cents extra for postage on Tracer) we will send us an additional premium the MOODY DOUBLE TRACING WHEEL, price 50c. It marks the exact width taken up by seam, and is worth all the other Tracing Wheels in existence.

For \$5.00 we will send FIVE COPIES OF THE HOUSEKEEPER one year, 5 IN CLUBS. premium sets of Moody System and book as above, and 5 double Tracing Wheels, all prepaid. These at retail would COST \$30.00. Enclose currency; postage stamps of postal orders to BUCKEYE PUB CO., Minneapolis, Minn.

FOUR Grand Offers to every reader of THE LIVING CHURCH. Read every word of this advertisement, as we know at least one of them is exactly what you want. Give or friend you would like to have enlarged, and finished in a handsome por- **GRAND**

trait, or Imperial's made of it.

OFFER NO. 1 If you will send us the names of three Agents, or of some one you think would make us good agents, and any small picture, together with \$2.75, we will make one Dozen Imperials, Satin Finish, Gilt Edge and one extra from same original, beautifully finished in Water Colors, placed in six plain gold mat (our regular price \$10), and send the \$10 worth of pictures by mail prepaid. Old, faded, scratched or spotted originals, we carefully touch up before copying, retouch negative before printing, and put in new background when necessary; give color Hair, Eyes, Jewelry, Drapery and Complexion, so we will know how to finish the water color portrait.

OFFER NO. 2 If you prefer a large portrait and no imperials, if you send us the three agents names and small picture with \$2.75, we will make one 11x14 portrait (3/4 life-size if ordered. Bust finished either in Ink, Crayon or Water Color, and send by mail, prepaid; our regular price above portrait is \$16; to obtain the one **OFFERS** portrait, worth \$16 for \$2.75, this advertisement must be sent with the order before **OFFERS** March 1, 1887, as we, positively will not fill an order at these prices after March 1st, 1887, our object in offering at so low a price is to obtain a good agent in your vicinity at once.

OFFER NO. 3 Any one ordering one of our PHOTO EMPIRE EQUIPMENTS for making Photos by dry plate process without the aid of teacher, price \$30, before March 1st, 1887, will receive one Negative box, worth \$2.50. FREE. 80-page book "How to make Photos," and 5x8 Portrait made by Empire Camera, sent prepaid for 24 cts. (None free.)

OFFER NO. 4 THE ELECTRO RADIANT MAGIC LANTERN NO. 2 is equal to any other lantern sold for \$25. It projects on screen a picture 8 feet in diameter, and our price is only \$12, and if you order one before March 1, 1887, we will place in the box one dozen slides, with 2 1/2 pictures, free of charge. Send money by P. O. Order, Registered Letter, Draft on New York or Express prepaid. References: Large Magic Lantern Catalogue, Catalogue and confidential prices to general agents for copied and enlarged portraits sent for stamp. If you are not prepared to-day to accept any of these 4 grand offers, cut this advertisement out for future use, as it may not appear again. Address

FOR **YOU.** EMPIRE COPYING CO., 381 Canal St. New York.

The Living Church.

SATURDAY, FEB. 12, 1887.

"WHEN I AM IN HEAVENESS, I
WILL THINK UPON GOD."

BY F. BURGE GRISWOLD.

To whom else should we go
In time of saddest woe,
Or bitter grief?
He who has borne the cross
Of every pain and loss,
Can give relief.

The cruel, piercing dart,
Of every secret heart
To Him is known,
And skeleton of sin
Though buried deep within
And grass o'ergrown.

He hears the contrite sigh,
He sees the tearful eye,
When thoughts oppress,
And in abounding love,
Stoops from His throne above
To cheer and bless.

Who would not quickly flee,
O gracious God, to thee!
What sweeter rest
For laden souls that know
The burden of their woe
Than on thy breast!

Washington, D. C.

NEWS AND NOTES.

THE special convention of the diocese of Kansas which met last week, elected as its assistant-Bishop, the Rev. Elisha S. Thomas, D. D., rector of St. Paul's church, St. Paul, Minn. The diocese has done well to elect a western man.

THE VEN. BENJAMIN PHILPOT, formerly Archdeacon of the Isle of Man, has just attained his 97th year, having been born on January 9, 1790. This venerable nonagenarian graduated B. A. at Cambridge University in 1812, three years before the battle of Waterloo was fought, and achieved the degree of M. A. in 1815.

WE are very glad to receive an official communication from the Bishop of Tennessee which gives the result of the investigations of a committee appointed by him to examine certain charges made against the Rev. George W. Hinkle. The report of the committee is a full vindication of this greatly wronged priest.

IT is stated that Bishop Wingfield has finally determined that he cannot leave his present charge of the jurisdiction of Northern California to accept the diocese of Easton. Efforts had been made to induce him to reconsider his former refusal, but this is his final decision. No further effort will be made to fill the vacant see of Easton until the annual convention in June.

THE REV. F. W. GOODWYN, vicar of Sharrow, Sheffield, has declined the bishopric of Bathurst. Important circumstances connected with the appointment were unknown when the offer was made and accepted. Two months afterwards these became fully known, with the result that Mr. Goodwyn has decided to withdraw.

THE REV. MARCUS RAINSFORD, curate of St. George's, Tufnell Park, recently held a service in a sewer. The Board of Works are constructing a new sewer

down the Holloway road, and a portion of the works are in the parish of St. George. In order to provide for the spiritual welfare of the men Mr. Rainsford determined to go down and hold a service inside the new sewer.

A CURIOUS instance of 'verting is afforded in the case of the Rev. George W. Bowne, late of the diocese of Easton. Last November he left the Church and was admitted to the Roman Communion. He took pains to send to this office a notice of his perversion and of his re-Baptism and kindly reception among his new friends. In less than three months, he finds he has made a mistake—probably finds it all "a bad dream," and has written to the Standing Committee of Easton to signify his desire to return to the fold. It would be a good plan to give the young man a probation long enough to enable him to know his own mind.

THE Old Catholics have at length broken ground in the Catholic cantons of Switzerland, by gaining a great victory at Lucerne. In spite of the active and even violent opposition of the Ultramontanes, the Old Catholics, after many failures to find a church to worship in, obtained the use of the Protestant church for one Sunday last Easter. The church was entirely filled, and 520 persons communicated, of whom 300 were men. On two subsequent occasions, one of them being a week-day, services were held and largely attended, the communicants each time being 300. It was felt to be impossible after this to refuse to the Old Catholics the right accorded by law to every religious denomination in Switzerland of a church to worship in. Accordingly, on December 7 last, the federal council decided, by eighty-eight votes to forty-three, in favor of the right of the Old Catholics to the Mariahilf Church.

A BILL for Church Reform is to be presented at the present session of Parliament. Among other radical changes contemplated are the enforcing of residence on bishops, compulsory retirement when incapacitated, abolition of ordination fees, re-distribution of revenues, of benefices in the patronage of bishops, reduction of all bishops' stipends to £1,000 a year, with an allowance for travelling expenses, etc. The bill will give the ecclesiastical commissioners power, with any bishop's consent, to sell his palace, give him two hundred or three hundred pounds a year to rent a house, and carry the residue to a bishop's fund. Houses are to be provided out of the Bishops' Fund, and a secretary will also be paid from the Fund. The Bill will also provide that no one shall be appointed a bishop who has not held a cure of souls for at least five years, and will abolish residentiary canonries, and fees for Baptism, Marriage, and burial.

THE following amusing paragraph appeared in last Saturday's *Birmingham Daily Times*: "The extraordinary scene recently witnessed in the church of a neighboring village was due entirely to a regrettable misunderstanding, and I am assured that there is no intention of adopting the strange performance as a part of the regular ritual. Briefly the facts are these: Previously to the Sunday on which the congregation were so scandalized, collections

had always been taken in the boxes at the church door. On that day, however, the presence of the Bishop and the special nature of the collection suggested to the rector that it would be better to adopt the more modern practice of a pew-to-pew collection. He therefore beckoned the clerk just as the Bishop was ascending the pulpit, and told him to fetch two silver salvers from the rectory, to hand them round at the close of the service, and afterwards take them to the Bishop. The housemaid not unnaturally concluded that the clergy needed refreshment, and thus it came about that the clerk after handing two plates of biscuits down the aisle, presented them to the Bishop, audibly remarking that nobody would have any."

A "LARGE-HEARTED" but impulsive rector in Philadelphia made a speech before the American Church Missionary Society in which he said that he had been humiliated to find that "in the neighborhood of Chicago, the Church that went out from the P. E. Church with but nine congregations, was already the stronger and more active of the two." When asked for an explanation of this extraordinary statement, he acknowledged that he had been rash and had no real authority for the assertion. In the hurry of his departure for the Holy Land, he doubtless forgot to correct his language, and the society, with true missionary zeal, has been circulating his speech broadcast. In the last number of *The Diocese of Chicago*, an interesting article is published, showing the growth of the Church in the diocese. During the last ten years 38 churches have been built, and nine others have been enlarged and improved. Indebtedness to the amount of \$200,000 has been discharged, and the property acquired by St. Luke's Hospital, the seminary, the cathedral and Trinity church alone amounts to not less than \$400,000. The parochial reports show contributions in the decade of \$2,245,118. These facts are sufficient answer to the reckless misstatement.

IN Philadelphia, the centennial of the consecration of Bishop White was observed by appropriate services at the historic Christ church. The Bishops of the three dioceses in Pennsylvania took part, and the sermon was delivered by Bishop Stevens. In the great city of Chicago, the centre of the life of the great West, which had neither name nor existence a hundred years ago, the event was commemorated by a service at the cathedral, in which the clergy of the city took part. A large congregation testified to the general interest in the anniversary. The sermon was delivered by the Bishop of Iowa, in which he graphically portrayed the characters of Bishops Seabury, White, and Provoost. He dwelt with emphasis upon the Churchmanship of the sainted White, and showed by his writings how faithfully he contended for the truths of baptismal regeneration, apostolical succession, and sacramental grace. He advocated the name "American Church," and the establishment of courts of appeal. The drift of this part of the admirable discourse was to show that Bishop White was a much better Churchman than is generally claimed for him by later Evangelicals.

THE first meeting of the Commission for Work among Colored People was held in Washington, on January 19th, and was organized by the election of Bishop Dudley as chairman, and Mr. J. B. Davis as secretary. It was

Resolved, That this Commission accepts the trusts and responsibilities conferred upon it by the Board of Managers under the resolution of the Board of Missions, with the understanding that this acceptance shall not prevent application by this Commission to the Board of Managers for such modification of powers as may be found necessary by experience in the attempt to do the work proposed.

Resolved, That the Bishops of Kentucky, Maryland, and Florida be a committee to draft an appeal to the general Church in behalf of the work of the Commission, and also that a committee of three be appointed by the chairman to arrange for appeals to congregations, both white and colored, by members of this Commission and others whose services they can obtain for such purposes.

Resolved, That a committee of four be appointed for the purpose of obtaining as full information as possible concerning the condition of the colored people of the whole country, and especially their religious condition and wants.

The chairman appointed the Bishop of Florida, Dr. Porter, Mr. Newton, and Mr. Cooke as such committee.

On motion of Mr. Perry, it was

Resolved, That it be referred to the Committee on Personal Appeals to urge young men in our seminaries and others to offer themselves for the work among colored people.

On motion of the Bishop of Maryland, it was

Resolved, That the Bishop of Florida, the Rev. Mr. Perry, and the Rev. Mr. Cooke be a committee to consider and report upon the supply and preparation of colored men for the ministry.

The next meeting of the Commission will be held on June 1st.

THE centennial of the consecration of Bishops White and Provoost was celebrated on February 4th both in England and America. In London, the service was held in Lambeth Palace chapel, where the consecration took place one hundred years ago. The Bishops of New York and North Carolina were present. The service was conducted by the Archbishop of Canterbury, assisted by the Bishops of Durham, Winchester, and Rochester. The chapel holding only about seventy people was in 1787, amply large for the congregation there assembled. But on this occasion only Westminster Abbey could have held the numbers applying for tickets of admission. Bishop Potter read an address. In the course of his remarks he made interesting mention and comment upon the consecration in this very chapel, in 1690, of Dr. James Madison, Bishop of Colonial Virginia. He next referred to the discouraging statistics which met the new bishops on their return to America, and eloquently contrasted them with the gratifying statistics of 1886. He then, with great feeling, continued: "Then is it strange that we Americans should wish to come back to this sacred, venerable shrine in which, by the consecrations that took place here, and we now commemorate, the completion of our Church's organic life was effected. Here the American Episcopacy drew her first breath as a daughter of the Anglican Communion. From that communion she derived her English Bible, her Book of Prayer, and her sacred traditions." It was a remarkable coincidence that even while Bishop Potter was making an allusion to the absence of Bishop Stevens of Pennsylvania, the following cable dispatch was hastening to the chapel from Bishop Stevens to the Archbishop of Canterbury: "The diocese of Pennsylvania sends cordial thanks for the centenary memorial service in Lambeth now in progress."

CHICAGO.

CITY.—At the centennial commemoration of the consecration of the Rev. Drs. White and Provoost of Pennsylvania and New York respectively, at Lambeth Palace, London, England, Feb. 4, 1787, last Friday evening the cathedral was crowded. The Bishop of Chicago was assisted in the services by the Rev. Messrs. Luther Pardee, Henry G. Perry, and Henderson Judd. The Rev. Clinton Locke was also in the chancel, and the venerable Rev. Lyman B. Freeman in his 80th year, who was ordained priest by Bishop White at St. Andrew's church, Philadelphia, in 1831. The sermon befitting this centennial, and full of interest was by the Rt. Rev. William S. Perry, D.D., Bishop of Iowa, upon the text from Psalm lxxvii: 10, 11, "I will remember the years of the right hand of the most Highest, the works of the Lord, and call to mind the wonders of old time."

It is strongly hoped by many that there may be a diocesan choir festival in connection with the annual convention in May. Such an occasion would be one of great pleasure to the clergy, and also of practical good in the way of education in the better styles of Church music.

NEW YORK

EPISCOPAL VISITATIONS.
FEBRUARY.

27. New York, A.M., church of the Incarnation; P.M., St. John Baptist's; evening, Grace chapel.

MARCH.

6. New York, A.M., St. Clement's; P.M., St. Stephen's.
13. New York, A.M., Calvary; P.M., church of the Heavenly Rest; evening, church of the Redeemer.
20. New York, A.M., St. James'; P.M., Zion; evening, church of the Holy Apostles.
21. Evening, church of the Holy Faith, Morrisania.
22. Evening, St. Mary's, Mott Haven.
23. Evening, St. Philip's, New York.
24. Evening, Ascension Memorial chapel, New York.
25. Evening, church of the Annunciation, New York.
27. A.M., St. Paul's, Sing Sing; P.M., Trinity, Sing Sing; evening, St. Peter's, New York.
28. Evening, St. Ignatius's, New York.
29. St. Augustine's chapel, New York.
30. Evening, church of the Holy Spirit, New York.
31. Evening, St. Timothy's, New York.

APRIL.

1. Evening, church of the Ascension, New York.
2. A.M., St. Thomas', New York.
3. New York, A.M., St. Thomas'; P.M., Grace; evening, St. Luke's.
4. Evening, St. Paul's, Morrisania.
5. Evening, St. John the Evangelist's, New York.
6. Evening, St. Ann's, Morrisania.
7. Evening, St. Paul's chapel, New York.
8. New York, A.M., Christ church; P.M., All Soul's, Anthon Memorial; evening, church of the Holy Trinity.
9. New York, A.M., church of the Holy Communion; P.M., Trinity.
10. New York, A.M., church of the Holy Trinity, 125th St.; P.M., St. Andrew's; evening, All Saints'.
13. Evening, church of the Epiphany, New York.
17. New York, A.M., St. John's chapel; P.M., St. Mark's; evening, Trinity chapel.
18. Evening, St. George's, New York.
19. A.M., St. Barnabas's chapel, New York; evening, Zion, Wappinger's Falls.
20. Evening, Holy Innocents', Highland Falls.
21. Evening, St. Luke's, Matteawan.
22. Evening, St. Chrysostom's chapel, New York.
24. Poughkeepsie, A.M., church of the Holy Comforter; P.M., St. Paul's; evening, Christ church.
26. Evening, church of the Ascension, Staten Island.
27. P.M., Christ church, New Brighton; evening, St. Paul's, Edgewater.

CITY.—The Bishop of the diocese has been spending the week in London, and was to sail for New York on Saturday, February 5.

The rector of the church of the Heavenly Rest, the Rev. Dr. R. S. Howland, who had long been suffering from a stroke of paralysis, died of a second shock on Tuesday, Feb. 1, at Morristown, N. J. His funeral took place at the church, Fifth Avenue and 45th street on Friday of the same week, a large congregation attending. He was born in this city, in 1820, graduated at the General Theological Seminary, in 1845, and the same year was ordained deacon and priest, in the one case by Bishop Ives, and the other by Bishop Brownell. For some years he was rector of the church of the Holy Apos-

ties in this city. This church which was the outgrowth of a Sunday school, began with 20 communicants. A handsome edifice was erected in 1847, while in 1867 the number of communicants was 400. The following year the parish of the Heavenly Rest was organized, and a handsome church erected. To this Dr. Howland contributed largely of his private means, and being made rector, continued to be such to the end. During his illness in later years, his assistant, the Rev. D. Parker Morgan, has been in charge of the church, and now becomes its rector. In addition to the large congregation in attendance at the funeral, there were present many of the leading clergy, including Drs. Dix, Weston, Peters, Cooke, Tiffany, etc.

An hour later took place at Zion church, the funeral of the Rev. C. T. Woodruff, for so many years superintendent of the city mission. Large numbers both of clergy and laity, who had attended the one funeral, attended also the other, the two churches being barely half a mile distant. The Rev. Dr. Peters, president of the city mission, took part in the services. Mr. Woodruff became connected with the city mission about 1871, and as superintendent of its missionaries and general work, has done very much to give the mission its present success.

CENTRAL NEW YORK.

FAYETTEVILLE.—The Bishop made his regular visitation to Trinity church on Sunday, Jan. 30th. His sermon was grand and inspiring. A class of 26 persons was presented by the rector, the Rev. G. A. Ottman, and confirmed by the Bishop. In the class were nine persons who were heads of families, and in several cases the parent and children were together to receive the solemn rite. At the morning service nine adults were baptized. The day will be long remembered in the parish as one for special thankfulness. The present incumbent assumed his duties as rector of the parish, July 1, 1886. Since that time 35 persons have been baptized, 18 of whom were adults. The ladies of the parish have expended about \$150 on improvements in the rectory, and friends have paid an indebtedness of \$160. The income of the parish has been very materially increased and the outlook is very encouraging. Among the agencies that tend to help along the work of the parish, is a four-page monthly, "The Trinity Register," edited by the rector and which has done much to awaken the interest of the people. At no period during the past ten years has this parish been in such favorable condition in many ways, as it now is, and the people are thoroughly aroused to new life and zeal for Christ and His Church.

LONG ISLAND.

BROOKLYN.—At Christ church, on Sunday evening, Jan. 30th, a most interesting account was given by Mr. Wm. Duncan, touching the work he has been doing among the Indians in British America, since 1857. He was appointed by the Church Missionary Society over 2,500 savages at Metlakatla, who proved to be savages indeed. Time and again, his life was in danger at the hands of murderers and cannibals, but he has survived to make the whole tribe his sworn and devoted friends. Not only so, but a thousand of them have become communicants of the Church, having a church, school, mission house, etc. The buildings they have constructed with their own hands, while they have also a vessel with which to carry on trade with the civilized

world. Mr. Duncan, it appears, has never taken priest's orders, that he might be the more free to teach the Indians and work with them, in things secular. Consequently, he has instructed them in various trades, such as salmon canning, tanning, soap-making, etc., and what is most remarkable, has made the mission self-supporting. Notwithstanding these years of most successful labor, in which the Indian problem has been solved, so to speak, it comes about that the Indians cannot buy what they supposed to be their own property, and they are required to move. This will involve the doing of their important work over again, in the matter of putting up buildings, etc., but there appears to be no help for it. The plan is, to move some 30 miles further north, into Alaska. To bring about an arrangement in the purchase of land, etc., Mr. Duncan has been to see the President, and others, at Washington. This mission seems to have been one of the most remarkable on record and should be carefully looked into by all who wish to find the secret of transforming a tribe of barbarians and savages into law-abiding citizens and devout Christians.

KANSAS.

An adjourned session of the 27th annual convention of the Church in this diocese to elect an assistant-bishop was held in Grace church, Topeka, on Wednesday, Feb. 2. Morning Prayer was said and the Holy Communion celebrated at 10:30 A. M. The convention was then called to order by the Bishop, and an adjournment made till 3 P. M., at which time an informal ballot was taken for the purpose of ascertaining the choice of those present. Three names were presented, one of which was withdrawn and on the first formal ballot the Rev. E. S. Thomas of St. Paul, Minn., was elected by a very strong majority, and the choice was speedily ratified with absolute unanimity. The position to which the Bishop-elect has been chosen is one which while it will demand great self-sacrifices, is nevertheless full of promise. The diocese requires the entire services of a strong and vigorous man, one who is strong in the Faith, and who will go into all these new places planting everywhere the old historic Church, laying strong and Churchly foundations, inspiring men with a love and longing for the order, the faith, the sacraments and the other means of grace provided by her. No doubt a new era in the life of the diocese will now be entered, and good results may be expected. After the adjournment of the convention, a day (Thursday, Feb. 3), was spent by several of the clergy in holding a continuous series of services in the church of the Good Shepherd, North Topeka, the Rev. Dr. J. N. Lee, rector. The Holy Communion was celebrated at 7 A. M. Morning Prayer and a formal address was had at 9 A. M., followed by voluntary addresses. A second topic was introduced at 10 A. M., a third topic at 1 P. M., and a fourth at 2 P. M. All of these addresses were upon practical subjects, and were greatly enjoyed by those who were present. The Bishop was present at the 11 A. M. service, and advanced to the priesthood the Rev. A. A. Morrison, of Abilene.

CONNECTICUT.

PINE MEADOW.—The death of the rector of St. John's church, the Rev. Chas. W. Colton, occurred Jan. 23d. A graduate of Berkeley Divinity School, he was ordained deacon by Bishop Neely in 1873.

NEW HAVEN.—The Rev. Timothy

Wilcoxson died on Monday, Jan. 24th, at the age of sixty-nine, from the effects of a fall on the ice the previous Friday. He was recently called to a parish in Florida, N. Y., and was expecting shortly to remove to that place. He was ordained by Bishop Brownell in 1849. Thirty years of his ministry were spent in Minnesota in mission work on the frontier. The funeral services were read in Christ church, Stratford (his birthplace), Tuesday, Jan. 25th, eight of the clergy being present.

NEBRASKA.

EPISCOPAL APPOINTMENTS.
FEBRUARY.

14-15-16. Beatrice. Meeting of the Southern Convocation.

20-23-24. The cathedral, Omaha. Second Anniversary of my consecration.

MARCH.

10. Cathedral. Memorial service for the first Bishop of Nebraska.

13 to 27 inclusive—taking duty for the Bishop of Chicago.

31. Blair.

APRIL.

3. Omaha, St. John's, A.M.; St. Barnabas, P.M., the cathedral, evening.

7. Confirmation of the class from Brownell Hall.

8. Plattsmouth.

10. Easter, the cathedral.

13. Norfolk.

17. Lincoln.

24. Hastings.

26. Kearney.

MAY.

1. Ashland.

8. All Saints, Omaha.

OMAHA.—On Sunday, Jan. 23d, the new edifice of All Saints' church was blessed by the Bishop of the diocese. At the same service the rector, the Rev. Louis Zahner, was instituted. The sermon was preached by the Bishop of Springfield. In the evening, at Evensong, was held a service for the admission of choristers. The choir consists of eighteen boys and nine men who have been trained by Carl Florio of New York. The sermon on this occasion was by Bishop Seymour, who had also preached at St. Barnabas church in the afternoon.

The idea of forming a new congregation and building another church on the present site of All Saints' first took definite shape about two years ago shortly after the consecration of Bishop Worthington and the dedication of Trinity cathedral. The object in organizing the new church was to found a place of worship more convenient than Trinity to the homes of a large and wealthy membership. The leaders in the movement at once set to work on the project and the matter was pushed forward with such energy, and at the same time so quietly that the announcement of the completion of the edifice was made almost before people realized that it had fairly been commenced. Though not one of the largest, the church of All Saints when a few details of interior decoration have been completed, will be one of the best examples of beauty and artistic finish in the way of Church architecture to be found in the city. It is built in the Gothic style with high groined arches and stained windows of Venetian glass in geometrical forms with blue headings artistically arranged. The beautiful east window above the reredos of the altar is dedicated to the memory of Bishop Clarkson and is the gift of some members of the vestry and other gentlemen. The west window, which in size and beauty is a counterpart of the east, was given by Mr. Charles A. Potter in memory of his deceased child. The altar and reredos are of polished oak, beautifully carved and are also to commemorate the late Bishop. They were donated by a lady of the parish. The brass altar cross was placed there by Mr. R.R. Ringwalt and his brothers and sisters, in memory of their mother. The Communion ser-

vice is of solid silver and is the joint contribution of Lieutenant and Mrs. Howard and a sister of the late Mrs. C. L. Chase. The latter gave the chalice in memory of her sister, and Lieutenant and Mrs. Howard gave the paten to commemorate the Baptism of their child. The choir and nave will be separated by a large screen of richly carved oak, the work of a Chicago artist.

LOUISIANA.

ST. JOSEPH.—St. Joseph's church, this parish, was opened again for service on Jan. 30th, the Bishop's missionary officiating morning and evening. The building was crowded and a large number received the Blessed Sacrament. The singing was excellent. Miss Mary Lewis generously gives her time to the Sunday school and church at the organ and through her admirable playing has kept a fine choir together. The Sunday school consisting of some thirty children is under the charge of Mrs. M. E. Briscoe, a daughter of a former rector of this parish.

NEWELLTON.—There is a little mission here but no church edifice. An effort is being made to raise funds sufficient to provide for the services of the church.

TALLULAH.—There is a church building in this town but no rector. Like many of the parishes in this State the most of the parishioners are poor and are unable to provide for services more than once or twice a month. All can do something however.

NAPOLEONVILLE.—The Rev. U. P. Bowden has just taken charge of Christ church, this parish. On his entering the rectory he was agreeably surprised to find a well stocked pantry, a full supply of wood and coal, and numerous other proofs of the love and good will of his parishioners.

The Rev. H. H. Waters of St. Paul's, New Orleans, has been assisting at a Mission, at Marshall, Texas.

ALABAMA.

Church matters in Mobile are moving along quietly but prosperously. The three white parishes met in a union foreign missionary meeting at Trinity church on the night of the first Sunday after Epiphany, the Rev. J. S. Johnston of Trinity, reading the service, the Rev. G. C. Tucker, of St. John's, preaching the sermon, and the Rev. J. L. Tucker of Christ church, making the address. In spite of the inclement weather, the congregation was quite large and the collection good. It is proposed to have a similar union service in behalf of domestic missions on Whitsun Day night.

Trinity church has recently been re-seated with new and very comfortable pews, and steps are now being taken to entirely re-carpet the church. The Building Chapter of Christ church are actively at work adding to their fund for the proposed Sunday school room and guild hall. The Bishop confirmed a class of 11 candidates in St. John's church, the Sunday after Christmas, more than half of them being adults; and a class of five in Trinity, the Sunday following. St. John's Sunday school now numbers nearly 500 scholars, and is the largest in the city of Mobile. Their Christmas festival was a most enjoyable occasion, and the church was packed to its utmost capacity.

This diocese has suffered a heavy loss in the death of the Hon. James Bond, who entered into rest on the 5th of this month. He was chancellor of the diocese, secretary of the Standing Committee, and senior warden of St. John's, Mobile, and had twice been a

delegate to the General Convention. The Bishop and all the clergy of the city took part in the funeral services, which were held from St. John's; the Bar Association, city officials and police force attending in a body, while the large concourse of citizens of every class testified to the esteem in which he was held in the community where his life had been spent.

The work amongst the colored people in the mission parish of the Good Shepherd, under charge of the Rev. A. W. Pierce, is growing finely. An earnest, faithful, and hard-working priest, his influence over and with them is showing abundant good results. The Saul School, under the direction of the deaconesses of Alabama, is an important factor in this work, and deserves a hearty support.

GEORGIA.

BRUNSWICK.—The Bishop has just concluded a most satisfactory series of visitations here and round about. He preached and confirmed 14 candidates in St. Mark's church, presented by the Rev. H. E. Lucas, rector, on the first Sunday after the Epiphany, and held a mission service in the church of St. Athanasius, where he likewise preached and confirmed two adult candidates, presented by the Rev. Edw. Ransford, priest-in-charge, who had baptized three children and two adults in the morning. During his stay, the Bishop likewise visited the day (parish) school attached to St. Athanasius' mission, examining and addressing the children, with whose proficiency he was thoroughly satisfied. He also sailed up the Satilla, where at the Upper Mills he was present at evening service on Monday night, in a dilapidated school house, which was crowded to the door by a mixed audience of colored and white people, very few of whom were Churchmen. After the Bishop's sermon, nine were confirmed and addressed by him, the presenter being the Rev. A. G. P. Dodge, who has just reopened this and other missions adjacent. The Bishop then crossed to St. Simon's Island, where, on Thursday, the 13th ult., he celebrated Holy Communion, preached, and confirmed two candidates in the historic Christ church at Frederica, the Rev. A. G. P. Dodge, rector. In the afternoon, at Hamilton, on the same island, Mr. Dodge presented an adult candidate for Confirmation in the church there. In the evening, in the school house at Jew Town, close by, was held a mission service for the negroes, of whom quite 100, chiefly Baptists and Methodists, were present. The Rev. Edw. Ransford preached on "The Leprosy of Sin and its Cure," and the Rev. T. W. Dunn presented nine candidates—seven adults—to the Bishop for Confirmation, the first fruits of nearly four months of devoted and self-denying work. They were addressed by the Bishop, who was much gratified at the progress made in the missions in Brunswick and elsewhere in the immediate neighborhood, and by the favorable attitude of the colored people towards the Church.

St. Mark's church and St. Athanasius' chapel had both narrow escapes from being burned down recently. In the former case, the new heater having been placed too near the flooring, set fire to it. Providentially the sexton discovered it early in the morning, and before the flames had done more than penetrate the floor and destroy three or four pews, they were extinguished. The loss is fully covered by insurance. In the latter chapel the priest-in-charge

having occasion to go back, on the Sunday evening after the Confirmation, found a curtain in the chancel on fire. He at once put it out, without assistance, scorching his hands severely, and so saved the building.

FLORIDA.

THE BISHOP'S APPOINTMENTS. FEBRUARY.

6. Pensacola. 10. Milton.
13. Gainesville. 20. Jacksonville.

Wednesday, Jan. 12th, the Bishop visited Monticello, and consecrated Christ church to the service of Almighty God, assisted by the Rev. Drs. Carter, Weiler, Roché, and the Rev. Mr. Beaubien. Dr. Weller preached the sermon. The church building is an ornament to the diocese. In the evening the Bishop preached in the same place, and confirmed seven, assisted by the clergy present.

NORTHERN NEW JERSEY.

At the last meeting of the Standing Committee of the diocese, the Rev. Robert N. Merritt, rector of St. Peter's church, Morristown, was elected president in place of the late Rev. F. C. Putnam, D. D. At the same meeting Mr. William Prall of Paterson was recommended for ordination to the diaconate.

PENNSYLVANIA.

In response to a call issued by a temporary organization of the Church Unity Society which was formed in Philadelphia last fall, a meeting of clergy and laity of the diocese was called at St. Mark's church parish building, on Thursday evening, Jan. 20; about 50 were present. The meeting was called to order by Mr. Jas. A. Fields. Bishop Whitaker was made chairman, and conducted the opening devotional exercises.

Mr. David Goodbread, the diocesan secretary, explained the object of the society and read extracts from the constitution. A very general discussion ensued, on the meaning of the words, Church Unity, and also on the statement by the secretary that this meeting was called to organize a diocesan branch of the Church Unity Society, and not a separate society, hence the constitution of the general society must be accepted and by-laws adopted in accordance with same. Various motions and counter-motions were made until finally a motion to adjourn prevailed, thus putting aside for the present the formation of a branch society in this diocese.

On the evening of Sunday, January 23, the Parish Association of the church of the Holy Apostles, observed its 13th anniversary, which was also the 19th of the parish. After Evening Prayer Mr. George C. Thomas read the report, which was full of interesting statistics, and showed that the parish was fully alive to all the wants of the section in which it is located. It has during the year started a mission, which bids fair to be a strong parish in a few years. A good lot in a desirable locality has been secured, where it is purposed soon to build a parish building and subsequently a church. The pew rents have been lowered, but instead of reducing the revenues it has thereunto added by marked increase of the offerings; the congregations have been much larger. In his address on what he deemed an ideal parish, the assistant-Bishop said he thought that the church of the Holy Apostles largely realized that ideal. The rector, the Rev. Charles D. Cooper, D. D., also made an address. There were 55 Baptisms, 32 confirmed, 13 Marriages, and 56 funerals during the year. Since the parish was organized there have been 3,150 services.

Those who were present at the busi-

ness meeting of the North-East convocation on the evening of the feast of the Conversion of St. Paul, in St. John's church, Northern Liberties, felt that the most important meeting was then held that had marked the history of the convocation. The committee on the new mission reported that they had paid \$2,500 on the lot at 9th Street and Lehigh Avenue, and that if \$2,000 could be raised at once, they could gain immediate possession, and erect a temporary building. Sixty communicants have already connected themselves with the mission; there are five teachers and 50 scholars in the Sunday school. These figures would be much enlarged if the temporary building was occupied.

St. Barnabas', which has recently finished a fine parish building, voluntarily relinquishes the missionary aid after February 1st. After most earnest efforts, the Rev. John A. Goodfellow has reduced the ground rent on the church of the Good Shepherd, which had so long been such a serious burden, to \$1,155; this he hopes to raise before the meeting of the diocesan convention in May.

St. Timothy's church, Roxborough, held its Dedication Festival during the week beginning January 23. It was begun by an early Celebration at 7 o'clock of that day. At 10:30, after a service at which was rendered Field's Communion service, the rector, the Rev. R. E. Dennison, preached the annual sermon, taking as his text: Ps. xc: 16. The report of the Workingmen's Club and Institute followed, also that of the Sunday school and guilds of which there are 12. The Rev. H. O. Riddel, the assistant-minister, addressed the children assembled at the afternoon service; and the Rev. M. Van Rensselaer of New York preached the annual sermon before the united guilds of the parish.

A special course of lectures has been arranged to be delivered at the Philadelphia Divinity School as follows:

Friday, Feb. 4th, by Dr. J. Cheston Morris, "The Care of the Body as an Instrument of the Soul, especially with regard to the Maintenance of Personal Purity."

Thursday, Feb. 10th, by Mr. George C. Thomas, "The Rector in Relation to Money Affairs."
Thursday, Feb. 24th, by Dr. John H. Packard, "Some Considerations on Physical Exercise and Bathing."

Thursday, March 3rd, by Dr. John Ashurst, Jr., "The Relations of the Clergy and Physicians in the Sick-room, and in their intercourse with the Sick and Dying."

Thursday, March 16th, by C. Stuart Patterson, Esq., "The Legal Relation of Rectors to their Vestries and their Parishioners."

Also, on Wednesday and Thursday, Feb. 16th and 17th, by the Rev. Phillips Brooks, D. D., two lectures on "Tolerance."

From the report of the Church Home for Children, which was read at the meeting held at the house of Bishop Stevens on Tuesday, February 1st, it was learned that there are 100 children in the Home at present, 22 were admitted, and 210 discharged; 2 have been baptized and 5 are being prepared for Confirmation. There have been no deaths since September, 1882. The Home has been in active operation for 31 years, and the managers say of those who have been under their care that "they are earning their living by scores usefully and honorably. Many of them have married and are worthily filling their places as wives and mothers."

The 15th annual report of the Educational Home was presented to a meeting held February 3d, at which Bishop Whitaker presided. All the shoes worn by the inmates are made by the boys themselves, who are also taught to make their clothing, to weave carpets, to bake, and to make brooms as well as care for a large plot of ground devoted to the raising of farm and garden produce; eight of the boys are learning

trades or are in stores. The household has 139 boys, 26 have been received and 29 returned to their homes or friends during the year, one has died. There are 15 communicants among their number.

The centennial of the consecration in the chapel of Lambeth Palace on February 4, 1787, of Bishops White and Provoost was celebrated in old Christ church on the day of the anniversary. Bishops Stevens, Morris, Whitaker, Howe of Central Pennsylvania, Whitehead, Rulison and Boone were present, beside a large number of the clergy in surplices, and laity. Clerical and lay representatives were present from the dioceses of Pittsburgh and Central Pennsylvania. The Rev. Thomas Richey represented the diocese of New York.

In arranging this service Bishop Stevens took great care that all who had been associated with Bishop White or who were related to him, should take an active part, making the service really commemorative. The services were in charge of the Rev. Dr. E. A. Foggo, his successor in Christ church, the Litany was said by the Rev. Dr. T. F. Davies, his successor in St. Peter's, the Lord's Prayer and Collect for Purity, by the Rev. Dr. Henry J. Morton who was ordained by Bishop White to the diaconate, was his assistant at St. James for six years, and his successor as rector of that parish for 50 years, and is now its honored rector *emeritus*, the Decalogue by the Rev. Dr. E. Y. Buchanan, the Collects by the Rev. Dr. J. B. Clemson, both of whom were ordained to the diaconate by Bishop White. The Rev. William White Montgomery, a great-grandson, read the Epistle, and the Rev. William White Bronson, a grandson, the Gospel. The Nicene Creed was said by the Rev. Dr. George Emlen Hare, who was ordained to the diaconate by Bishop White on December 20, 1829.

Bishop Stevens then seated in his chair which was placed upon the slab over Bishop White's grave, read in a voice clearer than it has been for a long time, a lengthy commemorative address, in which he narrated the condition of the Church before the Revolution, the efforts to secure the Episcopate, and how at last it was given at the chapel of Lambeth Palace 100 years ago. The influence of Bishop White in framing the Church was stated at length, as well as the condition of the clergy during those trying years. He alluded in closing to the service which was held in London on the same morning commemorating the same event.

The Rev. Dr. Thomas Richey as representing the ecclesiastical authority of the diocese of New York, read an address of congratulation in which he spoke of the ties by which the two dioceses have been bound during the century which has just closed.

The grave of the Bishop was strewn with flowers. Immediately after the service, which concluded with the administration of the Holy Communion, it was resolved by the Bishops, clergy, and representative laity, that the services held that morning with those also in Lambeth chapel, be preserved in a permanent form and that the committee having the commemoration in charge be requested to perform this duty.

The Rev. Dr. J. F. Garrison, Moorhead professor of Liturgics, Canon Law and Church Polity at the Philadelphia Divinity School, delivered on Tuesday evening, Jan. 25, the first of the new course of Bohlen Lectures on "The American Prayer Book—its Rela-

tion to the Bible, the Church and the Individual," at the church of the Holy Trinity, Nineteenth and Walnut Sts.

The second lecture of the course was delivered by Dr. Garrison on Thursday, Feb. 10, in the same church.

TEXAS.

BISHOP GREGG'S WINTER AND SPRING VISITATION.

FEBRUARY.

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|-------------------|----------------|
| 11. Eagle Lake. | 13. Richmond. |
| 16. Woodville. | 18. Orange. |
| 20. Beaumont. | 23. Brenham. |
| 24. Independence. | 27. Bellville. |

MARCH.

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| 6. Navasota. | 8. Anderson. |
| 10. Hempstead. | 13. Houston. |
| 17. Harrisburg. | 20. Galveston, A. M., Trinity church, night, Grace church. |
| 23. St. Augustine mission. | 27. Austin. |

APRIL.

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| 3. Huntsville. | 6. Crockett. |
| 8-10. Bryan. | 11. Taylor. |
| 17. Georgetown. | 21. Nacogdoches. |
| 24. San Augustine. | |

MAY.

- | | |
|----------------|----------------|
| 3. Livingston. | 5. Columbia. |
| 8. Brazoria. | 15. Matagorda. |
| 17. Caney. | |

To close with a meeting of Council, at Marlin, Wednesday, May 25.

QUINCY.

Bishop Burgess visited St. Matthew's church, Cambridge, Saturday evening, Jan. 15, and preached. The mission work here is carried on by the rector of Grace church, Osco; most of the Church people have moved away, so that there are only about three or four communicants left, but notwithstanding all the darkness surrounding the mission, the services are fairly attended, and the Sunday school doing a good work.

Sunday morning the rector of Grace church, Osco, and the Bishop drove out five miles to the church for service. Here there is an active guild organized—St. Andrew's Young Men's Guild. They have instituted a course of lectures for the winter months, the first lecture being delivered by the Bishop on Sunday morning, the 16th. The guild have asked permission to print it.

At night the Bishop preached and confirmed one of the St. Andrew's boys, and delivered a very instructive address to the young. The members of the guild to the number of about 20 were formed in ranks by their captain, Mr. W. W. Hinman, and marched into church, and dividing right and left took their seats in the front pews before the Bishop, each wearing his badge. The Bishop was elected an honorary member, and giving them his blessing, departed much encouraged by the tokens of God's blessing and work in this part of his diocese. The Young Men's Guild meets every Wednesday evening for select reading at the houses of the different members. The second lecture of the course was delivered Friday evening, Jan. 28, by the Rev. E. H. Rudd, of St. Mary's School, Knoxville, on "Wonders Overhead." His lecture was a fine scholarly production, interesting alike to the old and the young, the boys and the girls. The next lecture Feb. 3, was by the Rev. R. F. Sweet, dean of Rock Island Deanery, on "The Catholic Church: I. Was it of divine or human organization? II. Has it always existed." He will be followed the next week by the rector of St. Paul's, Peoria, the Rev. R. Ritchie, in a criticism upon some of the modern scientific skepticism of the age. The last lecture of the course is by the rector of the parish, on "Woman's Rights."

WARSAW.—Every year the services on the parish day, St. Paul's, become more interesting and this year were very good. Beginning at 7 o'clock with early Celebration, the Rev. Bazette Jones, of Keokuk, Celebrant, at 10 A. M., the Communion office and sermon followed, the rector, the Rev. Wm. Bardens, being Celebrant and preacher. At 3 P. M.,

St. Monica's ward of C. B. S. was organized by the rector. In the evening the chancel stalls were filled by the boy choirs of Holy Cross, Keokuk, and St. Paul's, Warsaw, while the large number of ladies belonging to the two choirs occupied seats near the chancel. In her admirable manner, Mrs. Bazette Jones sang a solo from the oratorio of St. Paul, "The Lord's mindful of His own." Both choirs use Gregorian tones and throughout the service the music was very beautiful. The Rev. Bazette Jones was preacher.

A Mission will be held in Warsaw, beginning February 5, and continuing a week or ten days. It will be conducted by Father Betts, of Louisville, Ky.

MINNESOTA.

MINNEAPOLIS.—On the evening of Wednesday, Jan. 26th, the first service was held in St. Luke's chapel on the corner of Pleasant Ave. and 32d St. The service consisted of Evening Prayer and Confirmation administered by Bishop Gilbert; after his address to those confirmed the Bishop congratulated the rector and congregation upon their success in building in so short a time a beautiful chapel to the glory of God, and gave them some words of good cheer and Godspeed as well as valuable advice for the continuance of the work so well begun. St. Luke's Mission which was formerly a mission from Gettysburg church, began its independent life just six months ago in August, 1886, under the care of the Rev. Wm. B. Hamilton, at that time the services were held in hired rooms and halls and the mission had just ten dollars as a nucleus of a building fund. By the combined efforts of both rector and people, they have by God's help, been able to build their chapel in less than six months from the time they began the work. The chapel has cost between \$1,200 and \$1,500 and has a seating capacity of 250. It has a \$200 organ in it, the result of the work of one lady of the congregation, the chancel has been nicely carpeted by one of the gentlemen's efforts; a lectern Bible and an altar prayer book are on the way from two other friends; while other personal gifts such as a lectern and font are in prospect. The people and rector are altogether very happy over their new chapel which they love to think of as God's gift to them as well as their offering to Him.

OHIO.

CLEVELAND.—A very successful ten days' Mission has just come to an end in Grace church. It moved the whole city. Not only Churchmen but Dissenters of all names, sat round the pool while the living waters were being stirred by God's priests and messengers. The missionaries were the Rev. Geo. R. Van De Water, D. D., rector of St. Luke's, Brooklyn, and secretary of the Parochial Mission Society, and the Rev. Turner B. Oliver, incumbent of St. Luke's chapel, Brooklyn. The Mission opened on Sunday, Jan. 16th, with a sermon by Dr. Van De Water, on the fulfillment of prophecy as a proof of the inspiration of the Holy Scripture, from the text Hag. ii. 6-7. In the afternoon he began a series of sermons to children on the Creed. On the two Sundays of the Mission at 4 P. M., both the missionaries addressed men only on "Home" and "The dangers of City Life." Over 250 men attended each of these services, making them in their way, the most remarkable gatherings ever held in Cleveland. At 8 o'clock each evening the Mission service proper was held and sermons preached and

very seldom have there been such congregations gathered in the city as were assembled nightly in Grace church. The Rev. Mr. Oliver, the assistant missionary, each day at the 11 o'clock service addressed himself especially to believers. The Mission came to a close on the festival of the conversion of St. Paul with a special thanksgiving service at 8 P. M. An address was made by Dr. Van De Water on the presence of Christ officially with His ministers and personally with all believers until the end of the world. The rector in a few heartfelt words thanked the missionaries and all who had helped to make the Mission a success. The Rev. Y. P. Morgan, rector of Trinity church, also spoke on the endeavor of the Church to meet the wants of all classes, she was all things to all men in order to save souls. The Bishop of Ohio, who had been present at nearly all of the services, then spoke of the good that had been accomplished by the Mission. He also mentioned that such services as they had just gone through were no novelty to him as forty years ago under Dr. Muhlenberg they were common. The good seed has been sown; one has planted and then watered; it is God alone that can give the increase.

SPRINGFIELD.

APPOINTMENTS FOR SPRING VISITATION.

- | | |
|---|---|
| 20. Danville. | 25. Pontiac. |
| 27. Bloomington. | |
| MARCH. | |
| 1. Decatur. | 2. Tuscola. |
| 3. Paris. | 6. Arcola. |
| 7. Decatur, Grace Mission. | 9. Chestertown. |
| 10. Waverly. | |
| APRIL. | |
| 1. Bellville. | 3. Springfield, A. M., St. Paul's; 4 P. M., St. Luke's; 7:30 P. M., St. John's. |
| 5. Jacksonville. | 6. Mattoon. |
| 7-8. Champaign. | 10. Alton. |
| 11. Edwardsville. | 12. E. St. Louis. |
| 13. Carlinville. | 17. Cairo. |
| MAY. | |
| 3-4. Diocesan Synod, St. Paul's pro-cathedral, Springfield. | |

MARYLAND.

WASHINGTON, D. C.—There are at present two courses of lectures in progress in Washington. The first is at St. Luke's church, which is the principal church for colored people in the city. The lectures are for the benefit of the church, and are free, the income being from the offertory. The first lecture was on "The Life and Death of Socrates" by the Rev. William Kirkus, LL.B., on January 20; the second on January 27, by Mrs. B. Chambers on "The Relations and Duties of Woman, as Daughter, Sister, Wife and Mother," and the third by the Hon. John B. French on February 3.

The second course of lectures will be delivered at the church of the Epiphany, and will be of special interest and importance to the Hebrews. The lectures will be given on January 30, February 7, 13, and 20, and the order of speakers is as follows: Jan. 30, the Rev. S. H. Giesy, D. D., rector of the parish, subject "Mosaism and Christianity; Complements, not Opposites;" Feb. 6, by the Rev. I. L. Townsend, S. T. D. rector of the church of the Incarnation, subject "Beginning at Jerusalem;" Feb. 13, by the Rev. J. S. Lindsay, D. D., rector of St. John's parish, Georgetown, subject "The Relation of Christ to Jews and Gentiles;" Feb. 20, by the Rev. Gilbert Williams, rector of Port Tobacco parish, Prince William Co., Md., subject "Jesus Christ the Good Tidings of the Father's Grace to His People of Israel."

On January 20 the Bishop, assisted by the Rev. Dr. Leonard, formally opened St. Mary's chapel for the colored work in connection with St. John's parish. There were present a number

of the clergy. This chapel is a new building just completed, and thoroughly equipped for this work, which is under the charge of the Rev. William Holden and which had its beginning in the parish of the Epiphany during the rectorship of the Rev. C. H. Hall, D.D., in 1861, and was placed under the care of St. John's where it has been ever since.

On January 16 the parish of the Epiphany held its annual Mission Day. The offering which amounted to \$1 025, was devoted to the various branches of the mission work of the church. The Sunday previous, the Rt. Rev. B. W. Morris preached in the parish, and, in the course of his sermon, told a pathetic story of the sufferings of one of his missionaries, and of the devotion of his young wife. The story touched the heart of one of the ladies in the congregation, who went home and began raising a fund for the relief of the missionary, and on the Mission Day placed an envelope on the alms-basin marked: "For the poor young clergyman's wife from the wives of Epiphany whose lines have fallen in pleasant places."

The vestry of Rock Creek parish have placed a handsome lot at the disposal of Mrs. General Logan as a place of burial for her husband. This parish is located just outside of the city limits and the large glebe, belonging to it has been converted into a public cemetery. It is a very beautiful cemetery, and the old colonial church standing in the midst of the graves reminds one continually of the rural parishes of England.

Social life in Washington is very gay while it lasts, and it has this peculiarity that engagements and plans are made with reference to the seasons of the Church. Ash Wednesday sees the end of receptions and high teas, and the many forms of social pleasure. A short time ago the papers noticed the fact that the President's wife would have just so many receptions before Lent. Another peculiarity of social life is the fact that so many of the society people find time to interest themselves actively in Church work, not merely by becoming lady-patronesses of one thing and another, but by giving personal attention and labor to them. It is no unusual thing to find those whose names are daily reported as being socially distinguished, working with the clergy among the poor, and in relief associations, and in the many forms of charitable work, making their influence felt for good, and doing good in a most self-denying way. Army and Navy, Bench and Bar, Congress and Diplomatic Service, have their names of noble lay men and women who are zealous in good works of which the outside world knows nothing. Whether this is the cause, or only the result, it is impossible to say, but in Washington, Church life is intensely active. Agencies are at work all over the city for reaching and improving the condition of the working classes, mentally, morally and spiritually, chapels for special purposes are springing up, meetings for workers, for women, for children, homes of various kinds to meet the wants of various people, careful work in hospitals and asylums, are all forms taken by the Church work, yet not all of the forms, and it is all done systematically and thoroughly, with earnest zeal that is making itself felt for great good in this capital of the nation, and creating an influence that will exert untold power on the thoughts and lives of the people of the future city.

The mother of the Rev. C. D. Andrews, of Christ church, died on Jan. 24th and was buried Jan. 28th.

BOOK NOTICES.

ROLAND BLAKE. By S. Weir Mitchell, M.D., author of "Hepzibah Guinness," "In War Time," etc. Boston and New York: Houghton, Mifflin & Co. Pp. 379. Price, \$1.25.

An interesting and well-written novel. The hero and heroine both original but not over-drawn or unnatural characters; the glimpse of the horrors and miseries of the late war told with graphic effect; the fit end of a life of surpassing infamy well depicted; and a true picture of the unhappiness of a selfish existence vividly portrayed.

ANNALS OF THE CHURCH OF CHRIST. From the beginning to the present time, with a glance at the Churches in America. By Mrs. E. B. W. Phelps, Cincinnati: The J. F. Shumate Co. 1885. Pp. 484.

Mrs. Phelps's book is eminently suited for a place of usefulness in the parish library. To young minds especially, which take not naturally to the details of history, any one is a benefactor who can aptly arrange periods and their greater incidents and the tale unfold with accuracy, malgré all educational bias, and with the attractive power of material happily placed, and in neat speech. This task Mrs. Phelps has accomplished in her history of the Catholic Church.

GATHERED SHEAVES. From the writings of the late Josiah Copley. With an Introduction by the Rev. S. H. Kellogg, D. D. New York: Anson D. F. Randolph & Co., E. J. Alden, Agent. Pp. 370. Price \$1.50.

A collection of about seventy brief papers written with quiet intelligence and holy-mindedness, every one of which has a clear thought for its motive, admirably expressed and without any pretense to *fine* writing. The book would afford selections on manifold topics suitable for reading in the family on a Sunday night. Many of the meditations are on secular subjects, which are very keenly thought over, and proceeding out of a religious heart, issue into a teaching of pure religion. There is frequently a great liveliness of illustration.

LOCKSLEY HALL SIXTY YEARS AFTER. By Alfred, Lord Tennyson. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price, \$1.50.

It has been quite the fashion of late to smile at the mention of the Laureate's recent works, and it did indeed seem as though he had written one too many when he produced the verses entitled "The Fleet," with its extraordinary figure of "the wild mob's million feet" kicking somebody! But there is vitality yet in the old poet's brain, and the sacred fire is not altogether quenched. He has written nothing more vigorous, and, spite of its pessimism, we are inclined to think he has written nothing more true, than "Locksley Hall Sixty Years After." A great variety of opinion exists, but public opinion is apparently awarding the verdict in favor of the poet, and pronouncing the "Locksley Hall" of to-day worthy of the author of the "Locksley Hall" written sixty years ago. The larger portion of the volume before us is taken up with a drama of pastoral life, entitled "The Promise of May," in which there are some fine passages, many sweet touches of nature, rustic dialogues and dialects. It was a dismal failure upon the London stage, but it reads well none the less.

THE MIRACULOUS ELEMENT IN THE GOSPELS. A course of lectures on the Ely Foundation delivered in the Union Theological Seminary, by Alexander Balmain Bruce, D. D., New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co. Pp. 391. Price, \$2.50.

This monograph upon the question of the Gospel miracles is worthy of the study of every Biblical student. In a series of ten lectures the whole subject is very carefully examined. Conflicting theories are discussed, the weakness of many of the books upon this subject is pointed out, and a declared faith in miracles as miracles, and not as something else, is sought to be established. That

the author succeeds in clearing up the difficulties that have always attended the subject, we do not by any means believe. Writing from the standpoint of one who neglects the testimony of the historic Church, the discussion resolves itself ultimately into a choice between divers and varying opinions. Careful scholarship and wide reading are manifest on every page, and thus far Dr. Bruce seems to have the best of the argument against all those who, writing upon this subject have advanced other opinions. The several titles of the lectures are as follows: I. Miracles in Relation to Theories of the Universe; II. In Relation to the Order of Nature; III. In Relation to the Apostolic Witnesses; IV. In Relation to the Evangelical Records; V. and VI. In Relation to Exegesis; VII. In Relation to the Worker; VIII. In Relation to the Christian Revelation; IX. The Great Moral Miracle (the Incarnate Lord); X. Christianity without Miracle. That the book ought to be heartily welcomed and most carefully studied is beyond question, and though we may not always agree with it, it must undoubtedly rank with the great books upon the subject discussed.

LIFE OF WILLIAM ROLLINSON WHITTINGHAM, Fourth Bishop of Maryland. By William Francis Brand. With portrait and fac-similes. In two volumes. Second edition with additions. New York: E. & J. B. Young & Co.; Chicago: A. C. McClurg & Co. 1886.

No other assurance of the warm reception of the history of a life, of the high estimation in which it is held and even of its real value, is needed beyond the demand for the reprint of its more than nine hundred octavo pages. The Church at large may well hail the perpetuation of the memoir and the refreshing of the memory of a bishop, noble in spirit, learned in council, consistent through the changing events almost kaleidoscopic during an episcopate of nearly forty years, useful beyond measure in an important diocese and throughout the entire American Church. In 1840, at the age of not quite thirty-five, Bishop Whittingham went from the Professorship of Ecclesiastical History in the General Seminary to preside over the Church in Maryland. He had been a kind and wise guide of the young preparing for the ministry. The numerous letters bound with these volumes, show him a true counsellor of brethren in the episcopate and of many others of the clergy. His loyal adherence to conviction during the civil strife, though because of it ostracized from the society of long cherished friends, commands grateful admiration. His opinion and determination were sometimes vehemently announced, followed often by more than simple admonition, occasionally kindling what he could not control, yet were never without reason, and historical or other support. Every bishop will read with gratitude his defence of the rights of the episcopate and may learn from his example, that tenderness and love need never desert the painful discipline he must at times adjudge. It is greatly to be desired that Dr. Brand prepare an abridgement of his very valuable memoir. Letters may be sifted out. Much of the detail of that which has taken place in the Church for two-score years, and in which Bishop Whittingham held a part, may be devolved to the record. Dr. Brand has well and clearly made, and to other pages of history. Then will be left the picture of a life ever true to conviction, conscientious, patient in persecution, courageous over sufferings and laborious against bodily weakness. So will light and cheer fall on many a path, lower, perhaps not less noble than

that which this saintly bishop was called to tread.

THAT measles is not a disease which children "ought to have" is conclusively shown in Dr. Chapin's important article on "Measles and its Complications," in the February number of *Babyhood*, which no mother of young children can afford to overlook. The department of "Baby's Wardrobe," is unusually full, and "The Mother's Parliament" contains letters on a great variety of subjects. [\$1.50 a year; 15 cents a number. *Babyhood* Publishing Co., 5 Beekman Street, New York.]

In the February *Magazine of American History* the first article on the "Notable Editors between 1776 and 1800," affords twenty-seven unique illustrations, including several of the rarest portraits known to picture collectors. Nothing now running as a serial through any periodical is calculated to attract more distinguished attention, or become more permanently valuable. [Published at 30 Lafayette Place, New York City.]

In the February number of *Outing* Colonel Charles L. Norton contributes a technical article on Ice Yachting, with numerous illustrations by Kelly. Wheelmen are now justly jubilant over the completion of the most extraordinary journey by Thomas Steves, *Outing's* special correspondent. His experiences in the Persian Capital form the subject of this number—a fully illustrated article.

QUERIES, a monthly review of literary, art, scientific and general educational questions of the day. This dollar magazine (52 pp) is a bright and instructive publication which would be a welcome visitor to any family. (C. L. Sherrill & Co., publishers, Buffalo, N. Y.)

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

PAMPHLETS RECEIVED.

THE FAITH THAT MAKES FAITHFUL. A volume of Eight Sermons. By William C. Gannett and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co. Pp. 130. Cloth \$1. imitation parchment 50 cents.

THE LEGEND OF HAMLET. Found in the works of Saxo Grammaticus and other writers of the twelfth century. By George P. Hansen. Chicago: Chas. H. Kerr & Co. Price 25 cents.

COMPLETE POULTRY MANUAL. By F. D. Craig. North Evanston, Ill. Price 25 cents.

PARLOR VARIETIES. Plays, Pantomimes, Charades. By Olivia L. Wilson. Boston: Lee & Shepard.

THE READING CLUB. No. 17. By Geo. M. Baker. Boston: Lee & Shepard.

AN APOSTOLICAL IDEAL OF THE MINISTRY. A Sermon by the Rev. Richard G. Moses at the ordination of the Rev. John R. Moses, Camden, N. J.

RACINE COLLEGE REGISTER, 1886-7.

PAPERS by the Mission priests of the society of St. John the Evangelist. No. 5. Retreats. 10 cts. 44 Temple St., Boston, Mass.

CHRISTIANITY THE KEY TO THE CHARACTER AND CAREER OF WASHINGTON. A discourse before the Mt. Vernon Association. By the Rev. Philip Slaughter, D. D., Historiographer of the diocese of Virginia.

THE SOURCE OF THE MISSISSIPPI. I. Letter from Messrs. Ivison Blakeman, Taylor & Co. II. Report of Hopewell Clarke, chief of expedition to the headwaters of the Mississippi. Reprinted from *Science*.

YEAR BOOK of St. John's Parish, Detroit, Mich. 1886.

ORTHODOXY AND THE HEATHEN. By the Rev. J. H. Rylance, D. D. New York: James Pott & Co.

THE THREEFOLD MINISTRY OF THE CHURCH OF CHRIST, by the Rt. Rev. J. F. Spalding, S. T. D., Bishop of Colorado. Second Edition. Price 10 cts. The Young Churchman Co., Milwaukee.

CALENDAR of the University of the South, 1886-7.

THE QUESTION OF THE HOUR. By the Rev. Chas. H. Parkhurst, D. D. A pamphlet on the labor question. New York: A. D. F. Randolph & Co. Price 15 cts.

COUNSELS ON THE HOLY COMMUNION, for children, from Mgr. De Segur. New York: E. & J. B. Young & Co.

ST. CLEMENTS (Phila.) PULPIT. The Church's Relation to Religion. By the Rev. Fr. Convers.

TRACTS FOR THE TIMES. No. II. Reasons for accepting the doctrine of the Apostolic Succession. Cuppiss, Upham & Co., Boston.

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Chicago, Saturday, Feb. 12, 1887.

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

Requests are frequently received for back numbers of THE LIVING CHURCH. New subscribers often ask to have their subscriptions date back several weeks. It is not always that such requests can be complied with. Provision was made, however, when the story of Sir Percival was begun, to supply back numbers of that date and a few succeeding dates. These will not last long at the present rate of demand.

DR. C. A. BRIGGS has an important paper in *The Presbyterian Review*, in which he says that "Presbyterians are bound by their own history to meet the Episcopalians on this platform," referring to the declaration of the House of Bishops. Under "Opinions of the Press," in this issue of THE LIVING CHURCH, will be found a more extended quotation.

"Be sure and take an offering for missions before Lent," is the good advice of *The Spirit of Missions*. Lent nearly always brings some special object of local interest to claim the contributions of the parish. Money is saved up for the Easter offering which is seldom for missions. The funds of the society suffer every year from deferred collections. There is no time in all the year more favorable than the present for securing a liberal offering.

A CORRESPONDENT who is afflicted with ecclesiastical myopia complains because Dr. Brooks recently preached on a Sunday evening in Faneuil Hall, where a brass band furnished the music, Sankey hymns were sung, and the prayers were not out of a book. He wants to know what we think of it. THE LIVING CHURCH is of the opinion, dearly beloved, that if Dr. Brooks, without neglecting his stated duties to his own congregation, can touch the hearts of two thousand sinners

in a public hall, he ought to be cheered, not criticised, for doing it. The fact that he had to endure a brass band and Sankey hymns, and had to preach without the dear old black gown, is good proof of his devotion and self-sacrifice.

OUTSIDE of the ordinary lines of our Church work, there are two objects of special interest to Churchmen on which all ought to unite with zeal, and to which a tremendous impetus should be given during this centennial period, viz., the Church Building Fund and the work among the colored people. If we have any self-respect, not to say religion, we shall not allow such solemn enterprises undertaken in the face of the world to fail by our indifference or parsimony.

THE Presbyterian Dr. Withrow wears the black gown in his Chicago pulpit, and many of his denomination are introducing the custom at the East. That concedes the whole question of ecclesiastical vestments, as between the surplice and the swallow-tail. If the Presbyterian pulpit dons its gown of black to symbolize Genevan doctrine, the church chancel may have its robe of white to symbolize purity of doctrine and life. Puritanism is gradually fading out of American Christianity.

SEVERAL inquiries for back numbers of THE LIVING CHURCH containing the meditations upon the collects by "E. O. P." indicate a growing appreciation of these valuable papers. We are glad to note every sign of interest in spiritual teaching and shall be encouraged to devote more space to it. We begin this week a series of thoughtful and instructive papers on "True Religion," by the Rev. Dr. Jewell of Racine College, one of the ripest scholars and most forcible writers in the Church. His articles on "Reading the Bible," which we published last Lent, were highly prized by a host of readers.

READER, have you decided how you will keep this coming Lent? or are you leaving it, as many do, as perhaps you have often done, to impulse and convenience? Consider in what you may profitably exercise self-denial. The Church proposes one method suitable to nearly all—the rule of fasting. The exact measure is not prescribed, but some measure is binding upon all who are in sound health. In what do you most need to practice self-control? It is not enough that you practise it all the time. You need to renew and redouble your exertions in some directions, and with the determination that what is begun as a special Lenten discipline shall never be dis-

continued. What are you going to do in the way of special service? Your rector will gladly advise you on this point, as also upon others, if you will consult him. You lose much by not going to him more often in such matters. He is thinking about these things. He has experience and training for the guiding of souls. Trust him for advice in these and in all spiritual interests. If you do not seek private counsel you can faithfully respond to public appointments. The special services of the parish will be announced, you can attend these, not as a spectator, but as a devout participant in prayer and praise. You can be more frequently in the church, at the altar, in public and private charities. Make an effort to do more and you will love more. Get away from self, and you will draw nearer to Christ.

THE January issue of *The New Princeton Review* contains a forcible article from the pen of the late distinguished Dr. Hodge. In this paper is noted the fact that the practical drift of our theory of education by the State, is only just beginning to be apparent, since our public schools have been, for the most part, under local influences of religion and Christian morality. As the system is developing, growing vaster every year and more comprehensive, embracing now the high school and the university, so have local influences for religion begun to lose their hold, and we see the complete elimination of even the baldest theism, near at hand. All this, while the majority of the people are undoubtedly in favor of having their children imbued with the principles of the Christian religion. Upon the great and fundamental principles, the writer insists that Protestants and Romanists agree; and he deplores the conflict which has been excited over the mere formal reading in the schools, out of a certain translation of the Bible. These two classes of Christians, he says, are in the same sense Christian theists. They ought to insist upon all that is common ground being retained in the schools. "Let us mutually agree," he says, "as citizens, not as ecclesiastics, upon a large, fair, common basis of religious faith, for the common needs of the State and her schools, leaving all differences to the churches, and thus united we will carry the country before us." There certainly seems to be something practical in this, and if Christians generally were as large-minded and tolerant as the late Dr. Hodge, something might come of it. But while each one judges the other to be a heathen and an idolater, there is little hope that any movement to find even a common basis of religion for the public schools, would find favor.

SCHOLASTIC VS. PATRISTIC.

The scholastic basis of the so-called "progressive orthodoxy," in contrast with the patristic and primitive basis of Catholic theology, is illustrated in such utterances as the following from Dr. Smyth, one of the Andover professors:

We may go so far as to say that it would not be just for God to condemn men hopelessly when they have not known Him as He really is, when they have not known Him in Jesus Christ.

Is it not a little presumptuous in the Andover professor to decide what would be just or not just for God to do? It is by this kind of ratiocination that the skeptic relegates to the realm of unreason all the fundamental principles of the Gospel. It is by such scholastic subtleties that every departure from Catholic faith and practice has been justified. It is a process which has been going on through all the ages. Before the Apostles were in their graves the Gnostics were attempting to explain away the Faith by human speculations. Arius set the whole world aflame by his "going so far as to say." The primitive literature of the Church everywhere records the resolute resistance of the champions of the Faith once for all delivered, against the adventurous assaults of those who assumed to say what God should do and what the Church should believe. Those were "dark ages," indeed, when the Roman Church adopted the Aristotelian formula for the "development" of the Faith. Out of it came the doctrine of transubstantiation, of indulgences, of concomitance, of intention, of the immaculate conception, of the infallibility of the pope. In all of these and in many other definitions, she "went so far as to say" what must be, by finite reason, the truth and law of the Infinite. The vast and almost invulnerable system of John Calvin was purely scholastic. He went so far as to say what "election" must mean, and the five points have loomed up over the horizon of Protestant theology ever since.

The fact is, scholastic theology (and we use the term "scholastic" in its literary, not literal, sense), whether Protestant or Roman, is not the theology of the Church. It was not by an appeal to the opinions of the bishops assembled at Nicea that the universal symbol of the Faith was decided on. It was upon their testimony as to facts, that the question was decided against Arius, and that testimony is as valid against the Arians of to-day as it was against those of fifteen hundred years ago.

Recurring to the quotation from Prof. Smyth, with which we began, what evidence have we to lead us to believe that God does condemn hopelessly those who have not known Him? The schoolman is

simply knocking down the straw man of Calvinism. He is fighting speculation with speculation, when he invents a second probation to escape the injustice which the Calvinism of his creed involves. If he would trust the inspired writings which the Church has preserved and placed within his reach, he need have no perplexity upon this point; he need not have recourse to his ingenuity to provide a way by which the Judge of all the world shall do right. In them it is recorded that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." Acts x:34. In them he will find numerous instances of divine favor towards those who never heard of Christ and did not enjoy the light vouchsafed to the chosen people. Job was a stranger to the covenant, and so was Melchizedek who was honored as a type of Christ. Then there are Naaman and Cornelius, and a host of others, and there is the assurance that many shall come from the east and from the west, from the north and the south, to sit down with Abraham and Isaac and Jacob, while many of the kingdom shall be cast out.

The opinion prevails, and some recent discussions seem calculated to make it even more popular, that the Anglican Church is differentiated from the Protestant Christians who have gone out from her, by the single note of the Apostolic Succession; and from the Roman Christians, who have anathematized her, by a denial of the claims of the papacy and by certain matters of opinion and worship. The fact is, however, the root of the difference is deeper. Both Protestant and Roman theology are largely scholastic. The symbols of both are exhaustive intellectual definitions. Their creeds and confessions of faith are fine-spun theories about the plan of salvation, or the logical development of dogma. The Anglican Church, on the contrary, presents a body of faith and a rule of order founded upon Holy Scripture as interpreted by the Fathers. Its theology is patristic, not scholastic. Its order is regulated by primitive example, not by the drift of popular opinion. It asks not what scholars think, but what the Church has held from the beginning. It allows a large liberty of private judgment and individual opinion, but admits nothing to its faith and formula which cannot be clearly proved from Holy Scripture as interpreted by primitive standards and catholic use. So, abiding in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers, the Anglican Communion presents to-day, as we believe, the purest example of the faith and order of the Apostolic Church.

PRAYER BOOK REVISION.

VII.—THEORY OF THE DAILY SERVICES.

It might be supposed that it would be a matter of course that the revisers of an Office, in order to do their work efficiently, would carefully take into account the character of the Office.

The first thing to do is to discover the central and controlling element, and examine the relation of the other parts to this. Thus, if the Office has any unity of significance and of purpose, it will be possible to ascertain what it is. To this end both the history of its formation and the interior relations of its several component parts must be carefully studied. In this way only can our revisers be preserved from giving false emphasis to less important features, or from intruding new things out of harmony with the general intent, or from cutting down the most essential elements until their significance is all but lost.

We might suppose that most people would admit the simple common sense of such a method. Nevertheless it has been ridiculed as nothing more than an unpractical or doctrinaire way of looking at things. The idea seems to be: "Let us go right into the matter without troubling ourselves about 'methods' and make whatever changes and embellishments happen to strike our fancy, or seem likely to become popular." It is implied that the Daily Offices have no settled character, no theme, and that they are not constructed upon any settled principle. They are supposed to have been wrought out of the fancy of the reformers, with reference only to what they might esteem most edifying to those who were to use them. If the form in which they were cast retains any resemblance to other and older forms throughout the universal Church, this is only accidental, the result of habit and association. The reformers had not quite emancipated themselves from the influences of the past. We are not bound to preserve that resemblance. It is nothing more than a matter of antiquarian interest.

We take it that this is the true explanation of the cry in favor of "Americanizing" the Prayer Book, which has been raised when men have ventured to speak of a scientific treatment of revision.

But certainly any one who will take the trouble to compare the Offices in the Prayer Book with the Latin Offices in use in England before the Reformation, cannot fail to see that they are substantially the same thing, however much they may be abbreviated and simplified in their English dress. The point of capital importance is the fact that in both cases the principal Offices are made up chiefly of an arrangement of the

Psalms to be read in course. The only differences here are that, in the old Breviary, the arrangement is for completing the Psalter in a week, while in our own book the course covers a month; and again that in the former, the first part of the Psalter, as far as Psalm 108, is taken for Matins, and the remainder for Vespers, so that in the morning are said the earlier Psalms, in the evening the later. But in the Prayer Book the Psalms of the evening commence each day where those of the morning leave off.

The saying of the Psalms in course is of the very essence of these services. That it was by no accident that the reformers continued this, is evident, at once, upon glancing at the introduction (in the Prayer Book of the Church of England) entitled: "Concerning the Service of the Church." They make it one of the merits of their work that it corrects an abuse by which the sequence of the Psalter had been broken up and a great part of it habitually omitted.

The simple fact is, that without this great characteristic, there can be no such thing as Matins or Vespers in any sense in which the Church has ever used those terms. The other constant features of the service are added with reference to the Psalter, to point its evangelical significance.

The true theme of the Daily Offices of the Church is the Incarnation. The great canticles, such as *Te Deum*, *Benedictus*, and *Magnificat*, bring this out and show that in its Christian use the Psalter must be taken in this sense, as the Apostles from the first interpreted it. The Daily Service is essentially Eucharistic, prolonging verbally the note struck by the Eucharistic action in the Communion Office.

We are far from saying that nothing else can properly be introduced except that which carries out the idea of praise and thanksgiving. But while acts of penitence, Scripture lessons, and forms of petition and intercession may all find a place, it must be with a certain economy and carefulness, that the grand purpose of the Office may be aided and its effect enhanced by certain relations of the Incarnation which is the subject of the whole.

It is remarkable how dimly these principles have been apprehended, how frequently they are entirely disregarded. One writer regards penitence as the feature of most importance; another considers the lessons as the principal thing and would have the service remodeled in order to make this more clear. Others, missing the true significance of the canticles, set aside the Gospel hymns or cut out their most significant verses, and provide alternatives in which there is no reference

to the Incarnation. The consecutive use of the Psalter has been ignored, and so-called Matins or Evensong have cut the matter short with such a direction as this: "Then shall be said or sung a Psalm or Psalms." Another very common error is to regard the element of petition or prayer (in the narrower sense) as of paramount importance. Thus the Psalter, Canticles and Lessons are regarded as merely introductory to the collects and prayers at the close. We have known a priest, possessed with this idea, to use in the interest of shortened services (!) a form in which most of the Psalter was left out, only one lesson read and a single canticle sung, but ending with so many of the prayers "taken out of this Book" as fairly to outweigh whatever was gained in point of time by the liberties previously taken. This may doubtless be edifying, but it is a wide departure from the true spirit of the Church service.

In the revision as it now stands by authority of the General Convention of 1886, the Morning Prayer has been but little changed and hardly requires further notice than we have already given it, but the Evening service has been affected more than any other part of the Prayer Book, and it becomes a matter of deep importance to examine how far what has been done is in harmony with correct principles.

TRUE RELIGION.

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

WHAT IS TRUTH?—I.

Half curious, half alarmed, Pilate turned again to question his prisoner. Standing before him, so calm, dignified and unbending, Jesus has ceased to appear the mere political adventurer. Strange things were currently reported of Him, and there was about Him the look of a strange superiority. Might He not really be what He was said to claim to be—the divine teacher of a new religion? Hence, Pilate's question: "What is truth?" that is, probably: "What is your kingdom only a kingdom of the truth?" or, perhaps, this: "What is the truth of your system, or your religion?"

Such a question might not be without interest to even a Roman ruler. Rome, in a certain way, tolerated all religions. To her, the only point of importance touching a new religion was, that it should be only that, and not some system or movement adverse to the order of the empire. If this Jesus were only a factious Jew, seeking to set Himself up as a king in opposition to Cæsar, He was plainly a malefactor; but if, on the contrary, He was simply the teacher of a new religion—and this was every hour becoming more probably the fact—the case was totally different. To condemn such a teacher to death, especially one against whom even His fiercest enemies brought no charge of immorality or crime, was to imbue his own hands in innocent blood, and perhaps bring upon himself the vengeance of the gods. It might be well, then, for him, before going further, to ascertain the truth about this Jesus and His religion.

But how does this apply to our

We are supposed to have this very religion. We hold it to be the very "truth" involved in Pilate's question. We profess to know what its whole truth is. Some claim to hold and practice it, with a purity unknown in entire ages past; unknown even now by whole branches of the Catholic Church. There are actually some who regard even the Fathers as having lived only in the dim dawn of a childish comprehension of that truth, of small account compared with our better advantages and higher penetration. Why need we raise any question, as to what is the truth?

None, whatever, if our assumptions are correct. But, there is this difficulty in our way. This supposed truth of the Christian religion is held under such divergent forms, and with such interminable conflict of names, interests, and opinions, that many are fain in their bewilderment to ask, which of all these contending sects has the truth? Some are even driven to doubt whether there is any such truth at all. And so, to the errors and extravagances of those professing to have the truth, there is added, elsewhere, a painful and increasing body of doubt, indifference, and infidelity. Indeed, it is almost a question whether the forms of false religion are more numerous than are the variations and substitutes for the true religion, which are now in use. Have we not now among us, what are, practically, so many religions, of general orthodoxy; of one-idea orthodoxy; or devotion to some special tenet; of protest against heterodoxy, or some other man's doxy; of mere Romo-phobia; of general morality; of mere mercantile honor; of social respectability; of polite culture; of genial humanity; of total abstinence; of happy hymn-singing; of experience-telling; of animal excitement and religious uproar; and even of philosophic subtleties and negations?

But, is all this contrariety in faith and practice necessary? Has the true religion no proper standard? Can it not be separated and distinguished from the various substitutes which human fancy and self-will either foist upon it, or parade in its stead? Or is it a mere matter of inclination or taste, having, like the latter, its *de gustibus (religionibus) non disputandum?* If so, then why not a meditative, moralistic, Buddhism, as well as a vociferous, sensational, Wesleyanism; why not a religion of mere ritual culture, as well as one of exclusive subjective experience; or, why not worship the Deity standing erect and alone under the forest oak, as well as bowed and responsive amidst the great congregation before the Holy Altar?

Such confusion and uncertainty is, however, too serious an evil to be justified. No people can be without a religion. Nor can they have one without being more or less affected by it, either for good or evil. If it has any living hold upon them, it will give shape to their civilization, and either mould or modify their customs and laws. If it has no such influence, it has practically ceased to be a religion. And this will be the more true, in proportion as their religion either is or has been a true religion, for it is only the truth which is in it that gives it its power. Even the power apparently possessed by heathen religions, is due to the fact, that amidst all their errors they contain certain elements of truth. When they have lost power and sunk into decay, it has been due to one or the other of three things—either the truth has been greatly less than the error; or the error has over-

borne and obliterated the truth; or some other religion, more full in the measure and more vigorous in the character of its truth, has gained the ascendancy. Hence, both the life of the religion and the good of the people demand that the one should be true, and that it should be rightly understood, and be truly held by the other.

Now all agree that Christianity is a true religion. It is quite as clear that if we have any national religion, it is Christianity. Certainly, Christianity, and that alone, has created our nineteenth century civilization and enlightenment. It has largely produced our science, and moulded our institutions and laws. It has done this by quickening the life, liberating the action, and broadening the outlook of thought. In the pride of their discovery and achievement, men ignore their indebtedness to it. But the fact still remains, that it has been the inspiration of all our progress, the "power behind the throne," in every order of truth for our advancement. The truth of Christianity and a true holding of its faith, order and worship, are then matters of vital importance.

Looking at all this, may we not ask: "What is truth?" In other words: "What is true religion? Is not this the question of the times? The Philistines are upon us—religious declension; sectarian diversiveness; theological upheaval; rationalistic subversion; and worldly compromising. Shall we either tamely or traitorously yield to these? If we have the true religion, has it not within it that truth by which we may unmask and confound these evils? Must it not possess somewhat of that purity and power of its divine Author, which needs but to be sought out, to prove itself our salvation? And are they not within reach of the old question—the question of the earnest mind and honest heart of all ages—"What is truth?"

"Sudden death" is, thus, one of the petitions of the Litany about which many are naturally disquieted, unless they realize the true sense in which the expression is to be regarded. I think "intolerable" is another. "The burden of them is intolerable." I do not always feel that of self-abasement, some one may say "Yet who is able to tolerate, i. e., bear his own sins? Recall the derivation of the word. Only Christ can bear so great a cross. He only can tolerate, or support, for us, this burden; hence they are to us literally and really—"intolerable." And so the "sudden death" deprecated, signifies unprepared. Unprepared death is one thing; unexpectated, another.—*Rev. R. W. Lowrie, M. A.*

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PERSONAL MENTION.

The Rev. F. W. Crook has changed his address from Boise to Emmett, Idaho, continuing his missionary work as heretofore, but making Emmett his central station.

The Rev. J. F. Conover, D. D., has resigned the rectorship of Trinity church, Janesville, Wis., to take effect March 1, and accepted a call to Christ church, Owosso, Michigan. Address accordingly.

The Rev. William D. Sartwell, lately of Ft. Worth Mission, District of Northern Texas, has accepted the rectorship of St. Luke's church, Jackson, Tenn., and will enter upon the discharge of his duties on Saturday Sunday. He desires his mail addressed accordingly.

The Rev. E. P. Wright, D. D., has removed from Waukesha, Wis., to 216 21st St., Milwaukee, Wis. Address accordingly.

OFFICIAL.

The Rev. Dr. De Costa, secretary of the White Cross Central Committee, expects to present the subject at Oneida, N. Y., Thursday evening, Feb. 10th, and to give Saturday and Sunday to the work at Cleveland, Ohio, following Dr. Courtney's Mission at Christ Church, Indianapolis, Tuesday evening, Feb. 15th. Other points will be touched in the course of the tour.

TO CORRESPONDENTS.

X. Y. Z.—The Roman sequence of colors is pretty generally used in our churches as being much more simple and convenient than the old Sarum use.

H. T.—We cannot find room for the article you mention.

E. S.—We have no free list. If you desire to have the paper sent you should forward a dollar. We do not see why we should be taxed to maintain your local reading-room. We furnish the paper at cost.

AGNES.—1. There is a difference of opinion. Confirmation exactly fulfills the definition of a sacrament as given in the catechism; but it seems to be the intention of the Prayer Book to restrict the use of the term to the "two only as generally necessary to salvation." 2. You should consult your pastor, not the editor, in matters of "all scruple and doubtfulness."

DECLINED.—"Leaflets." We have already published a letter setting forth their value. "The Church's Teaching on Obedience;" "Translation from L'Avenir;" "Increasing attendance upon Church services."

"BIBLE CLASS."—We think the writer you refer to, the Rev. A. Jukes [or Andrew Jukes?] is or was a dissenting minister in England. We cannot speak positively. Perhaps some reader can tell us.

H. P. SCRATCHLEY.—The forms which occur between the Epistle and Gospel in the Roman mass are first the *Gradual*, a short anthem and response, which was sometimes, especially in seasons of humiliation and penitence, superseded by the Tract, so-called on account of the prolonged and mournful way in which it was rendered; at other times the *Gradual* gave way to the *Alleluia*, or else was followed by it. In singing the *Alleluia* the last letter was prolonged through a series of notes, and this music without words was interpreted by the early liturgical writers as an emblem of the unspoken praises of Paradise or heaven: "It brings to mind that state in which the utterance of words will not be needed." This series of notes prolonging the music of the *Alleluia* was called the Sequence. In the 9th century the practice commenced by singing words to this music. Such a composition was called a *Prose*, some writers say, because the earliest were not in rhyme or metre. Referred to its etymology, however, from the Latin *Prosus* (*Præ-sus*), the meaning may not be very different from Sequence. Both names were, in fact, applied indiscriminately to the hymns which were written for this purpose. In process of time a multitude of Proses or Sequences were introduced, many of which were sorry trash. There were, however, some exceptions. Among the finest hymns of the Christian Church are some of the Proses or Sequences of three or four great hymn writers of the middle ages, such as Notker of St. Gall, Adam St. Victor, Thomas de Celano and St. Thomas Aquinas. After the council of Trent, all these compositions were excluded except five. These are the following: *Victima Paschalis*, *Veni Sancte Spiritus*, *elemite*, *Lauda Sion Salvatorem*, *Deus Irae* and *Stabat Mater*. For authorities consult: Neale's *Essays*, Daniel's *Codex*, and Scudamore's *Notitia Eucharistica*.

ORDINATIONS.

The Bishop of Chicago held an ordination in his cathedral on the Feast of the Purification, when he ordained to the diaconate Messrs. Rob't W. Springer and Thos. E. Green, and to the priesthood the Rev. Messrs. Thos. B. Townsend, Wm. C. De Witt, and Joseph G. H. Barry. The sermon was delivered by the Bishop. A large number of the clergy in the diocese were present.

An interesting service was held at White Chapel, Montgomery Co., Tenn., on Sunday, the 16th day of January, when Mr. E. B. Ross was ordered deacon by the Bishop of the diocese. Mr. Ross will labor among the people in the midst of whom he has always lived. He does not look forward to the priesthood, but will give his services to the Church, and will support himself and family as heretofore. He is much esteemed and very highly respected by the entire community. The Bishop was quite ill; the Rev. Dr. Gray, of Nashville, presented the candidate and preached the sermon. Several candidates for Confirmation, who had been prepared by Mr. Ross, were also presented and received, the holy rite.

OBITUARY.

DAVIS.—Entered into rest at Kingston, N. Y., on Sunday, January 16, 1887, Mrs. Katharine J. S. Davis, widow of the late James W. Davis, and daughter of John Sudam, deceased, aged 67 years.

MERRITT.—On Tuesday, January 18th, Lucy, wife of Dr. George Merritt, of Cherry Valley, N. Y., and daughter of the late Daniel Stewart.

"Lord, all-pitying, Jesu blest, Grant her Phine eternal rest."

ELLSWORTH.—February 6th, 1887, at Wentworth, N. H., in her 74th year, Mrs. Martha Listed Ellsworth, mother of Mrs. Philo Chamberlain, of Cleveland, of Laura B. Ellsworth, of Wentworth, and of Wm. W. Ellsworth, of Detroit.

SMITH.—At his home, Candor, N. Y., on Wednesday, Feb. 2d, Jesse A. Smith, Warden.

KINGSLEY.—Entered into rest, at the residence of her son-in-law, Henry W. Kitchen, M.D., Cleveland, Ohio, Philena Lamb, wife of the late Horace B. Kingsley, in her 68th year.

SPERRY.—Entered into the rest of Paradise from her home in Syracuse on Tuesday afternoon, Jan. 25th, 1887, aged 51 years, 6 months, Julia A. wife of R. S. Sperry, and youngest daughter of the late Rev. Beardsley Northrop of Utica, N. Y.

SAMUEL WILKINSON.

At a meeting of the Standing Committee of the diocese of Quincy held in St. Mary's, Knoxville, on Thursday, February 3, 1887, the following preamble and resolutions were unanimously adopted:

WHEREAS, Mr. Samuel Wilkinson for many years a member of the Standing Committee of the diocese of Quincy, and occupying many other positions in the Church of God requiring the highest qualities of judgment and integrity, has been called from earth by our Heavenly Father, therefore,

Resolved, That we, as members of the Standing Committee, recognize the hand of a wise and good God in the loss we have sustained, and hereby record our high appreciation of the devotion and fearlessness which formed an essential part of the character of our friend and brother.

Resolved, That we discern the fact that a strong sense of his sincerity and trustworthiness led to a remarkable accumulation of official responsibilities upon his shoulders and hence naturally increases the sense of our bereavement and the difficulty of filling his place.

Resolved, That a copy of these resolutions signed by the President and Secretary of the Standing Committee be inscribed in the minutes, and also be published in the *Peoria Transcript*, in THE LIVING CHURCH, and be sent to the family of our deceased brother. C. W. JEFFINGWELL, President. CHARLES J. SHRIMPTON, Secretary.

APPEALS.

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

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For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D.D., General Secretary.

MISCELLANEOUS.

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

WANTED.—By a young, energetic and successful priest, a parish, where the people are willing to work and would appreciate the weekly *Emmanuel*. Address "SACERDOS," care of THE LIVING CHURCH.

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

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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.

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The Household.

CALENDAR—FEBRUARY, 1887.

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

FEB. 6. ETC.—SEPTUAGESIMA—SEXAGESIMA—QUINQUAGESIMA.—The most reasonable explanation of the ancient names of the three Sundays before Lent is that they express, in round numbers, the days before Easter, being Latin words which signify respectively, seventy, sixty, fifty. The first Sunday in Lent is sometimes called Quadragesima, forty. The three Sundays before Lent serve as a transition from the glory of the Epiphany to the solemnities of the Lenten Fast. They sound the note of preparation.

SILENIUM.

BY DAVID MELVILLE.

I stand and wait in shadow at His feet,
The silence lies around me pure and sweet
And I am dumb and ready as I meet.

I know my Master sees me standing here
So, though in gloom, I cannot let a fear
Enter my heart; for He is ever near.

Around me, and about me, and above,
The shield and shelter of His mighty love,
Clings close, and will not ever let me rove.

I long, I pray a laborer to be,
I listen for His least command to me,
But still He wills it that I wait to see,

Ready to toil or suffer for His sake,
But yet contented with this present state—
"They also serve who only stand and wait."

Few tasks appointed fill my little day;
But I can let through me some tiny ray
From His true light, illumine the dark way.

Perhaps in time, the blest command will come
That sends me forth, to call to those who roam,
Or bring with loving care some wand'ring home.

Meanwhile, dear Lord, give me thy grace
Most sweet,
To wait with patience 'neath thy mercy seat,
And fall in adoration at Thy feet!

Ready to do whatever is Thy will,
With praise to Thee some other life to fill,
Or, if 'tis best, to suffer and be still.

ON the subject of Disestablishment 100 books were published in Britain in 1880-85. That they take matters more quietly in France, is shown by the fact that only ten publications were issued there on the subject of the expulsion of the religious orders, by the decrees of 1880.

AFTER the clerk had pulled down everything in the store without satisfying his customer, a woman, she asked him if there was anything else he had not shown her. "Yes, ma'am," he said, "the cellar; but if you wish it, I will have that brought up and shown to you."

LITTLE Tommy had been forbidden to play with the Bartlett boys, but he yielded to temptation, and had to be shut up in a room by himself, as a punishment. After sobbing himself into composure he was overheard soliloquizing thus: "Bartlett boys, pretty bad set, Tommy naughty boy. How his guardian angel must have wept when he saw Tommy playing with the Bartlett boys!"

FATHER GEER, the venerable missionary of Minnesota in the early days, had a great dislike of pork, to which he was often treated in his pastoral visits among the country people. Once he was asked to say grace at a dinner of roast pig. He discharged his duty and expressed his dislike, in this way: "O Lord, if thou canst bless under the Gos-

pel what Thou didst curse under the Law, bless this pig."

OF the books added to the British museum in 1880-85 there were 72 on Christianity and science, including the religious aspect of evolution; 120 on missions, 29 on the Salvation army, and 78 on Spiritualism. By far the majority of all these are English; the Salvation army literature is entirely so, with the exception of one volume in Welsh. Eschatology furnished a subject during the same five years for 92 works, 30 of which are concerned entirely with Archdeacon Farrar's views on everlasting punishment.

THERE may be a grain of truth in the latest story about those men who leave their homes early and get back late, so that they seldom see their own children. A man of this sort hurrying away the other morning found that his little boy had got up before him and was playing in the street. He told the child to go in. The child wouldn't. Pa slapped him and went to business. The child went in crying. "What's the matter?" asked mother. "Man hit me." "What man?" "That man that stays here on Sundays."

A FRENCH savant, M. Boisseau de Rocher, has produced a useful and curious instrument. The apparatus makes it possible to see in a broad and full light certain deep cavities of the human body—the stomach, for example—and even to photograph them. The idea of letting down a little electric lamp into the stomach at the end of a plummet was already familiar. The light is such that by transparency the ailing organ is seen through the skin. But after all, that was little more than an original method of enlightening one's fellow-men. M. Boisseau de Rocher's megaloscope, on the other hand, sets before the eyes of the observer a very much enlarged image of the tissue of the cavity, which can be studied in all its details. He introduces into the stomach a plummet 50 centimetres long and 7 millimetres broad. At the end of this plummet is a small lantern which encloses an electric lamp. The light of the lamp illuminates the cavity. A prism and two convex lenses adjusted over the lamp reduce the image of the walls of the stomach to microscopic dimensions. Then, at the other end of the plummet there is an instrument consisting of an object glass and magnifying glass. The instrument enlarges the microscopic image so much that the mucous membranes and its lesions can be examined as by a lens. In place of the eye, put a photographic apparatus and you will get a proof of the bottom of the stomach. In a word, with the megaloscope you can see the stomach as if it were in your hand, and you can take daily photographs of it and compare them. It will end in exhibiting photographs of the stomachs of fashionable celebrities. It is not to be doubted that M. Boisseau de Rocher's little apparatus will be of service to medicine.

THERE has just been completed in Clester cathedral a series of works in marble mosaic, which exceed in importance of aim and extent of area any similar work of modern times. This is the set of mosaics for the decoration of the north wall of the nave, the cost, which has been very considerable, having been borne by Mrs. Platt, of Durham Park. In each bay there stands one of the great figures of Old Testament history, Abraham, Moses, David and Elijah; and on either side of these are panel spaces filled with grouped

compositions, which illustrate some leading incidents in the life of the central figure. Thus, Abraham is flanked by pictures of the sacrifice of Isaac and of the burial of Sarah; Moses by the finding of the cradle in the Nile and by the episode of Aaron and Hur supporting the lawgiver's hands; David by the scene of David before Saul, and of the king's grief at the news of Absalom's death; and Elijah by the scenes of the Angel appearing to Elijah and of the prophet's denunciation of Ahab. Above are canopied niche-like panels containing other Old Testament figures, etc. The special interest of the work consists in the fact that it is in marble mosaic, composed of an infinite number of small *tesseræ*, such as one sees in an old Roman pavement, but such as have very rarely been used in wall decorations either in ancient or modern times. The presentage has seen a great revival of the mosaic art, but almost exclusively of the Venetian type, with gorgeous colors and backgrounds of blazing gold. This work is very splendid in its proper place, and, seen from a distance, it is brilliantly decorative. But it may be doubted whether the cool tones of the marble—white, grey, yellow, green, etc.—are not more in harmony with the character of a northern cathedral. The Chester panels are soft and beautiful in tone, and the designs reflect much credit upon the artists.

SIR PERCIVAL

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE.

AUTHOR OF "JOHN INGLESANT," "THE LITTLE SCHOOLMASTER MARK," ETC.

"I saw a damoyse as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole."—*Le Morte D'Arthur, Book XI.*

CHAPTER II.

PORT-ROYAL DES CHAMPS.

I have spoken of a quaint little church standing in the chase some mile or so on the road to Rivershead, as the little town, which was the object of the Duchess' afternoon drive, was called. I never approached this little church but I was reminded of those mysterious chapels in the forest-wilds of the *Morte d'Arthur*,—"an olde chapel in a wast land," as one is called; "an olde febel chappell"—and I could have fancied almost, when the hush of summer noon stilled the sense of the present, and lulled it into dreamland, that this was the very chapel whose door Lancelot had found 'wasted and broken, and within he saw a fair altar, richly arrayed with cloth of silk, and a candlestick of silver that bear six great candles; and when he saw this sight he had a great will to enter into the chapel, but he could find no place where he might enter,' for though the door was not broken, yet it was as 'old, perhaps, as the *Morte d'Arthur*,' and it stood open all day long; and although the passage was open, yet the place felt so holy and pure, in the fresh forest air, that I might well understand as a man, 'sinful and unconfessed' might, indeed, find no place where he might enter.

The church was very small, and had an appearance of extreme antiquity, rumor even asserting it to have been built in the Saxon times. It was built of timber, interspersed with rubble stone and plaster, and roofed with tiles. It consisted of a nave and chancel and a north aisle, separated from the rustic nave by low pillars, with round arches, carved with rude fretwork. It had an oaken porch, open at the sides, and covered with devices and figures of saintly life, worn and defaced with age. It was

surrounded by immemorial yew-trees of great size, pollarded and contorted into every variety of strange form, and producing a mystic depth of light and shadow on moss-grown roof and stained wall, and fretted oak, which seemed at once to perfect the harmony with the strange romantic past, and to fall in unison with what the village folk conceived of truth, and heard from Sunday to Sunday within its walls—the struggle of light with darkness, the triumph of the light, the mystic Love that pierced the shades of death, and won, by force of sacrifice, its secrets from the grave.

Beyond the nave, the half of the north aisle, towards the east, was enclosed with an oaken screen, elaborately carved, and said to be of fourteenth century work, and beneath the tiny window towards the east were traces of a separate altar. Within this sacred enclosure were the seats appropriated to Kingswood, and here, on Sunday mornings, when the Duke and Duchess attended service, we used to sit. At other times I sat in the nave facing the chancel and altar, in one of the plain oaken seats or forms, which had remained unaltered from the pre-Restoration times, before the first pew had entered the churches of the land.

The church was very small, with no seats or stalls of any kind, but with one or two quaint seventeenth century tablets on the walls. The small east window contained some scattered antique glass displaying armorial bearings. These always reminded me of George Herbert's lines:

Onely a herald, who that way doth passe,
Finds his crackt name at length in the church glass.

One of these small panes was pointed out to visitors as being different from the rest. It was beautifully painted, and represented a knight, bareheaded, kneeling in a forest, through which was shining a bright light, as of the sun. In the distance, exquisitely delineated in the most delicate miniature, was a city with spires. Above, on a scroll, was the word 'Parcyvale.' This fragment was evidently of foreign manufacture, but all trace of its history or meaning was lost. It was supposed to have been one of a series, of which it was the sole survivor. The only other objects of interest in the church were the oak screen work and a recumbent effigy, much defaced, outside the screen in the north aisle. This was supposed to have been brought from a neighboring monastery at its destruction. All trace of the person whose memory it was intended to perpetuate was lost, but round its base was carved a series of small figures representing the different occupations of the thirteenth or fourteenth centuries—a fowler, a huntsman, a carpenter, a smith; these gave an unexpected interest and value to the tomb now that its original purpose was quite missed and forgotten.

Some distance beyond the church, about half way between it and the group of cottages I have spoken of, was the parsonage. It had been a woodman's lodge, and stood within the gates of the chase. It had been altered and enlarged some years before I first knew it, when the Rev. Charles de Lys came into the parish.

As I write this name for the first time in this story which I have undertaken, very boldly as it seems to me, to tell, I cannot refrain from tears, so touching and precious are the memories which the name recalls, to an orphan girl, of him who was as dear to me as any parent could have been.

He was of French extraction, as his name implies. His grandfather, who was of noble birth, had been brought up among the Jansenists or Port-Royalists. Travelling in England in the last century, he had become acquainted with some of the leaders of the evangelical revival in the English Church, notably with Samuel Walker of Truro. He recognized this religious movement as so similar in its ideas to that in which he had been brought up, and was so impressed with the beauty of the English service and ritual, that he decided to adopt this country as his own. He transferred his property to England, and established his only son, who had been trained to the medical profession, as a physician in London, where he obtained considerable reputation among the nobility, especially those who were well disposed towards religion. This son married an Englishwoman, and brought up his son Charles to the English Church.

The fortune of his father, the old French emigre, had been considerable. It had been increased by the thrifty French habits and by the emoluments of his own profession; and about the time that his son Charles went to Cambridge he retired from London and settled himself in one of the market towns on the Thames with his two daughters, both of them younger than Charles.

The young Charles inherited the character of his grandfather. The doctor was a man of imposing manners and of blameless life, but was not a man of strong religious instinct, whereas his son combined in a remarkable degree the characters of a gentleman and of a saint. His grandfather had lived to a very advanced age, dying in his ninety-fifth year; and his grandson, who was then in his fifteenth year, had enjoyed the priceless advantage of several years' intelligent intercourse with such a man.

He had listened with absorbing interest to the old gentleman's narratives of his youth and of his ancestors—to his descriptions of 'la belle France,' of beautiful and gay Paris, and of the holy people, nobles and ladies of rank, who, in the midst of a gay world, had confessed Christ and endured suffering and persecution at the hands of the Jesuits and of a misguided king. He had listened while his grandfather had told him how gentlemen of property had given up their parks and houses to be appropriated to school-houses and play-grounds, and how these little academies were organized and governed by men of the highest learning and piety. How some of the finest verses in Racine's tragedies were meditated whilst he was a boy at school amid the woods of Port-Royal; and how at Chénet, at des Trous, and at Paris—at these retreats sacred to religion and to learning—the fact was fully proved that it is only where religion sanctifies and purifies the heart and life that anything worthy of the name of education—that dare presume to call itself the highest achievement of learning—can exist. In these sacred retreats the vaunted results of Jesuit teaching were outdone, for those were based only on the necessities of policy, and were practiced only for the benefit of a party and a sect; these were based upon the inviolable laws of righteousness and the will and purpose of God. New associates were continually quitting the world and bringing their children to these homes of culture and of peace. The spacious gardens blossomed as the rose, and the walls resounded with hymns of

prayer and songs of praise. In these Christian academies was inculcated that pure idealism which is the foundation of all true faith; which, taught by the Greek Plato, is the foundation upon which true Christianity rests—an ideal purity and morality, not the lax expediency of casuists. Here Arnauld published his work on frequent Communion deploring the levity with which many in those days approached the sacred mystery, urging the necessity of genuine fruits of repentance before the blessings of faith can be won, and insisting that no repentance can be termed evangelical which arises from a fear of punishment and is ignorant of, and uninspired by, the love of God acting and reacting in the soul. The most prized possession of the old man, the ornament most admired by the boy, and which he wore as a man, was a seal, the device of which was a crown of thorns from which emanated rays of light. Underneath was the motto 'Scio cui credidi.'—'I know in whom I have believed.' This relic, which had descended to the old man from his grandfather, was one of those engraved in memory of the miracle of la Sainte Epine, by which the niece of Pascal had been cured of her loathsome and distressing malady; which grace, the old gentleman told the boy, had so sensibly touched that great and intellectual man, as being bestowed upon one who was not only related to him in the flesh, but was also his spiritual daughter in Baptism.—'sa fille spirituelle dans la Bapteme.'—that his spirit being quite occupied by the thought of it, God inspired him with an infinity of admirable thoughts upon miracles which may be read in his books, and which, by giving him new lights upon religion, redoubled the love and the respect which he had always felt for it.

One particular anecdote which the old man was never weary of repeating, and which the boy never forgot, seemed to me admirably to describe the peculiar combination of the gentleman and the priest which existed in Mr. de Lys.

When Monsieur l'Abbé de St. Cyran was in prison at Vincennes, where he suffered much privation,—his books, papers, and pens being for a time withheld from him, and the avarice of the jailer depriving him of sufficient food, his dungeon being damp and exposed to the weather,—it was the custom that all the prisoners should attend Mass once a day. The abbé noticed that several of these, among whom were two or three persons of distinction, imprisoned for political offences, were very thinly clad. Monsieur de St. Cyran immediately packed up some of his books, which had at last been allowed him, and sent them with a letter to a lady of his acquaintance in Paris, requesting her to sell the books, and with the money to buy a supply of clothing for the prisoners; 'and I will also thank you, madam,' he wrote, 'to buy some clothes for the Baron and Baroness de Beausoleil. Pray let the cloth be fine and good, such as suits their rank. I do not know what is proper, but I think I have somewhere heard that gentlemen and ladies of their condition cannot appear without gold lace for the men and black lace for the women. If so, pray get the best; let all be done modestly, but yet sufficiently handsomely, that, in looking at each other, they may, for a few minutes at least, forget that they are captives.' The lady remonstrated with him, suggesting that the money might be better employed; but he answered, 'I do not believe that He, who commands me to

render unto Cæsar the things that are Cæsar's will account me a bad steward for giving modestly to each according to that rank in which He placed them.' The clothes were purchased and sent to the prisoners' apartments, who never suspected whence they came. They only observed that Monsieur de St. Cyran himself was destitute of those comforts, and concluded that his having been alone forgotten was a judgment upon him for his heresy.

Amid these influences was the education of Charles de Lys, as an English Churchman, laid. He combined, as was far more common at the end of the last century and at the beginning of the present than it is now, the beliefs and instincts of an evangelical and a high Churchman. He was deeply impressed with the individual life and power of Christianity which pervaded and actuated the evangelical leaders of the past and present century, while his inherited instincts as a Catholic attached him with enthusiasm to those Catholic aspects which are so prominent in the English Church. That it should be supposed, he has often said to me, that any discord should exist between these two instincts of Christianity is one of the most striking instances how an uneducated prejudice and superstition may mislead men. I only knew him in advanced age, but I can well imagine what he must have been as a youth—tall and slender, of a gravity beyond his years; of a religious sweetness of demeanor which at once propitiated and restrained.

His father was a man of learning, not only in his own professional studies, but in the higher literature; and he had set his heart on his son's distinguishing himself at the university. There was everything in his son's disposition and breeding to facilitate this design. His ancestral instincts, derived from that Port-Royal community which might well be called a sacred college which equalled the Jesuits themselves in their zeal for learning and in their skill in imparting it, paved the way, in his case, for a brilliant collegiate success.

(To be continued.)

SEXAGESIMA.

BY E. O. P.

The devout sighing of St. Gregory's own contrite heart with which our Sexagesima collect opens, is a breath from the beatitudes touching the soul like a psalm. The reviewers of 1549 dropped a leading thought out of their translation of this collect as it stands in the old Latin Offices; a fact of note-worthy importance although not claiming further attention from us at present.

But it were well to ask ourselves does He "unto Whom all hearts are open, all desires known and from Whom no secrets are hid," does He see that "we put not our trust in anything that we do?" The publican with his self-accusing cry, the centurion with his "Speak the word only," and always that supremely blessed one saying "Be it unto me according to thy word," might well plead the true poverty of spirit upon which is based the petition of our collect. Nor, among instructive examples of the humility we fain would know, can we afford to miss the legendary saint of that mediæval parable which children so especially love—where the stalwart giant with his palm-tree staff, breasts high, fierce waves on a moonless night at a fair child's bidding: "Carry me across!" He gains the opposite shore with that divine burden, when lo! the

Christian child speaks and Christophero has that beatitude to which so few of us, it is to be feared, shall dare lay claim. A life-long poverty of spirit was that which Lacordaire manifested, in that he failed to recall any period when he was not in precisely that position which of himself he would not have chosen; and upon the roll of those hidden saints of God, "nor certified by high angelic sign," what heart among us does not number some of its own beloved who have won the beatitude of the poor? Almost a matter of instinct, does the pious peasant mentioned by the good Cure d'Arç, come before us as being "poor in spirit," whilst kneeling with eyes uplifted in adoring love, he with tears confessed to knowing no prayers, nor how to meditate, but could "only look!" To be "as willing to have disappointment as success," is one test which a teacher well versed in spiritual things has proposed as revealing to us if we are "poor in spirit," which we easily see is but another way of saying "we put not our trust in anything that we do." May it not be a help in preparing for our Lenten journey, personally to apply this gauge to our devotions? and whether these be of time, money, service to the sick or poor, or of fastings and prayers, from those among us who get most light will surely come the acceptance which is most deeply heartfelt of words perchance we all recall:

Frailest where I seem the best,
Only strong for lack of test,—

Whatsoever I fain would boast
Needs Thy pitying pardon most.

And yet, now and ever, we will use the precious words which our Mother this day puts into the mouths of her children, remembering the lesson we may find in that old art legend, where a sculptor enamored of the form resulting from his own heaven-sent inspirations, prayed to his gods and they sent a soul into the beautiful marble. Pondering its significance we will kneel under the gracious eye of our Father, beseeching Him to fill our prayer from the center of His dear Son's own merits. Fragrant with their own odor, the prayers and praise of Christ's Church shall be a sweet and acceptable offering unto God, so that upon us shall descend the blessing earned by Him Who for our sakes became poor.

The Gospel for Sexagesima brings us to confess our blindness that so it shall be given us to see, and our ignorance that so it be ours to understand the teachings of our Divine Master.

The soil of our hearts confessedly is hard, unfitted for the seed that the Heavenly Sower wills to sow in it, and we shall pray to be enabled to bear what plowing is needful in the sight of Him upon Whose back the "plowers made long furrows." We know, alas! those "fowls of the air" which even from Abram's time do come down upon any sacrifice God's children would offer Him, and upon whatever seed of good desires or holy thought, or of His own word, He gives unto our souls. But like Abram, we will continue to drive away those "evil spirits in heavenly places," and as the quiet night covers earth with darkness, she will brood over the seed unto fruitfulness, yielding, if so please the Divine Husbandman, an "hundred-fold," the while in that same darkness a deep calm like that of Abram and of Adam shall possess the soul and God will manifest His Presence there—a Light and a Defence against all adversity.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

XIII.—ST. BASIL.

Piety has been found to be hereditary. The case of St. Timothy is not solitary in history. The faith of more than one of the Fathers was due to early religious training. St. Basil and his brothers, Gregory of Nazianzen, Chrysostom, and Augustine, owed much to the prayers and tears of their devout mothers. St. Basil's parents and grandparents were Christians; and, as a result of their loyalty to the Faith, they received the honor of giving to the Church three bishops—Basil, and his brothers, Gregory and Peter, while the piety of Macrina, his only sister, and the sterling integrity of Naucrati, his elder brother, reflected no little credit on their Christian nurture.

Basil was born at Cæsarea in Cappadocia, about 330 A. D., being a year older than his brother Gregory. His father was a lawyer, in good circumstances, and remarkable for his great beauty. "His mother," says Milman, "in character and person was worthy of her husband." The family moved to Pontus during the childhood of Basil, but he returned to Cæsarea to pursue his studies. His education was continued at Byzantium, but received its finishing touches at Athens, where he took the highest rank as a scholar. So diligent was he, that Gregory of Nazianzen, his friend, says that he could have succeeded by industry alone, without talents, and so great were his talents, he might have succeeded without labor. Thus by combining both industry and natural endowment he became deservedly great. It was in Athens that he formed the life-long intimacy with Gregory of Nazianzen, which continued until death, with but one cloud to mar the brightness of their Christian friendship. Here, also, he had for a companion, but not a friend, Julian, afterwards the apostate. Basil pursued the full curriculum of the Greek schools, but medicine was his favorite study. He also made great attainments in rhetoric under the celebrated Libanius, the teacher of Chrysostom, and began his life work by teaching it at Cæsarea, as did also his brother Gregory. The latter, however, married, and did not enter the ministry until shortly before the death of Basil, who appointed him to the bishopric of Nyssa.

Basil, though so well instructed in classical lore, could not forget his home training, and soon, under the influence of his sister, he decided to embrace the religious life. After becoming a lay-reader he took a journey through Egypt and Palestine, and visited all the noted monasteries. Basil was an ascetic and loved seclusion, but he fully realized that the times demanded workers as well as thinkers, and so never yielded to his preference for a life of complete retirement. He established in Pontus a convent; where labor and meditation should go hand-in-hand. His retreat was in no cheerless waste, but in a charming spot among the Pontic hills. Here, with his beloved friend Gregory, he passed the most tranquil portion of his life. They studied the Scriptures, compiled selections from the works of Origen, and aided the monks in their duties. Basil taught them the utility of agriculture, saying: "There is no fruit so bitter that care will not improve it, no soil so sterile that it cannot be reclaimed, no heart so wicked that one need despair of it." Basil was at this time a presbyter of Cæsarea, but had withdrawn to Pontus because of the

jealousy of the bishop, Eusebius. At length, owing to Arian opposition, he was obliged to ask Basil to return and aid him in his difficulties. He immediately complied with the request, and became the actual controller of the diocese before the decease of the bishop.

After the death of Eusebius, Basil was nominated for the episcopal chair, but was bitterly opposed by the Arians. He himself pleaded his own ill health and weakness as a reason for declining the offer, but the father of his friend Gregory said: "We want a bishop, not a prize-fighter, and God is able to convert weakness into strength." Basil was consecrated Bishop of Cæsarea at the age of forty, and for nine years he applied himself soul and body to his work. The ill-will of the Arians, the sufferings of the poor, and the parsimony of the rich, were among his chief trials. He, who had given his all to the needy during the famine, might well preach upon the blessedness of charity, and the sin of hoarding the money entrusted only to our stewardship. Very forcible is this extract from one of his homilies: "Who, then, is the miser? He who has never enough. Whom do you account a robber? He who despoils others? You would not be a miser, a robber—you who appropriate to yourselves what you have received only to dispense! You would call a robber him who strips from the clothed his dress, but does he, who being able, does not give to one who is in want, merit any other name? The bread which you hold back is his who is hungry; the clothing which you keep in your closets is his who is unclothed; the shoes which you let rot are his who is unshod; that gold which you bury is his who has none. So that you do wrong just so far as you allow tears." The hard-heartedness of the rich was as apparent in Basil's time as in our own, and his most difficult task was to induce them to open their purses. His example bore lasting fruit. Not only were the temporary wants of the poor relieved, but hospitals and asylums, and a home for the despised lepers, were erected, and superintended by Basil and his monks. The work he accomplished in these nine years surpassed the life-long labors of many another bishop of his time. Orthodox in his faith, charitable in his thoughts, methodical in his work, self-denying in his habits, and eloquent in his sermons, with a power to command, and a dignity which compelled respect, he won a reputation for sanctity which was almost unrivaled. Yet, in many respects, he was inferior to some of the Fathers. He certainly did not equal Gregory Nazianzen in eloquence, nor was he the clear and original thinker that his brother of Nyssa was. Nevertheless, at the council of Chalcedon, seventy years after his death, he was pronounced to be "the greatest of the Fathers." His wide influence was due to his power of personal magnetism, his singleness of aim, and his purity of life. He exalted any work which he undertook.

When complaints of Basil were brought to Athanasius, he bade the people put away their fears and thank God for so glorious a bishop. Basil longed to meet the great opponent of the Arians, but never did so, although they interchanged letters. Basil realized the dignity of his office as a bishop of the Church of God, and carried himself with an almost imperial air during an interview with the emissary of the Emperor Valens. The Arian monarch came to Cæsarea and sent his messenger to Basil, requesting that the Arians

should be admitted to Communion. But he was inflexible. "Know you not," said the officer, "that I have power to strip you of all your possessions, to banish you, to deprive you of life?" Basil replied: "He who possesses nothing can lose nothing; all you can take from me is the wretched garments I wear, and the few books which are my only wealth. As to exile, the earth is the Lord's; everywhere it will be my country, or rather my place of pilgrimage. Death will be a mercy; it will but admit me into life; long have I been dead to this world." Modestus was surprised at the fearlessness of the reply, but Basil answered: "You have never, then, before conversed with a bishop?" Modestus returned to the emperor and said that violence alone could subdue the intrepid bishop. But the emperor refused to adopt severe measures. He went to church and mingled with the crowds. The solemnity of the service, the rendering of the Psalms, and the devout attitudes of the people impressed him. It was Epiphany, and Valens, trembling, approached the altar to offer his gift, but no attendant priest stepped forward to receive the offering. And neither threats nor bribes could induce the staunch supporter of the Nicene Faith to admit the emperor to the holy feast. Fearlessly he denied the Body and Blood of Christ to the impenitent sinner before him. Valens held a private interview with St. Basil, but failed to convert the prelate to his views; he was so impressed by the arguments of the bishop, that he left a large endowment for the poor of the church.

There is one act of Basil's that cannot be fully explained. He appointed his cherished friend Gregory to the bishopric of a miserable little settlement at Sasima. This brought a cloud upon a friendship which had equalled that of David and Jonathan. But from the lavish praises bestowed upon Basil by Gregory, we infer that the misunderstanding must have been forgotten or explained.

Basil, though a staunch supporter of the Athanasian Faith, did not live to witness its triumph over Arianism. In the same year in which Valens fell, the great Basil was called to his final rest, ere he had seen fifty years. Short as his life was his work seemed finished, and his influence lived on, after his body was consigned to the tomb. The Eastern Church to-day uses a liturgy known as "the liturgy of the holy Basil," which if not wholly, must in part correspond with the one he arranged.

As a writer Basil is deserving of high rank. Milman says: "The style of Basil did no discredit to his Athenian education; in purity and perspicuity he surpasses most of the heathen as well as the Christian writers of his day." Many of his homilies, and over three hundred of his letters are extant. Once when Basil had withdrawn for rest and meditation to his favorite retreat, he wrote thus to Gregory: "Although I have left behind me the diversions of the city as the cause of universal evils, I have not yet been able to leave myself." Well read in the Latin poets he may have had in mind the oft quoted line from Horace: "*Patriæ quis exsul sequoque fugit?*" Or as Cowper translates the stanza:

Poor short lived things, what plans we lay!
Ah, why forsake our native home!
To distant climates speed away;
For self clings close where'er we roam.

Basil's preference for retirement, his stern asceticism strangely combined

with a poet's love of the beautiful, his earnest piety and rigorous penances, are beautifully summed up in these lines:

Beautiful flowers round wisdom's secret well,
Deep holy thoughts of penitential love,
But dressed with images from Nature's store,
Handmaid of piety. Like thine own cell,
By Pontic mountain wilds and shaggy fell,
Great Basil! there, within thy lonely door,
Watching, and Fast, and Prayer, and Penance dwell,
And sternly mused affections heavenward soar.
Without are setting suns and summer skies,
Ravine, rock, wood and fountain melodies;
And earth and heaven holding communion sweet,
Teem with wild beauty. Such thy calm retreat,
Blest saint! and of thyself an emblem meet,
All fair without, within all stern and wise.

LETTERS TO THE EDITOR.

THE EFFECT OF THE CHANGE OF NAME ON PROPERTY RIGHTS.

To the Editor of *The Living Church*:

In your issue of January 8th last, there appears a communication from Mr. Darius Kingsbury, which by some accident I have overlooked until within two or three days. Mr. Kingsbury says: "The most serious question to his mind about changing the name of the Church, is in regard to what will become of the vast amount of property now held by the Church under her present name;" and he concludes his communication as follows:

"Query: Should the next or any subsequent General Convention change the name from Protestant Episcopal to any other, what is to become of the Church property, and would not a change of name cause continual confusion not only of Church property, but of Churches themselves?"

"I would like Mr. S. C. Judd of Chicago, to answer this question through the columns of *THE LIVING CHURCH*."

Being thus appealed to by name, I cheerfully respond, and my reply, without hesitation, is that such change could have no possible injurious effect upon the property rights of the Church. Should any question arise in such matter, it would be one merely of *identity*. Reproducing a reply which I once had occasion to make on the floor of the House of Deputies, suppose an unmarried woman, having property, changes her name by marriage, does she thereby lose her property rights? It does not require much knowledge of law to answer this question; and its answer will dispose of Mr. Kingsbury's inquiry as well. An affirmative reply would be as absurd in the one case as in the other.

While considering this subject of changing the name of the Church, may I not be permitted to express the hope that when the change comes (and it is coming as surely as we have a sun that lights the day)—may I not be permitted to express the hope that the new name may be that of the *Anglo-Catholic Church*? This name would declare our Catholicity, indicate our lineage, and would not be offensive eye to our extreme Protestant friends who insist upon assuming that the new name would be that of "*The Church*," or "*The Catholic Church*," or "*The Holy Catholic Church*," and then, with chattering teeth, shudder and shudder and shudder at the wicked exclusiveness and impertinent assumption involved.

S. CORNING JUDD.

Chicago, Feb. 1st, 1887.

THE HOSPITAL AT SEATTLE.

To the Editor of *The Living Church*:

Will you allow me to supplement your notice of Grace Hospital at Seattle

in Washington Territory, in your issue of 15th inst., with some account of that institution which may possibly interest your readers in that noble work and the originators of it.

The Rev. George Herbert Watson, a graduate of the General Theological Seminary in New York, is the son of the late Rev. William Watson, for many years officiating at Christ church, in Hudson, New York. Leaving the East for a milder climate, he accepted a position in San Mateo, California, as head of a flourishing school there in connection with St. Matthew's church. Being burned out of house and home there, with empty hands and pockets, he accepted a call to Seattle in Washington Territory in 1876 where he now resides, and where under God's blessing, with the cordial help of a faithful constituency, he has seen grow up a city of many thousands, and Trinity parish of which he is rector, the leading parish of the diocese. He has also built up a mission at North Seattle which is in a flourishing condition, but his crowning work is Grace Hospital.

In that thriving seaport town, located by that beautiful sheet of water, Puget Sound, the want of a home for the sick and maimed had become a necessity, and with the missionary zeal and energy for which Mr. Watson is noted, preliminary steps were taken, land purchased, subscriptions circulated—the hospital being in want of a name—it was "resolved that Mrs. Watson" (who had also been an earnest worker) name the building. Whereupon "Grace Hospital" became a fixed fact.

"They now want \$1,000 at least to furnish the hospital for immediate use. One lady has completely furnished one room" and there are 39 to furnish. Small sums will furnish small rooms. Larger ones may be furnished more or less expensively as donors indicate by the sums donated. X.

THE ADVANTAGE OF "SPECIALS."

To the Editor of The Living Church:

There is, it seems to me, an easy solution of the difficulty of raising money for missions. Have the rectors of the smaller parishes secure contributions for "specials." Before the offering is to be made let it be generally understood that it will be devoted to the work under a missionary bishop, or to some mission parish. Let tracts on the work chosen be distributed among the congregation, with just enough interesting details of the clergyman and his work as shall induce the people to read them. This is very practicable since any number of pamphlets may be had on application to the Missionary Society, a list of which is contained in the January number of *The Spirit of Missions* for 1887. These leaflets have all the information necessary to interest a parish in any work, and will assure a liberal offering.

It is very natural that persons should give more to a clergyman whom they know of thus, than to a society whose wants are very general and indefinite. Many men will not give unless it is known for what purpose the money is used.

The missionary who is so fortunate as to have such an offering, has gained a parish of friends that takes as much interest in himself and his work as if they knew him personally. Such a plea represents to them a deserving, self-sacrificing man, an individual need; the appeal for general missions comes from a society, a formal organization, which seemingly has no need of individual aid and personal sympathy.

If you will allow me, I shall tell you of my own experience with this plan. I live in a remote parish of one of the Southern States, where the people know little of missions and have done little for them. Last Lent I determined to make an Easter offering for one of our Indian missionaries in Southern Dakota. I sent for the leaflet on this work, and, with my appeal to each person, gave one. Only three families joined me, still we got \$15 besides the offerings for general missions.

This "special" did not lessen the contributions for general missions, but, on the contrary, it was \$10 to \$15 larger than for years before. In this way a parish may be taught missions with advantage, and in a much shorter time will its interest and sympathy be gained for missions in general. R. C.

OPINIONS OF THE PRESS.

The Rock.

HARD TIMES IN ENGLAND.—Not only is the distress among what are known as the poorer classes serious, but a great amount of it is apparent among the clergy. Glebe lands are in very many cases unlet, tithes are not paid up, yet in spite of this the claims of the very poor for aid are increasing, so that many of the clergy hardly know where to turn to meet the demands upon them. Many very distressing cases have come to our own notice, and there can be no doubt that many exist which have not made themselves known, and of which these are but examples. The actual income of many a clergyman does not equal that of an average man-servant, in spite of the large sums of money which have been laid out on the education of the former.

The Church Times.

ST. PETER'S JURISDICTION.—It is certain from the New Testament that St. Peter was not granted, did not exercise, and never claimed, jurisdiction over the Apostolic College, and that any such jurisdiction was expressly refused and prohibited by our Lord thrice over, when asked to name a head of the Church other than Himself. It is also certain that the one specific privilege which St. Peter did enjoy was that of being the first to make new converts to the infant church, whether Jews or Gentiles, and that in this way he wielded a power of the keys which no other apostle did. Further, we have no certain and trustworthy record of St. Peter's life and career outside the New Testament. All that we possess from other sources is scanty, vague, and uncertain, and in any case does not include one scrap or tittle to imply any sovereignty on his part over the Church. All that is produced of that kind is the fabrication of a comparatively late age. And as St. Peter had not got it, the Popes cannot have inherited it from him, even if it could be proved, as it never has even seemed to be proved, that they are in any special sense his heirs and representatives.

Springfield Republican.

HEATING CARS WITHOUT STOVES.—All this exposure of railroad passengers to the danger of fire from heating arrangements is utterly needless, and consequently cruel and wrong. Several of the Connecticut River Railroad trains leaving this city daily are now completely fitted and warmed to a most excellent degree of comfort by the use of steam from the engine at a low pressure upon the Emerson system. This is found to be not only feasible and agreeable as a mode of heating, but also entirely safe. A rupture of the pipes would expose no one to scalding or any danger, but would simply fill the car with a washing-day vapor. Any accident which breaks the connection with the engine of necessity cuts off the flow of steam. The Emerson system has been tried on some trains on the above-named road for four years, and has already reached a degree of perfection which would justify the travelling public in appealing to the Legislature to require the introduction upon all passenger cars of some method of heating not exposing the occupants to constant danger of broiling and roasting alive. To-day, with the generally prevailing modes of heating cars, no passenger is safe from this dreadful fate.

The N. Y. Evening Post.

RELIGION AND POLITICS.—Denominational feeling is perhaps stronger now in the South than in any other part of the country. The contest over the chaplainship in the Arkansas House Thursday was between a Baptist and a Methodist clergyman, and it was rendered noteworthy by the fact that the Methodist candidate won, although the Baptists are the stronger throughout the State in point of numbers and usually elect their men. The denominational affiliations of a candidate for nomination on a State ticket in North Carolina often decide his fate, since if the Methodists should capture the higher places, a good Methodist candidate for a lower office might have to be set aside for a poor Baptist or Episcopalian in the interest of religious harmony. A similar rule is enforced in the choice of professors in the State University, and the sympathies of a man's wife may even play an important part in the matter. Last year one de-

nomination was alleged to have got a place when it was another's turn, but it was seriously urged in reply that the adhesion of the new professor's wife to the other denomination was a sufficient counter-balance.

Dr. C. A. Briggs in The Presbyterian Review.

CHURCH UNITY.—The "Declaration of the House of Bishops of the Protestant Episcopal Church in Council Assembled, October 20, 1886," should find a cordial response from the Presbyterian Church. The four terms that are set forth therein as essential to the restoration of unity among the divided branches of Christendom are, in my judgment, entirely satisfactory, provided nothing more is meant by their authors than their language expressly conveys. There is room for some difference of interpretation, but these terms ought to be received in the same generous manner in which they are offered, in the hope that these differences will be removed by conference and discussion. No Presbyterian can consistently object to (1) "the Holy Scriptures of the Old and New Testament as the revealed Word of God," or (3) "the two sacraments, Baptism and the Supper of the Lord, administered with unailing use of Christ's words of institution, and of the elements ordained by him."

It might be objected that (2) "the Nicene Creed, as the sufficient statement of the Christian faith," is too narrow a plank for a summary of Christian doctrine, and that it ignores the subsequent history of doctrine in Christendom. But Presbyterians can hardly exact from other religious bodies the maximum of the Westminster standards. If Episcopalians are willing to waive their own doctrinal standards in order to union upon the fundamental creed of Christendom, I do not see with what propriety other denominations can refuse to meet them on this common platform. It is not proposed that the denominations should abandon their own symbols of faith, but that they should find a common ground for unity. The fourth term, "the Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church," gives more room for differences of opinion. But it is certain that if the English bishops had offered these terms to the Westminster divines, there would have been no separation. The English Presbyterians offered to unite on the basis of "the reduction of Episcopacy under the form of synodical government," proposed by Archbishop Ussher, but the English bishops declined. Presbyterians are bound by their history to meet the Episcopalians on this platform. If the House of Bishops mean to advance thus far, they have taken a great step towards the reunion of Christendom. The delicate and difficult questions involved in the adaptation of the "historic episcopate" might be removed by friendly conference in the spirit of Jesus Christ.

A Great Offer.

No matter in what part you live: you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. A number have earned over \$30 in a day. Both sexes. All ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

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DR. T. A. SLOCUM, 181 Pearl Street, New York.

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

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HINTS FOR HOUSEWIVES.

PRETTY fancy aprons may be made by taking two large handkerchiefs with gay borders; one kerchief makes the apron, the other cuts up for founce on bottom of apron; the corner pieces will make the pockets.

FRIED BANANAS.—Cut bananas in two lengthwise and dip them first in beaten egg, then roll them in flour. Have some fat boiling hot, drop them in and fry to a fine yellow brown. Take out carefully with a split spoon and serve folded in a white napkin.

CEMENT FOR WOODWORK.—The following cement will be very hard when dry, and will adhere firmly to wood. Melt one ounce of resin and one ounce of pure yellow wax in an iron pan; and thoroughly stir in one ounce of Venetian red until a perfect mixture is formed. Use while hot.

BEAUTIFUL decorative effects may be had by using the French models, or imitation plaster casts, in the following way: Cut out the medallion, either close to the head, or plaque shape as they are sometimes marked in relief. Next procure a board large enough to hold the figure or medallion, leaving a margin around it of two or three inches. Cover the board with black velvet, stretching tightly to remove every crease or wrinkle. Upon this fasten the figure with strong paste or glue, upon the velvet in the centre of the board. Be very careful not to smear the velvet with the paste. The board is then to be surrounded with strips of wood about two inches deep, covered with the velvet, (a large flat cigar box will answer the purpose if of the right size), and these are secured to the board, making a flat box two inches deep. An ordinary picture frame and glass are now required, which is affixed to the box—the broader the frame the richer the effect. The result, if properly done, will well repay all trouble. A good engraving, or photograph of statuary, will answer for the French model, with almost as good an effect. Any person with ordinary care and judgment, may execute the work nicely.

LADIES' KNITTED UNDERVEST, HIGH NECK AND LONG SLEEVES.—Materials. Star Light Lady Grey wool, about 12 skeins will make a pair, or you can use 4 skeins Star Light Scotch yarn. Two needles of wood, bone or rubber, measuring about one-half inch round.

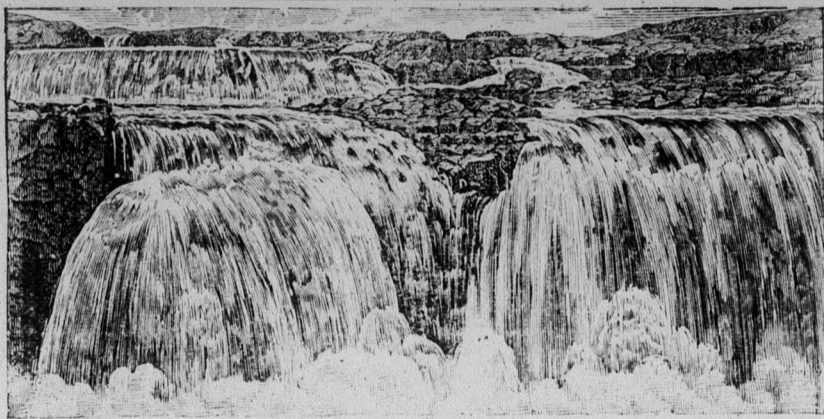
Back.—Commence at bottom of back by casting on 80 stitches, and on these stitches do 30 rows of plain knitting. Then next row do *3 plain, seam 3,* repeat from * to *, or what comes between stars, over and over until you can count 100 rows of ribbing. Now seam 3 rows all across on wrong side. Then commence block knitting. *Do 5 plain stitches; seam 5,* repeat from * to * all across the row, and do 4 more rows the same. Then do *5 seam, 5 plain; * repeat from * to * all across, and do 4 more rows the same. This finishes 2 rows of blocks. Do 6 more rows of blocks, making 8 rows of blocks of 5 rows each. Do 22 rows now of plain knitting. For one shoulder 5 plain, seam 5, 5 plain seam 5, 5 plain, and take these stitches off on a cord for future use, bind off loosely 30 stitches, then commence other shoulder, 5 plain, 5 seam, 5 plain, 5 seam, 5 plain. On this row do 4 more rows the same, which furnishes 1 block. Do 3 more rows of blocks on this block. On last row of last block when you get to end of row, cast on 30 stitches. Now on the stitches on the cord, do 4 rows of blocks, (that is, finish block begun, and do 3 more) to correspond with other shoulder. Now 8 rows of blocks all across shirt to match those on back; then do 100 rows of ribbing, 3 plain, seam 3 alternately, then 30 rows plain knitting, bind off loosely. Sew up the sides to middle of blocks on body, leaving place for sleeves.

Sleeve.—Commence at arm size. Cast on 60 stitches, knit 10 plain rows, now narrow once on each end of needle every other row until you have only 45 stitches; on this row do 34 plain rows without narrowing. Now narrow every row on last end until you have 39 stitches, then *3 plain, seam 3* for 24 rows. Bind off loosely; sew up sleeves and sew into arm-holes. Finish neck with 2 rows of crocheted holes finished with shell edge. Then run in ribbon and tie in a bow on front. If wished, a crocheted finish may be added to bottom of shirt. Finer needles and finer yarn make them right size for children.

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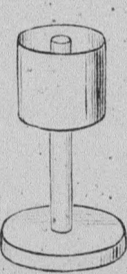
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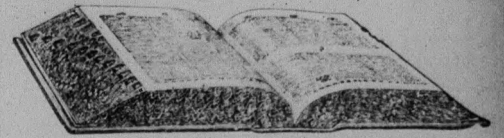
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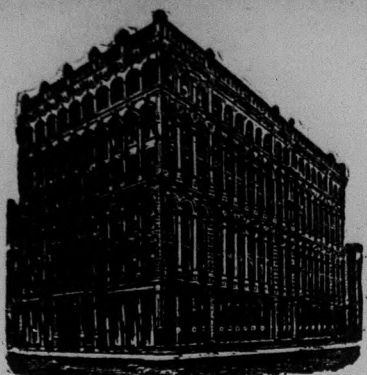
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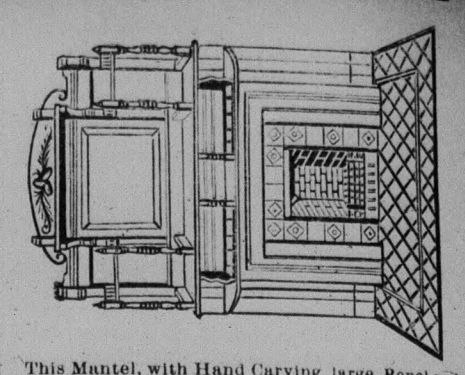
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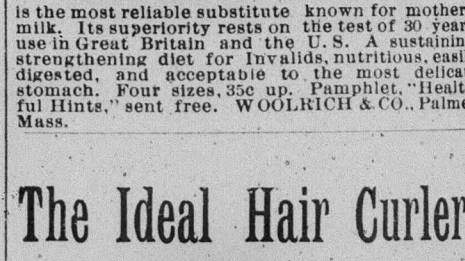
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