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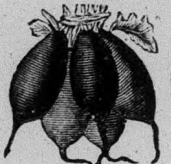
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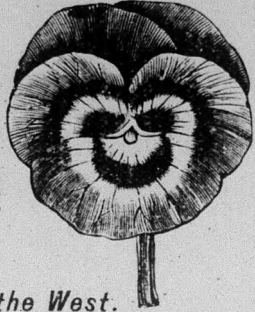
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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

## Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. \*\*I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.—A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

## Ayer's Sarsaparilla.

It will restore health and vigor to decaying and diseased tissues, when everything else fails.

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

## Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

by the use of Ayer's Sarsaparilla. \*\*I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored.—Susan L. W. Cook, 309 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albermarle, N. C.

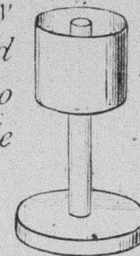
If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sarsaparilla.

It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

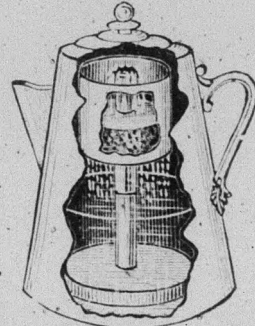
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Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

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

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with Carols, issued in former years: The Risen Christ, Easter Chimes, He is Risen, The Easter Angels, The Story of the Resurrection. Price of each, same as for "EASTER MORNING."

Send for our complete list of Easter Music of every description. Sent free on application.

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Or, MEMORY CULTURE.

By ADAM MILLER, M.D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose—

THE CLERGY, Their Sermons;  
THE STUDENT, His Lessons;  
THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address DANIEL AMBROSE, Publisher



# The Living Church.

SATURDAY, FEB. 26, 1887.

## "IN PERILS."

BY F. BURGE GRISWOLD.

Ah! who shall say  
Life's weary way  
Is not by ills beset;  
On every hand,  
By sea and land,  
Dangers and snares are met.

Hunger and cold,  
And pain untold,  
Watchings and weariness,  
Labor and toil,  
And sad turmoil,  
Our mortal days possess.

False friends at home,  
Thieves, when we roam,  
Stripes and imprisonment,  
Beatings and stones,  
Sighings and groans,  
With all our years are blent.

Sorrow we not,  
Whate'er our lot  
Upon this sin-sick earth;  
Much suffering,  
Our souls shall bring  
To their immortal birth.

What matters all  
Life's troublous thrall!  
When this shall be o'erpast,  
The glory bright  
Of Heaven's fair light  
Forevermore shall last.

Washington, D. C., Scagesima.

## NEWS AND NOTES.

LORD WILLIAM CECIL, second son of the Marquis of Salisbury, is about to be ordained, and will be licensed to a curacy at the parish church of St. Nicholas, Great Yarmouth.

It is feared that there may be some delay in constituting the see of Wakefield, owing to the failure of the Home Bishopric Society to make good its subscription of £10,000. This sum has not yet been raised, although the society promise to use every effort to make their promise good.

REFERRING to a recent account of the conversion of 16,000 Lutherans to the Russian (Greek) Church, in the Baltic provinces, a correspondent says that the most of them were converted under the most cruel persecution. Romanists are treated in the same way by Russian propagandists.

THE REV. ETHELBERT TALBOT has forwarded his acceptance of the missionary bishopric of Wyoming and Idaho, to which he was elected by the General Convention. He hopes to be at work in his jurisdiction in June. The Church is to be congratulated upon his decision.

AT the consecration on St. John the Evangelist's day of the new American Church in Dresden by the Bishop of North Carolina, the service was taken part in by the chaplain of the Russian Embassy as well as by American and English clergy. The Russian priest communicated with the rest, and read the Gospel in Greek before it was read in English.

AMONG the recent donations to the Royal Irish Academy is an Irish ecclesiastical bell, made of riveted iron plates dipped in bronze, which had the effect of imparting great resonance. Bells of this kind are still to be seen tied to

sheep's necks on Salisbury Plain, and were carried by the Irish settlers to Australia. The bell has been presented by Mr. Thomas Deane, county Kerry.

THE Bishop of Chichester, the Right Rev. Dr. Durnford, is the patriarch of the English Episcopal bench, his age being eighty-four; the youngest of the prelates is Bishop Wordsworth of Salisbury, who is forty-three. Archbishop Knox of Armagh is the oldest bishop of the Irish Church, having reached the age of seventy-nine, and Bishop Gregg of Cork, the youngest, with fifty-two years. Bishop Wordsworth is the oldest Scottish prelate, having reached four-score, and Bishop Chinnery-Haldane, who is forty-four, is the youngest.

UNDER the head of "Opinions of the Press" we copied recently a paragraph from the N. Y. *Evening Post* to the effect that the professors of the university of North Carolina have been chosen on account of their membership of certain religious denominations. President Battle writes us that the imputation is untrue. He says that he has been present at every election since the re-organization of the university in 1875, and that in every instance the man best qualified was elected.

MR. EBEN TOURJEE of the New England Conservatory, Boston, has issued a circular letter to the different foreign missionary boards, expressing his deep conviction of the importance of music in impressing gospel truth on the hearts of men, and his desire to do what lies in his power, by means of this sacred art, to help forward the work of foreign missions. He therefore offers to give instructions, free of charge, in vocal and instrumental music to all persons fitting themselves for the foreign work, such as will fit them to meet the demands likely to be made upon them in the fields to which they go. This generous offer has been cordially responded to by many of the missionary boards.

THE Bishop of Iowa has been invited by the Archbishop of Canterbury to preach the annual sermon before the venerable Society for Propagating the Gospel in Foreign Parts, in St. Paul's cathedral, on June 22. The society was established in 1701, and for the greater part of the first century of its existence gave its special care to the introduction of the Church in this country. The present year is the centenary of the sending of the first British Colonial Bishop, Dr. Charles Inglis, formerly of Trinity church, New York, to Nova Scotia, and the celebration of this event will be a noticeable feature of the venerable society's anniversary. The only American bishop who has preached before the society on its anniversary is the Bishop of Ohio.

A MEMORIAL to the following effect has been circulated amongst the clergy of the diocese of Ripon with the Bishop's sanction, and has been published in *The Yorkshire Post*: "That, whereas, notwithstanding the late creation of new sees, there yet remain dioceses in which, by reason of large population, area, or number of clergy, the due work of the Church cannot adequately be performed; and whereas, in view of the continuous increase of such population, the need of further sub-division of dioceses may from time to time arise; it is desirable that application be made to

Parliament to pass an enabling measure whereby dioceses may be subdivided, and the number of bishops increased as occasion may require, and as the constituted authorities of the Church may decide, subject to consent of her majesty in council, or such other conditions as Parliament may see fit to impose."

BISHOP DOANE, in *The Independent*, says: "Why should we be accused of lack of charity for saying that the Presbyterian minister or the Methodist clergyman is not what he himself says he is not. The lack of charity is rather on the other side, when they refuse to recognize our priesthood, as representative of Christ and authoritative to act for him. It is they who say that 'priest is presbyter writ short,' not we who say that presbyter is not priest writ large." \* \* \* \* To accuse us of exclusiveness because we do not recognize the validity of their orders is a perfect inversion of facts. It is they and their system which deny and disclaim and decry the whole thought of priesthood, of sacrifice, of the altar, of regeneration in Baptism, of authoritative absolution, of grace given by laying on of hands or by other sacramental means and signs. We, while claiming these things for ourselves, and protesting against their denial to them to us, acknowledge everything that they claim, and believe that they get more than they themselves believe."

THE case is well-known of Father Damien, a Roman Catholic priest, who shut himself up in an island with lepers in order to aid and comfort them, though perfectly understanding the certain fate it involved for himself. He has become a leper. Lately he issued an appeal for aid in giving his poor people a few comforts, which has incidentally produced the following example of intolerable bigotry. The secretary of the Workingmen's Protestant League (England), Mr. Thomas McClure, has written a letter to the Rev. H. B. Chapman as follows:

I am desired (says the secretary) to express my astonishment that you, a clergyman of the Church of England, should endeavor to create sympathy for an idolatrous priest of that abominable system against which you are specially pledged to labor. The self-denial and devotion of Father Damien are no more worthy of admiration than that of the devotees of Baal. All that Father Damien can achieve as the priest of Antichrist is to make his proselytes twofold more children of hell than he is himself.

SIR ANDREW B. WALKER, Bart., of Liverpool, has signified his intention of subscribing £10,000 to the building fund of the Liverpool cathedral, and in a letter to the Bishop expresses his hope that the scheme will be pushed forward, so that it may be launched and the foundation-stone of the building laid during the Jubilee year. The Bishop, in acknowledging Sir Andrew's munificent gift and thanking him on behalf of the Churchmen of the diocese, says the erection and endowment of the cathedral will be a costly and formidable undertaking; but he has a strong conviction that Liverpool has many friends throughout Britain who will come forward and help when they see that the scheme is actually begun, and a few more generous donations like that of Sir Andrew would justify

the committee in commencing the work without delay.

THE Citizens' League of Chicago is an institution which should have the gratitude of every good man for its brave and successful work. The report of the ninth annual meeting, held last month, showed over two thousand prosecutions, mostly for selling liquor to drunkards and minors, with a result of nearly seven hundred fines and over a hundred cases held to the Criminal Court. The officers of the League are among the most prominent citizens. Bishop McLaren is one of the vice-presidents. The executive committee, in their last report say:

Among the hindrances which we have met in the prosecution of our work we may especially mention the disreputable character of the grand juries drawn by the County Commissioners, which have consisted largely of saloonkeepers and their open friends, the low ward politicians, who have persistently refused to indict any saloonkeeper, no matter how black his crime. Another hindrance has been the number of low dives and low concert saloons, which have been permitted to exist and to renew their licenses from time to time, notwithstanding repeated protests both from the public press and from representatives from this league, but we have strong hopes that a healthy public sentiment is being aroused which will demand the closing of all such places.

*The Illustrated London News*, of the 12th inst., gives a picture of the interior of the chapel of Lambeth Palace, in which Bishops White and Provoost were consecrated a hundred years ago. The chapel, which is probably the oldest of the present buildings connected with the Archbishop's Palace—its erection being attributed to Archbishop Boniface of Savoy, in the thirteenth century—is in the earliest style of English pointed architecture. It is 72 ft. long, 25 ft. wide and 30 ft. high, without aisles or transepts; with triple lancet-shaped windows at the sides, and with a large east window, set in massive masonry. The ancient stained glass, put there by Archbishop Morton, in the fifteenth century, presented a series of pictures of the whole religious history of man from the Creation to the Day of Judgment, with spiritual types and anti-types. These windows, having been repaired by Laud, were destroyed by his Puritan adversaries in 1643, and the present windows are almost new, having been supplied by the late Archbishop Tait, with other decorations of the chapel. The handsome oak screen is a gift of Archbishop Laud, whose arms are emblazoned on the ceiling. The floor is paved with black and white marble. Archbishop Parker was interred, in 1575, in front of the altar; his tomb was desecrated in 1648 and his coffin was taken away, but was afterward restored. This chapel is the centre of the Anglican Communion. Within its walls no fewer than some four hundred bishops have been consecrated. It helped to give a martyr's crown to one who has a better claim to be St. William, than Becket has to be St. Thomas of Canterbury, for Laud's restoration of the chapel was made a count in the indictment against him. Here the Pan Anglican Synod has met in two memorable sessions. The well-proportioned altar stands under the beautiful east window and is ornamented with cross and Eucharistic lights.

## JEWISH MISSIONS.

As mentioned last week, a course of public lectures is being delivered under the auspices of the Church Society for Promoting Christianity amongst the Jews, in the church of the Epiphany, Washington. Similar courses have been delivered in other cities from time to time in the past, under the same auspices. At the close of a lecture in St. Louis by the late Bishop Robertson a number of Jewish rabbis came forward and warmly thanked him. A course was recently delivered by Canon Cook, Prof. Stanley Leathes, and other well-known English scholars, before notable gatherings of Hebrews in London, and it is not uncommon for sermons to be preached to Jews in the English cathedrals and parish churches.

## CANADA.

Bishop Baldwin of Huron has issued a pastoral absolutely forbidding theatricals, raffling, and all kindred practices for the raising of money for Church purposes. The pastoral was read in all the churches of the diocese Sunday, Feb. 6, and has been well received. The Bishop also indirectly condemns all methods of raising money for Church purposes other than the scriptural custom of giving as God has prospered us. It is pleasing to be able to report that Church entertainments are rapidly going out of fashion in the diocese of Huron, and that social gatherings are taking their place.

There are in the city of Montreal 13 Anglican churches, with 251 Sunday school teachers, and 2,977 pupils. The Church is, apparently, the only non-Roman body that makes any headway in the Lower Province.

We are rapidly approaching a general election which will be held on 22nd prox. Issues at present are badly mixed, and any kind of reliable forecast of the result seems out of the question. Both parties are vigorously paying court to the Roman Church, which is rapidly becoming the great determining factor in Canadian politics, if it is not that already, and Conservatives are vying with Reformers, and Reformers with Conservatives in their obsequious homage to the hierarchy. In many instances, Lower Canadian newspapers openly advocate the formation of a "Catholic centre" in the Dominion House of Commons pledged to the support of the Church, and the advocacy of French interests which, when we take into consideration the fact that two-fifths of the population of the Dominion are Roman Catholics, is something more than a mere shadowy menace, and may become a very unpleasant and tangible reality. Meanwhile the Protestant three-fifths, hopelessly divided among themselves, and in many cases eager to truckle to the Roman Catholics for party ends, are practically at the mercy of the perfectly organized minority. The position of commanding influence now occupied by the Roman Church in the Province of Quebec reads like a chapter out of mediæval history. There the Protestant minority of 200,000 constituting one-seventh of the population and owning or controlling at least one-third of its wealth, is practically a non-entity in the government of the country. In the present provincial cabinet of eight members only one is a Protestant, and he holds his seat on sufferance. In the rural districts, the priesthood by means of the parochial system of fabrique assessments and tithes are slowly and surely "freezing out" the Protestant settlers and filling their places with Roman

Catholics. These privileges were originally confined to the 80 parishes in existence at the time of the conquest of Lower Canada by Wolfe, but have since been exercised in the case of every newly formed parish, and no Federal government, since confederation has dared to lift its little finger. The position of the rural Protestant settler in Quebec is also a very hard one in regard to education. Unless a certain average attendance can be guaranteed, he must send his child to the parochial school, where of course, undiluted Romanism is taught in its most offensively aggressive form. How different is the position of the Roman Catholic in Ontario, who perforce sends his child to the common school. There nothing approaching distinctive doctrines are taught, the historical text books have been carefully de-protestantized and the Bible emasculated of anything that could possibly offend the most hypersensitive Roman Catholic conscience, and he has the further privilege of leaving the school during its reading by the teacher. Of course when there are a certain number of Roman Catholics they have the privilege of a separate school. In the present state of affairs with the R. C. Church paramount in Quebec, and rapidly becoming the dominant power in Ontario, and promising to absolutely control the Dominion House, is it to be wondered that men whose loyalty to the British Crown is of the sturdiest and most uncompromising nature, are beginning to ask themselves: Has confederation after all been a huge failure? You hear loyal men saying on all sides that sooner than brook Papal domination they would hold up both hands for annexation. The young Dominion is entering upon perilous times, and in the breaking of the present degrading party bondage and the uprushing of a patriotic spirit consists her only salvation. And that we are on the eve of a movement of this kind there are multiplying indications. At present, however, the Roman Church holds the key of the situation.

The magnitude of the operations of the Church Missionary Society of England in the North-West may be inferred from the fact that the society expended \$90,000 last year in Indian work. There are at present in that region under the care of its missionaries 10,502 baptized Indians, 1,454 communicants, 25 schools, 1,261 scholars, 36 European clergy, 10 native clergy, and 407 native lay helpers. Of course this is only one department of the Church's work in the North-West, and other societies have their missions besides the Canadian Church. An endeavor is being made by the Rev. E. F. Wilson of Sault Ste. Marie to establish four industrial schools in the territories.

The regular quarterly meeting of the executive board of the diocese of Rupert's Land was recently held in Winnipeg. A letter was read from the Bishop, who is at present in England, stating that he found it difficult to enlist the services of young men for work in the North-West, the salaries paid curates being in many instances larger than those offered in Rupert's Land.

A gift of 1,440 acres to the diocese from the Rev. W. L. Sykes of England was reported, which being taken at a certain cash value, enables the diocese to claim an additional \$5,000 of endowment from the S. P. G., and the S. P. C. K. of England. Archdeacon Pinkham, it is expected, will be consecrated next June on the return of Bishop Machray. The provincial synod meets next August.

## CHICAGO.

CITY.—A valuable aid to the work of choir-masters is announced by Messrs. Smedley and Hughes of the choir of St. James' church. They have organized classes for the training of boys' voices at the American Conservatory of Music at Weber Hall.

The Rev. Frs. Prescott and Gardner are to work at the cathedral during Lent.

## NEW YORK.

CITY.—On Sunday evening, February 13, a meeting in the interest of the White Cross Society was held in the church of St. John the Evangelist. Addresses were made by the Rev. D. Parker Morgan and others. The Rev. Dr. B. F. De Costa, rector of the church, and secretary of the society, has been making a visitation among the branches of the White Cross Society out West.

On the same Sunday the Rev. Dr. Phillips Brooks preached at the church of the Incarnation, great throngs attending. The following Sunday, Feb. 20, the pulpit was occupied by the Bishop of Michigan.

The Rev. Montgomery Throop, Jr., has become connected with St. Barnabas' chapel.

## LONG ISLAND.

## EIGHTEENTH ANNUAL VISITATION.

March 31: Church of the Redeemer, Brooklyn.  
April 1: Church of the Messiah,  
Sunday before Easter, Brooklyn, A. M., Grace  
church; eve., church of the Holy Trinity.

## HOLY WEEK.

Monday Eve'g, St. Mark's church, Brooklyn, E. D.  
Tuesday Eve'g, St. Luke's church,  
Wednesday Eve'g, St. Mary's church,  
Thursday Eve'g, Church of the Good Shepherd,  
Brooklyn.

Good Friday, P. M., Christ church, S. Brooklyn.  
Eve'g, St. Ann's church, Brooklyn.

THE FOREGOING VISITATIONS WILL BE MADE BY  
THE BISHOP OF MAINE.

## APRIL.

Easter Day, The cathedral.  
Sunday after Easter, Brooklyn: The cathedral;  
Eve'g, St. John's church.

20. St. Barnabas' church, Brooklyn.  
21. Church of our Saviour,  
22. Ascension church, Greenpoint.

2nd Sunday after Easter, Brooklyn: A. M., St. James' church; Eve'g, St. Peter's church.

25. St. Luke's chapel, Brooklyn.  
27. Emmanuel church,  
3rd Sunday after Easter, Astoria: St. George's  
church; Eve'g, church of the Redeemer.

## MAY.

2. Grace chapel, Astoria.  
3. Christ chapel, Red Hook.

4. Grace church, Brooklyn, E. D.  
4th Sunday after Easter, A. M., Christ church,  
Brooklyn, E. D.; Eve'g, St. Paul's church, S.  
Brooklyn.

9. Calvary church, Brooklyn, E. D.  
10. St. Mark's church, Brooklyn.

11. Church of Reformation,  
5th Sunday after Easter, A. M., St. George's church,  
Flushing; Grace church, Whitestone.

BROOKLYN.—Bishop Boone, of Shanghai, China, preached in Christ church, Bedford Avenue, on Sunday evening, Feb. 13. He said that under his father who was the first bishop connected with the mission, there was but one native minister and two or three candidates for Holy Orders. Under his son, the present bishop, there are 16 native missionaries and 13 candidates for orders. The total number of Christians in China he said, was about 300,000.

GARDEN CITY.—On Sunday, Feb. 13, a gloom was cast over this entire community in consequence of a distressing accident in which three of the choir boys lost their lives. The choir under Prof. Woodcock, had as usual, on Sundays, gone out to render the music of the cathedral services, and between the services the boys, after lunch, had the time to themselves. Five of the boys directed their steps towards the Garden City pond, not however, without being cautioned by Prof. Woodcock, not to go on the ice. Three of the boys, Harry McTighe, Willie Teed, and Eugene Gretsinger, were too much tempted by the glittering, but treacherous surface, and in trying to cross the pond, one of them broke through while the second and third soon followed in the endeavor to help the others. The boys

on shore were helpless and presently ran back and aroused the people at Garden City. Upon their reaching the pond the boys had disappeared, and their bodies were not found till after a search of several hours. There was no music at the afternoon service, which as can well be imagined, was one of great seriousness. Early in the week the bodies were brought to Brooklyn and the funeral services took place at St. Luke's church on Thursday. The church was crowded, many being unable to gain admission. As the white hearses drawn by white horses reached the church, all the members of the cathedral choir acted as pall-bearers, carrying the white cloth-covered caskets into the church. The services were conducted by the Rev. F. L. Humphrey, precentor of the Garden City cathedral, and two assistants, the Rev. Messrs. J. A. Locke and Charles A. Jessup, and also by the Rev. Dr. D. V. M. Johnson, rector of St. Mary's, and the Rev. Spencer S. Roche, rector of St. Mark's. The music was very impressively rendered by the surpliced choirs of St. Mary's and St. Luke's. The body of Gretsinger who was a fine singer, and was soon to be placed at the head of the cathedral choir, was taken to the Evergreen Cemetery, and those of the others, who were also good singers, were taken to Greenwood. It is stated that Judge Hilton has rendered assistance to the family of one of the boys, those of the others not being in dependent circumstances.

The seventeenth anniversary of the Child's Nursery was held in the church of the Messiah on Sunday evening, Feb. 13. The annual report was read by the Rev. Mr. Snively, M. D., showing the receipts to have been about \$11,000. An eloquent and instructive sermon was preached by the Rev. Dr. G. R. Van De Water in regard to Christ's seeking and finding, and gathering the sheep into his fold. He closed by making an earnest plea in behalf of the nursery. The Bishop of Springfield followed in a few strong and commendatory words, saying that he had established a like institution both for the sake of the little ones cared for, and for the sake of Christian people who needed on their own account to care for them. A collection followed.

## NORTH CAROLINA.

## EPISCOPAL APPOINTMENTS.

- MARCH.
27. Emmanuel, Warrenton.
  28. Grace, Weldon.
  29. St. Mark's, Halifax.
  30. Advent, Enfield.
- APRIL.
1. Good Shepherd, Ringwood.
  3. Good Shepherd, Rocky Mount.
  4. St. Timothy's, Wilson.
  6. Tarboro.
  7. Tarboro, Ordination.
  8. Good Friday, St. Mary's, Edgecomb County.
  10. Easter Day, Trinity, Scotland Neck.
  12. The Saviour, Jackson.
  14. Gaston.
  15. Ridgeway.
  17. Holy Innocents', Henderson.
  19. Middleburg.
  20. St. John's, Williamsboro.
  22. Goshen.
  24. St. Stephen's, Oxford.
  26. St. James's, Kittrells.

## MAINE.

In spite of the hyperborean weather, the Bishop made a brief visitation of Aroostook county, the first week of February. On Septuagesima the Bishop visited the important missionary centre, Presque Isle, where St. John's school is situated, and advanced to the priesthood the Rev. William T. Elmer. Mr. Elmer is principal of the school, and has charge of the mission church of St. John in the village. In this newly settled and growing part of the State, Bishop Neely has already organized eight missions; seven churches have been built in the county besides the well-equipped and flourishing Church school at Presque Isle.

**EAST CAROLINA.**

**THE BISHOP'S APPOINTMENTS.**

**MARCH.**

19. Evening, Christ church, Rockfish.
20. Morning, St. John's; evening, St. Joseph's, Fayetteville.
21. Evening, Maxton, Robeson Co.
25. Morning, Holy Innocents', Lenoir Co.
27. St. Barnabas', Snow Hill.
29. Morning, St. John's, Pitt Co.
31. St. Mary's, Kinston.

**APRIL.**

2. Morning, Grace, Trenton.
3. Morning, Christ church; evening, St. Crispian's, New Berne.
5. Morning, St. Paul's, Vanceboro.
6. Haw Branch.
8. St. Paul's, Greenville.
10. St. Peter's, Washington.
11. Morning, Zion, Beaufort Co.
12. Morning, St. Thomas's, Bath.
13. Morning, St. James'; evening, Pantego, Beaufort Co.
14. St. John's, Makelyville.
15. Evening, Swan Quarter.
16. Juniper Bay.
17. St. George's, Lake Landing.
18. Evening, Fairfield.
22. Morning, Aurora.
23. Morning, St. John's; Durham's Creek.
24. Trinity, Chocowinity.

**ALBANY.**

At the last quarterly meeting of the Women's Diocesan League it was reported that the sum of \$13,000 had been raised during the first year of its existence, and that parochial branches were being organized generally throughout the diocese. The immediate object of the League is the raising of funds to assist in completing the cathedral.

The clergy of the Convocation of Troy held their 33rd regular meeting at the church of the Holy Cross, Troy, the Rev. J. I. Tucker, D. D., rector, on Tuesday, Feb. 8th. Morning Prayer was said at 9:30 by the rector and the Rev. W. R. Woodbridge, of Port Henry. At 10:30 there was a celebration of the Holy Communion, Archdeacon Carey being Celebrant, the rector assisting. The sermon was preached by the Rev. E. W. Maxcy, D. D., rector of Christ church, Troy, from the text Isaiah xi:9.

Business meeting was convened at 2:30, the archdeacon in the chair. After routine, the convocation had the great pleasure of listening to a most interesting address by Miss S. F. Smiley, on the working and work of the "Society for the Home Study of the Holy Scriptures." The expressions called forth by the statements so gracefully, yet forcibly made were those of thanks, and most earnest hopes for the success of the society, and warmest admiration for the amount of real hard work which was being done. The Rev. Messrs. A. B. Clarke, W. B. Bolmer, W. R. Woodbridge and Richmond Shreve, then made reports of the progress of the work in their districts. All spoke hopefully, while remembering that hope is hope because it is not yet "lost in sight." An interesting general discussion followed on the methods of missionary work, some advocating strongly the plan of "Associate Missions." A resolution was unanimously passed, making it a standing rule of future convocations that mileage shall be returned to all the clergy attending who live at a distance of more than 20 miles from the place of meeting.

At the evening missionary service, addresses were delivered by the Rev. Messrs. F. M. Cookson, W. M. Ogden and Pelham Williams, D. D.

**PENNSYLVANIA.**

A missionary meeting under the auspices of the committee on services and contributions of the North-West convocation was held in the church of the Epiphany on Sunday, Feb. 13, when addresses were delivered by Bishop Whitaker, the Rev. Dr. J. P. Peters, and the rector, the Rev. George H. Kirsoving. The course of special lectures at the Philadelphia Divinity School announced in these columns are being

well attended by others than the members of the several classes of the school. Dr. Phillips Brooks in his two lectures on "Toleration," while urging loyalty to the Church bespoke a kindly consideration for those of other names, and that what was good in them should be fully recognized.

The Sunday School Association of this diocese held a most successful Sunday school institute in Grace church on Thursday, February 17. Thirty-one schools were represented. The Holy Communion was administered at 9:30. From 10 to 12 there was a discussion. Bishop Stevens presided, the subject was: "Is the Parish Club Beneficial to the Church and Sunday School?" "Should the Church Provide Amusements for the Sunday School?" "1. Festivals, 2. Club Rooms?" The discussion was quite animated, much being said for and against each point. The conclusion reached was that they should be organized independent of the Church though they should be under her influence. Under such conditions they would be productive of good. The afternoon was spent in discussing "The Sunday School Teachers: 1. Should they be Communicants? 2. Their Duty to the School—Punctuality, Substitutes. 3. Visiting Scholars. 4. Teachers' Meetings." The Rev. R. Bowden Shepherd urged that logically they ought to be earnest, active communicants, and that they should teach the Creed, the Lord's Prayer, and the Ten Commandments, and such other things as a Christian ought to know and believe to his soul's health, i. e., the Church catechism; that the Sunday school supplied the place of sponsors though it did not release them from their obligations, and that the purpose of the teaching was that they be brought to the bishop to be confirmed by him. In the main this was the opinion of the speakers, though one or more asked what was to be done when communicants could not be had. The visiting of scholars was shown to be an important element of success in teaching Sunday school, and that there be teachers' meetings and meetings for the study of the Sunday school lessons, either as in the case of that at the church of the Epiphany, where 140 or more Sunday school workers meet every Saturday afternoon, or as is done in some of the parishes where there are weekly gatherings of the teachers and others for this purpose. In the evening Bishop Whitaker presided. The subjects were: "The Church Service in the Sunday School;" "Normal Classes, and How to Provide for them." The Rev. Dr. James S. Stone spoke on the second topic, noting the grandeur, beauty, dignity, and importance of Sunday school work. He showed the object of normal classes was to train teachers, and what was necessary for their proper conducting, that those who form them should be impressed with the fullest need and importance of the work; that they should show a willingness and have the power to teach. He was most earnest in his appeal for the teaching of the Prayer Book as the Church's interpretation of the Holy Scriptures. Mr. George C. Thomas spoke of the folly of some of the orders of service used in Sunday schools of the denominations; how successful he had been in his Sunday school with the Prayer Book, that all the scholars were thoroughly familiar with it and used it intelligently when in the church; that it could be so used as to be made most attractive to even the youngest, and that a considerable variety could be had by a little judicious forethought. Bishop Whitaker

said that it had long been his custom to use the Prayer Book in the Sunday school, and from it alone Sunday school devotions should be taken. He showed how it might be made attractive, and that the scholars would not think that they were merely attending a Church service, and how he had found such a plan helpful to him in his mission work in Nevada. He urged the establishment of normal classes in all Sunday schools.

Much interest was manifested at all the sessions by the very large number present. Many practical thoughts were thrown out, which were eagerly seized. That this institute will be productive of much good in the elevation of the tone of the schools, and the method and manner of teaching, is assured. One school over 50 miles away and another over 20 was represented.

**SOUTHERN OHIO.**

The Rev. Mr. Mann visited Springfield, O., on Tuesday, Feb. 8th, at the urgent request of the deaf-mutes, and held a service at Christ church. After the service one of them received the Sacrament of Holy Baptism at his hands

**QUINCY.**

A meeting of the Rock Island Deanery was held in St. John's church, Keewauke, on January 18, 19, and 20. Besides the dean, the Rev. R. F. Sweet of Rock Island, there were present of the priests belonging to the deanery, the Rev. Messrs. Savage and Westover. There were also in attendance the Rev. Messrs. Rudd, Shrimpton, Trevett, Bardens and Kendall from other parts of the diocese. On Tuesday, 18th, a sermon was preached by the dean. On Wednesday morning the Holy Communion was administered by the dean. An address was made by the Rev. Mr. Trevett, of Homewood School, Jubilee. In the evening, addresses both interesting and effective on missions in the diocese, and elsewhere, were made by the Rev. Messrs. Bardens, Trevett, Rudd, Westover and Dean Sweet.

On Thursday, 20th, a sermon was preached by the Rev. Mr. Shrimpton, dean of the Galesburg Deanery. The Bishop then advanced to the sacred order of priests, the Rev. Reese P. Kendall, six priests joined him in the imposition of hands. In the evening, powerful addresses were made by the Rev. Dean Shrimpton and the Bishop, upon the subject: "The Church maintaining Morality and Truth." An unusual interest attended all these services, and they have left an influence for good, which it is believed, will be seen in activity of the parish, and in decision for the Lord on the part of individuals. The newly ordained priest has his work at Hamilton and Rosetta in the western part of the diocese. He passed several years in the diaconate in missionary fields in Oregon.

The death of Mr. Samuel Wilkinson is by the whole diocese deeply lamented. He was treasurer of the diocese and of the Board of Missions. Mr. Thomas B. Martin of Galesburg has been chosen to fill his place in these offices. The Rev. William Westover of the diocese of Vermont, has become rector at Pre-emption. The Rev. Mr. Trevett of Homewood School, is rector of Christ church, Robins' Nest, and of St. James', Bradford.

The church of the Good Shepherd, Quincy, having received from the Bishop the waiving of his right to appoint its priest, and permission to elect a rector, on the 24th of January made choice as rector, of the Rev. William B. Corby, D. D., who had ministered to the parish

from its institution in 1871. The Bishop has given his sanction to this election, and in accordance with the diocesan canon has confirmed Dr. Corby in his office.

**NORTHERN NEW JERSEY.**

**EPISCOPAL APPOINTMENTS.**

**FEBRUARY.**

27. A. M., Ordination, Christ church, E. Orange.
- MARCH.**
6. A. M., St. Barnabas', Newark; evening, Christ church, Harrison.
13. A. M., St. Paul's, Hoboken; evening, church of the Holy Innocents'.
20. A. M., Trinity, Bayonne; evening, Grace Greenville.
27. A. M., Christ church; Bloomfield; evening, Christ church, Belleville.

**APRIL.**

1. Evening, Christ church, Newark.
3. Newark: A. M., Trinity; evening, House of Prayer.
5. Evening, St. Mark's, Orange.
6. Evening, St. John's Free church, Jersey City Heights.
8. Good Friday, P. M., Christ church, E. Orange.
9. Easter Even, evening, Christ church, Jersey City Heights.
10. Easter Day, Jersey City: A. M., St. Mark's; evening, St. Matthew's.
17. A. M., Grace, Orange; P. M., St. John's, Newark.
24. A. M., Christ church; Hackensack; evening, Church Holy Communion, Paterson.

**MARYLAND.**

WASHINGTON, D. C.—The second of the series of lectures on Mosaism and Christianity was delivered at the church of the Epiphany, Sunday, Feb. 16th, by the Rev. I. L. Townsend, S. T. D., rector of the church of the Incarnation. Dr. Townsend took for his text: "And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem."—St. Luke xxiv:47. The lecturer said that the object of the course of lectures was to draw Hebrew and Christian to a better understanding and into a closer fellowship, and it would be the duty of the lecturers to make Christians realize more fully the grave duty resting upon them in that direction.

These lectures have created considerable excitement among the Hebrews of Washington, and on Saturday, Feb. 5, Rabbi Stern gave an answer to Dr. Giesy's lecture of Jan. 30th. He said that instead of Christianity being the complement of Mosaism, it was its opposite and the two systems of religion were antagonistic. He denied that Mosaism taught the necessity of sacrifice or atonement or the doctrine of original sin. His reply was, as Dr. Giesy's lecture had been, perfectly courteous and made in the most friendly spirit.

**INDIANA.**

The parishes of Indianapolis have been for nine days in the full enjoyment of the rare privilege of a Mission. There had been for more than a year in the hearts of both clergy and laity a growing and expressed desire for a season of special reviving and refreshing. Bishop Knickerbacker entered into correspondence with Dr. Courtney, and the Mission was definitely agreed upon in time of Convention at Chicago, and direction given into the hands of the missionary. Preparatory meetings were held, and special prayers offered during Advent and Epiphany. The clergy and a few kept forwarding the movement with determinate purpose, and, according to God's promise to all His laborers, they received their reward. The Mission proper was held from the evening of Septuagesima Sunday, Feb. 6th, to Monday evening, Feb. 14th, inclusive, but it was really begun on Saturday evening, Feb. 5th, on the morning of which day Dr. Courtney arrived from Boston.

Beginning on Saturday evening with an address to "The Workers," from the passage: "Be ye clean that bear the vessels of the Lord," the missionary preached on Sunday morning to the congregation of Christ church, in which

being most central, the after services and addresses were chiefly held. At 4 p. m. of Sunday, in the church, well filled, the missionary made the first of a series of addresses to men only, taking the introductory text: "I speak as to wise men: judge ye what I say." The after addresses to men were made in the Court House at noon for the six week days, and the final one in St. Paul's church, at 4 p. m. of Sunday, Feb. 13. There are many men in the city who will remember these addresses with thankfulness for the received good. The morning services and discourses, including a daily celebration of the Holy Communion, were more particularly adapted to Church people already under vow and faithful. The week day 4 p. m. addresses, after Evening Prayer, were more specifically to various classes of people, though there was no exclusion nor lack of interest of any in the attendance and hearing. Each address was a rich volume of concentrated thought, with happy illustrations showing the diversified gifts and powers of the missionary, and his inimitable and acceptable manner in presenting whatsoever subject. The full purpose of the Mission was carried out in a popular way at evening by sermons delivered to congregations without respect of persons. Despite the drizzling, dark and changeful weather, the church was full to overflowing. The discourses were of remarkable excellence. The closing service was held in Christ church on Monday evening, February 14. A little souvenir, "Memorial of Blessings," bearing the autograph of the missionary, was handed by himself to each with a parting clasp of the hand. Only one voice of united thankfulness goes out from all who were so happy as to be present, of whatever Christian name or calling, and one voice of prayer lifted up that Dr. Courtney may be preserved and sent by the Lord to do good to many peoples. The immediate results of the Mission are not so visible as the remoter fruits assured. There was no excitement except such as is naturally incident to so intent, continuous and thoughtful service, but every one felt himself borne up by degrees of swift succession into an atmosphere that seemed at times to be other than that of earth. The Bishop was in constant attendance after the first day. The sermons and addresses of the missionary were 32 in all, and on each occasion the word was with power.

#### TENNESSEE.

**FUNERAL OF BISHOP GREEN.**—On Tuesday, the 15th inst., a solemn service was held at St. Paul's-on-the-mountain, when the funeral of the late beloved Bishop of Mississippi was conducted. The Rev. Dr. Wilmer read the Burial Office to the end of the lesson, and then followed a celebration of the Holy Communion, the Rev. J. A. Oertel being the Celebrant. The service was choral from "Lift up your hearts," to the end. The sentence, "I heard a voice from heaven," was beautifully chanted, several of the university students assisting in the music. The 187th hymn was sung in place of the *Gloria in Excelsis*, and while the friends and neighbors were taking a last look at the peaceful face of the sleeper, the touching strains of "Nearer, my God to Thee," filled many an eye with tears. These words hang upon the wall of the quiet room from which he had just been removed.

When these last offices were over, the remains were taken by the afternoon train to the Bishop's old home at Jack-

son, in his own diocese of Mississippi. They were attended by his son, the Rev. Stephen H. Green, of St. Louis, Mo., the Rev. F. A. De Rosset of Natchez, who married one of the Bishop's grand-daughters, and by other members of his family.

The Rev. Dr. Shoup, professor in the University of the South, and rector of St. Paul's-on-the-mountain, accompanied the sad group, as representing the Faculty of the University, in honor of its late chancellor. As it was his wish that his funeral should be very simple and without any parade or show of ostentation, it was ordered by the family that the usual mourning drapery should be omitted.

#### WISCONSIN.

Much anxiety exists as to the health of the Bishop, owing to his prolonged absence in Florida, where he went by the advice of his physician, and many inquiries are being made in person and by letter at the diocesan residence on Juneau Avenue. It is learned that the Bishop's health is so much shattered that he cannot resume his duties possibly for a year. The Standing Committee of the diocese has received the following letter, dated Jacksonville, Fla:

Some months since I was advised to relinquish all work and seek rest in a warmer climate. Unfortunately, I delayed my departure until late in January, and am convinced that what I then thought would have been an absence of a few weeks will necessarily and wisely be prolonged some months. I cannot hope to resume my duties in the diocese this spring or summer, and must accordingly ask you to make provision for the visitation of the diocese.

Commending you and the diocese to the care and blessing of the great Head of the Church, and asking the prayers of the diocese for a restoration to health enabling me to take up again my labors in your midst, I am affectionately your friend and Bishop. E. R. WELLES.

#### MICHIGAN.

On Septuagesima Sunday a newly-constructed church for St. John's mission, West Bay City, was opened for services by the Bishop, assisted by the Rev. E. W. Flower, priest-in-charge. The day was wild and stormy, but there were good congregations in attendance, and hearty services. There was Morning Prayer, Holy Communion, and sermon by the Bishop, together with a statement of affairs concerning the building of the new church, and some hearty words of commendation and encouragement from Bishop Harris.

The church is situated in that part of West Bay City commonly known as Banks. The mission was begun some years since, and has had the fostering care of the successive rectors of Trinity church, Bay City, and the services of diocesan missionaries. In 1881, a little chapel was built under the direction of the Rev. A. A. Butler, then rector of Trinity, and the efforts of the Rev. J. W. Prosser, minister-in-charge. The location was subsequently found to be unfortunate, and for the past two years the increase of congregation demanded more room, and so, although the members were people of no means beyond their daily labors, they resolved last year to undertake the work in faith and with prayer for Divine guidance and blessing. A new lot was secured and the chapel removed. Then there was patient work done for some months by the women and children, and last September the new building was raised and its construction pressed forward under the supervision of the Rev. E. W. Flower, with the valuable assistance of Mr. Robert Long, the venerable war-den who has long since passed his three-

score-and-ten years, but is still full of zeal and work for God's Church.

The new church will seat about 200, and the old chapel has been admirably utilized for recess chancel, choir and vestry. The building is well finished with ceiling, wainscoting and pews of black ash oiled, and the whole completed with Churchly appointments. The windows are of cathedral glass, three of them being memorials; and the chancel window, together with the pulpit and lectern, are gifts from Trinity church, Bay City. A beautiful rose window in the west gable, having the *Agnus Dei* for a centre piece, is the offering of the Sunday school.

In the afternoon there was held the shortened form of Evening Prayer, followed by a powerful sermon by the Bishop on salvation from sin, and then, as a fitting close of so joyful a day, a class of four men and one woman was presented for Confirmation. The offerings of the day amounted to \$108, leaving about \$200 to be yet secured to clear the cost of building.

In the evening of the same day, the Bishop preached at Trinity chapel, Bay City. Here, too, a new church is almost finished. It is built of stone, and is exceedingly rich in its every appointment, and will probably be completed and occupied for worship before Easter. The Rev. E. R. Bishop is the rector, and his architectural knowledge added to his good business judgment, has been of great service to the vestry in the construction of so costly and magnificent a church.

**FLINT.**—The Rev. Mr. Mann baptized one of the pupils of the school for deaf-mutes on Monday evening, Jan. 30th. At the next episcopal visitation three of them expect to be confirmed.

**DETROIT.**—The sixth annual Sunday school convocation and teachers' institute commenced its three days' session on Sexagesima Sunday. The institute was opened by a special service held in Christ church, which was densely crowded by representatives of all the Sunday schools of the city. The service over, Bishop Harris welcomed the clergy and audience to the convocation, and introduced the Rev. Wm. Wilberforce Newton of Pittsfield, Mass., the guest of the institute. Mr. Newton announced his subject as "The Adaptation of the Teachers to the Sunday School, or the Pastoral Work of the Teachers," and delivered a very earnest and spiritual address, dwelling more especially on the power of personality, the need of adaptability on the part of the teachers to the pupil's world, the week-day work of the teachers, and strongly protested against the Sunday school as being in any sense a substitute for the Church services; it is only the vestibule of the church, and children must be taught to attend the latter.

The convocation re-assembled on Monday evening in Christ church House, the beautiful parish building erected to the memory of Charles C. Trowbridge and his wife Catherine Whipple Sibley. Bishop Harris presided. Most of the clergy, superintendents, officers, and teachers were present and discussed the topics appointed for the evening: 1. How to secure good teachers. 2. Teachers' meetings. The Rev. Messrs. R. H. Hoskin, J. N. Blanchard, J. H. Johnson, S. W. Frisbie, Col. Stirling, Gen. Trowbridge and others spoke.

On Tuesday, at 9 a. m., there was a celebration of the Holy Communion, the Bishop Celebrant, assisted by the

rector, the Rev. J. H. Johnson, and the Rev. W. W. Newton, who also gave an address on the "Personal Spiritual Life of the Teacher," after which at Christ church House four papers were read on "The Sources of the Teacher's Power," by Miss Helen Batwell of Christ church, Mrs. A. Miller of Emmanuel church, Mrs. Richard Macauley of St. John's church, and Mrs. R. W. Clark of St. Paul's church. A discussion followed, after which the question box was opened, and answers given by Bishop Harris and the Rev. Mr. Newton. The subject for the afternoon session was "The Nature and Limits of the Teacher's Responsibility for the Young." Papers were read by Mr. Wm. Aikman of St. Paul's church, and Mrs. Marsh of Grace church, followed by discussions and opening of question box.

The last meeting, held at 7:30 p. m., was best attended, the order for the evening being "The Mission Sunday Schools of the Church in Detroit." Most encouraging reports were given by the superintendents of ten mission Sunday schools, beginning with St. Stephen's, which Gen. Trowbridge spoke of as being the oldest mission and very flourishing, followed by a report given by the Rev. H. M. Kirkby of St. Mary's Sunday school, showing it to be the largest mission Sunday school, having 376 scholars, with an average attendance of 280. All the missions were heard from down to St. Philip's, which was spoken of as the "Baby Mission" of two months old by Mr. A. L. Bowes. Following are the totals of the Detroit Sunday schools of the Church, submitted by the secretary, the Rev. Paul Ziegler: Officers and teachers, 460; scholars, 4,552; average attendance, 3,411; offerings, \$5,092.90.

#### LOUISIANA.

**NEW ORLEANS.**—As mentioned in our last issue, February 6th, marked the anniversary of the organization of Grace church parish, the details of which we have recorded as they occurred. Now after a year's hard work the congregation worship in their own building. The church is of brick, very Churchly looking, and will seat 600 people. Its size is something over 100 ft. deep by 35 ft. wide, and the height of ceiling from the floor is 35 ft; the roof being some 15 or 20 feet higher. The chancel has been arranged to accommodate a surplized choir and is 35 x 20 ft. The sanctuary is 16 ft x 8 ft. Across the front of the church is a large chapter room which is used for guild meetings, and for the meetings of other parish organizations. The church has received several rich and appropriate gifts, among them a very handsome brass alms basin. Situated as the church is, in the very heart of the business section of this city its influence ought to be widely felt. The rector has early celebrations of the Holy Communion every Sunday morning. During Lent he proposes to have for business men, daily service at 12 m., to last no longer than 30 minutes. The proper colors are used in the Church according to the seasons. As soon as practicable the afternoon services will be rendered chorally. The rector has accomplished wonders in this parish, and his zeal, earnestness and devotion are bearing fruit to the glory of God and the good of His Church daily.

#### NORTHERN TEXAS.

The journal of the 12th annual convocation gives the record for the year, as follows: Baptisms, 173; Confirmations, 210; Marriages, 28; burials, 76; communicants, present number, 1,639;

Sunday school teachers, 137, scholars, 1,028.

NEBRASKA.

The Rev. F. C. Eldred left home for a missionary tour up the F. E. & M. V. R. R. on the 10th of Jan. The first services were held at Neligh, county seat of Antelope Co., on Sunday the 16th, at 11 A.M. Neligh is a village of about 1,200 people, situated on the Elkhorn river nearly in the centre of the county. There is a thriving mission here, begun by the Rev. F. C. Eldred in Oct. 1881, in the public school-building, then the only room in the town where public services could be held. The Rev. Mr. Edwards was the first rector of St. Peter's and he was compelled to resign on account of ill health after a pastorate of only a few months. The Churchmen of Neligh stand ready to build a chapel as soon as the Bishop can find them a resident clergyman who will volunteer to take this important work. Sunday evening, Jan. 16th, the missionary, the Rev. F. C. Eldred, conducted services in the parlor of Mr. P. W. Lane, Ewing. There were 24 people present. It was the first service of the Church ever held in the town. He found there eight communicants, four other baptized persons and about 25 others interested in the Church, and willing to help support it according to their means.

Wednesday evening, Jan. 19th, evening services were held in the Presbyterian house at O'Neill. There were over 200 people present. Here the missionary found 5 communicants, three other baptized persons and a large number anxious for the services and willing to contribute to their means. O'Neill is the county seat of Holt Co., and contains about 1,000 people.

At Atkinson the missionary found five heads of families who are members of the Church, but only two communicants. There are probably many more who would be called out by a service well advertised, as the people are mostly American born. Atkinson is a thriving town of some 600 people situated in a rich agricultural district 18 miles from O'Neill.

Mr. Eldred held services in the Presbyterian house at Stuart at 2 o'clock P.M., on Sunday, Jan. 23d. There was a large congregation, there are here eight communicants and three baptized persons; also several children to be baptized if another visitation of the missionary may be had. Stuart is a town of over 500 people.

At Long Pine, a town of about 500 people, a large congregation had assembled for service but the train being very late, they dispersed before the arrival of the missionary. Here were eight communicants, 11 baptized persons and about 20 others anxious for the services of the Church. Mr. F. H. Ingersoll of Chadron stands ready to donate a lot whenever the people are ready to build a church here. On Tuesday the missionary went to Ainsworth and found quite a number willing to identify themselves with the Church and anxious for her services.

At Valentine, there is a church being erected under the ministrations of the Rev. Dr. Lewis, chaplain at Fort Niobrara. It is the only foundation laid by the Church west of Norfolk on over 600 miles of R.R., which will doubtless be over 1,000 miles before the end of the coming season.

Mr. Eldred conducted services at Hay Springs on Friday evening, Jan. 23th, in the public school-building. It was well attended, some of the people coming five miles though it was a bitter cold night. Here he found nine communi-

cants, five baptized persons and many others anxious for the Church's ministrations. Mr. Albert Yates of this place offers to give a lot for a church.

At Chadron services had been advertised for Sunday morning at the court house, which were attended in the morning by 37 adults, nearly all of whom are zealous Church people. In the evening there were 27 persons present. Thus far Mr. Eldred has found here 12 communicants and seven other baptized persons and there are doubtless 20 or 25 families here who will identify themselves at once with the Church if they can have regular services. Chadron is a town only two years old and has a population of about 1,500. It is situated 4 miles from the White River and at the junction of the Black Hills & Wyoming division of the F. E. & M. V. R. R. It is destined to be a very important town and although the Church ought to have been represented by a missionary here ahead of the R.R., still it is not now too late if done at once. The Church people here are among the most prominent business men, and people anxious to do all in their power to bring the Kingdom of God among them. Most Churchmen in the East little realize how hard it is for the Church to contend with other denominations simply because she is usually the last on the ground.

The Congregational people have a missionary at large whose business it is to be ahead of the building of this road all of the time. He was here at Chadron the day the Town Lot Co. had their public sale. On that day he raised money enough to build a large church, the Company donating the lots. There are to-day, and were then, more Churchmen here than Congregationalists. The people who paid for that church would have paid for one for us just as willingly, so it is in all of these western towns. Outsiders build the first church to help the town and usually they don't care a straw about the name or the creed of the church, their only idea is to build up the town. If the Church would be first on the ground, she could gather in many of these outsiders.

At Long Pine Mr. Eldred met a lady who was zealous to have the Church established there. He asked her how it was that her four boys were baptized in the Church though neither she nor her husband were members. She said they came from a town in Wyoming where ours was the first and only church and from attending it at first through necessity she came to love it and its services. In this missionary journey Mr. Eldred found over 50 communicants of the Church. No doubt there are double that number as the missionary has been entirely unable to prosecute his enquiries thoroughly even in the towns and not at all among the thousands of families upon farms adjacent thereto.

In response to an appeal for help in the missionary's reports from towns along the road, the Bishop writes:

Jan. 29th, 1887.

I am much interested in your account of the possibilities for the Church in the section of the diocese where you have undertaken missionary work; and it distresses me to realize that I am so powerless to accept of the opportunity. I am now burdened pecuniarily as much as it is honest for me to undertake and the Church at the East does so little, that I dare not promise more.

The importance of maintaining a missionary at this central point (Chadron) cannot be over-estimated. To accomplish this a church and rectory should be built as soon as the spring opens. Who that reads this will contribute his mite towards the result?

BOOK NOTICES.

BY FIRE AND SWORD. A Story of the Huguenots. By Thomas Archer. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Pp. 256. Price, \$1.00.

Another historical novel, a story of the thrilling events connected with the massacre of St. Bartholomew's Eve. The style is too labored for the rapidity with which history formed itself in those stirring times; but such stories serve their purpose, and this is well fitted for the school library.

THE WORD FOR THE DAY. Text, Hymn and Prayer for Every Day in the Year. Compiled by A. J. A. R. New York: John Ireland, 1197 Broadway.

This adds another to the many books of daily thought and meditation. For each day there is a text from Holy Scripture, a selection of poetry, and a short prayer. The selections are made from many sources and with good judgment. The Prayer Book and Treasury of Devotion furnish many of the collects.

ANECDOTES ILLUSTRATIVE OF OLD TESTAMENT TEXTS. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co. 1886. Price, \$1.50.

This is one of the valuable series of the Clerical Library, intended to furnish material for sermons. The outline sermons on Old and New Testament texts have been found very helpful and suggestive. These anecdotes will be another mine to draw from. Of course they are not all good, but the clerical miner is supposed to be an expert, and to know the gold from the pyrites.

EPISODES IN CLERICAL AND PARISH LIFE WITH OTHER SKETCHES ON CHURCH SUBJECTS CONTRIBUTORY TO CHRISTIAN UNITY. By William Staunton, D. D. New York: E. & J. B. Young & Co. 1886. Pp. 246.

A capital book, and suited to the times. In sprightly style the sectarian eccentricities of the day are brought out, and the inconsistencies of Church people are shown up. It ought to be put in circulation in every parish; it would help the pastor to disseminate Church principles, and in rooting out of popular errors. It is a book which to be read needs but to be begun, and we trust it will be received with general favor.

HOME LIFE IN SO. G. With the Poets of To-day. I. Babyhood; II. Childhood and Youth; III. Home Life; IV. Grandparents; V. Looking Backward. New and enlarged edition, with illustrations. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Pp. 312. Price, \$1.25.

This volume has reached its second edition and contains nearly one hundred additional poems and numerous illustrations. It has been the compiler's aim to present some of the many phases of home life. The poems are gathered from many sources, a portion of the many excellent verses which are constantly floating through newspapers and magazines. The selections are admirable, but the illustrations are not a happy addition to the original edition.

THE EUCHARISTIC LIFE OF JESUS CHRIST. Preached during the octave of the Holy Sacrament in the church of St. Andre Des Arcs, in the year 1657. By M. Jacques Biraot. Translated from the fifth edition (Paris, 1676) by Edward G. Varnish, with an introductory Preface, by the Rev. Arthur Tooth, M. A. London: Swan, Sonnenschein, Lowrey & Co.; New York: E. & J. B. Young & Co. Price \$2.50.

This work, written by a theologian of the Gallican Church more than two hundred years ago, will be read with profit by the Anglican, for its devout and spiritual counsels. At the same time, it inculcates the most unqualified Roman doctrine of the Sacrament, and dwells at length upon its sacrificial character as excelling that of the Cross, and as consisting of the immolation of Jesus Christ in every mass. This is not, we believe, the true doctrine of the holy Sacrifice as well stated in these words of St. Chrysostom:

What, then, do we not offer every day? Certainly we do. And this memorial is one, and not many. . . . For that Jewish sacrifices had a relation to that on the cross, and the Eucharist

has a relation to it. . . . It is one sacrifice. Otherwise, since the sacrifice is offered in many places, there must be many Christs. . . . As therefore He is one Body, though offered in many places, and not many bodies; so also there is one sacrifice. It is that High Priest of ours who has offered the Sacrifice which cleanses us. And we offer even now that Sacrifice which was then too offered—the inexhaustible Sacrifice. This happens in memory of that which then took place. . . . It is not a different sacrifice, as the High Priest presented in former times; but we offer always the same; or rather we perform a memorial of that Sacrifice. *Epist. ad Hebr. Hom. xvii: 3.*

CHRIST AT THE DOOR OF THE HEART, and other SERMONS. By Morgan Dix, rector of Trinity Church, New York. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. 1887. Pp. 357. Price \$1.75.

Dr. Dix speaks for the sake of saying something; he does not say something for the sake of speaking. Consequently, he always has many and willing hearers. Another thing—he uses words for the purpose of conveying, not of concealing, thought. Whatever the elevation of the thought or strength of the emotion, the preacher goes on in the same clear, lucid style, of which a word seems never out of place nor one too many. Another thing—Dr. Dix speaks to men of the times, thoughts for the times. He does not wander, as some might fancy, among the monks and mysticism of the middle ages, but he moves along with the life of the nineteenth century, and has a word for every phase of it. We miss in his sermons the fervor and fancy which are the chief charm of some preachers, but we find everywhere the dignity and power of noble Christian thought, well matured judgment, profound conviction, and impressive sincerity. There may be greater sermons than these, but certainly there are none more true, none more clear and convincing, none more needful for the country and the age.

THOSE who are acquainted with "Notes on the Rubrics," by John Harvey Treat, Esq., will be glad to learn that this author has in press a work on "The Catholic Faith." It is said to be an unanswerable book against Romanism, and it shows briefly and clearly the teaching of the primitive Church. It is to be published by the Bishop Welles' Brotherhood, sold by subscription only, and the profits are to go to Nashotah. Send subscriptions to the Rev. G. H. Butler, 126 East 29th St., New York City. Price, \$2 50.

The *Contemporary Review* has a judicious resumé of "University Education in the United States," by Pres. Adams of Cornell University. The other articles are more political than literary, with the exception of "M. Zola as a critic," and "The Lower Education of Women," the latter a subject of constant repetition in these reviews, though always interesting and instructive.

The *Nineteenth Century* has a continuation of the subject on "Early Dramatists," by Swinburne. Thomas Dekker is discussed. Dr. Jessop has another of his peculiar articles, named "Hill Digging and Magic."

*Fortnightly Review*, for January, contains an article on the "New Reformation," by the Roman Catholic Bishop of Clifton, England. It is better reading, and in every way more satisfactory, than the article preceding it which is on the same subject, where an attempt is made to undermine the fundamental teachings of Christianity and give a mere skeleton of belief. It sounds like an Unitarian note.

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Subscribers are respectfully requested to note the date (or number) of the expiration of their subscriptions, which may always be found upon the mailing tag attached to the paper or the wrapper. By forwarding renewals a week or two before they are due, great labor and expense are saved to the publisher.

A NON-CONFORMIST journal in England recently published a census of attendance on Sunday worship in London, the result showing a large preponderance of Church worshippers. The editor makes this comment: "It is impossible to pass over the predominance of the Church of England in the metropolis—a predominance which, as elsewhere shown, is even greater than appears on the surface." The following shows the aggregate of accommodations, and the attendance morning and evening:

	Sittings	Attendance
Church of England	601,450	530,329
Nonconformist	449,250	367,162

Four thousand three hundred and thirty Jews were enumerated in the synagogues. The Roman Catholics only amounted to 54,315.

THE observance of Lent is as ancient; probably, as the celebration of Easter, spoken of by St. Paul. It had its beginning with Christ, alone in the wilderness. It was generally observed in the primitive Church. It has been kept, without fail, each year; and now again around the world, the greater part of those who profess and call themselves Christians, have begun its solemn observance. It is worth while to think of this, as we obey the call to prayer and fasting. It is not the appointment of our rector or our bishop. It is not the appointment of our General Convention or of our mother Church in England. It has the sanction of the Church Catholic. We kneel together around a common altar. We send up united prayers. We agree touching this one thing—a sense of sin. We have the prom-

ise; if faith, as of a grain of mustard seed, be ours, we shall have the blessing.

SOME good people are interesting themselves very much of late, in the question of a "second probation" for the ignorant heathen, and they seem very anxious to decide what the Judge of all the earth will do with those who die without rejecting the Gospel. Others, more "orthodox," have settled that question already, and they seem to be in great fear to have it opened lest the cause of missions may suffer loss. They take it for granted that Christian charity would not stir itself to lift the poor wretches out of degradation, misery, and sin in this world, if somehow by the mercy of God they may possibly reach a better condition somewhere in eternity. They would not put out the hand to give the cup of water to the least of the little ones whom Christ loves, in this world, as long as there is any hope for them in the world to come. If this be so, Christians of this age come far short of the charity which Christ taught and exemplified. Our business is to save men from sin here and now, and not to settle the question whether there be few or many that shall be saved hereafter. Our mercy should not be less, even if we were assured that God's mercy is greater than some have taught. Our marching orders, as soldiers of Christ, are to all the world. We have no right to say what God can do or ought to do. He so loved the world that He gave His Only Begotten Son, that all who believe in Him might not perish. Without Him the world was perishing, else He had not become incarnate and suffered death upon the cross. Without Him the world is perishing still. We have no right to sit down and speculate about a future probation, and, while calculating the probabilities of God's mercy, become unmerciful ourselves.

ACCORDING to the Book of Acts, the first Apostle selected to fill the place made vacant by the treachery of Judas was chosen not by the eleven but by the Lord; and the next Apostle, Paul, was not chosen by any agency of the eleven whatsoever. It is generally understood that Apostles are those sent for a special mission, and that the New Testament Apostles were such because they were sent out directly by Christ to preach and teach.—*The Northwestern Christian Advocate.*

What does our contemporary mean by "generally understood?" Does he mean that the great majority of the followers of Christ in all the ages have understood that the apostolic office was temporary, limited to those who were "sent out directly by Christ to preach and teach?" There is not a respectable Church history extant, we believe, whether written by infidel or Christian, that does not bear witness to

the fact that universal Christendom, from a very early day, "generally understood" that the Apostolic office was perpetuated in the episcopate. They have their several opinions and theories for accounting for it, but they admit the fact. From the apostolic Fathers all the way to the sixteenth century, there is a consentient voice affirming the identity, *in office*, of the episcopate and the apostolate.

Does our contemporary mean that "generally understood" applies to those who profess and call themselves Christians at the present day? Then he is out of his calculation by many millions. What does he mean, then? Evidently, the "generally understood" applies to those, and to those only, who have not continued in the Apostles' fellowship, and consequently are not disposed to understand that it is of continuous obligation. The various denominations which have broken away from the apostolic fellowship are naturally not inclined to regard it as of very much importance.

SOME years ago we published a short list of Church books suitable for the reading of busy people who might wish to be better informed upon the doctrine, discipline, and worship of the Church. A correspondent requests us to republish this or to make some suggestions to aid him in making selections. We cannot now find the list referred to, but we gladly bring the subject to the attention of our readers, hoping to hear from them about books which they have found helpful. The books recommended for this list should be plain and inexpensive, such as people without theological education or much time for study, would find most profitable for devotion and instruction. The expense of the collection should be limited to about twenty dollars.

Meantime, to meet the present need of our correspondent, we recommend the following, under the heads specified by him. It should be noted that simplicity is essential to service, in this matter, and that where one book is named, a dozen which are equally good will occur to many readers:

(1) Books for Lent, especially for Holy Week: *The Imitation of Christ*; *Gold Dust*; *Goulburn's Thoughts on Personal Religion*; *Knox-Little's Mystery of the Passion*; *Skeffington's Sinless Sufferer*; *Sidney Lear's Light of the Conscience*. (2) Books of Devotion and Preparation for the Holy Communion: *Dix's Manual of the Christian Life*; *Devotions for the Holy Communion*, with an Introduction gathered from the Writings of Dr. Pusey. (3) Books of Church Teaching: *Sadler's Church Teachers' Manual*; *Little's Reasons for Being a Church-*

man; *Blunt's Household Theology*; *The Prayer Book Interleaved*; *Nelson's Fasts and Festivals*. (4) A commentary on the Holy Bible: *Sadler's commentary on the Gospels* is the best, so far as it goes, (4 vols.) and it would be well to begin with this.

We cannot refrain from recommending, in conclusion, the purchase of cheap tracts and pamphlets of devotional reading, advertised at this season in our columns. One can hardly go astray in selecting from the announcements of our well-known Church publishers.

### THE DEATH OF HIS SAINTS.

For all the saints who from their labors rest,  
Who Thee by faith before the world confessed,

Thy name, O Jesus, be forever blessed.

Aleluia!

So sang the choir, while the casket containing the remains of the venerable Bishop Green, lay before the altar at "St. Paul's-on-the-mountain," crowned with lilies and palms, and who more worthy of the lilies than he whose life was so pure, and whose holy example remains as an ever fragrant memory?

Over him palms should be strewn for he has fought the good fight, he has kept the faith, and the victor's reward awaits him.

In all the relations of life—as chancellor of the University of the South, as the Bishop of Mississippi, not only in the sacred precinct of his own home, but by all the community, he was held in highest honor and warmest affection. A lovely and gracious presence has gone from us; the saintly form, the placid face; so much of life, so much of goodness; how can we who knew him express our gratitude for each hour of his sweet presence!

The record of the good Bishop's life is one of conscientious faithfulness, but it is only of the closing scenes that we now speak; they were in beautiful accordance with that life, all meekness and peace to the end. As he replied on one occasion to a friend who had wondered how he had borne his many sorrows: "I have just bent like a reed and let them pass over me;" so he seemed to live every day. Always serene, always with the quiet smile upon his face, the gentle calmness of which shed benediction on all about him. Saintly is the word which characterized the atmosphere continually surrounding him, and saintly the influence of his words and work.

A touching and prophetic incident occurred at "St. Paul's-on-the-mountain," just one month before his death, when he sat for a time lighted up with an almost supernatural glory in the radiance of color from the stained glass in the chancel. There upon his silvered head lay the emblem of the cross and crown in golden light which streamed through the



central window. He sat thus while the *Te Deum* was chanted, and the choir voiced the thought of those who looked upon him, while they uttered the words: "Make them to be numbered with Thy saints in glory everlasting."

His health remained good up to a few days before his death. The last illness was short and of comparatively little suffering. He took a severe cold, inducing an attack of pneumonia, and the end came swiftly. In the early dawn of Sexagesima Sunday, Feb. 13th, his family were summoned to his bedside. The last change had come suddenly, and the tide of life was rapidly ebbing away. As he waked from sleep and knew that the day was breaking, he fervently uttered his thanksgiving and last morning prayer: "Thank God that He has kept me through the darkness of another night, and brought me to the light of the morning!"

Keep me, O keep me, King of Kings,  
Under Thine Own almighty wings."

These were among his last words; weary with the weight of nearly eighty-nine years, just as the sun rose on the Lord's Day, he gently "fell on sleep," as an infant goes to its innocent slumbers. "Blessed are the dead who die in the Lord, and blessed are they to whom such good examples are revealed. Dear to Thee, O Lord, may the soul of Thy faithful servant be, and perpetual light grant to him!"

#### THE SINS OF THE WORLD.

The Lenten call to humiliation and prayer again is heard in every land, and the Holy Church throughout all the world bids her children to sanctify the solemn fast. The call is to each individual soul, to penitence and discipline, to meditation upon the mystery of sin and the mystery of the cross. Beyond this purpose of deepening the spiritual life in the souls of individual believers, the Lenten season makes an appeal to the whole Body of Christ in behalf of a world lying in wickedness. It calls us to humble ourselves with weeping, fasting, and praying, for the great multitudes redeemed by the precious blood of Christ, yet still dead in trespasses and sins. When we look into our own hearts, we find, indeed, enough there of selfishness and sin to bring us to the dust in abasement. But we may not limit our suffering and shame to the sense of our own unworthiness. The heart of Christ's chosen must know more than its own bitterness. In the spirit of the Master it must bear, in its degree, the sin of the world. We may not, with unclouded joy, rest in the pardon and peace assured in the Breaking of Bread and the cleansing of the Precious Blood. We are related to the sinning and suffering humanity of all the world. We can-

not shut our eyes and stop our ears, to the scenes and sounds of misery and crime which girdle the globe. We must tremble while we rejoice. The angelic song of the Nativity, and the triumphant chant of the Resurrection cannot shut out the deep undertone of the world's sin. At the foot of the cross we are taught to pray for Jews, Turks, infidels, and heretics. We may not contemplate the great mystery of Atonement without remembering those who still crucify the Lord by wilful sins and wicked lives.

Let us, then, among the sorrows of this penitential season, number with ours the sins of the impenitent multitudes unmindful of the cross. The twilight of our own attainments in holiness must be deepened by the shadow of the world's sin. It overspreads the whole heavens. It is dark above us and darker beyond. In what community, even in this favored land, may we count the majority of the population faithful and constant in any form of Christian worship? Indifference, open unbelief, blasphemy, crime, even in Christian countries, must answer at the roll-call of the Judgment Day, in appalling numbers. After nineteen centuries of Christian influence surrounded by the beneficent institutions of Christian civilization, these masses are as the heathen, having no hope and without God. We comfort ourselves, sometimes, with statistics of the growth of Christ's religion, but do we realize the fact that the population of the world is growing even faster? If the religious condition of Christian communities is such as to awaken alarm, what should be our emotion in contemplating the uncounted millions of the heathen world lying in darkness! Count up the Christian believers of every name and sect, what are they all, in comparison with the vast mass of those who follow cunningly devised fables, or grovel in the dirt of mere animal life? They are a mere fragment of humanity, almost as a drop in the ocean of life.

This is not a pessimistic view, but a sober statement of fact. Yet Christian men, who believe that the Gospel of Christ is the only hope of the world, the only civilizer and saver of men in the life that now is and in that which is to come, are apparently content to have it so. They stand and argue about a second probation for the heathen, while the heathen are sinning and suffering and dying in despair. They give their money to build religious club-houses with restaurants in the basement, and call preachers to tickle their ears with aesthetics and evolution, while thousands of their own race and millions of inferior races are going down to death like the beasts that perish. Such a Chris-

tianity has no Christ in it; and well may priest and people, while they offer prayers and supplications for the sins of the world, weep between the porch and the altar, this Lenten season, over the faithlessness of those who profess and call themselves Christians.

#### GENEVA TO CANTERBURY, 1708.

In *The Presbyterian Review* for January, Prof. C. A. Briggs, quoted the following letter from Benedict Pictet, a Genevan divine, to Dr. Nicholls, a priest of the Church of England. This letter, written in 1708, refers to some barriers to union that might easily have been removed if the right spirit had prevailed.

We quoted last week from Prof. Briggs' admirable introduction. Mr. Pictet, after expressing regrets for the unhappy divisions, and referring with admiration to several English bishops, says:

To such Bps I shou'd think it a great honour to be in subjection, and if I might be so bold to do it, I wou'd begg it of the most famous and Learned of our Brethren, the Presbyterian Ministers, and by all that is sacred and by the infinite mercy of Gōd; that they wou'd not refuse submission to the Episcopal Government that the Church of England might be one Body, and that the most fortunate of Islands might enjoy a perfect peace under the greatest of Queens. Nay, I wou'd put in my many and my most humble supplications to your most Reverend A Bps and Bps. I wou'd beg of and beseech them by the divine name and by the blood of Christ our Chief Shepherd, that Prince of Peace the Author and finisher of our faith; that they wou'd be pleased to remit something to the humble petition of our dear Brethren, and that they wou'd not exact from them what our learned Brethren profess they cannot comply with unless by offering force to their consciences.

As to the Queries which you sent to me, you shou'd see what some of my Reverend Colleagues think of them, nay, you shou'd long before this have seen it, but that you have heard how the minds of your Dissenters are so much already exasperated, that there is great fear, our Writing on that subject wou'd do more harm than good.

But tis my opinion that your heats by God's assistance wou'd be allayed by these methods.

1. If a necessity of Reordination were not imposed upon those who are not ordained by Bps; to which moderation that many excellent Bps of the English Church were inclined we are informed by that noted Epistle of Dr. John Reynolds, the famous Divine of Oxford, writte Sr Francis Knollis, A. D. 1588; or if in this repeated Ordination it shou'd be manifest that there was nothing detracted from the first, which was done by Dr. Bramhall, ArchBp of Armagh, and some other famous Bps with respect to the transmarine Divines; nay, I have heard that it was proposed by the famous Mr. Baxter, that without any imposition of hands, the Ordaining Bp should say. Receive power of exercising the Functions of a

Presbyter in all places of this Kingdome.

2. It it were not exacted of any Presbyterian to profess that Episcopacy was of Divine Institution, but only that they shou'd submit to the Episcopal Forms and Government and that all the Presbyterian Ministers shou'd be handsomely provided for as long as they live.

3. If a power were not vested in Lay Chancelors to inflict on the people and even the Pastors themselves. Ecclesiastical Censures, especially that of Excommunication and imprisoning those who refuse to submit to them, which I find is a very great Grievance to our Brethren the Presbyterians, who believe it wou'd be much more convenient if Excommunication and other Censures were inflicted by the Bp himself with his clergy when there shou'd be occasion for it; or if this power were committed to every Pastor in his own Parish, unless when any extraordinary case happened the matter should be referr'd to the Bishop himself or a Diocesan Synod; which the Reverend and famous Bp of Kilmore thinks wou'd be highly convenient.

4. If some things in the Liturgy were altered, which our Brethren's Consciences are disturbed at or if Subscribers might be allowed to certify that they do agree to all things therein necessary to Salvation, altho' they may dissent in other things of lesser moment; and if in respect of the other not necessary things the Church of England wou'd be content only with a Pacifical Obedience.

5. If those Ceremonies were laid aside which are occasion of Offence to some good men, which have little advantage in them and are prejudicial to those that make an ill use of them,

Would to God, Learned Sir, that these matters, which I now propose to you I cou'd persuade to all: tho' I am not so vain as to prescribe any thing to your most Reverend, Excellent and famous Bps, whose wisdom is so consummate, their Judgement so exact, and their Piety so remarkable. And I wou'd to God that I might if not with my prayers, yet with my very blood asswage the Spirits of your Dissenters, and be able to put a period to these wars without triumph on any side; so that there shou'd be no longer an occasion given to the Enemies of the Church to make ravage among us; who so well understand that maxim, *divide et impera*, divide and conquer; and so putting on the Sheeps Cloathing mix themselves with the Sheep; sow the Seed of Dissention; cherish them after they are sown, divide the Brethren, and when they have done so, like Polyphemy, eat them up. But these are things beyond our power. At the Word only of Our Saviour the Seas are calmed and the Winds are still. At whose knees I throw myself, begging of Him with my earnest prayer, that He wou'd look with a favorable aspect upon our poor Churches, so that with one mouth, one pen, one heart, we may learn and wait those things upon earth, the knowledge of which will last when we come to Heaven. And I begg of him that he wou'd continue, Learned Sir, to a good old age; with this I bid you farewell, and believe and assure yourself of the esteem which I bear you.

From Geneva, 1st April, 1708.

THE ORDER OF GRACE.—Out of the suffering comes the serious mind; out of the salvation the grateful heart; out of endurance, fortitude; out of deliverance, faith.—John Ruskin.



The Household.

CALENDAR—FEBRUARY, 1887.

- 23. ASH WEDNESDAY. Violet.
24. ST. MATTHIAS. Red.
27. 1st Sunday in Lent. Violet.

THE OLD MUSICIAN'S DREAM.

BY KATHARINE A. MATHEW.

'Twas sunset, and the glowing west
With cloudless glories lay revealed,
And breezes swept across the land,
And shadows gathered in the field.

The little churchyard 'neath the hill
Lay wrapped in deeper shade, and where
The rustling trees their places fill,
Like sentinels so silent—there
The shadows gather thick and fast,
As swift, sweet twilight hurries past,
And stars rush out, and birds are still

The upland paths, the village ways,
Are silent in the August night;
For labor has its brief reprieve,
And toil is hushed at set of day,
And life takes rest till morning light.

Adown the star-lit village street
With lingering footsteps, soft and slow,
Towards the grey old country church
I saw the old musician go;
To practice in the twilight gloom
The Psalms and chants for Sunday morn.

A village boy, a mischief-sprite,
Goes forward, whistling to the night,
Perchance to keep his spirits light.
A dim old lantern, lightly swung,
In the worn staircase, shows the way;
And now the organ lamps are lit
While shadows fall are crowding round,
Bending and swaying, then at rest,
Stretching from roof-tree to the ground.

How still and dark there, down below,
With empty pews and echoing aisles!
How ghost-like the white altar gleams!
And back within the chancel rails
On which a ray of lamplight streams
Some words in gold start forth to view.
A murmur now, a soft low hum,
That rises into melody,
That swells and glows and gathers power,
And as it waxes more and more,
And all the fugal chains untie,
While the long chords go dreaming on,
The old musician quite forgets
The dusky church, the village boy,
Who fills the breathing organ-pipes,
And all the air seems growing clear.

The low walls widen and grow high,
The pillared splendor of a vast
Dim-lit cathedral stretches wide,
And white-robed choristers sweep past,
Chanting a song for Christmas-tide!
He sees himself—a fair-haired boy
With rapt face, singing in the choir,
And hears the soft, low Kyrie sung,
And sees the windows all afire
With ruby and with amethyst,
Where white-robed saints and martyrs
shine
Far up above the chancel's gloom,
And tinted light is softly shed
On monument and marble tomb;
Then hears the echoing cloisters give
A repetition of the song,
As the wide aisles the notes prolong.

And then—a bridal group draws near—
The bride, in spotless fragrant white;
Too dear, alas! to him too dear!
She, radiant, midst her maidens' bright,
A wife—oh, yes! but not for him;
He sees her by another's side,
The one sweet maiden of the world
He would have made his cherished bride.
But—his own hands must touch the chords,
And lo! the wedding march rolls out,
With all its tripping ecstacy,
But on the poor musician's heart
It falls—a dirge of life and joy.

Then dawns a chill October morn,
And skies are dark and hearts are drear,
And by those very chancel-rails
They place the coffin and the bier.
Now minor chant and dirge roll forth,
Muffled upon the murky air.
Sob, organ, sob thy spirit out—
The poor musician's love lies there!
With white hands folded on cold breast,
With soft smile on unspeaking lips,
And a pure lily, just in bud,
Folded in ice-cold finger-tips.

Long, long ago—yes, long ago,
These sorrows swept across his soul;
Yet still the old musician owns
Their potent spell, their wide control.
For love once lost is lost fore'er,
And life, once chilled, can never more
Warm to the ecstasy of joy
That the young, hopeful bosom bore.

Thou old musician! still play on!
Mount on the music-wings of flame,
To the fair home where she is gone,
Whom in thy prayers thou still dost
name!
Play on, with richer meaning still,
Those holy songs, those lofty strains
That spread the Church's message wide,
A quiet harbor from the storm,
So peaceful and so purified.
Play on, and flood the world with sound
That, mounting, bears sad souls along
And takes us with thee at one bound
Out of the weariness and strife,
Up to the unseen truest life,
Where music and where peace belong.
Columbus, O.

PROF. ZWEIBEER, of the University
of Bonn, is a very absent-minded man.
He was busily engaged in solving some
scientific problem. A servant hastily
opened the door of his study and an-
nounced a great family event: "A little
stranger has arrived, sir." "Eh?"
"There's a little boy, sir." "Little boy!
Well, ask him what he wants."

A RELIGIOUS paper makes fifty-two
pastoral visits every year to every fam-
ily on its lists. It preaches innumerable
sermons on every subject of Gospel
truth and duty. When you induce a
family to take a good paper you make
fifty-two visits at once, preach sermons
by the score, tell the Church news in a
lump, and do good by the wholesale.

THE Bishop of Oxford sent to the
churchwardens in his diocese a circular
of inquiries, among which was: "Does
your officiating clergyman preach the
gospel, and is his conversation and car-
riage consistent therewith?" The church-
warden at Wallingford replied: "He
preaches the gospel, but does not keep
a carriage."

THE syphonage of traps or the forcing
by back pressure, says a recent report
of experts, is almost certain to take
place where they are not ventilated.
The main ventilating pipe should be
three inches, and the connection should
be made with the trap between its seal
and the soil pipe. The ventilating pipe
should go up and be open above the
roof.

The Methodist Recorder lately made
the following statement: "We, our-
selves, after very close consideration,
are prepared to admit that the Church
of England, in the number of its more
or less detached adherents, exceeds the
sum total of all other denominations,
the Roman Catholics included. We
are neither able nor disposed to deny
that during the last twenty years its
growth and advance have been very
wonderful, and greater on an average
in respect of practical aggressiveness
and voluntary organic development,
than the growth and advancement of
Nonconformity on a whole."

"DID you ever hear Jack Droughty's
answer to the popular preacher?" said
the vicar of Roost to his curate. "No,
sir." "Well, you needn't repeat it. He
was down in these parts on a visit to
Lady Blenkinsop, who was, of course,
set upon having him in the pulpit. So
she introduces the doctor to Jack. 'Mr.
Droughty,' says he, 'I'm an idle man,
just at present, and I hope you will al-
low me to preach for you next Sunday.'
'Greatly honored and obliged,' was the

reply, 'but, if it is the same to you, I
would rather not. If you preach better
than I, my people would think scorn
of my sermons for time to come; and if
you preach worse than I do—why,
heaven help you!'"

A WRITER in The Sanitarian advo-
cates an entire change in our system of
medical attendance and charges, and
his plan seems a very good one. It is a
sort of health insurance—each person
or family paying a fixed sum for medi-
cal, hygienic, and sanitary, oversight
during the year. It is estimated that a
physician could afford to guarantee all
necessary attention for about a dollar a
month to each family. There would be
very little sickness if this plan were
thoroughly worked and all physicians
were competent and faithful.

THE St. Louis Observer tells of a
minister's seven-year-old son, who,
young as he is, seems to have com-
menced a career of usefulness. One
day, after service was over, and the
family had returned from meeting, he
said: "Papa, do you ever look at me
while you are preaching?" The father,
thinking that he was a little hurt by
supposed neglect, said: "Certainly, my
son; I often look at you and think of
you when I am preaching." "But to-
day did you notice me at all?" "Yes,
I did, son, several times," said the
father. "Well, papa, did you see me
wink at you two or three times?" "No,
my son. What did you wink at me for
when I was preaching?" "I winked at
you, papa, to get you to stop; you were
spinning it too long."

THE strong attachment of subscrib-
ers to well-conducted newspapers, is
fully confirmed by the publishers. "Stop
my paper," words of dread to beginners
in the business, lose their terror after a
paper has been established for a term
of years. So long as a paper pursues a
just, honorable and judicious course,
meeting the wants of its customers in
all respects, the ties of friendship be-
tween the subscribers and the paper are
as hard to break by an outside third
party as the link which binds old friends
in business or social life. Occasional
defects and errors in a newspaper are
overlooked by those who have become
attached to it, through its perusal for
years. They sometimes become dis-
satisfied with it on account of some-
thing which has slipped into its col-
umns, and may stop taking it; but the
absence of the familiar sheet at their
homes and offices for a few weeks be-
comes an insupportable privation, and
they hasten to take it again, and pos-
sibly apologize for having it stopped.
No friendship on earth is more constant
than that contracted by the reader for
a journal which makes an honest and
earnest effort to merit its continued
support. Hence a conscientiously con-
ducted paper becomes a favorite in the
family.

A WRITER in The Christian, an Eng-
lish journal, speaking of cheap goods,
reminds us that "others have paid a
price which must be added to his money.
The real price of the article is what
he gave for it, plus what others suffered
for it. Ticket it rightly, and it will
stand—so much money and so much
misery; so much cash and so much
life-blood; so many shillings and so
many sighs; so many pence and so
much prostitution. I am only telling a
fact. It is no alliterative fancy. Ruined
girlhood must be reckoned in the price.
The child's suit, with its careful braid-
ing, does not look so cheap when you

add this item. No, nor shirts and
jackets, and baby hats, and lawn tennis
aprons, and children's frocks, and a
host of other things beside. The true
value of any article is what it costs, not
what it fetches. How much buying on
the cheap is responsible for fallen
virtue, only God knows. The marvel
to me is, not that there are so many
seeking a livelihood upon the streets,
but that so many, in spite of want and
hardship, still hold with tenacious grip
the innocence of childhood. Nothing
is cheap that is bought at the cost of
misery, weariness, hopelessness and
virtue."

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

CHAPTER II.—Continued.
PORT ROYAL DES CHAMPS.

The examination took place, and the
lists came out. Charles de Lys' name
was second in the first class. Then he
came home. His heart was torn by con-
tending emotions. His mind was full
of love to God, of love for Julia Main-
waring, of enthusiasm for the studies
and ideas that had been present with
him day and night for years past. As
he travelled home in the mail-coach
this exciting conjunction of ideas kept
possession of his thoughts.

On the afternoon of his arrival he
found that what would now be called a
garden party, but was then called a
'fete champetre,' was to be held at Wot-
ton, at which the most distinguished
personages were expected from Lon-
don. It was one of the first fetes of the
season, and was to be particularly bril-
liant. Charles had heard of it before
from his sisters, and had timed his ar-
rival at home, as he thought, so as to
avoid it; but his sisters urged upon him
the propriety of being present, though
it were only for an hour; and having
rested a little from the fatigues of his
journey, he dressed and repaired to the
grounds, whither his father and sisters
had already preceded him.

The roads outside the gates were
crowded with brilliant equipages, and
thronged with servants; and the ex-
quisitely kept lawns, sloping to the river,
were brilliant with a gay and fashion-
able assembly, attired in a profusion of
bright color, and an exaggeration of
form that would now appear grotesque.
Through these crowds, composed for
the most part of entire strangers to
him—through this strange maze of form
and color, De Lys threaded his way.
The day was brilliantly fine; music
floated on the air, and gaily-dressed ser-
vants moved about attending to the
wants of the guests. At last De Lys
reached a comparatively open space in
front of the mansion, which, being un-
shaded by trees, was too hot to be at-
tractive. Here, just beneath the ter-
race upon which the house was built,
stood a group of the most distinguished
guests, and Charles, standing in the
shade, recognized Julia Mainwaring,
and by her side a man, several years his
senior, of exceptionally fine and lofty
appearance. He was dressed in more
sober colors than most present, but
still in the highest fashion of the day,
and wore close-fitting hose, or tights, as
they were called, which showed his fig-
ure to great advantage, frilled ruffles at
the shirt front and wrists, and a broad
blue ribbon across his chest. Julia was

looking especially lovely. The somewhat fantastic fan-shaped hat or bonnet which she wore, and the full sleeves of her dress, which made some women look ridiculous, were toned down by her perfect figure and by her height, and appeared merely fit and becoming. The two appeared to Charles to be on terms of friendly intimacy.

'Can you tell me, sir,' said De Lys to a gentleman who stood near him; 'can you tell me who is that gentleman with the Ribbon of the Garter, who is speaking to Miss Mainwaring?'

'That, sir,' said the other, 'is the Duke of Cressy and de la Pole. People are saying it will be a match.'

As he spoke, with a sudden flash of light across De Lys' spirit, the divine leading shone bright and clear.

He made his way across the intervening grass, and approached the group. Julia came forward to greet him with manifest delight.

'Will your Grace allow me to introduce to you Mr. Charles de Lys, a near neighbor and a dear friend, who has just taken the highest honors at Cambridge?'

The Duke bowed with great politeness.

'I am very fortunate,' he said, 'in making so distinguished an acquaintance. Are you proposing to enter Parliament, Mr. de Lys?'

'No, your Grace,' said Charles quietly, but very distinctly; 'I am looking forward to taking orders in the Church.'

Julia looked up suddenly into his face, and her cheeks flushed.

'It is the loftiest profession on earth,' said the Duke, with greater courtesy even than before, 'and the country is deeply grateful to men of distinguished attainments who devote themselves to so beneficent a calling.'

Charles de Lys spent the rest of the day in retirement and prayer, and the next morning he went up to Wotton again and had a long walk with Julia Mainwaring in the meadows by the river.

I have heard very much of what passed between these two, but it does not seem to me that it would be becoming to relate it here, it jars upon the sense to write down words that reveal the most sacred feelings of the heart. It must be sufficient to say that they mutually agreed to part, with tears on her part, with ill-suppressed emotion on his. It sounds little to say. A harrowing chapter in a novel, a scene of rant upon the stage, would doubtless display the genius of the writer with greater effect; but for me these few words must suffice.

Charles de Lys returned to Cambridge and was present at the sermons upon the Holy Spirit which Mr. Simeon preached that autumn before the university in St. Mary's. None who attended these sermons could forget the impression made upon the mind—the appearance of the church, crowded in every part, the heads of houses, the doctors, the masters of arts, the bachelors, the undergraduates, the congregation from the town, vying with each other to hear this aged and venerable man. His figure remained in Charles de Lys' memory to the latest hour of his life. His fixed countenance, his bold and yet conciliatory manner of address, his admirable delivery of a well-prepared discourse, his pointed appeal to the different classes of his auditory, the mute attention with which they hung upon his lips, all composed the most solemn scene he had ever witnessed.

He had heard that Julia was engaged to the Duke of Cressy, and when he

came home at Christmas he was told that the marriage was to take place in London at the beginning of the year. The Mainwarings, he was told, were in town and would not spend Christmas at Wotton. It seemed, therefore, as though he might stay safely at his home without fear of any painful meeting, but a meeting there was to be.

A few days after Christmas, on a market day, he was passing through the little town. It was a bright winter's noon. The clean houses and the small fresh-looking shops were gay with Christmas goods. As Charles de Lys came out of a bye-road into the High Street, he was aware of a magnificent carriage, apparently quite new, with a pair of horses whose cost it would be rash to estimate, which was standing at the door of one of the principal shops. The market crowds that thronged the pathways enabled Charles to stand for a moment unnoticed before he passed on. The street was full of country carts, of noises of children and of hawkers' cries, of country men and women, of farmers, and of young gentlemen followed by their dogs; but the occupant of the carriage seemed absolutely indifferent and unconscious to all. She lay back in her seat motionless, in an attitude of impassive rest. The exquisite delicacy of her complexion was untinged by the faintest glow, and the expression of her features, chiselled as by a Grecian sculptor, was almost insolent in its superb repose—too indifferent to be haughty, too serenely unconscious to condescend to pride. After a moment's pause Charles de Lys passed on, slightly raising his hat, expecting as slight a bend of the haughty head.

No!—a flush, like the loveliest glimmer of the early dawn, passed over the marble face, the set and chiselled lips parted with a radiant smile, and the cold imperious eyes melted into tenderness that was pathetic to see. She leaned forward eagerly in the carriage and held out her hand.

'Good-bye!' she said.

The shock of the surprise was too great for the young man. He took her hand, but could not speak. The next moment the servant came out of the shop with a message; Charles stood back and raised his hat—a moment's pause, face to face, as she sank back into her seat—and, with a sudden start and scramble of the priceless horses, the carriage swept off down the crowded street, making the market people on every side start back.

He never saw her again. Once or twice he knew himself to have been in the same room with her in London, but he never consciously saw her again. After twenty years of a brilliant and useful life she died of a fever caught in Rome. Some short time after her death, almost indeed as soon as he had seen it in the papers in the London parish in which he worked, Charles de Lys received a letter from the Duke begging him to visit him.

'Mr. de Lys,' said the Duke, in the library of his town mansion, into which Charles had been shown, 'I owe to you my wife. I owe to you twenty years of greater happiness than falls to the lot of most men. Not only because you resigned her to me, but because the great and noble qualities she possessed—how great and noble none can know but myself—were developed—she herself said, called into existence—by her early intercourse with you. I have often suggested that we should ourselves endeavor to renew the intercourse, but she always declined. On her death-bed she said to me, "I should die happy did I

know that you would see much of Charles de Lys. None can know him without being the better for it."'

Mr. de Lys came down with the Duke, shortly after, to Kingswood. He made the acquaintance of the clergyman at Rivershead, and found in him a congenial friend. He was in need of rest; indeed his health had so much broken down that he had been compelled to refuse more than one important living in London which had been offered to him. He requested from the Duke the appointment to the church in the park, an extra-parochial donative with no visible source of income, and found work in conjunction with his friend at Rivershead. By this long chain of circumstances it was that I made his acquaintance when I was brought to Kingswood to my aunt, as a little child. He was then a man of between fifty and sixty years of age. He had a great reputation among the servants of the Kingswood household, and many of them would walk down to Rivershead on a fine Sunday evening to hear him preach either in the parish church or in a mission chapel which, it was reported, he had won from dissent. On Sunday mornings he read prayers and preached in the little church in the chase, and, if the weather was propitious, the Duke and Duchess attended the service. It was the opinion of the servants, however, that Mr. de Lys was 'quite another man' in the pulpit here to what he was at Rivershead. He preaches before his Grace on Sunday mornings, Miss, Mr. Priest has said to me more than once, implying that under these circumstances it could not be expected that the sermon would be suited to the understanding of the household.

The old-fashioned High Church notions of Mr. de Lys led him to the observance of many practices, since supposed to be modern innovations, a generation at least before Ritualists, so-called, were heard of. He observed the eastward position at the Holy Communion, he invariably bowed to the altar, and he read morning prayers on Wednesdays, Fridays, and Saints' days in the little church in the chase. The bell was rung to call to these services, but no one was ever known to attend, until one morning, when I was about eight years of age, happening by chance to be in the neighborhood with my nurse, I insisted upon going in, and conceiving an intense attraction to the ceremony, we never, or rarely, failed to form the entire congregation. After service Mr. de Lys generally accompanied us towards the house, and in this way the friendship between the man and the child—the kindly interest on the one hand, and the intense devotion on the other—grew up. It was in these walks, through the beds of fern and bracken, that I began to love him, and even as a child to apprehend the lofty teaching of his Christian Idealism.

(To be continued.)

### THE FIRST SUNDAY IN LENT.

BY E. O. P.

The mothering care of the Church makes itself felt at every step along her highway. Through the yearly pause which at our Mother's bidding, Lent brings into her children's lives, they may shut away for awhile earth's siren voices, whilst with a holy hush she touches into quieter mood their clamorous cares. The calm which thus is breathed into each busy life, is much as the evening prayer-time of earlier, purer hours, when at a dear mother's

knee, with obedient grace her little ones say over the day's wanderings and trespasses, and ask their daily bread; they "softly make the sign to angels known," and with the reverent "amen," yield their fragrant offering. These are hours, let us humbly trust, when very close about us gather those blessed angels who in heaven, the Saviour saith, "do always behold the face of my Father." But ever further, and yet further from His ways has been the straying of many of us since childhood's prayers were lisped, and one Lent after another has come and gone with no longing, it may be, to return unto the Shepherd and Bishop of our souls, and with no desire for "new and contrite hearts."

Once more our Mother calls, and we decide that now will we follow and with cheerful mien, the gentle Shepherd's leading into a place apart. Perchance it is but of very weariness that even yet the soul thinks of the Father's house and longs to enter there, and we feel anew how wisely wrote the pious Herbert: "Let him be rich and weary, that at last, if goodness lead him not, then weariness may toss him to My breast."

So, though weariness be indeed, according to the poet's thought a "pulley" over which by the cords of His own love God would draw some souls unto Himself, these will not the less thankfully yield to His tender drawings. To some too there is comfort in remembering that whatever benediction one follow the dear Lord seeking, that shall he surely obtain. And yet, only in the following Him shall it be won, and the token that God hears one's prayer is ever a new or a deeper touch of that cross which the Son of God Himself carried all His earthly life.

What a treasury of help is our blessed Lord's forty days' fasting and temptation in the wilderness! So truly, too, is it a stimulus in trying in our poor way to accept some few privations, to taste any cup of bitterness which for our sakes He drained to the dregs. Whether the weary wanderer be a careless votary of pleasure, or reckless in pursuit of mammon, whether he be Dives, or Zaccheus, or Magdalene, he cannot but have strength in the thought that Christ has "shared our needs and felt our sorrows; been tempted even as we are," and has conquered.

It is in the collect of to-day, bearing date of 1549, that we ask of the Lord, His grace to subdue our flesh, and to the end, as we are taught to say, that "we may ever obey Thy godly motions." Continued obedience to Christ, here being put before us as the one personal aim of our abstinence, it certainly cannot be that Lent is but an opportunity for testing how much one is able to accomplish either in service or in suffering, and to rest upon any kind or degree of abstinence at all as an end, would seem a sad mistake. All self-denial in the name of God's dear Son, we know is accepted of Him; but fasting is rather a discipline, a means of grace, but of grace that so we shall obey.

Among the many helpful lessons in the mysterious temptation of the sinless One, there may come for the seeking, some fresh significance in the Bible text which, telling that the devil left off tempting our blessed Lord, says that it was "for a season."

And ever, O beloved Mother Church, we trust, that as thou now dost call thy children into deepening shadows, they too, after fast and prayer and vigil, shall be ministered unto of the angels.

THE SEASON OF LENT.

BY THE REV. CHARLES HOLLAND KIDDER

Year after year, as Ash Wednesday approaches, an attempt is made by a portion of the press to enlighten the public as to the origin, the meaning and the purpose of the Lenten season. These expositions (except that some matters which there are only insinuated are here more plainly indicated) run, in the main, as follows: As a merely sanitary precaution, fasting in the spring is highly beneficial. At some time near the beginning of the Christian era, this sanitary truth was appreciated by the priesthood of the growing Church, and partly (some say mainly) for sanitary reasons, a religious fast was appointed to be kept at the proper time to receive the fullest hygienic benefit from this observance. Moreover, continuous devotion to pleasure cloy the palate—greater zest is added to the delights of Easter week and the remainder of society's "season," by checking, for a while, the current of gay festivity. "Society events" can be announced, and the Lenten lull can be utilized for the preparation of costumes, etc., for the coming flood of masquerades and the like, which is a correlative of Carnival-tide, leaving Lent sandwiched, as it were, between two periods of gaiety.

The unfailing annual recurrence of the publication of these views concerning Lent, suggests that the files of previous years are examined and that a rehash of former statements is considered as a doing of ample justice to the occasion. If any difference is noticed, it is in the direction, not of greater reverence, but of a nearer approach to a merely worldly estimate of what once was thought to be, in its purpose, at least, purely religious. Yet a large majority of those "professing and calling themselves Christians," are obliged, by their ecclesiastical rules, to a religious observance of this season. It is not the purpose of this article to criticize those religious organizations in which a practice once universally cherished has been abandoned, beyond the mere statement of the fact that there are Christian denominations in this country, whose founders went forth into the wilderness to preach the Gospel, "with weeping, fasting, and praying," while among their followers, at the present day, fasting, as a religious exercise, is almost entirely unknown. Considered as a movement toward Christian union (for as such it is noted by Dr. Shields, in his admirable article in *The Century* for Nov. 1885.), it is a happy reaction from this state of affairs, that not long since an association of city ministers devised a "non-Episcopal observance of Lent." But while it is not our present intention to censure those Christians who do not care for Lent, it is surely in order to say a word in defence of this season from such covert thrusts and debasing estimates as those briefly indicated above.

In the first place, it may be stated with certainty that the sanitary theory of the origin of Lent is untenable. It is another to be added to the long list of critical anachronisms perpetrated during the present century, consisting of the projection of modern ideas upon the plane of ancient history, producing a result as harmonious in its details as the picture suggested by Horace and James Smith in the line:

Orlando's helmet in Augustine's cowl.

When it will be proper to estimate the horse-power of the engines which propelled Noah's ark, or the number of Gatling guns in use at the siege of Jeri-

cho—when some historico-political wiseacre can win enviable fame by fretting out the amount of money which bribed the Board of Aldermen of ancient Jerusalem to grant a street railway monopoly in the days of King Solomon, or an art-critic can rival Lessing's Laocoon with an essay upon a drawing which we once saw of Aeneas bearing a spectaclad Anchises away from burning Troy, which appears in the background with a cross-crowned church-spire rising above the flames—then, and not until then, will place be found for such travesties of historical criticism as that which we are now considering. No "sanitary Congress," either in connection with some great council of the Church, or at any other time, deliberated concerning the preservation of the public health and appointed a forty days' fast as the best means of attaining this end. No secret conclave of priests, led by the same motive, provided thus for the welfare of believers' bodies, under the pretext of caring for their souls.

It is held by some authorities, that a fast originally kept for forty hours, in commemoration of "the time of about forty hours that our Saviour lay in the grave," was afterward lengthened to forty days; while others contend for forty days as being the duration fixed by apostolical institution, but the whole weight of contemporaneous evidence is in favor of the view that the purpose of the fast was to give believers an opportunity to express their penitence for sin and using faithfully the special religious exercises provided at this season, to make and confirm good resolutions of amendment of life, and to gain strength during this "tithing of the year," as Cassian calls it, for a better use of the remainder of their time.

Such being the meaning and purpose of this season, it is scarcely necessary to say that the lower uses of "t as an "appetizer" for the gaieties which follow it, are utterly wide of the mark. Equally repulsive to every person of proper feeling, must be that mockery of an observance of Lent, consisting of a pretence of following the letter, while the spirit is utterly lacking—which gives rise to the concoction of dainty "Lenten dishes," wherewith to gratify the palate with a caricature of fasting, a task which furnished a special course for several of the "cooking-schools" that recently gave the young lady of the period an opportunity to satisfy her conscience with the idea that she was fitting herself for the serious duties of life. While it has been deemed just to defend the season and those who observe it from such covert thrusts as are described above, it is only fair to add that this burlesque of the tragedy of soul-struggling which is a vivid reality to those who honestly and earnestly keep the Lenten fast, is mainly responsible for such adverse criticisms. If acts of self-denial which in theory are sacred, are made the subject of jest by people who profess to obey a rule of which "the letter killeth, but the spirit giveth life," they cannot complain if others, who have made no such profession, should look upon the season as a sort of religious dress parade for some, and a time of religious dissipation for others. The world is as quick to recognize sincerity as to detect hypocrisy; and a man's religious convictions (and even his religious prejudices) are respected just in proportion to the amount of genuine respect which he himself renders to them, provided their outcome be the benevolence and beneficence which are the certain fruit of a true and heartfelt faith. If those

who claim to keep Lent were to learn the lesson taught by St. Chrysostom, that "the true fast is abstinence from vices," and avoid that travesty of fasting which drew forth the stinging rebukes of that "golden-mouthed" preacher and the calmer but no less severe invective of St. Augustine directed against those who fasted "not to diminish their wonted voracity by temperance, but by deferring a meal, to increase their immoderate greediness" (a description which, taken figuratively, might apply to certain semi-religious votaries of fashion)—if the good effect of their spiritual discipline were visible throughout the remainder of the year—they and the season would meet with all the respect which is gained by success, whether achieved in religious or secular affairs.

LETTERS TO THE EDITOR.

A CORRECTION.

To the Editor of *The Living Church*:  
Some time ago you published a letter from one of our Indian missionaries, calling attention to it as a remarkable production if really written by one who was twelve years ago a wild savage. It is due to the Rev. writer to say that he had no intention to claim credit for the composition and penmanship, which were not his. He was thirty years old when he learned to read, and he does not express himself so fluently in English as would appear by the letter you published. It was a misapprehension on the part of his amanuensis, as to his having been adopted by Mrs. Pendleton. She took an interest in him and aided in providing for his education. He was one of the four Indians brought to Syracuse from St. Augustine, in 1878, by Mary D. Burnham, deaconess of Central N. Y. She was their foster mother, and is still so regarded by them. After a few weeks in Syracuse, they were placed in care of the Rev. W. J. Wicks, in Paris Hill, and were ordained in Syracuse, June 7, 1881. Mr. Wicks went with his Indian deacons to the Territory and organized missions among the Cheyennes, the Kiowas, and the Comanches. The missions have languished for want of episcopal care and other encouragement, since Mr. Wicks withdrew.  
L.

PROPERTY RIGHTS IN CASE OF CHANGING A CORPORATE NAME.

To the Editor of *The Living Church*:  
Will the Rev. C. G. Currie, D. D., of St. Luke's church, Philadelphia,—who in a recent sermon objected to changing the name of our branch of the Church, on the ground of legal difficulties which he said would arise in holding Church property, and engendering a crop of law-suits all over the country—and other objections of the class, cite the first such legal difficulty they ever heard of the Campbellites experiencing, resulting from their change of name, within the last few years, from the "Disciples of Christ" to the "Christian Church." WM. STANTON MACOMB.  
W. Philadelphia.

To the Editor of *The Living Church*:  
Permit me to add to Mr. Judd's interesting letter in your issue of Feb. 12th, the fact that I have personally taken part in the changing of name of two corporations, under the statutes of Ohio, one a horse-railway company and the other a corporation making dynamo-electric apparatus, etc., and both owning valuable property; and that in both cases the corporations under their new names have continued to hold all that they previously owned; and this without objection from anyone. Nor is it

to be supposed that any person ever thought for an instant of questioning their perfect right to all such property.

Why, then, urge supposed endangering of property against a plan to find for the Anglo-Catholic Church in the United States some name not offensive to the cherished principles of any considerable part of our people?  
F. K. COLLINS.  
Cleveland, Ohio, Feb. 12, 1887.

A CHRYSANTHEMUM CLUB.

To the Editor of *The Living Church*:  
Last Spring the ladies of Trinity church in this city organized a Chrysanthemum Club. The names of forty persons were readily obtained, each one agreeing to buy ten plants, to grow them during the summer, and present them for sale and exhibition in the Fall. The object in view was to raise money for Bishop Brewer and particularly for the Church Hospital at Helena, in which Mrs. Brewer is especially interested and for which she has obtained, unassisted, quite a sum of money. The exhibition was held the second week in November, florists of the city contributed and there were over six hundred plants shown.

The result was so satisfactory that perhaps the readers of *THE LIVING CHURCH* will be interested in the "statement" copied from a letter relative to the show, in *The Gardeners' Monthly*.

Table with financial details: Received from admittance, sale of plants, cut flowers, lumber, Paid for music, hall, cartage, signs, etc., labor, lumber, printing, load of trees, booth, cut flowers, Expenses paid Mr. May, Paid for sundries, Net proceeds of exhibition.

Next Fall an exhibition on a large scale will be attempted.

The Hartford Chrysanthemum Club will be glad to hear of any parish willing to co-operate with them the coming season, and any inquiries as to raising the plants, the best "growing kinds," (there are hundreds of varieties), the cost of same and of pots, etc., will be cheerfully answered by the undersigned, or by Mrs. Chas. H. Lawrence, 199 Sigourney St., Miss Emilie Goodman, 834 Asylum Ave., or Miss Grace Goodrich, 112 Woodland Street.

If Mrs. Brewer could receive a thousand dollars next Fall she would be greatly encouraged and might feel justified in starting a new building.

CLARENCE BRYANT.  
Hartford, Ct., January, 1887.

THE HISTORIC EPISCOPATE.

To the Editor of *The Living Church*:  
The "Historic Episcopate" as one of the principles upon which Church unity must be sought, seems to be one of the chiefest stumbling blocks in the way of our Congregational and Presbyterian brethren. The New York *Independent*, which ought to be an authority, thinks it ought not to be a difficulty as it claims that both Congregationalists and Presbyterians have it.

It seems to some of us that *The Independent* must be mistaken. Prof. Geo. P. Fisher in his open letter in *The Century* for July, 1886, claims that the Congregationalists have an episcopate, but he does not call it the "historic episcopate." He says: "Many a Congregationalist has a dread of episcopacy of 'prelatical rule,' but no small part—I do not say the whole—but no small part of the actual practical work of a bishop

is really done among Congregationalists by an *irresponsible episcopacy* (italics mine) of theological professors, secretaries of societies, 'leading pastors,' etc." The etc. may stand for editors of *Independent* newspapers. Is it not probable that *The Independent* has gotten the *irresponsible episcopate* and the "historic episcopate" confused in its understanding? Gibbon wrote in his Decline and Fall of the Roman Empire, "Nulla Ecclesia sine Episcopo" has been a fact as well as a maxim since the time of Tertullian and Irenæus. After we have passed the difficulties of the first century we find the episcopal government universally established till it was interrupted by the republican genius of the Swiss and German reformers.

The episcopate found universally established at the beginning of the second century, and remaining uninterrupted till the middle of the sixteenth century, and continued to the present time among the great majority of Christians, is the "historic episcopate." Do Congregationalists and Presbyterians claim it? We know they have—what we Churchmen have a great "dread of"—"an irresponsible episcopacy" autocratic and independent, and often tyrannical.

Dr. Paxton Hood felt the tyranny of this "irresponsible episcopacy," of Congregationalism when he asked some time ago: "Where could a man stand so well as in a Church of England pulpit and say that which he dared to think and feel, without the necessity of being challenged by some arrogant and ignorant deacon?"

When the historic, regular, and responsible episcopate is better understood by many of our brethren who dread "prelatical rule," they will find it less to be dreaded than the irresponsible and irregular domination of the Diotrephesian episcopacy of independence and purity. C. T. S.

THE "UN-PROTESTANTIZE" WAR CRY.  
To the Editor of *The Living Church*.

The "Church Missionary Society" has suddenly waked up in a "scare." It has found a new occupation, and sent out a manifesto and appeal. It has chosen a war-cry, and started out on the war-path. What is it all about? "The recent attempts to un-Protestantize our Church," "the head and front" of these attempts being an effort to imitate "The Church Missionary Society" itself in leaving out the words, "Protestant Episcopal" before the word "Church." Why is that wrong for the whole body which is right for one of its members? We would modestly suggest to the society what it seems to have forgotten in its scare, viz., "protestantize" its own name, and be consistent.

But an ordinary Churchman is perplexed by novel terms. What is it to "unprotestantize"? When was the Church "protestantized"? Who did it? What was the process and its effects? What are the notes of it? Even the "Book Annexed" reproduced the original declaration of the preface of 1789—"This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." But the Church of England has over and over again affirmed that the Holy Scriptures, the Catholic Fathers, and the undisputed General Councils, are its authority. Were they the "Protestantizers"?

The circular and its accompanying letters leave the perplexed Churchman in doubt as to the special form of Protestantism which is to save the Church from being "unprotestantized." The Protestants are not agreed among themselves. There is the old-fashioned Calvinistic Protestantism of Delaware; the Evangelical-Churchly Protestantism of West Virginia; the intolerant Protestantism of Ohio; the multitude-reverencing Protestantism of Philadelphia; the Congregationalist Protestantism of Boston; the Universalist Protestantism of All Souls'.

In the wide difference between these authorities, which is he to follow? Bishop Lee says: "The principles with which the society is identified are those upon which our Church was planted at the Reformation, which were firmly held by the great men who arranged our liturgy and framed our articles, and which our standards plainly express."

Dr. Phillips Brooks says: "I do not know whether it is the Church Missionary Society that is to save us. I am willing to believe that it can be of use

but if it is to be, it must not be a revival of an old past, but a live and fearless utterance of a breadth and freedom which will really appeal to men's souls. Such may it be!" "Under which king, Benzonian? Speak, or die."

Dear brethren, tell us exactly what you want us to do, besides holding on to the P. E. which you have set us the example in leaving off; in which we mean, God helping us, to follow you.

PUZLED.

OPINIONS OF THE PRESS.

The Church Press.

SACRAMENTAL GRACE.—"The opponents of the idea of sacramental grace sometimes place themselves in a ridiculous light when they only mean to hold up Church teaching to scorn. For instance, alluding to a statement that the Apostles went down to Samaria to confirm the persons converted by Philip's preaching, and baptized by him, one journal says: 'There is to us something almost comical in the idea that the Holy Ghost could not be received by the Samaritans until the arrival of the bishops.' Very well. But the fact remains that they did receive a gift from the Apostles which the deacon could not minister to them. Is that 'comical' also? St. Paul, on one occasion, found a company of believers who had not received the Holy Ghost, and laying his hands upon them they did receive Him. Is the fact that they continued without this grace—whatever it was—until an Apostle came to minister it to them, 'comical,' or nearly so? We are apt to see a 'comical' side in things we are not used to, or in ways that differ from our own; but, after all, the only comical thing in the matter may be our own prejudice or ignorance.

The Church Times.

RITUAL.—As regards our own friends, we should like to point out to them the essential difference there is between what we might call High Ritual and Extreme Ritual. By the former, we mean ritual, the sole object of which is to give point and meaning and impressiveness to the service; by the latter, we mean the habit of treating the service, so to speak, as a lay figure on which to display the *purpurei panni* of what is supposed to be the Sarum or the Roman Use. High Ritual may include most of the Six Points, but then it is never tedious or unmeaning; and churches where it is found, are generally remarkable for the size of the congregation and the solidity of the work they do. On the other hand, churches with extreme ritual are as often as not failures, or if no failures, they succeed, not in consequence, but in spite, of the system. What we would earnestly entreat the clergy to do is to go through their ritual point by point, and ask themselves "Does this mean anything? If it does, is the meaning a right meaning, or is it a meaning worth expressing?" Whatever will not satisfactorily answer this plain test had better be got rid of as quietly, but as quickly as possible. Lastly, we would exhort our lay friends to give no countenance to those who sneer at preaching and still less to those who make light of Matins and Evensong. It is only the most despicable ignorance which supposes that the Church of England has substituted Matins for Mass; for in a document so well known as the Fifteen Articles of the West Country insurgents in 1549 is the item: "We will have our old service of Matins, Mass, Evensong and Procession." It is a mere corruption and abuse which has abolished Matins in the Roman Church, even as it was a corruption and abuse which made the celebration of the Blessed Eucharist with us a hole-and-corner service. The Catholic thing is to have both, and the laity should take care that they undervalue neither.

The Australian Churchman.

IRREVERENCE IN CHURCH.—"The first great cause of this growing evil is the careless manner of the clergy themselves. Even those who are not able from Church law to use their buildings for secular as well as holy purposes offend often, no doubt unconsciously, in this matter. They don't all do as we once heard a preacher do, call out from the pulpit, after having given the Eucharistic blessing from it, to a friend as the people were leaving, 'How do you do, glad to see you,' but they think nothing of talking to their friends be-

fore or after service, they studiously decline to acknowledge the special holy nature of the place, and they are only indignant when some overt act of irreverence is done when they are engaged in the service. But more than anything that has produced this widespread carelessness in God's House is the teaching that the pulpit is above the altar. There is an altar in Heaven; but there may be none upon earth. A pulpit may be of alabaster, or the most precious marble in the world, all beautifully carved, and men's names engraved on it, but a piece of carpet you would not put at your door-step is good enough for a chancel, and the plainer and uglier everything else is which has to do with 'the showing forth the Lord's death till He come,' the more it is in accord with true spiritual worship, and with the travesty of what men call 'the simple Gospel of Christ.' Beautify and adorn that couch where the Lord lay, not in luxury and self-indulgent ease, but in the writhings of the terrible death on the Cross, and immediately godly ministers scent out superstition and death, ungodly men banded together for ungodly purposes, sink their souls deeper and deeper in profanity and blasphemy in the name of the very man who bore those pains, and who willed that an outward act should be done from day to day in Christian church as long as he is occupying the altar on high, as long as the period may be in which he is performing the act of the Intercessor, before he enters on that of Judge.

The Advance.

EDITORIAL INSTINCT.—Of course, no one person in these times makes a great newspaper. A true journal comes to have an individuality of its own. This comes from its constituency, as well as from its editors. The influence acts and reacts. An orator is not more conscious of his auditors than the editor is of the readers of his paper. If there are no religious journals in the world superior, in all the intents and purposes for which Christian journalism exists, than those which are conducted by Congregationalists, the credit is due to the intellectual and spiritual characteristics of the denomination. The editorial instinct consists largely in having the sense not only of what ought to be, in any one's private judgment, but in apprehending the best "sense of the meeting" as to the whole body.

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